

that Argyle and other Scotch nobles, the Presbyterian ministers of Scotland, and the vast majority of their congregations, were entirely out of sympathy both with the treaty and the invasion. Yet in spite of the fact that there were two classes among the Presbyterians of the realm, just as there were divisions among the Independents, all the Presbyterians of Scotland and England were averse to the army's proposal to bring the king to trial. One and all they pitied the fallen monarch, and would have been glad to restore him to his crown and royal dignity at no slight compromise of liberties hardly won in the bloody struggles of the Civil War. Wherefore not a Presbyterian layman sat on the court of trial, not a Presbyterian minister in London approved the course of the army chiefs. Hugh Peters, Cromwell's chaplain, was sent to discuss the subject amicably with the Westminster Assembly of Divines, but they declared unanimously for the king's release. Peters was then authorized by the army leaders to invite to a friendly conference several London divines who all along had preached in favor of armed rebellion—Marshall, Calamy, Whitaker, Sedgewick, Ashe, and others prominent in Presbyterian circles. They refused point blank, and, instead of peaceful talk of compromise, assembled in Sion College, and drew up a fiery criticism of Cromwell and his supporters in Parliament, their *Serious and Faithfull Representation*. The change of policy among the Presbyterians is clearly seen by comparing even the texts of their earlier and later sermons, and perhaps best of all in the change of front shown in the writings of the most voluminous of Presbyterian pamphleteers, William Prynne. It was these inconsistent sermons, protestations, and tracts which excited the contempt of Milton, and partly inspired his treatise.