

concessions to which they were in no way entitled.

The Puritans, seconded by the influence of the Calvinistic Reformation of the Continent, soon brought about a revision of this "First Book" and the issuance of what is known as the Second Prayer Book of Edward VI., or the "Book of 1552." This was decidedly more "protestant" than the First Book. Yet the changes in this "Second Book," were made not so much because those who made them regarded them as necessary for truth or for purity of doctrine, but for the sake of peace, and out of deference to the prejudices of the Puritan party. The Act of Uniformity which set forth this Second Book, declares the First Book to be "a Godly order, agreeable to the Word of God and the primitive Church" and gives us the reason for the setting forth of the Second Book, "Because there hath arisen in the use and exercise of the aforesaid common service heretofore set forth, divers doubts for the fashion and manner of the ministration of the same, rather by the curiosity of ministers and mistakers than by any worthy cause."

This Second Book, however, seems never to have received the approval of Convocation, and never to have come into general use. The year after it was set forth King Edward died.

With the accession of his sister Mary to the throne, the Church of England came once more under Roman control: The English service gave way to the Latin Mass: The work of the Reformers was undone: and such of them as did not flee across sea, or conform to the new order, were brought to the stake,

Mary's reign was an eventful one, but fortunately for the Church of England, was of short duration. She reigned five years.

With the accession of Elizabeth to the throne, the prospects of a reformation brightened. A commission was appointed to "review the services and ceremonies of the Church." Some were in favor of restoring the First Book of Edward VI., others urged the Second Book. The final result was a compromise between the two the Prayer book, in the main, as we have it to-day.

This book which was set forth in 1559, was by no means acceptable to ultra reformers. Their experience during the reign of Mary, and their close intercourse with the Continental protestants, had made them very hot for what they called a "more thorough reformation." Their hostility often overstepped the limits of forbearance and had to be restrained by the hand of civil power.

When by the death of Elizabeth, in 1603, James VI., King of Scotland ascended the English throne as James I., the Puritans and those who favored a Presbyterian form of Church discipline and government, were very much elated. James had been trained in the Presbyterianism of Scotland, and they were very sure he would favor the same doctrine and discipline for the Church of England. On his journey from Scotland they overwhelmed him with petitions to this effect, but received from him cold comfort in return. A Conference of the opposing parties in the Church was, however, appointed to meet at Hampton Court, and as a result several changes were made, out of deference to "tender consciences."