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committed to writing. He writes: "The talk is as to the person whom the Queen will send to the General Council now assented unto by the Pope, the Emperor, and the French and Spanish Kings, to be kept at Trent, and that she, for the quietness of Christendom, will not refuse to understand and hear the matter in question debated. Sent the Queen long since a copy of the Pope's brief, which the Abbot of St. Salute should have brought her."¹ Here, it is to be observed, the ambassador speaks of the Pope's *brief*, which he knew very well was something more than an ordinary letter. It has not, however, been found amongst the State Papers. Strange to say, other letters from the English ambassador at Rome and his suite, which might throw light upon this transaction, are also missing. The letters are those of Sir Edward Carne to the Queen, and of Sir Francis Englefield to Bacon, to which reference is made in Sir Thomas Parry's despatch to Cecil. The compiler of the Calendar of State Papers, Foreign, 1560-61, says in the preface that copies of certain letters, obtained by Sheres from the secretary of the Duke of Savoy's ambassador at Venice, relating to Parpaglia's mission, are missing from the collection. It is possible that all these documents may yet be found, though their disappearance from other records of the subject and period is mysterious.

D. MORRIS.

(*To be continued.*)



ART. V.—ST. AUGUSTINE OF HIPPO.

Smith's and Wace's "Dictionary of Christian Biography," vol. i.; Ceillier's "Auteurs Sacrés"; Ueberweg's "History of Philosophy," vol. i.; Schaff's "History of the Church, Nicene and Post-Nicene Christianity," vol. i.; Robertson's "History of the Christian Church," vol. ii.; "St. Augustine" (S.P.C.K.); "St. Augustine" (R.T.S.); Migne, *Patrologia Latina*, Augustinus.

THE end of the fourth century A.D. saw the final dissolution of the vast Roman Empire which had been reunited under Theodosius the Great. The East and West were divided between his two sons, weak boys of eighteen and eleven. Arcadius reigned at Constantinople, guided successively by his favourites, Rufinus and Eutropius, and by his wife Eudoxia, the bitter enemy of St. John Chrysostom. Honorius watched from Milan the resistance of the great general Stilicho to the tide of barbarian invasion which was

¹ Calendar of State Papers, Foreign, December 3, 1560, No. 762.

threatening to overwhelm Italy ; till the passage of the Alps by the Goths under Alaric made the feeble representative of the Cæsars seek safety in the impregnable fortifications and marshes of Ravenna, which remained the seat of the Court till the fall of the Western Empire. In 410 the civilized world was stupefied by the sack of Rome, and the Roman citizens who were able fled over the sea to the flourishing Roman provinces of North Africa. Still the strong race from the North pursued them. A Visigoth kingdom was set up in Spain ; the Vandals were led into Africa by Genseric ; and Augustine himself died in the middle of the siege of his own city, Hippo Royal, which was taken and destroyed a few months after his death.

During the whole of the fourth century Christianity was making great strides. In 313 came Constantine's Edict of Milan, establishing Universal Freedom of Religion, followed by other acts in favour of Christianity. In 324 Constantine, now sole Emperor, publicly professed the faith of Christ, and recommended it to his subjects. Next year was held, under the ægis of the Emperor, the first General Council, that of Nicæa, which condemned the Arians. In 363 Christianity, which had been abjured by the Emperor Julian the Apostate during his brief reign, was restored by the Emperor Jovian. In 381 was held at the imperial city of Constantinople the second General Council, that which condemned the Macedonian and Apollinarian heresies. In 381 and 385 laws were passed against heathen rites in both West and East ; and in 390 paganism received its final blow in the destruction of the famous temple at Alexandria, the Serapeum, and other shrines in Egypt, at the orders of Theodosius the Great, Emperor of the East.

It was an age, too, of illustrious Christian leaders : in 330 died Lactantius the Apologist ; about 340 was born St. Jerome ; in 347 St. John Chrysostom ; in 354 was born St. Augustine ; in 354 died St. Anthony, the father of the ascetic life ; in 368 died Hilary of Poitiers ; 372 is the traditional date of the birth of St. Patrick, the British Apostle of Ireland ; in 373 died the most illustrious champion of the faith, St. Athanasius ; in 379 died St. Basil the Great, and St. Ephrem Syrus ; in 386 died St. Cyril, Bishop of Jerusalem ; in 390 died St. Gregory of Nazianzus ; in 395 St. Gregory of Nyssa ; in 397 St. Ambrose ; about 400 St. Martin, Bishop of Tours ; in 407 St. John Chrysostom ; in 420 St. Jerome.

