

being favourable to their own ecclesiastical theories or their doctrinal views, was now carefully excised, and such words and such phrases were substituted as were known to be specially offensive to their prejudices. Those matters about which the Puritans scrupled were now made more prominent; and a coherence and systematic consistency were now given to those sacerdotal and sacramental theories which had previously existed in the Prayer Book only in an embryotic condition; and certain dogmas, which, by the moderation of the Reformers, had been couched in vague and general terms, were now expressed in ample and emphatic phraseology."

Again, he says, in reference to certain alterations, that they "seem to have been made *with no other assignable object than that of rendering the Prayer Book distasteful to the Puritans, and so preventing any probable or possible conformity.*" Mr. Taylor describes these alterations in detail, and a few samples may be given. "In spite of remonstrance, additional lessons were added from the Apocrypha, and the discretionary liberty previously possessed of changing such lessons for others, was taken away. In the words of Hallam, 'the Puritans having always objected to the number of saints' days, *the Bishops added a few more—more than sixty of the mythical or semi-historical heroes of monkish legends,*' and for the charitable purpose of annoying those who objected to all commemorations of the kind, *the names of a few Popes* were included in the list; because it was desired 'that parents might be allowed to present their own children at the font, and to dispense with the intervention of other sponsors, *to render that impossible,* a rubric was now first added to enjoin *three* god-parents for every child;' and the Puritans wishing the word 'priest' to be changed to 'minister,' the words 'pastor' and 'minister' *were changed into priest,* with