

coincided with him, but when he addressed to Junius the arguments for still more advanced views, the professor kept the letter by him unanswered for six years, when he died. The friends of Arminius believed that this silence arose from the fact that Junius found more than he could answer or was willing to admit. Unfortunately, his correspondence was inadvertently exposed by Junius to discovery, and was used to the disadvantage of Arminius. Arminius, also, having received a treatise in favour of predestination by Professor Perkins, of Cambridge, prepared an epistle to him, but was prevented by Perkins's death from sending it. His letters both to Junius and Perkins are embodied in his published works, and, whatever may be thought of the validity of the argument, no one will deny that in candor, courtesy, and Christian dignity they are hardly to be surpassed.

On the death of Junius the curators of the University of Leyden looked to Arminius as his successor. The reluctant consent of Amsterdam being at length gained, Arminius assented. But the predestinarians, led by Gomarus, senior professor of theology at Leyden, opposed his election. After a long series of strifes, Arminius offered to meet Gomarus and satisfy his objections. The meeting took place, and Gomarus, admitting that he had judged Arminius by hearsay, after Arminius had fully declared his entire opposition to Pelagianism and Socinianism, fully renounced his objections. So far as predestination was concerned, each professor was to deliver his own sentiments with moderation, and all collision with the other was to be avoided; and Arminius was thereupon elected.

The six years of his Leyden professorship closing with his death are the most important yet troublous period of his career. The terms of peace were broken within the first year by Gomarus, who delivered a violent public harangue