The distinction between East and West in religious thought and speculation was always marked, the Eastern Fathers being constantly engaged in subtle questionings about the nature of Christ and the doctrine of the Trinity, whereas the leaders

of Western Christianity attended more to matters of conduct and practice. Christian thought had been raised in the third century to a very high level by the Catechetical School of Alexandria, founded at the end of the second century by Pantænus, and carried on by Clement, Origen, and their successors. "The Alexandrian theology aims at the reconciliation of Christianity with philosophy, of faith with knowledge; but it seeks this union on the basis of the Bible and the doctrine of the Church. Its centre, therefore, is the LOGOS, the Word, viewed as the sum of all reason and truth before and after the Incarnation. . . . The elements of truth in the heathen philosophy they attributed partly to the secret operation of the LOGOS in the word of reason, partly to acquaintance with the Jewish philosophy, the writings of Moses and the prophets."

And in the fourth century the leaders of Christian thought in the Eastern part of the civilized world were keenly exercised by the heresies of Arius, Sabellius, Macedonius, and Apollinaris. Christianity had ceased to be a despised sect of the lower middle class; it occupied the attention of the most prominent and able men of the day. It was the glory of Augustine to do for the West what men before him and of his day were doing for the East—to place Christianity in an intellectual and philosophical form which should satisfy the men of thought and culture; and in so doing he did more. The vigour of his mind, the brilliance of his eloquence, the originality of his thought, and the clearness of his language, left their impress on the form of Christian doctrine which has lasted from his day to ours, so that his influence in the Christian Church is second only to that of St. Paul, and is recognised alike by Roman and by Protestant.

It is not the purpose of this sketch to give a biography of St. Augustine. Few biographies would be more fascinating, and his own matchless "Confessions" have taken their place with the "Imitation of Christ" and the "Pilgrim's Progress" as one of the three most popular books in the world. But a brief outline may be given as an introduction to an estimate of his place in the history of philosophy and religion. Aurelius Augustinus was born November 13, 354 A.D., at the village of Thagaste, in the North African Province of Numidia, not far from his future bishopric, and died August 28, 430, while Bishop of Hippo Royal, in the middle of the siege of that town by the Vandals. His father, Patricius, was a heathen, but was baptized shortly before his death. His mother Monica was a fervent Christian, a woman of a very noble and beautiful character, and brought up her son as a Christian; but he was not baptized till his thirty-fourth year. After

going to school at Thagaste and at the neighbouring town of Madaura, at the age of seventeen he went to the University of Carthage, where he studied rhetoric with a view of becoming a Professor. As he was not yet definitely Christian, and was not restrained by moral or religious principle, his ardent affections led him into every kind of vice, details of which he has given with pathetic humility in his "Confessions." At the age of eighteen he had a natural son, whom he called Adeodatus (Given by God), by a young woman to whom he remained faithful for fourteen years. The son was his companion till an early death removed him, and was baptized at the same time as himself. At Carthage he for a time joined the Manichæans, a heretical sect from Persia, who tried to combine Christianity with the teaching of Zoroaster—that there are two great principles, good and evil, equally powerful, and perpetually in conflict. But with this system he soon became dissatisfied. For a time he became a sceptic, and studied the systems of Plato and the Neo-Platonists to see if he could find firmer ground. The idealism of Plato is always attractive to young and ardent minds; but it presents no firm basis. The Neo-Platonists had tried to evolve a philosophic system out of Greek philosophy which would comprise the supreme monotheism of the Christians and something of their ideal morality. But their notions were fantastic and far-fetched, and could not long keep hold of a mind so earnest, practical, and ardent as Augustine's. Having gone as a Professor of Rhetoric to Milan, he attended the sermons of the famous Bishop Ambrose, on account of their finished and powerful eloquence. Ambrose stirred in him all his latent sympathy with the sublime and simple doctrines of Christianity; and after a long and agonized period of indecision, the voice of a child saying, "Take up and read," induced him to look once more to the Word of God, especially St. Paul's Epistle to the Romans. His conversion was as complete and sudden as that of St. Paul himself, and not less momentous. He retired with his friends to a villa at the neighbouring town of Cassiciacum, where he spent six months in spiritual conversation and composition, and at the ensuing Easter he was baptized with his friend Alypius, afterwards Bishop of Thagaste, and his son Adeodatus.

