

Charging  
the war-  
den with  
giving  
wrong  
marks.

23) Si aliquis dixerit custodem male notasse et id testibus probare nequie|rit, diobulo mulctandus.|

Failure to  
correct  
others'  
mistakes.

24) Si aliquis incongrue loquentem audiuerit et non emenda-  
uerit, idem soluet.|

Laying in-  
formation.

25) Nihil deferendum est antequam custos facienda| inter-  
rogat.|

#### Custodis officia.

Setting  
lessons.

i) Si custos una die nomen quoddam ad declinandum et  
etiam nomen ad comparan|dum et altera luce verbum ad coniu-  
gandum [non] imposuerit, diobulo mulctabitur.|

Waking  
in the  
morning.

ii) Si custos ante quartam horam suos e somno non excus-  
serit contubernales, obulo plectetur.|

Omission  
of marks.

iii) Si custos non notauerit quae notanda sunt, quoties-  
cunque pretermiserit| idem soluet.|

Marks to  
be made  
in public.

iv) Si custos statim quando aliquis notatus est ante con-  
sociorum ora non notauerit,| diobulo plectendus; sed si ipsum  
notare noluerit, angelica salutatione lecta duplicabitur.

Imposing  
silence.

v) Si custos duobus petentibus silentium imponere noluerit,  
obulo mulctandus est.|

Setting a  
letter to be  
written  
during the  
week.

vi) Si custos die lune argumentum epistole conficiendas  
[sic] socijs suis non dictaue|rit aut parieti affixerit, diobulo  
plectendus est cum custos interrogat; et si quis illud die sabbati  
in latinum non transtulit et custodi dederis [sic], de|nario mul-  
tabitur.

Failure to  
collect ex-  
ercises (?)

vii) Si custos die sabbato colligere noluerit aut idus fecerit,  
quartam st[uferr]i| partem daturus est.

Asking an  
account of  
daily  
behaviour.

viii) Si custos e singulis non quesierit facienda, deuta  
mulctandus est; sed si aliquis legi derogauerit et non fassus  
fuerit, alio custodij dicente dabit in duplo.

#### AN ECCLESIASTICAL EXPERIMENT IN CAMBRIDGESHIRE, 1656-1658.

IN 1658 Baxter, in view of the failure which had attended the attempt to establish a compulsory system of presbyterian discipline in England, proposed a scheme for a voluntary discipline, which he trusted would prove acceptable to ministers of all parties. This scheme is set forth in a pamphlet of which the copy in the British Museum bears the press mark  $\frac{T.759}{2}$ , 'Christian Concord, or the

Agreement of the Associated Pastors and Churches of Worcester-shire.' The account of the proceedings of the clergy in Cambridge-shire, herewith printed from the Lambeth MS. 637, *Gibson Papers*, appears to point to Baxter's influence rather than to that of presbyterianism as established in Lancashire and elsewhere. It

may profitably be compared with the 'Minutes of the Manchester Presbyterian Classis,' edited for the Chetham Society by Mr. W. A. Shaw.

