

public labours in the University ended on the 25th July, 1609, with a disputation on "The Vocation of men to Salvation" About noon on the 19th October following, while his friends were praying round his bed, he calmly rendered up his soul to God.

Bagnell thus sums up his character, "He was distinguished among men for the virtue and amiability of his private, domestic, and social character among christians, for his charity toward those who differed from him in opinion; among preachers for his zeal, eloquence and success; and among divines for his acute, yet enlarged and comprehensive views in theology, his skill in argument, his candour and courtesy in controversy."

During the two hundred and fifty years that have transpired since his death, various opinions have been uttered concerning Arminius and his system, and although some church writers, as Dr. Murdock and others, have shown not a little ill-nature, when writing of him and his adherents, it is gratifying to know that those who substantially accept the theology of Arminius are counted by millions, whose piety, zeal and success, will compare at least favourably with those who still adhere to the innovation upon the scheme of salvation, which Arminius so vigorously and successfully opposed. Even those who a century ago heard his name with great suspicion are now embracing his doctrine of the universality of the atonement, and the signs are hopeful that other parts of his system, equally scriptural and logical, will yet be adopted, and through the entire Protestant church there will be but one utterance,—

"His pardoning grace for ALL is free,—  
For him who forged the dire decree,—  
For every reprobate,—and me."

When that period arrives it will be seen that James Arminius is worthy of a place in the calendar of the church—for his zeal and consistency in developing the Christian doctrine of the relation of man to God. While Athanasius opened and sustained the christian doctrine of the nature of God, and Augustine, in his teaching, has laid down the christian and scriptural statement of the nature of man; Arminius takes his own place in the history of theology, and gives us the christian views of the relation of man to God, and his name shall endure as long as the sun and moon.

W.