

ing to erect in its room. The members of the assembly which now remained were divided as respected discipline and church government, into three parties—Presbyterians, Erastians, and Independents. The name Puritan is from this time to be discarded. It once covered them all; but now they are distinguished by their views of church discipline. The majority of the assembly at first intended only the reducing episcopacy to the standard of the first and second age. But for the sake of the Scots' alliance, they were prevailed with to lay aside the name and function of bishops, and attempt a presbyterial form: which at length they advanced into *jus divinum*, or a divine institution. The Erastians were for giving the keys to the civil magistrate, and denied that there was a *jus divinum* for any form of church government. The independents or congregational brethren composed a third party, and made a bold stand against the high proceedings of the presbyterians, and plead the *jus divinum*, or the divine institution of the congregational plan. There was not an anabaptist in the assembly; but out of doors they joined with the independents on the subject of church government. They made a considerable figure at this time, and joined with the independents in contending for a toleration of all nonconformists. Lord Clarendon represents the independents as abhorring monarchy, and approving of none but a republican government; and that as to religion, their principles were contrary to all the rest of the world; that they would not endure ordinary ministers in the church; but every one among them prayed, preached, admonished and interpreted scripture without any other call than what himself drew from his supposed gifts and the approbation of his hearers. Yet, with all their ignorance, they were an overmatch for the presbyterians and Erastians in the assembly, who out voted them, but dare not debate with them, as we shall see in their debates on church discipline.

October 12, 1644, the parliament ordered the assembly "to confer and treat among themselves of such a government and discipline as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the church at home, and a near agreement with the church of Scotland, to be settled in this church, instead of the present church government, by archbishops, bishop, &c. which it is resolved to take away, and to deliver their advices touching the same to both houses of parliament with all convenient speed." The ancient order of worship and discipline in the church of England was set aside twelve months before any other form of government was appointed.

Upon the petition of the divines, the parliament passed an ordinance for the ordination of ministers, and appointed ten members of the assembly to constitute an ordinating committee; to appoint or ordain by imposition of hands all those whom they deemed qualified to be put into "the sacred ministry." This was an ordinance *pro tempore*. They appointed other ordinating committees in different parts of the kingdom. To these ordinances and measures the independents entered their dissent, unless the ordination was attended with the previous election of some church.