H. W. P. STEVENS.

*The names of the ministers of the severall parishes in Cambridgeshire.*

Ezekiell Cachpole	Ashley	Mr Ezechiels	
Mr Pell	{ Abington mag. Abington parva Arrington	King	} Fulmire
" King	{ Abbington Shin- gas Botteaham	" Flood	. Fordham
" Willson	. Burwell	D <sup>r</sup> Worthington	Fen Ditton
" Sendall	. Brinkley	Mr John Master- son	} Fulborne
" Stephenson	. Burrow greene	" Fage	. Fulborne
" Templar	. Balsham	" Dobson	. Grancester
" Carter	. Baberham	" Jessop	. Gransden parva
" Baynard	. Bartlow	" Jury	. " magna
" Skott	. Barrington	" Roodes	{ Gamlingay Graveley
" Holbrook	. Barton	" Pettit	. Girtton
" Holcroft <sup>1</sup>	. Bassingbourne	" Kennil <sup>4</sup>	. East Hatly
" Foster	. Bowrne	" Chamber- laine	} Hazelingfeild
" Killingworth	Boxworth	" Wallis	. Haston
" Wright	. Cheaunely	" Allen	. Harleton
" Par	. Chippenham	" Lindsey	. Hauxton
" Sendall	. Carleton	" Wakefeild	. Horseheath
" Ellis	. Castle compe <sup>2</sup> (?)	" Smith	. Hildersham
" Wignoll	. Cittie " (?)	" Conway	. Hinxton
" Masters	. Cumberton	" Church	. Hinton
" Fulwood	{ Coaton Cropton <sup>3</sup> Croyden	" Ashley	{ Histon Horningsey
" Smith	. Caldecot	" Fidoe	. Hardwick
" Ramsey	. Caxton	" Pechee	. Isleham
" Brookes	. Croxton	" Lunne	. Ickleton
" John Nie	{ Cottenham Childerlie	" Wiborow	. Impington
" Tatnall	. Chesterton	" Stanton	{ Kingston Knapwell Knesworth
" Whitfeild	. Connington	" Brian	. Kennil
" Milles	. Puxford	" Livermore	. Lanwade
" Auger	. Dry Draiton	" Pepin	. Lorseworth
" Catharill	{ Pullingham Eversden mag.	" Gray	. Long Stanton
" Spering	{ Eversden parva Elseley	D <sup>r</sup> Rawley	. Land Beach
" Dickons	{ Elsworth Fen Draiton Foxton	Mr Townly	. Littalington
		" Punter	{ Linton Morden Steeple
		" Simons	. Morden gilden
		" Cocket	. Melbourne
		" Elton	. Meldreth

<sup>1</sup> [In the congregational chapel at Great Eversden, Cambridgeshire, is a tablet to the memory of the Rev. Francis Holcraft, M.A., who was imprisoned for nearly nine years in 1663 for preaching to an independent congregation here.]

<sup>2</sup> [Camps.]

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Mr Ranneu . Maddingley	Mr John Stan-	Stow longa
„ Low . Milton	ton	St. George Hat-
„ Huson . Newmarket		ly
„ Lindsey . Newton	„ Sampson . Swasie	
„ Willoughly { Orwell	„ Will Sharpe Teversham	
West { Ockington	„ Crosland . Trumpinton	
„ Wilson . Over	„ Pawlet. . Tadloe	
„ Will Hayes { Papworth Snt	Dr Cudworth { Toft	
Agnes	Wilberham	
Papworth Everet	magna	
„ Johnson . Pampisford	Mr Tho. White- Wilberham	
„ Stubbins . Rampton	hand parva	
„ Gardiner . Roiston	„ Livet . . Wood Ditton	
„ Jon. Jephcot Swaffam prior	„ Grimmer . Wicken	
„ Foote . . „ Bulbeck	„ Flack . . Westuratten	
„ Stephen Rant Stow Qui	„ Ballow . Westlie	
„ John Giles . Saham	„ Swan . . Wittlesford	
„ Rich. Howlet Snalewell	„ Poole . . West Wickam	
„ Fleet . . Sawston	„ Scarlet . Wimple	
„ Tailor . . Stapleford	„ Young . . Whaddon	
„ Patteson . Shelford magna	„ Pavy . . Wendie	
Cur. Mr Durham	„ Sayer . . Water Beach	
„ Wigmore . Shelford parva	„ Nath. Brad- } Willingham	
„ Benjamin } Sheprith	shaw	
Laryer }	„ Haines . West Covill :	
„ Pavy . . Shingai		

Jan. 20: 1656: At a meeting at Cambridge it was upon the question resolved :

1. That wee all meet monthlie, & every time wee will bee all present, unlesse a rationall account can bee given to the contrarie, & that wee will meet Feb. 8 : 1656.

2. That in our meetings wee will keepe our selves close to our proper busines, not meddling with the civill affaires of the comonwealth.

3. That at every meeting one shall be chosen to moderate the debates of the present day, & shall begin & end the worke with prayer. & before the dissolution of the meetinge thinges to be debated at the next meeting shall bee propound.

