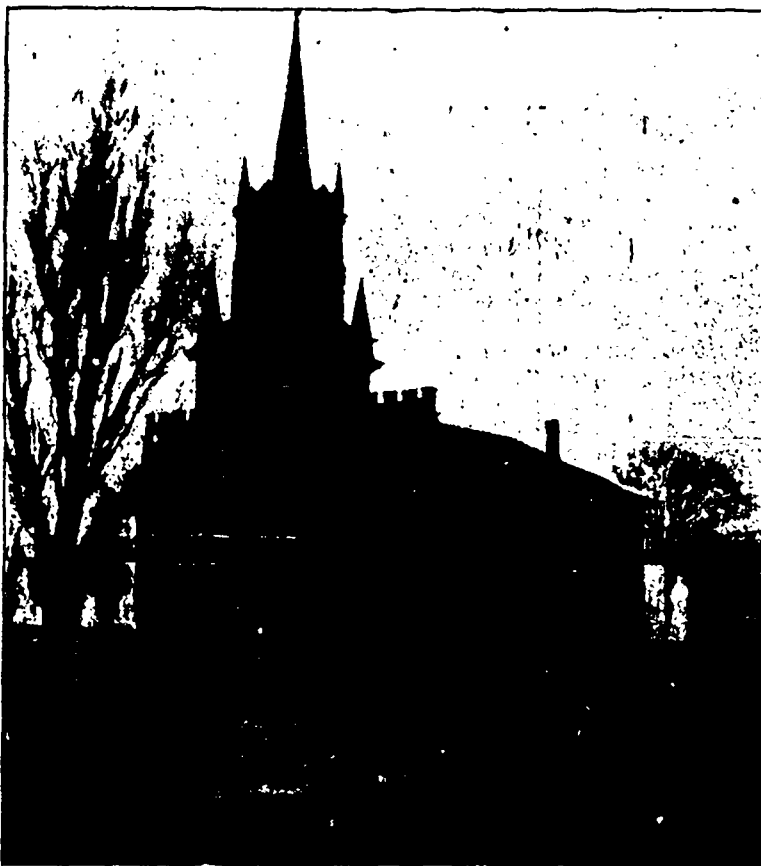




TRINITY CHURCH, CHIPPAWA, DIOCESE OF NIAGARA.

which was clung to most strenuously by the Puritans, was Calvinism, one leading feature of which, stated in very bald form, was that certain among the sons of men were "elected" to eternal life, while certain others were doomed from their very birth to eternal death. This, of course, meant that some persons, no matter how loose their life, were destined to final salvation, while others, however upright they might be, would never receive the safety which God's protection alone could give. It meant, also, "once in grace, for ever in grace"—once a child of God there was no possibility of backsliding, at all events to such an extent as to involve final doom. Some went even so far as to say that there were "infants a span long in hell."

A doctrine of this kind was naturally repugnant to some minds, and it is not surprising to find that vigorous opposition to it arose. For this opposition, one James Van H rmin, of Holland, became distinguished, and through him, in 1608, a complete refutation of Calvinistic doctrines was made to the entire satisfaction of many thousands in Europe. He certainly, to play upon his name, saw much *harm* in Calvinism, but history has slightly

changed his name to Arminius, from which his teaching is well known as Arminianism. He inculcated, of course, the opposite view from Calvinism, and taught that God's mercy was always open to the sinner, and that if anyone was lost it was not by the decree of God, but owing to man's own determined self-will. These two doctrines caused much disturbance in the Christian Church, from the time of Harmin onwards, but it may be said of our own day that extreme Calvinism is now very seldom taught even by Presbyterian divines, who were generally its most vigorous exponents. The man of Holland has largely triumphed, through the onward sweep of time, over the man of Geneva.

Archbishop Bancroft and the higher clergy of England did not agree with all that Arminius said, but at the same time their sympathies shrank further and further from Calvinistic teaching.

There is a letter written by Bancroft to the bishops of England, calling upon them to "correct abuses," abuses of which he himself had spoken vigorously in Parliament. The chief among them was the permission given to many clergy to hold two or more livings at the same time. This probably arose from the wretchedly small incomes of the clergy; but from a necessity it soon became an abuse, as the only connection that existed, in many cases, between a pastor and his flock was the income which the former derived from lands and other revenues set apart for the maintenance of religious services in their midst. Such pastors were called "double-beneficed men," or "pluralists." In connection with this matter the Archbishop has this interesting sentence, illustrative of the peculiarities of his day, as regards the dress of the clergy and their families. In this he remarks there was "nothing to distinguish a dean or a curate from a bishop. You will find deans usually in their velvet, damask, or satin cassocks, with their silk netherstocks; nay, some archdeacons and inferior ministers, having two benefices, are likewise for the most part so attired; to omit that their wives, in the cost and vanity of their apparel, do exceed as much