

*tensively* infinite (in itself) is *extensively* so (in its results.) By this denying the infinite nature of sin, Anselm's theory is cut up by the roots. He denies the necessity of the death of Christ, and even asserts that it is possible that a mere man might have atoned for us. Anything which God chose to *accept* as an atonement would be so. In other words, God's *will* is not conditioned by any necessity, but is absolutely supreme. And here is the radical difference between the Scotists and Thomists, the one attributing to God an unconditioned will, the other a will conditioned by the laws of his nature. From this point the scholastics divided into these two parties, though the majority were Scotists. The church, however, decided for the doctrine of Thomas, as seeming most to favor church authority. It was adopted by the Bull *Unigenitus*. The idea of *acceptatio* is found, however, in a great variety of systems, from the time of Scotus down.

And now we come to the third great epoch in the history of our doctrine, which commences with the Reformation.

The peculiarity of the Protestant Reformation, as of all true reformations, consists in its being a falling back upon personal experience. Wearied with the forms of Scholasticism, men were impelled to reject every thing which was not based in a moral need, or an immediate and practical religious interest. The Reformation therefore was the great turning point, where the mind passed from the Outward to the Inward, from objectivity to subjectivity, and became conscious of its own freedom. Nothing which could not be legitimated by an inward experience was henceforth to be regarded as true. Hence the importance of Faith, or the deepest personal element in man.