

feel that they understand this occasion rather thoroughly, yet perhaps a brief review will serve not only for recall, but also for the recognition of some points not familiar or not fully understood by all.

James Arminius, or Jacobus Van Harmen (1560-1609), was educated, with the help of his Dutch patrons, in the universities of Utrecht, Marburg, Leyden, Geneva, and Basel. Upon his return to Amsterdam in 1588 he was appointed preacher in the Reformed Church. Soon, however, doubts concerning his loyalty to the principles of Calvinism grew into a storm of grave contentions, which was alleviated only by his appointment in 1602 to a professorship of divinity in the University of Leyden. At Leyden he soon came into conflict with his colleague, Francis Gomarus, a staunch Calvinist. However, Arminius was permitted to teach his views until a large number of his supporters, feeling their strength, boldly applied to the States of Holland, asking them to convene a general synod for the purpose of revising the Belgic Confession -- the religious constitution of Holland. Before anything further was done, Arminius died.

However, instead of the issue dying down, it spread throughout the country. In 1610, one year after the death of Arminius, his followers presented a petition to the States of Holland and West Friesland, called a "remonstrance", which means an objection or a protest. The Remonstrance contained five articles, which may be summarized as follows:

Article I -- God, from eternity, has determined to save, out of the fallen race of men, those who shall believe on Jesus Christ and persevere in faith and obedience to the end; and to leave the unbelieving to their sin and condemnation.

Article II -- Jesus Christ died for all men and has obtained forgiveness of sins for all men, but only those who believe actually enjoy this forgiveness of sins.

Article III -- Man cannot of himself do anything truly good (such as believe savingly on Christ), and therefore must be regenerated in order to be able to exercise saving faith.

Article IV -- All good which even the regenerate man does must be ascribed to the grace of God in Christ. But this grace, whether in its beginning or its continuance, is resistible.

Article V -- Those who have true faith, who have become partakers of the Holy Spirit, have full power to overcome and to persevere, but whether or not they are capable of losing grace must be more particularly determined out of Holy Scripture.

Upon further analysis, we discover that the Remonstrance makes the following assertions: