

scribed, though they all complain of Laud's book as the only form of public worship in the kingdom," and "they refer to the old liturgy in affectionate terms as containing the form of worship received at the Reformation and universally practiced since." The committee of the Glasgow Assembly states, regarding Laud's book, that "it abolishes a lawful and long-used external form of divine service and in its place substituted another." About this time the spirit of opposition to liturgical forms began to prevail, and the General Assembly had already resolved upon the substitution of a Directory for the "Psalm Book," when invited to participate in the deliberations of the Westminster divines.

Our sketch must pause here, 1645 marks an important epoch in the church of our fathers. A study of the Westminster Directory for the Public Worship of God, along with Baillie's letters, will reveal a gallant struggle to preserve the old doctrines and modes of worship under a modern garb, but it was a failure. The directory has never been adhered to with the same loyal obedience as the Liturgy of Knox, and in nearly every point of controversy the spirit of Independency has been victorious. We need a Third Reformation in our day which shall restore the rich sacramental teaching of the Reformation symbols; the quiet dignity and devotional purity of its liturgy; and a sense of corporate unity in the church, inspired by a recognition of the indwelling spirit which quickens the mystical Body of Christ.

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