

Hooke nor yet Crosby who has preserved a copy of this creed, has recorded the names of the subscribers.\*

One of the most ancient of these churches assembled at Aylesbury in the county of Bucks. It had most probably been gathered during the civil wars, as Edwards, in 1646, mentions the pastor: and after the restoration, was numerous and regularly organized. This town and neighbourhood drank deep of the cup of persecution; many of the magistrates distinguishing themselves by their zeal against nonconformists. In 1664, having filled the county jail with dissenters, they hired two large houses, which they turned into prisons for their reception. And, not contented with daily imprisoning their persons and confiscating their goods, they attempted also to take away their lives. Among others, twelve general baptists were apprehended, when assembled for divine worship. These were Stephen Dagnall, their minister, — Ellit, a teacher; Wm. Whitchurch, a glover and deacon; Thos. Hill, a linen-draper; Thos. Monk, a farmer; — Brandon, a shoemaker; with three other men whose names

\* *Hooke's Necessary Apology*, p. 39. *Crosby Vol. II.* p. 345.—*Vol. III. Ap. No. I.*—As some late writers have asserted this Confession of Faith to be Calvinistical, and ascribed it to the particular baptists, it may be necessary to state the reasons that have induced us to claim it. Mr. Hooke, who was contemporary with Publishers, reckons it, with the Confession of 1660, as general baptist Creeds, in opposition to the particular baptist confession of 1698.—We know of no particular baptist churches, at this time, in these parts; but the general baptists were numerous.—This Creed asserts the necessity of the Messengers' Office, which probably was never acknowledged by the particular baptists. It also enjoins the laying on of hands, as one of the principles of Christ's doctrine, Heb. vi. 2, which many of the general baptists, at that time, practised.—But the Creed itself is decisive. These baptists held an election and reprobation of characters, not of

have not been preserved; Mary Jackman, a widow with six children; and Ann Turner, spinster. Having been regularly convicted under the conventicle act, they were confined three months in prison, and then brought before the quarter sessions. The magistrates required them either to conform to the church of England and take the oaths, or to abjure the realm; and assured them, that if they refused to do one of these, sentence of death should be passed on them: according to the act of the thirty fifth of Elizabeth, which the Conventicle act had lately declared to be in full force. To give a colour of mercy to their proceedings, the prisoners were remanded till the afternoon to consider of their answer. When brought up again, they unanimously declared that they could neither conform to the church nor abjure their native country and relations, and must therefore throw themselves on the mercy of the court. They were instantly declared guilty of felony, and sentence of death passed upon them. Officers were sent to their houses to sieze that little property they possessed, as forfeited to the crown; and these orders were executed in the most wanton and unfeeling manner.

individuals. "God has," they say "elected all that do or shall believe in Christ." And "hath decreed to punish all those wicked or ungodly, disobedient, and unbelieving or impenitent sinners that have or shall despise grace." Respecting the extent of the death of Christ they assert, that, "Christ died for all men, and there is a sufficiency in his death and merits for the sins of the whole world; and hath appointed the gospel to be preached unto all; and hath sent forth his Spirit to accompany the word, in order to beget repentance and faith: so that if any do perish, it is not for want of the means of grace manifested by Christ to them, but for the non-improvement of the grace of God, offered freely to them through Christ in the gospel." *Orthodox Creed*, Art. ix. x. xviii.