

the oath and were displaced. The death of Cardinal Pole had left the see of Canterbury vacant, and Elizabeth selected **Matthew Parker** as his successor, a wise and prudent man, whose judicious rule contributed in no small degree to confirm the Elizabethan settlement of religious matters.

Archbishop Parker first turned his attention to the restoration of order and discipline in the services of the Church. In some dioceses many of the parishes were without clergymen, the churches had fallen into a state of dilapidation, and there was a general lack of "decency and order," in the performance of Divine service. The officiating clergy wore just what vestments they pleased, while the "communion table," which had taken the place of the old "stone altar," was often only a bare board placed on trestles. The people were found to be "*utterly void of religion, and went to church as to a May-game.*"

In his work of establishing uniformity and order, the Archbishop was steadily supported by the Queen, and in ten years we find that almost all the moderate Roman Catholics had conformed to the English Church. This they were able to do with all the better conscience, because as yet, *the Pope had not excommunicated Elizabeth, or released her subjects from their allegiance to her.*

5. **Elizabeth and the Puritans.** Parker's chief trouble lay in dealing with the exiles, who had returned from Germany and Switzerland. During the Marian Persecution, these men in their devotion to the Reformed Faith had escaped to the Continent, where they were warmly received by the great French Protestant, **John Calvin**, who had founded a "model" Church at Geneva. Here he taught his doctrine of predestination, and established a rigid system of Church organization and discipline. He rejected the office of Bishops, and elected "presbyters," some of whom were to officiate as "ministers" of God's word, others to enforce morality of the strictest kind. Separate congregations were to elect representatives and send them to "synods," which were recognized as the highest authority. This system, which [was called "Presbyterianism," found its way into many other countries; notably France and Scotland.