

are well worth attentive perusal, for the deep learning, knowledge of Scripture, and fervent piety displayed in them. It is however much to be lamented, that the language he uses towards his antagonists, and those who differ from him in opinion, is acrimonious, and violent in the extreme, and the appellations which he bestows upon his adversaries, exceedingly vulgar and coarse, savouring but little of the mild and meek spirit which the Apostle has told us in the sight of God is of great price. But perhaps this is to be imputed rather to the times than to the temper of the man. The third book of the Institutes contains his system, drawn up in a clear and methodical manner, well worth the attention of all who are studying this deep and intricate subject. The system of Calvin was opposed by James Van Hermen, or, as he is usually called, Arminius, Professor of Divinity in the University of Leyden. Several persons in Holland of the greatest learning and talent, espoused the same doctrines. Arminius met with the warmest opposition from Gomar, his own colleague, and from the principal Professors in the Dutch Seminaries of learning. Maurice, Prince of Orange, wishing to put an end to these deplorable disputes, which were often attended with civil broils, referred the matter to the decision of the Church assembled in a general Synod at Dordrecht, or Dort, in the year 1618. This Synod was attended by the most eminent Divines of the United Provinces, by deputies from the Churches of England, Scotland, Switzerland, Bremen, Hess and the Palatinate. By the sentence of these Judges the Arminians lost their cause, and were declared corruptors of the true doctrine. —Moshiem. "The leaders of the vanquished Arminians" (says the same learned Historian,) were eminently distinguished by their eloquence, sagacity and learning, and being highly exasperated by the injurious and oppressive treatment they met with in consequence of their condemnation, they defended themselves and attacked their adversaries with such spirit and vigour, and also with such dexterity and eloquence that multitudes were persuaded of the justice of their cause. The Arminian Doctrine was first digested into a regular system, and embellished with the charms of a masculine eloquence by Episcopius, the most learned of all those usually termed remonstrants, and the Theological Student who has the opportunity will do well, after the perusal of the 3d Book of Calvin's Institutes, carefully to read Episcopius's chapter upon free will, and his answer to some of his opponents, particularly

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