

was vernacular ; and the Russian Church, embracing many millions—all inherited and retain, firmly and unanimously, the theology of freedom, essential Arminianism. The learned Calvinistic scholar, Dr. Shedd, in his "History of Doctrines, (vol. ii., p. 198) says : "The Augustinian anthropology was rejected in the East, and, though at first triumphant in the West, was gradually displaced by the semi-Pelagian theory, or the theory of inherited evil [instead of inherited guilt] and synergistic [or co-operative] regeneration. This theory was finally stated for the papal Church in exact form by the Council of Trent. The Augustinian anthropology, though advocated in the Middle Ages by a few individuals like Gottschalk, Bede, Anselm, slumbered until the Reformation, when it was revived by Luther and Calvin, and opposed by the papists." It will thus be seen, on a review of the universal Church in all ages, how small, though respectable a minority, Augustinianism, before the Reformation, ever was. With minor exceptions, Arminianism was the doctrine of the universal Church.

The accuracy of Dr. Shedd's statement of the general non-existence of Augustinianism during the Middle Ages is not invalidated by the fact of the great authority of Augustine's name, arising from the powerful genius and voluminous writings of the man. It was no proof that a man was truly Augustinian because he belonged to the "Augustinian order," or quoted Augustine's authority. Such Schoolmen as Bernard, Anselm, and Peter Lombard modified Augustine's doctrine materially ; Bonaventura and Duns Scotus were essentially Arminians, and Hincmar, of Rheims, and Savonarola literally so. Gottschalk, the high predestinarian, was condemned for heresy, and Thomas Bradwardine, the "second Gottschalk," made complaints, doubtless overstrained, that in his day "almost the whole world had become Pelagian."