4. That theise our resolves shall bee so published that all the M<sup>rs</sup> of the countie who are willing may joyne with us :

5. That wee all will agree to the same order & method in administration of ordinances even in circumstances as far as possibly wee can.

6. That wee will yeeld our selves to brotherly exhortation, admonitions, & reproofes, according to the ghospell as all Christians ought to doe :

7. That our actings may bee manifest to bee done according to the resolves, wee determine that a Journall of every dayes proceedings shall bee kept by the moderator of the day, being subscribed by theyr hands that are present.

8. Resolved that theise articles shall bee subscribed.

Feb. 8 : 1656. Mr King of Fulmire moderator.

1. Resolved on the question that wee will all endeavour in our severall places to instruct all under our charge in the fundamentall points of Christian religion by all lawfull and requisite meanes.

2. That besides dilligent & constant preaching wee will use publike & frequent catechisinge.

3. That wee determine as neere as wee can to promote an uniformitie in catechisinge.

4. That the lesser catechisme set forth by the late assemblie of Divines shall by us generally bee used, & no other shall bee used unles it bee for a time, & upon such reasons as shall bee approved by the rest of the Association.

5. That wee approve the publike catechising of all sorts both elder & younger, & wee will indeavour to the uttermost of our power to perswade them unto it, & wee will take occasion to commend catechisinge unto our people in the congregations on the lords day.

6. That we will indeavour by frequent private conference, to instruct persons of all sorts, in the knowledge of Jesus Christ, & of theyr duty towards god & man :

March 8, 1656. Mr King Moderator.

1. Resolved upon the question : That as wee acknowledg it our dutie to preach the word, so doe wee likewise to administer the sacraments, & wee ingage our selues that our practise shall bee answerable thereunto.

2. As for the sacrament of the lords supper, whereas it hath in some places been forborne for a longe time, wee resolve for the future to set upon the due administration of the same, accordinge as our people may bee fitted to receive it.

3. That ignorant & scandalous persons are not fitt to bee admitted.

4. That wee will perswade our people to make known theyr intention of comming to the lords supper at the least a weeke before that the Mr may have opportunitie to confer with them, & that, in case they will refuse to submit to a thing so reasonable, wee shall forbear to give them the sacrament at the present.

5. That as the case now standeth, wee esteeme it the best course for the Mr to judge who is ignorant & scandalous, except it bee in such congregations where Mr hath or can [have] some convenient assistance.

April 7 : 1657.

1. Whatsoever wee have doe or shall resolve upon wee agree to put in practice till publike authoritie shall settle some things more particularly.

2. And it is determined that against the next meeting the ordinance concerning ignorance & scandalls shall bee transcribed at large, & the rest of our resolves of this day shall bee put into a method.

The busines to bee debated the next day shall bee a further prosecution of the former argument viz. of things relating to the lords supper and Mr Bradshaw is chosen Moderator for that day

Ita testor fratribus suffragantibus.

JON : JEPHCOT.

As to the further prosecution of the busines of the lords supper it is advised as followeth :—

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1. Resolved on the question that wee will all endeavour in our several places to instruct all under our charge in the fundamentall points of Christian religion by all lawfull and requisite meanes.

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JON : JEPHCOT.

As to the further prosecution of the busines of the lords supper it is advised as followeth :—

1. That the rules prescribed in an ordinance of Parliament bearing date Aug. 29, 1648 bee observed in case of ignorance which rules follow in these words: All such persons who shall be admitted to the lords supper ought to know that there is a god, that there is but one ever livinge & true god, maker of heaven & earth, & governour of all thinges, that this only true god is but one god, yet three distinct persons the father son & holy ghost all equally god;

That god created man after his owne image in knowledge, righteousness & true holines, that by one man sin entred into the world, & death by sin, & so death passed upon all men for that all men have sinned, that thereby they are all dead in trespasses & sins & are by nature the children of wrath & so liable to eternall death, the wages of every sin.

That there is but one mediator betwixt god & man, the man Christ Jesus who is also over all god, blessed for ever, neyther is there salvation in any other.

