

besought them to own them in any way they pleased, "as contemptible builders, called to repair the Lord's house in a troublesome time" and to pray for them that "they might see the pattern of this house; and that they might commend such a platform to our Zerubbabels (i. e. the members of parliament) as may be most agreeable to his word, nearest in conformity to the best reformed churches, and to establish uniformity among ourselves."

All the Episcopalian divines left the assembly before the bringing in of the covenant, except Dr. Featly, who was expelled for corresponding with archbishop Usher, and for revealing the proceedings of the assembly contrary to their rules. From the time of taking the covenant Mr. Neal dates the entire dissolution of the hierarchy, though not formally abolished by act of parliament.

January 19, 1644, the Scots army, consisting of twenty-one thousand soldiers, commanded by Gen. Leven, crossed the Tweed and entered into England. This event changed the proceeding of parliament and the assembly. The controversy about church discipline was now changed. Before the arrival of the army, a reformation of the hierarchy was only insisted upon; but now the total extirpation of it was attempted. The first step to do this effectually was to purify the universities, which were the head quarters of the hierarchical divines, and to make them puritanical fountains. The colleges were then all for the king and the hierarchy. But the Calvinists were determined to purify them. They began with Cambridge. The Puritans represented the teachers in that university, or the clergy controlling it, as "idle, ill-affected, and scandalous." The parliament, by an ordinance of January 22, gave the work of purifying this university to the Earl of Manchester, with full power to "eject" from office whom he pleased; "to sequester their estates, means, and revenues; to dispose of them as he thought fit, and to place others in their room, being first approved by the assembly of divines sitting at Westminster."—He was to use the covenant as a test. On March 18, 1644, the covenant was offered to such graduates only as were supposed to be disaffected towards the parliament and divines; after which about two hundred were expelled. Mr. Neal gives the names of eleven doctors of great attainments who were displaced, and thinks that, because of their love of monarchy and hierarchy, the times require their expulsion. As the Westminster divines had the filling up of the vacancies they took special care to fill the empty chairs with good orthodox teachers and divines, and therefore filled more than half the vacancies, occasioned by the expulsion of the Doctors, out of their own assembly. During the year 1644, fifty-five persons were examined and appointed to the vacant fellowships in this university by makers of the confession.

"Before we notice the debates of the assembly of divines, it will be proper, says Mr. Neal, to distinguish the several parties of which it was constituted. The Episcopalians had entirely deserted it before the beginning of the covenant, so that the establishment was left without a single advocate. All who remained were for taking down the main pillars of hierarchy before they had agreed what sort of build-