Looking back in his "Confessions" to the time of his sinful life in youth, he says with consummate pathos: "I have loved Thee late, Thou Beauty, so old and so new: I have loved Thee late! And lo, Thou wast within, but I was without, and was seeking Thee there. And into Thy fair creation I plunged myself in my ugliness; for Thou wast with me, and I was not with Thee! Those things kept me away from

Thee, which had not been except they had been in Thee! Thou didst call, and didst cry aloud, and break through my deafness. Thou didst glimmer, Thou didst shine, and didst drive away my blindness. Thou didst breathe, and I drew breath, and breathed in Thee. I tasted Thee, and I hunger and thirst. Thou didst touch me, and I burn for Thy peace. If I, with all that is within me, may once live in Thee, then shall pain and trouble forsake me; entirely filled with Thee, all shall be life to me."

He now broke utterly with the world, gave up his brilliant and lucrative calling of Professor of Rhetoric, which he had followed at Rome and Milan; sold his goods for the poor, and to the end of his life devoted his rare gifts to the service of Christ. He took his mother home to Thagaste, but she died on the way. Then he went to Rome for several months, and wrote books in defence of Christianity against false philosophy and the Manichæan heresy. Returning to Africa, he spent three years with his friends Alypius and Evodius on an estate in his native Thagaste, in contemplation and literary retirement.

Then in 391 he was chosen Presbyter against his will by the voice of the people in the seaside city of Hippo Royal in Numidia, and in 395 he was elected Bishop of the same city. For eight-and-twenty years, until his death, he laboured in this place, and made it the intellectual centre of Western Christendom.

His outward mode of life was extremely simple, and mildly ascetic. He lived with his clergy in one house in an Apostolic community of goods, and made this house a seminary of theology, out of which ten Bishops and many other eminent clergy went forth. Females, even his sisters, were excluded from his house, and could only see him in the presence of others. But he founded religious societies of women, and over one of these his sister, a saintly widow, presided. He wore the black dress of the Eastern cœnobites, with cowl and leathern girdle. He lived almost entirely on vegetables, and seasoned the common meal with reading or free conversation. It was a rule engraved on the table, that the character of the absent should never be criticised. To his clergy he allowed a plain diet with wine. He often preached five days in succession, sometimes twice a day, and set it as the object of his preaching that all might live with him, and he with all, in Christ. Wherever he went in Africa he was urged to preach the word of salvation. He was specially devoted to the poor. He took never-ceasing interest in all theological and ecclesiastical questions. He was the champion of the orthodox doctrine against Manichæan, Donatist and Pelagian.

In him was concentrated the whole polemic power of the Catholicism of the time against heresy and schism, and in him it won the victory. In his hands the highest philosophical thought of the time became Christian.

In his last years he made a critical review of his writings, and gave them a thorough sifting in a book which he called "Retractations." His latest controversial works, against the Semi-Pelagians, written in a gentle spirit, date from the same time.

The last ten days of his life he spent in close retirement, in prayers and tears and repeated readings of the penitential Psalms, which he had caused to be written large on the wall opposite his bed, that he might have them always before his eyes.