That hee was conceived by the holy ghost & borne of the Virgin Marie, that hee dyed upon the crosse to save his people from theyr sins, that he rose againe the third day from the dead, ascended into heaven, sitteth at the right hand of god, & maketh continual intercession for us, of whose fulnes we receive all grace necessarie to salvation.

That Christ & his benefite are applied only by faith, that faith is the gift of god & wee have it not of our selves but it is wrought in us by the word & spirit of god.

That faith is that grace whereby wee beleive & trust in Christ for remission of sins & life everlasting, accordinge to the promises of the ghospell: that whosoever beleeveth not in the son of god shall not see life but shall perish eternally.

That they who truly repent of theyr sins, doe see them, sorrow for them & turne from them to the lord: & that except men repent they shall surely perish. That a godly life is conscionably ordered according to the word of god in holines & righteousness without which no man shall see god.

That the sacraments are seales of the covenant of grace in the blood of Christ that the sacraments of the new testament are baptisme & the supper of the lord. That the outward elements in the lords supper are bread & wine & doe signifie the bodie & blood of Christ crucified, which the worthy receiver by faith doth partake of in the sacrament which Christ hath ordained for the remembrance of his death, that whosoever eateth & drinketh unworthily is guiltie of the bodie & blood of Christ therefore that every one is to examine himselfe, lest hee eate & drinke judgment to himselfe not discerning the lord's bodie.

That the soules of the faithfull after death doe immediately live with Christ in blessednes, and that the soules of the wicked doe immediately goe into hell torment; that there shall bee a resurrection of the bodies both of the just & unjust at the last day at which time all shall appeare before the judgment seat of Christ to receive according to what they have done in the bodie whether it bee good or evill, & that ye godly shall goe into life eternall & ye wicked into everlasting punishment.

2<sup>7</sup>. And it is also advised that wee shall take the direction of the sayd ordinance for our rule in matter of scandall as it followeth in these words:



All scandalous persons hereafter mentioned are to be suspended from ye sacrament of the lords supper that is to say

All persons that shall blasphemously speak or write any thing of god his holy word or sacraments, all renouncers of ye true protestant religion professed in the church of England, & all persons who shall by preaching or writinge maintaine any such errors as doe subvert any of those articles the ignorance whereof doth render any person excluded from ye sacrament of ye lords supper.

An incestuous person an adulterer a fornicator, a drunkard, a profaine swearer, or curser, or that hath taken away the life of any person maliciously, all worshippers of images crosses crucifixes or reliques, all that shall [make] images or pictures of the trinitie or of any person thereof: As religious worshippers of Saint Angelles or any meere creatures, any person that shall professe himself not to bee in charitie with his neighbour.

All persons in whom malice appeareth & they refuse to bee reconciled [to] any person that shall challenge any other person by word message or writing to fight or that shall accept such challenge & agree thereto, any person that shall knowingly carry any such challenge by word message or writinge. Any person that shall upon the lords day use any dancing playing at dice or cards, or any other game, masking wakes shooting, bowling, playing at footeball stooles ball, wrestling, or that shall make any resort to playes, interludes, fencing, bull baiting, beare baiting, or that shall use hawking, huntinge, or coursing, fishing or fowlinge, or that publicly expose any wares to sale, otherwise then is provided by an ordinance of Parliament of the 6 : of April 1644. Any person that shall travell on the lords day without reasonable cause: Any person that shall keepe a knowen stewes or brothell house, or that shall sollicite the chastitie of any person for himselfe or any other. Any person, father or mother, that shall consent to the marriage of theyr child to a papist or any person that shall marry a papist. Any person that shall repayre for any advice to any wiche wizard or fortune teller.

Any person that shall menace or assault his parents or any magistrate minister or elder in the execution of his office: any person that shall be legally attainted of barratrie, forgerie, extortion or bribery.

3. It is further advised that the proove of any of the scandalls aforesaid bee by the confession of the partie offendinge or else by the testimonie of two credible witnesses at least.

4<sup>th</sup>. It is advised that no person lawfully convict of any of the foresayd scandalls bee admitted to the lords supper without signification of sincere repentance.

