

ings at Westminster while the creed of myriads was on the stocks, and the faith of the orthodox was delivering to the saints.

The parliament ordained, April 26, 1645, that "no person shall be permitted to preached who is not ordained a minister in this or some other reformed church, except such as attend the ministry, who shall be allowed for the trial of their gifts, by those that shall be appointed thereto by both houses of parliament; and it is earnestly desired that Sir *Thomas Fairfax* (a military chieftian) take care that this ordinance be put into execution in the army. It is further ordered to be sent to the lord mayor and committee of the militia in London, to the governors and commanders of all forts, garrisons, forces, cities and towns, with the like injunctions; and the mayor, sheriffs, and justices of peace, are to commit all offenders to safe custody, and give notice to the parliament, who will take a speedy course for their punishment." This is the way to make and establish orthodoxy, and to show the divine institution of the clergy and presbytery, without the trouble of interrogating the twelve apostles. Thus the clergy had their lips opened, and the laity had theirs shut by the laws of the land; and the military and other rulers were to guard the conscience of the people with a drawn sword.

"At the same time the lords sent to the assembly of divines to prepare a new directory for the ordination of ministers of the church of England, without the presence of a diocesan bishop. This took up a great deal of time by reason of the opposition it met with from the Erastians and independents; but was at last accomplished, and passed into an ordinance, November 8, 1645, and was to continue in force by way of trial for twelve months. On the 28th of August following it was prolonged for three years, at the expiration of which time it was made perpetual."

The two fundamental rules of this *new* directory, which is now thought by many to be as *old* as Paul's time, ran thus:—*First*. "The person to be ordained must apply to the presbytery, with a testimonial of his taking the covenant, of his proficiency in his studies" &c., whether he can conjugate *tupto*, and decline *hic, hark hoc*, &c. &c. *Second*. "He is then to pass under an examination as to his religion and learning and call to the ministry." If he be called by God as Aaron was, to be a high priest, and can tell how religious he is, he is then to be anointed by the presbytery: if not he must return to the plough or loom, and forever after hold his peace. *Lastly*. It is resolved, That all persons ordained according to this directory, shall be forever reputed and taken, to all intents and purposes for lawfully and sufficiently authorized ministers of the church of England, and as capable of any ministerial employment in the church, as any other presbyter already ordained or hereafter to be ordained." So this point is made orthodox and of divine authority.

The Independent maintained the right of every particular congregation to ordain its own officers. This was debated ten days. The arguments on both sides were afterwards published in a book titled "*The Grand Debate between Presbytery and Independency*." At length the question was put, "that it is requisite no single congrega-