In the third month of the siege of Hippo, August 28, 430, in the seventy-sixth year of his age, in full possession of his faculties, and in the presence of many friends and pupils, he passed gently and happily into that eternity to which he had so long aspired. "O how wonderful," he wrote in his meditations, "how beautiful and lovely, are the dwellings of Thy house, Almighty God! I burn with longing to behold Thy beauty in Thy bridal chamber. . . . O Jerusalem, holy city of God, dear bride of Christ, my heart loves thee, my soul has already long sighed for thy beauty! . . . The King of kings Himself is in the midst of thee, and His children are within thy walls. There are the hymning choirs of angels, the fellowship of heavenly citizens. There is the wedding-feast of all who from this sad earthly pilgrimage have reached thy joys. There is the far-seeing choir of the prophets; there the number of the twelve Apostles; there the triumphant army of innumerable martyrs and holy confessors. Full and perfect love there reigns, for God is all in all. They love and praise, they praise and love evermore. . . . Blessed, perfectly and for ever blessed, shall I be too, if, when my poor body shall be dissolved . . . I may stand before my King and God, and see Him in His glory, as He Himself hath deigned to promise: 'Father, I will that they also whom Thou hast given Me be with Me where I am: that they may behold My glory which I had with Thee before the world was!'"

Augustine, says the philosophical Church historian Schaff, the man with upturned eye, with pen in the left hand and a burning heart in the right (as he is usually represented in mediæval art), is a theological and philosophical genius of the first order, towering like a pyramid above his age, and looking down commandingly upon succeeding centuries. He had a mind uncommonly fertile and deep, bold and soaring; and with it, what is better, a heart full of Christian love and

humility. He stands of right by the side of the greatest philosopher of antiquity and of modern times. We meet him alike on the broad highways and on the narrow footpaths, on the giddy Alpine heights and in the awful depths of speculation, wherever philosophical thinkers before him or after him have trod. As a theologian he is *facile princeps*—at least, surpassed by no Church Father, Scholastic, or Reformer. With royal munificence he scattered ideas in passing, which have set in mighty motion other lands and later times. He combined the creative power of Tertullian with the churchly spirit of Cyprian, the speculative intellect of the Greek Church with the practical tact of the Latin. He was a Christian philosopher and a philosophical theologian to the full. It was his need and his delight to wrestle again and again with the hardest problems of thought, and he comprehended to the utmost the divinely revealed matter of the faith.

He has enriched Latin literature with a greater store of original, beautiful, and pregnant sayings than either any classic author or any other teacher of the Church. Here are a few of them :

The New Testament lies hid in the Old, the Old lies open in the New.
 Make a distinction between the ages, and Scriptures will agree together.
 Our heart is restless till it finds rest in Thee.
 Grant what Thou orderest, and order what Thou wilt.
 Nothing conquers but Truth, and the victory of Truth is Charity.
 Where love is, there is the Triune God.
 Faith precedes understanding.
 The service of God is perfect freedom.
 No misfortune breaks him whom good fortune does not corrupt.

He had a creative and decisive hand in the form of almost every dogma of the Church, completing some and advancing others. The centre of his system is THE FREE REDEEMING GRACE OF GOD IN CHRIST, OPERATING THROUGH THE ACTUAL HISTORICAL CHURCH. He is Evangelical or Pauline in his doctrine of sin and grace, old-Catholic in his doctrine of the Church. The Pauline element comes forward mainly in the Pelagian controversy, the old-Catholic churchly in the *Donatist*; but each is modified by the other.

There were five main controversies which elicited in succession the philosophical and theological genius of Augustine, and which were the material on which he formulated his teaching. In these controversies his opponents were successively the Academic philosophers, the Neo-Platonists, the Manichæans, the Donatists, and the Pelagians. The Academics were sceptics, and held that the search for truth was sufficient happiness, without the prospect of finding it. Against them he urges that man needs the knowledge of truth for his true development; that it is not enough merely to inquire and to

doubt; and he finds a foundation for all our knowledge, a foundation invulnerable against every doubt, in the consciousness we have of our sensations, feelings, our willing and thinking—in short, of all our psychical processes. From the undeniable existence and possession by man of some truth, he concludes to the existence of God as the Truth of truths, the self-existent Truth; whereas our conviction of the existence of the material world he regards as only an irresistible belief.