May 5 : 1657 : theise ordinances & rules weare read over & assented unto. Ita testor:

JON JEPHCOT.

May 5 : 1657.

1. As to the article in the ordinance for scandall relating to those that repaire to Wiches Wizard & fortune tellers &c. It was this day advised that wee shall account all those guiltie of that scandall who repaire to any that are famed to bee such, though not convict by law.

2. Also wee advise that they who use spelles or charmes, or pretend to use them thereby to deceave others, shall bee accounted guiltie of scandall.



All scandalous persons hereafter mentioned are to be suspended from ye sacrament of the lords supper that is to say

All persons that shall blasphemously speak or write any thing of god his holy word or sacraments, all renouncers of ye true protestant religion professed in the church of England, & all persons who shall by preaching or writinge maintaine any such errors as doe subvert any of those articles the ignorance whereof doth render any person excluded from ye sacrament of ye lords supper.

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All persons in whom malice appeareth & they refuse to bee reconciled [to] any person that shall challenge any other person by word message or writing to fight or that shall accept such challenge & agree thereto, any person that shall knowingly carry any such challenge by word message or writinge. Any person that shall upon the lords day use any dancing playing at dice or cards, or any other game, masking wakes shooting, bowling, playing at footeball stooles ball, wrestling, or that shall make any resort to playes, interludes, fencing, bull baiting, beare baiting, or that shall use hawking, huntinge, or coursing, fishing or fowlinge, or that publicly expose any wares to sale, otherwise then is provided by an ordinance of Parliament of the 6 : of April 1644. Any person that shall travell on the lords day without reasonable cause: Any person that shall keepe a knowen stewes or brothell house, or that shall sollicite the chastitie of any person for himselfe or any other. Any person, father or mother, that shall consent to the marriage of theyr child to a papist or any person that shall marry a papist. Any person that shall repayre for any advice to any wiche wizard or fortune teller.

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2. Also wee advise that they who use spelles or charmes, or pretend to use them thereby to deceave others, shall bee accounted guiltie of scandall.

3. That any that shall revile, reproch, or contemptuously speake against the publike or privat ordinances of god, or against any that professe godlines in the exercise of publike or private duties.

4. Wee advise that such who themselves commonly neglect to repaire to publike assemblies, or indeavour to partake of publike ordinances as reading ye word, preaching, prayer & sacraments, & such also as altogether neglect private family duties on the lords day & other dayes ; as reading the word, praying in theyr families, relligious conference and instructing all under theyr charge in the principles of relligion bee adjudged scandalous.

5. If any in our congregations shall bee offended at the scandalous conversation of any who are admitted to the lords supper, Wee shall advise ye person so offended to deale with them according to our Saviours rule : Math : 18 : 1. And in case the person offending shall appeare upon sufficient prooffe to bee reprovabable & yet to reject that rule, that wee will forbear to admit such to the sacrament until further consideration or as the case may require consultation with our brethern of the Association.

The busines to bee debated the next day is the sacrament of baptisme, & M<sup>r</sup> Bradshaw who was absent this day is appointed Moderator.

June 2 : 1657.

1. Wee judge it requisite that the minister before the administration of the sacrament of Baptisme to any infant doe personally discourse with the parent to take an understanding profession of the Christian faith of him at the administration of that sacrament, that the parent doth publicly profess his assent to the articles of the fayth contained in the Creed commonly called the Apostles Creed, that hee will lead a godly life bringing up his child in this faith in the nurture & admonition of the lord.

2. Wee judge it most convenient that this sacrament bee administered on the lords day, or at such time when there is a publike congregation, that all may be minded of theyr baptismall covenant, & the whole congregation may joyne in prayers for gods presence in that ordinance.

3. Wee judge it most convenient that according to an ordinance of Parliament & the judgment of the Assemblie of divines that this sacrament bee not administered at the lower end of the church but at the Deske where the minister may bee conveniently heard in the administration of that holy ordinance.

4. Wee judge it may bee convenient that the agreement of the Ministers of this Countie touching Catechising, private instructions of our people, & administration of sacraments bee in some way made publicly knowen to our people.

