

those who were for set forms of prayer resolving to confine themselves to the very words of the Directory, while others made use of them only as heads for their enlargement." The blind intolerance of Anglicanism caused its Liturgy to be hated in Scotland, with a hate which has not yet died out. Jenny Geddes still lives among the Presbyterians there, and doubtless her stool could be found again should there be occasion to use it. Among the English Puritans the same intolerant enforcement of the whole Liturgy without any latitude or permitted freedom caused it be rejected and condemned. It came to be hated by them, too, on account of the persecutions associated with it, with a hate which has not yet died out, but which still likewise lives in deeply fixed prejudices. The Puritans did not object to Liturgical forms, but only to the obligatory enforcement of the whole Liturgy as it then stood. Concerning the Puritans of Elizabeth's time, Neal writes that they set forth, *fifthly*, "though they did not dispute the lawfulness of set forms of prayer, provided a due liberty was allowed for prayers of their own before and after sermon, yet they disliked some things in the public Liturgy," etc., etc. Among protestant Dissenters in England the order of service is generally free *i. e.* left to the discretion and special gifts of the officiating minister, controlled only by the prevailing and understood usage of the place. Liturgies, or printed orders of service, however, are used to some extent among the Methodists and Unitarians, and probably among some others. The use of John Wesley's Liturgy is not made obligatory among his people, himself ordering by the 22nd article therein, that "every particular Church may ordain, change, or abolish rites and ceremonies, so that all things