

to bring in their objections by parts as the Presbyterians had done their advices; but this not being admitted, they desired time to perfect their plan before any other scheme passed into a law, but the Presbyterians, without any regard to the compromise, by the assistance of their Scotch friends, pushed the affair to a conclusion in Parliament; upon which the Independents laid aside their own model, and published a remonstrance complaining of the artful conduct of the Assembly; and that the discipline of the church being fixed, it was too late to think of a comprehension. Thus the Presbyterians jockeyed the Independents, and intrigued their *jus divinum*.

The Parliament saw the mistake, and by their own hands resumed the affair, and revived the committee of accommodation; Nov. 6, 1645.

A committee of the most distinguished Independents, and also of the leading Presbyterians, met several times on the subject of accommodation and toleration. At their last meeting, March 9, the Presbyterian paper in answer to the overtures of the Independents, concluded with these remarkable words—"That whereas their (Independent) brethren say that uniformity ought to be urged no farther than is agreeable to all men's consciences, and to their edification, it seems to them as if their brethren (the Independents) not only desired liberty of conscience for themselves, but for all men, and would have us think that we are bound by our covenant to bring the churches in the three kingdoms to no nearer a conjunction and uniformity than is consistent with the liberty of all men's consciences; which, whether it be the sense of the covenant, we leave with the honorable committee." Hereupon "Jeremiah Burroughs, a divine of great candor and moderation, declared in the name of the Independents, that if their congregations might not be exempted from that coercive power of the classes—if they might not have liberty to govern themselves in their own way, as long as they behave peaceably to the civil magistrate, they were resolved to suffer or go to some other place of the world where they might enjoy their liberty. But while men think there is no way of peace but by forcing all to be of the same mind—while they think the civil sword is an ordinance of God to determine all controversies of divinity, and that it must needs be attended with fines and imprisonments to the disobedient; while they apprehend there is no medium between a strict uniformity and a general confusion of all things; while these sentiments prevail, there must be a base subjection of men's consciences to slavery, a suppression of much truth, and great disturbances in the christian world."

Thus ended the last committee of Lords and Commons and Assembly Divines for accommodation. Nothing was more detested and abhorred by the majority of the Presbyterians than toleration. The London divines, who often at this time held their meetings at Zion College, and had a synod every Monday to consult in order to aid the Westminster Assembly in carrying their points favorable to their own establishment, and in opposition to any toleration of other sectaries—besought, in a letter of January 15, 1645, the Assembly "to oppose with all their might the great Diana (toleration) of the Independents."