

Objections were also raised by the magistrates of Amsterdam, but upon different grounds from those on which the professor and rector based their objections; they had been at the expense of his education, and they wished to retain his services for the benefit of their own city. At length matters were so arranged that he accepted the chair of theology, and received the degree of doctor. On the 11th July, 1603, he entered upon the work of professor, at which time he delivered his famous oration "On the Priesthood of Christ."

Previous to the death of Junius, the former Professor, a friendly correspondence had been conducted between himself and Arminius upon certain points connected with the Calvinian controversy, which, after the death of Junius, fell into the hands of Gomarus, and led to a dispute between the professors. A conference, as was usual in those times, was held, in which Arminius defended himself, and the meeting ended amicably; yet having once encroached upon the teaching of Geneva, every occasion was taken by Gomarus to show his dissatisfaction, and render the situation of Arminius uncomfortable. After having endured much opposition on account of his opinions for over five years, he at length ventured to defend himself and his doctrine, which he did, first in an apologetic answer to thirty-one articles which had been put in circulation against him; and in a letter to the Legate of the Court Palatine; and in a declaration of sentiments which he delivered before the States of Holland at the Hague on the 30th October, 1603, in which he set forth those points of doctrine in which he differed from Calvin denying, that election is absolute and unconditional; arguing that an election of this kind is inconsistent with the character of God, that it destroys the liberty of the human will; that it contradicts the language of Scripture. He contended "that God had elected those only, who, according, not to his decrees, but to his foreknowledge, and in the exercise of their natural powers of self-determination, acting under the influence of his grace, would possess that faith and holiness to which salvation is annexed in the gospel scheme; and those who are *not* elected are allowed to perish, not because they are not elected, but merely and solely in consequence of their infidelity and disobedience; on account of which infidelity and disobedience being foreseen by God their election did not take place. Further, that Christ died for *all* men, that the atonement is able; both from its own merit, and from the intention of him that appointed it, to expiate the guilt of every individual; that every individual is invited to partake of the benefits which it has procured; that the grace of God is offered to make the will comply with this invitation, but that this grace may be resisted and rendered ineffectual by the sinner's perversity." (*Watson's Theological Dictionary.—Article Arminius.*)

This declaration of sentiments failed to produce peace, and in the following year the "States" again summoned Gomarus and Arminius before them, that in their hearing they might institute a conference, that if possible the peace of the church might be preserved; but the conference was soon broken off, on account of the infirm health of Arminius. A bilious disorder, contracted by constant labour and study, and the disquietude and grief produced in his mind by the malevolence of his enemies, became so violent that it was with great difficulty he continued his labours. His