Its agreed that wee meet June 30 to treat of ordination M<sup>r</sup> Whitfeild to bec Moderator that day.

June : 30 : 1657 :

1. Wee judge it necessarie that every publike minister of the word bee solemnly set apart for that worke.

2. Wee judge that those who are to be ordained ought to be set apart by fasting & prayer & imposition of hands.

3. As the case now stands, wee judge that the worke of ordination bee performed by preaching presbiters.

4. Wee judge that the work of ordination bee performed by 5 ministers at the least, who are to bee chosen by the Association at a publike meetinge.

5. Wee judge it convenient that one bee chosen by the Association to bee president in that work that time.

6. Wee judge it fit that if any of this Countie or others, where it cannot conveniently bee had, have recourse to us for ordination, that then wee doe proceed accordingly to the performance of this businesse.

7. Wee judge it convenient that the partie that is to bee ordained, if hee bee of this Countie, bee thus ordained to that congregation to which hee is called.

8. Wee resolve that at the next meeting a Register bee chosen to record what is done, whose fees shall not exceed what the ordinance sets downe.

9. That the partie who is to bee ordained doe make application for this matter to the publike meeting of the Association, who are to select a number to judge of his Testimonialls, concerning his age & conversation, & to examine him of his knowledge of the tongues arts sciences & divinitie, & touching ye grace of god in him & of his ministeriall abilities.

10. Wee judge it convenient that hee preach before some of those who are appointed to ordain him.

11. As to the manner of performing the act of ordination wee shall as neere as we can follow the rules which are set downe by the Assembly of Divines.

WILL: WHITEFIELD.

It was concluded June: 30: 1657: that wee treat about the same point next day & Mr Wright is appointed Moderator.

Aug: 4: 1657.

In consideration of the small appearance wee proceeded not to the election of a register according to our former order, but did referre it to the next meeting, & Mr King is to moderate the debates of the day which are to bee to consider in what manner wee shall proceed in our future meetings.

ABRAM: WRIGHT.

Septemb: 1: 1657.

At a meeting at Cambridge because few weare present wee determine againe to adjourne the further discussing of busines which may concerne the carrying on of this Association till the next meeting.

Octob: 6: 1657:

1. Its agreed that hereafter our generall meeting bee quarterly, namely the tuesday before the quarter Sessions at the red lion at Cambridge: Mr Hayes nominated Moderator.

2. As for monthlie meetings wee agree that they bee divided in manner following viz:

3. The first division to containe the hundreds of Staplee, Cheavely, Radfaield, Flendish, Chilford & Staine the place of the first meeting at Botsham at the house of Edward Salsebury.

The second division to containe ye hundreds of Papworth, Chesterton, North Stow & the Isle of Ely, at Willingham Parsonadge. The third division to containe the rest of the hundreds Thriploe, Witteresford, Stow

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Weatherlie, the first meeting to bee at Fulmire at the signe of the Exchecher the second tuesday in November. In the monthlie meetings the discourse or debate to be such as shall bee thought fit an account to bee given at the general quarter meetings. Its testor EZEKIAS KINGE.

January 5: 1657:

At a meeting at Cambridge there was present Mr King, Mr Rant, Mr Punter, Mr Bradshaw, Mr Nie, Mr Jephcot, Mr Giles, Mr Masterton; where in regard of the small appearance wee did only adjourn till the next generall meeting, which is appointed the tuesday next before the next quarter Sessions, & Mr Wright Moder:

April: 20: 1658.

At the quarterly meeting there being present Mr Rant, Mr Jephcot, Mr Wright, Mr Bradshaw, Mr Whitfeild, Mr Masters, Mr Shephenson, Mr Dickons, Mr Chambers, Because of the small meeting we determined that against ye next meeting notice shold bee given to persons absent that there being a fuller meeting wee may determine what wee shall doe for the future & Mr Rant is appointed Moderator:

