



ST. MATTHEW'S CHURCH, QUEBEC.

had been brought up a Presbyterian. Some of the Church party had hopes also that a natural sense of fairness towards his new people would lead the new monarch to support their reasonable position. Poor old Archbishop Whitgift was extremely anxious for the Church, and his joy knew no bounds when the new king declared himself unequivocally in favor of the Anglican Church. He wanted real bishops about him. His argument was, "No bishop, no king." Thus all parties were left very much as they were when Elizabeth died—and the dreaded crisis was over.

The fact is that James, as King of Scotland, conceived a great dislike to Presbyterianism. Though a man of deep respect for religion, he was tired of the grim restraints cast around him by the Reformers who held sway in Scotland. Yet he was no Papist. The middle course, therefore, pursued by the Church of England commended itself strongly to his mind. James, though weak, was by no means an ignoramus. He liked to study divinity, that he might surprise, at times, his divines by his learning. He found, therefore, the new position in which fortune had placed him a most genial one, and he fairly revelled in the new field of disputation and religious unrest. His old schoolmasters, the Puritans, must now stand off and keep their place. He had long wished for some power to cope with them. Now he had it, with the orthodox Church of England at his back.

As all this dawned upon Archbishop Whit-

gift it was peculiarly gratifying to him. The Church for which he had trembled now seemed safer than ever.

James was received enthusiastically in England, and entered London on the 10th of May, 1603. He was crowned on the 25th of July. The coronation was a very dull affair, owing to the plague, which at that time was devastating London. This was a disappointment to the Archbishop and many churchmen, who would have liked a gorgeous ceremony as a happy inauguration of new things for the kingdom.

Archbishop Whitgift, now aged and infirm, was glad to lean upon all the support that he could get, and a ready aid was found for him in Richard Bancroft, Bishop of London. It was very evident that a storm was gathering in the Puritan camp, and that much strength would be needed on the part of the Church to

steer safely through it. Almost the first thing that King James had to deal with was a petition signed by over seven hundred ministers of the Church of England, asking for a conference between the Puritans and those opposed to their views. It was called "the millenary petition," because the signatures were somewhere in the region of one thousand. The use of the cross, the surplice, the ring in marriage; confirmation, absolution, bowing at the name of Jesus, and other things of a kindred nature, were severely objected to in this petition.

The king granted the prayer of the petition as far as holding a conference was concerned. His wisdom in doing this has been doubted, but James dearly loved a religious controversy, for it gave him an opportunity of displaying his theological learning, of which he was foolishly proud. This led to the Hampton Court Conference, famous in history. At Hampton Court the king and his bishops met the representatives of the aggrieved Puritans. The array of bishops and dignitaries and wise doctors on the side of the Church party was most weighty and imposing, while the learning and talent put forward by the Puritans were somewhat weak. The king spent the first day of the conference entirely with his bishops, where, with closed doors, he made himself sure upon some points regarding which he had not the supreme confidence within himself that he usually had in other matters. He wanted to be sure of his points before attempting to brow-