

systems of divinity of the earlier date with those that have been composed in modern times."*

"The great Swiss Reformer, Zuingle," says Milner, "was the founder of those reformed churches, which had no communion with the Lutherans; and on a careful perusal of his voluminous writings, I am convinced, that certain peculiar sentiments, afterwards entertained by Calvin, concerning the absolute decrees of God, made no part of the theology of the Swiss Reformer." And on the same page he says, "Certainly the Lutheran Churches by degrees became more Arminian, and in general the rest of the Protestant Churches more Calvinistic afterwards." †

It is well known that many Calvinistic ministers at the present day, in their sermons from the pulpit, and in their publications, speak of the great leading Reformers as if they were all as Calvinistic in their theological sentiments, as John Calvin himself.

They seem to feel as if they would be giving countenance to dangerous error, were they to tell their hearers, or readers, that some of the greatest, the brightest, and the best of the Reformers, who under God were most honoured and successful in unfolding and propagating the grand principles of the Reformation, were Arminian in their sentiments. It is strange, but it is just as true as it is strange, that there are narrow-minded bigoted Calvinistic ministers in the Free Church of Scotland, and in other Presbyterian churches at the present day, building the tombs of old worthy Reformers, and garnishing their sepulchres, who, when they lived, believed and defended the very same doctrines, for the belief and defence of which we are treated, by these same ministers, as if we were in league with heresy. It is a fact which cannot be disputed, that some of the best of the Reformers repudiated Augustinianism before Calvin's Institutes were written, and others of them protested against their orthodoxy at the time they first appeared.

We were led to ask ourselves the question at the head of this article when reading the Augsburg Confession of Faith. And a careful examination of the Lutheran Manual on Scriptural Principles, by Dr. Schmucker, has, along with other sources of information, led us to the conclusion that the Lutheran Church at the Reformation did renounce the Augustinian, or Calvinian dogma of unconditional predestination. The Augsburg Confession,

* *Ecclesiastical History*, vol. II. p. 82.

† *History of the Church*, p. 946, Edinburgh, Ed. 1840.