As against the Neo-Platonists, Augustine is led to combat the unsatisfactory basis and effects of heathen religion and philosophy. He defends with consummate ability the doctrines and institutions peculiar to Christianity, and maintains the Christian theses that salvation is to be found in Christ alone; that Divine worship is due to no other being except God in His threefold nature, since He created all things Himself, and did not commission inferior beings, gods, geniuses, or angels, to produce the material world; that the soul, with its spiritualized body, will rise again to eternal salvation or damnation, and will not return periodically to renewed life upon the earth; that the soul does not exist before the body, and that the latter is not the prison of the former, but that the soul begins to exist at the same time with the body; that the world both had a beginning and is perishable, and that only God and the souls of angels and men are eternal.

Against the dualism of the Manichæans, who regarded good and evil as both in the same degree primitive and original, and represented a portion of the Divine or good substance as having entered into the region of evil, in order to war against and conquer it, Augustine defends the oneness of the good principle, or of the purely spiritual God, explaining evil as a mere negation or privation, and seeking to show, from the finiteness of the things in the world, and from their differing degrees of perfection, that the evils in the world are necessary, and not in contradiction with the idea of Creation. Against Manichæism and Gnosticism in general, he also defends the fundamental Catholic doctrine of the essential harmony between the Old and New Testaments. He was one of the first to state the doctrine of the full inspiration of Scripture in its most rigorous meaning. He wrote a well-known treatise in which he tried to reconcile even the slightest discrepancies in the narratives of the Evangelists. When the letter of the text, especially in the Old Testament, presented any difficulties, he treated it allegorically. This treatment he applied with much imaginativeness to the early chapters of Genesis.

It was in controversy with the Donatists that his strong

ecclesiastical principles were manifested. The Donatist schism had arisen in consequence of the decision of a number of rather pedantic Bishops of Africa not to receive those who had fallen away in time of persecution unless they were baptized again. In one respect the Donatists were something like the Baptists. Holiness, they argued, is, above all, the characteristic of the Church of Christ, and whenever that holiness is either marred or compromised, the Church cannot be said to exist, although a regular succession can be traced back uninterruptedly to the Apostles. According to them, catholicity was independent of external circumstances. The name of Catholic, they said, should not be given to provinces or nations. He alone is a true Catholic who is a tried Christian. The Donatists concluded from this that no Church deserved the name of Church which had admitted within its pale faithless or unworthy members, especially persons who, during the last persecutions, had been guilty of betraying Christ. From so tainted a community separation was absolutely necessary at any cost. There is, answered Augustine, only one Church, namely, that which, by an uninterrupted succession, can be traced back to the Apostles. It is the hallowed ark which alone floats on the waters of the flood, and out of its walls there is no salvation. No one, said he, can have Jesus Christ, the Head of the Church, unless he belongs to Christ's body, and the body of Christ is the orthodox Church. Those persons, therefore, commit a serious error who think that the existence of the Church depends upon the holiness of its members. We must attach ourselves exclusively to the Divine character of the institution. The Church is founded by God upon the rock of an immutable and sovereign will; if we make it depend on the dispositions of men, we shift its foundations from the rock to the quicksands. Thus, while the Donatists placed holiness above catholicity, Augustine reversed the order, and no one has carried the theocratic idea farther than the Bishop of Hippo. Augustine did more than persecute the Donatists; he maintained the right of persecution against them. In his writings the whole theory of religious persecution is laid down in its crudest form.

The most influential of St. Augustine's controversies, and that which has had the most lasting effect on the Church, is that against Pelagius on the relation of Divine grace and the freedom of the human will.

Pelagius, the monk of Britain, had entered a convent at an early age, and had lived in peace and solitude far from the world and its temptations. It had never seemed very difficult to him to attain the somewhat formal and mechanical ideal

