

awakened by the Arminian writings of Grotius and Episcopus diffused through Europe. And as the English Church gradually inclined to the ancient high episcopacy of the old Church, so it adopted the ancient Arminianism. Calvinism, persecuted and oppressed, overthrew monarchy and Church, and for a brief period ruled with hardly less intolerance, until, overthrown in turn, Calvinism took refuge in America, and laid foundations here. Even here past sufferings did not teach tolerance, and that doctrine had to be learned from checks and lessons administered by surrounding sources. Calvinism has, nevertheless, here acted a noble part in our Christian civilization. It, perhaps, about equally divides the evangelic Church with Arminianism.

Arminianism, proper and Protestant, came into existence under the severe persecution by Dutch Calvinism, in which the great and good Arminius himself was a virtual martyr. The Synod of Dort, the standard council of the Calvinistic faith, made itself subservient to the unprincipled and sanguinary usurper, Maurice ; and even during its sessions the judicial murder of the great Arminian and republican statesman, Olden Barnevelt, was triumphantly announced at Dort, to overawe the Arminians at the synod, who were bravely maintaining their cause under the leadership of the eloquent Episcopus. Then followed the banishment of Episcopus, the imprisonment of Grotius, the ejection of hundreds of Arminian ministers from their pulpits, and the firing of soldiers upon the religious assemblies of Arminian worshippers. The great Arminian writers of Holland, Episcopus, Grotius, and Limborch, are claimed by Arminian writers to be the first public proclaimers of the doctrine of liberty of conscience in Europe, as those two Arminian Puritans, John Milton and John Goodwin, were its earliest proclaimers in England.

Wesleyan Methodism is now by all admitted to be a great