those writings which gripped the heart of Martin Lutcher and of JOn Calvin and John Wedley and the other great leaders of true evangelical Protestantism in modern times. Now then, Pelagianism was condemned by the African church, and by the emporor, the western emporor, then by the bishop of Rome, and then by a great een-council which met at Ephasus in 431, the first ecumenical council.

(end of record)

c2 431, one year after the death of Augustin. Pelagianism was denounced, but that didn't & end the matter. (St) I said, the council of 431 condemned Pelagianism. It condemned Pelagianism and declared it to be outside the pale of true Cirostoamotu. and frp. tist to pm. mp pme om tie circi. Christianity, and from that time on, no one in the church, East or Met West, would call himself a Pelagian. I don't think they would in modern times, either. There are plenty of Pelagians, but very few who would use the title. It was definitely condemned, but there began, even before this, what people called In Semi Pelagianism. This Semi Pelagianism was led by a man in France, a bishop named Cassian. And even during Augustin's time he bagan to write Semi-Pelagian writings, and a great defender of the fath in southern France, named Prosper, attempted to answer him, And this Semi-Pelagianism agreed with Augsutin that Adam fell, and the race fell with Adam; agreed with a. that man was 1/2 lost in sin. as a result of Adam's fall, but agreed with Pelagus that any man who wants to can be saved if he will exert his will-power. If he will step out and do what is right, God will send him the strength(?) to overcome the effect of Adam's sin. And so it was a half-way measure, but it was more than half in the direction of Pelagianism. Augustin wronte against it even in his life-time. And in time people came to feel that it was something definitely wrong, and it was condemned, but the men who led it were not condemned. Cassian was very highly thought of, although the view was condemned. And in time it was followed by what they called Semi-Augustinians. So that in the church, through the middled ages, and in the Roman church to this day, Pelagianism is considered to be