

Aquinas. These he quotes to approve or to refute, according as their statements confirm those of Augustine or differ from them. Augustine ruled the Reformation. Luther and Knox were Augustinian monks, and almost if not all of that order joined the reformers. The Augustinian was the best of the two existing systems of theology, so the reformers accepted it, and sought to separate from it the additions made by the schoolmen, and the more glaring errors of the great father himself. They modified the old scholastic definitions, it is true, and had their successors continued to improve upon these, a Scriptural system might have been reached in time; but they did not. On the contrary, they relapsed into the scholastic method. Dr. Walker, in his *Scottish Theology and Theologians*, says regarding the Scottish divines of the seventeenth and eighteenth centuries: "They were most thoroughly familiar with the Nicene theology, and adhered to it closely; and the great Christian writers of the first centuries, especially the Latin ones, were their careful study. Boyd and Rutherford, and Gillespie, and Brown, would have found themselves engaged in a perfectly congenial occupation, debating the doctrine of the Trinity, whether in its metaphysical or its historical aspects. It is, indeed, one of the notable differences between our older and our later theology—the greater dependence of the former on the ancient Church. A theological work used to be regarded as incomplete, without the witness bearing of Augustine, and Hilary, and Chrysostom, and Basil. In some cases the pages of these old Presbyterians groan under the weight of patristic quotations and references." This says more for the erudition of the Scottish divines than for their ability to understand the Scriptures for themselves. The same thing, adding the schoolmen, may be said for Owen and others of the Puritans. The Swiss were worse. But, why go any farther than Hodge's System, laden with human authorities of every kind?

Did any one search the Scriptures for a scriptural system? I should like to know that good man's name. Save in a few minor points, the post reformation theologians, not including heretics and rationalists, have followed blindly the lead of the reformers, as a flock of sheep, their bell-wether. It has not been a question of "Thus saith the Lord," but, "Thus say so many reputable theologians." Beza was more scholastic, logical, and more Calvinistic than Calvin: he died in 1605. Two years before Beza's death, Arminius, who had studied under the great Genevan, began to impugn the absolute decree of predestination, and wandered off into semi-Pelagia-