*The names of the subscribing Ministers.*

Mr King . . . Fulmire	Mr Hunt . . . Sutton. not.
„ Jephcot . . Swaffhams	„ Gotobed . . Wickam not :
„ Wright . . Chevely	„ Cocket . . Melbourne
„ Sharpe . . Teversham	„ Dickons . . Elsworth
„ Whitfeild . . Cunnington	„ Masters . . Cumberton
„ Bradshaw . . Willingham	„ Milles . . Duxford +
„ Gray . . Stantons	„ Ny . . Cotnam. not :
„ Pettit . . Girtton	„ Low . . Milton
„ Giles . . Downham	„ Dagly . . +
„ „ . . Soame	„ Ashly . . Histon
„ Masterson . . Fulborne +	„ Leigh . . not. +
„ Phage . . „	„ Ramsey . . Caxton
„ Whitehand . . Wilbram	„ Townly . . Littlelington
„ Rant . . Qui	„ Holcroft . . Bassingborn. not.
„ Carro . . Stretham	„ Church . . Hinton
„ Folke . . Hadnam	„ Allen . . Harlton
„ Birchall . . Willigford not :	„ Hayes . . Papworth

By the Easterne part of the Association of Cambridgeshire: June, 16: 1658: being a day set apart for publike prayer and fastinge in the place of publike worship in the towne of Swaffham Prior in the Countie of Cambridge, Jonathan Jephcot minister of Swaffham Prior, Abraham Wright minister of Cheavely, John Meadow minister of Ousden, James Illingworth fellow of Emmanuell Colledge in Cambridge, and William Burchall minister of Wringford in the Ile of Elie by prayer & imposition of hands did solemnly set apart to the worke of the Ministerie Mr Robert Scott master of arts & fellow of Trinitie Colledge Cams, Mr Lawrence Fog Mr of arts & fellow of S<sup>t</sup> Johns College in Cambridge, Mr Martin Frances master of arts & fellow of Pembroke hall in Cambridge Mr John Wildbore Mr of arts & fellow of Clare hall in Cambridge. They havinge

first given testimoniall of theyr godly life & conversation, & prooffe of theyr abilities & call to that worke :

Signed by Stephen Rants appointed moderator for the next generall meeting & Register pro tempore.

July : 13 : 1658.

At the quarterly meeting there being present Mr Rant, Mr Allen, Mr Nye, Mr Bradshaw, Mr Wright, Mr Carre, Mr Whitehand, Mr Grey, Mr Sharpe & Mr Masters.

1. At the meeting then it was agreed that the next meeting shall bee the first tuesday in August beinge the 3 : day at the red lion in Cambridge and that every one give notice to theyr neighbour ministers to bee then present or to any that they know will bee ordained eyther to bee then present themselves or to send in theyr names by some freind.

2. It is agreed that notice bee given of an ordination intended upon the 16<sup>th</sup> day of September next in the towne of Streatham in the Ile of Ely :

3. That at the generall meeting August ye : 3 : wee doe consider how to manage this busines concerning ordination according to the rules formerly agreed upon & Mr Allen is appointed Moderator.

Aug : 9 : 1658.

1. Its agreed that besides those who give in theyr names this day, others also who give in theyr names in a convenient time to be approved of by those who are to see theyr testimonialls & judge of theyr abilities may bee admitted.

2. Its resolved that on tuesday the last day of this present august such as doe intend to bee ordained have recourse to Mr Bechinor the stationers howse in Cambridge, there to apply themselves to such as are appointed to approve them & that about two of the clocke afternoone.

3. Its resolved that for the ordination to bee held Septemb : 16 : Mr Gray minister of long Stanton bee register, and all to bee ordained at Streatham Sep : 16 next are to have recourse to him & give notice of theyr purpose to bee ordained.

4. Its resolved that Mr Folkes, Mr Carre, Mr Bradshaw, Mr Wright Mr Jephcot, Mr Nie, Mr Hayes, Mr Hunt, Mr Birchall, Mr Whitefield Mr Tho : Giles, Mr Templar, Mr Wilson, or any three of them, wherof Mr Carre to bee one & president, examine & approve theyr testimonialls.

5. Its resolved that Mr Hayes preach at ye ordination, Mr Nie to begin with prayer, & Mr Barre to end with exhortation.

Ita testor JONATHAN ALLEN.

Moderator :