

In this letter these words are to be found—"Not, say they, that we can harbor the least jealousy of your zeal, fidelity, or industry in the opposing and extirpating of such a root of gall and bitterness as toleration is, and will be both to the present and future ages." The city ministers, in a provincial assembly, Nov. 2, 1749, in a vindication of their beloved presbytery, "represent universal toleration as contrary to godliness, opening a door to libertinism and profaneness, and a tenet to be rejected as soul poison."

Such was the spirit of the Presbyterians both in and out of the creed-making assembly; and, as Mr. Neal justly observes this *no toleration* was turned upon themselves by the prelatists in twenty years; so that they who would, and who did shut the gates of toleration and of mercy upon others, had those very gates shut in their own face.

We shall notice but one other act of this assembly, and dismiss them from our view for a while. The Parliament requested them to recommend some other version of the Psalms of David than Sternhold's and Hopkins.' They read over Rouse's version, and, after several amendments, sent it up to the House, Nov. 14, 1645, with the following recommendation: "Whereas the honorable House of Commons, by an order bearing date Nov. 20, 1643, have recommended the Psalms published by Mr. Rouse to the consideration of the Assembly of Divines, the Assembly has caused them to be carefully perused; and as they are now altered and amended, do approve them; and humbly conceive they may be useful and profitable to the church if they be permitted to be publicly sung. Accordingly they were authorized by the two Houses."

Thus we have seen how the Presbyterian Confession of Faith, Solemn League and Covenant, Directory for Public Worship, Form of Discipline, Presbyterian Church Government, and Rouse's version of the Psalms of David, got to be canonical and of divine authority.— And with deep sorrow, too, we have seen that no toleration was the first sprout from this sweet or bitter root. The following items give the whole in miniature:—

1. When king Charles I sought the assistance of his Catholic subjects in carrying on a war for his own prerogative, the Parliament which opposed him sought the assistance of the Scots nation in resisting his claims.

2. The Scots, prejudiced in favor of Calvinism, through the preaching of Knox and others of the Geneva school, agreed to assist their English neighbors upon condition that they would assist them or unite with them in establishing one creed, one discipline, one ecclesiastical government in both nations.

3. In order to this, it was stipulated that an assembly of divines, be called as an ecclesiastical council, to aid the Parliament in settling a religious establishment that would meet the views of the Scots

4. That the assembly at Westminster was summoned, convened sworn, instructed, paid, and controlled by this parliament.

5. That the solemn league and covenant was introduced, fashioned, matured, and established by the same divines and parliament

6. That Rouse's psalms were canonized and legitimized by the