

them out of this land, or else do worse." (J.N. Cardwell. Hist. of Conference. p 203)

On the third day, the bishops laid before the king the result of their deliberations on the points that had been submitted to them on the first day of the Conference. The Puritan representatives were then called in and were informed what alterations were agreed upon. These were but few, and will be noticed lower down. The one substantial result of the Conference was the sanctioning of a new translation of the Bible. This, our present Authorised Version, was completed in 1611.

Arrangements for carrying out The Alterations.

Written by H. Jones

(2)

Accession of James I

James VI. of Scotland, the Son of Mary Stuart, succeeded Elizabeth on the English Throne as James I in 1603. In Scotland under the influence of John Knox, the Reformation had resulted in the abolition of Episcopacy and the establishment of the Geneva type of Church organization. It was therefore hoped by many of the Puritans that the new king would help forward their schemes. But James, though brought up a Presbyterian, proved a ready convert to the Church of England. He expressed his opinion that Presbyterianism agreed as well with Monarchy as God and the Devil.

The Millenary Petition.

Soon after his accession, while still on his journey Southward, there was forwarded to the new King a petition praying for some mitigation of the Puritan grievances. It was called The Millenary Petition because it aimed at one Thousand signatures. It was actually signed by about 750 ministers.

On the subject of the Prayer Book their chief demands were the following: "That the Cross in baptism, interrogatories ministered to infants, Confirmation . . . be taken away: baptism not to be ministered by women, and so explained: The Cope and Surplice not urged: that examination may go before the Communion: that it be ministered with a Sermon: that divers terms of priests and absolution and some other used, with the ring in marriage, and other such like in the book may be corrected: the longsomeness of Service abridged: Church songs and music moderated to better edification: that the Lord's Day be not profaned: the rest upon holidays not so strictly urged: no popish opinion to be any more taught or defended: no ministers charged to teach their people to bow at the Name of Jesus: that the Canonical Scriptures only be read in

the Church". They declared themselves ready to maintain in conference the unscriptural character of these abuses. At the same time they hardly felt that further argument was necessary with a prince possessed of such Christian judgment. They said God, we trust, hath appointed your highness our physician to heal these diseases: and we say with Mordecai to Hester, 'Who knoweth whether you are come to the kingdom for such a time'".
(f.n. Cardwell Hist. of Conferences p. 132)

The Hampton Court Conference

James loved a religious argument; and so, against the wish of the clergy, he called together a conference to debate the points at issue. The conference was held at Hampton Court on Jan 14, 16, and 18, 1604. The King nominated the Puritan deputies. Unfortunately, there were only four of these, Dr Reynolds, Dr Sparkes, Mr Chadderton and Mr Knewstubs; while the Church of England was allowed to be represented by nine bishops and ten other divines.

On the first day, the King, with the Lords of his Council conferred with the Church representatives. After long discussion certain points were referred to the bishops as requiring some alteration, and

among them, the title of the general absolution, the Confirmation of children, the allowance of baptism by women.

On the second day the Puritan representatives were called in ~~to~~ to state their objections. This they did under four heads, (I) of doctrine, (II) of Pastors, (III) of Church Government, (IV) of the Prayer Book. Most of the day was spent in discussing the disputed ceremonies. One, who was present, writes, "The Puritan divines argued weakly, so that all wondered that they had not more to say." The King was in his element. On the one hand he called Bishop Bancroft to order for rudely interrupting Dr Reynolds, on the other hand he summarily disposed of the Puritan objections, sometimes in a very peculiar manner; for instance, when Dr Reynolds took exception to the words in the marriage service "With my body I thee worship" he said to him "If you had a good wife yourself, you would think all the honour and worship you could do to her were well bestowed." The Puritan historian says "The Puritan ministers were insulted, ridiculed and laughed to scorn without either wit or good manners" (J. N. Keal's Puritans II. 27). And at the close of the day's debate, the King remarked, on quitting the chair, "If this be all that they have to say, I shall make them conform themselves, or I will harry