of Christian conduct which he had placed before himself. Augustine's experience and ideals were very different. When confronted by Pelagius and his practical denial of Divine grace, he could not assume the calm attitude of a theologian. We feel that his indignation masters him ; he longs to beat down human pride ; he follows it from one lurking-place to the other ; and he stops only when he has annihilated both pride and man himself in the presence of God and of His sovereign grace. Who comes and talks to us about the capacity for good that is in our nature ? Our nature will nothing but evil, and can do nothing but unmitigated evil. Our fall has been complete ; it has not been limited to one man : in Adam all have sinned, in him all have been condemned. St. Augustine pictures to himself humanity as if, like Lazarus, it were lying in its tomb. He rolls the funeral stone against the door of the sepulchre, and engraves upon it the mournful epitaph, " Without God, without hope." Mankind has not one spark of the Divine life ; it can only recover life through a resurrection, which, for it, is like a second creation. It is the work of that Mediator who " by His one sacrifice has appeased the anger of God." Son of God and son of man, equal to the Father, our Mediator having reascended to heaven, the efficacious grace of God is imparted to men, not for any merit or for any will on their part, but solely in the name of an entirely gratuitous act of God's mercy. Man is quite passive in the scheme of his salvation ; the Father draws him powerfully to the Son, and if he remains in the faith, it is because he has received the gift of perseverance. " When God preserves a just man from all scandal, and makes him appear before His presence spotless and full of joy, what gift does He bestow upon him if not that of perseverance in what is good ?"

In the same strong, uncompromising terms he speaks of predestination. How can one say, he asks, that all men would receive grace if those to whom it is not given did not reject it of their own free will, because God will have all men to be saved ? How can one say this, when we consider that there are so many children to whom grace has never been given, and that several of them die without receiving it, although there is in them no act of the will opposing itself to the reception of that gift ? It even sometimes happens, he says, that the parents of a child eagerly long to have him baptized, and yet the child does not receive the Sacrament because God, not willing that he should, causes him to die before baptism is administered. It is evident, therefore, that those who argue against so obvious a determination do not understand the meaning of the expression, " God will have all

men to be saved," since there are so many men who remain unsaved, not because they refuse to be saved, but because He wills not that they should.

By these assertions Augustine attained the extreme point of reaction against the Pelagians: he could go no further. He had stripped man of everything; and we are led to ask ourselves whether on such a system man 'himself exists as a moral creature? The Catholic Church, fortunately, after the time of Augustine, recoiled from this extreme position and these terrible conclusions—not by denying Divine grace, like Pelagius, but by insisting on the necessity of the free will of man co-operating with the grace of God.

In the history of philosophy, Augustine deserves a place of the highest rank, and has done greater service to that science of sciences than any other Father, Clement of Alexandria and Origen not excepted. He attacked and refuted the pagan philosophy as pantheistic or dualistic at heart; he shook the superstitions of astrology and magic; he expelled from philosophy the doctrine of one series of beings emanating from another, and the idea that God is the soul of the world; he substantially advanced psychology; he solved the question of the origin and the nature of evil more nearly than any of his predecessors, and as nearly as most of his successors; he was the first to investigate thoroughly the relation of Divine omnipotence and omniscience to human freedom, and to construct a theodicy; in short, he is properly the founder of a Christian philosophy, and not only divided with Aristotle the empire of the mediæval scholasticism, but furnished the living germs for new systems of philosophy, and will always be consulted in the speculative establishment of Christian doctrines.

Augustine contributed much to the doctrinal basis which Catholicism and Protestantism hold in common against such radical and recurring heresies of antiquity, Manichæism, Arianism, and Pelagianism. In all these great intellectual conflicts he was in general the champion of the cause of Christian truth against dangerous errors. Through his influence the canon of Holy Scriptures (including Old Testament Apocrypha) was fixed in its present form by the Councils of Hippo (393) and Carthage (397). He conquered the Manichæan dualism, materialism, and fatalism, and saved the Biblical idea of God and of creation, and the Biblical doctrine of the nature of sin and its origin in the choice of man. He developed the Nicene dogma of the Trinity, completed it by the doctrine of the double procession of the Holy Ghost, and gave it the form in which it has ever since prevailed in the West.

Augustine is also the principal theological creator of the Latin Catholic system, as distinct from the Greek Catholicism on the one hand, and from Evangelical Protestantism on the other. He ruled the entire theology of the Middle Ages, and became the father of scholasticism in virtue of his dialectical mind, and the father of mysticism in virtue of his devout heart, without being responsible for the excesses of either system.

He was the first to give a clear and fixed definition of the Sacrament, as a visible sign of an invisible grace, resting on Divine appointment; of the number seven he says nothing: this was a much later enactment. In the doctrine of baptism he is entirely Catholic, though in logical contradiction with his dogma of predestination; but in the doctrine of the Holy Communion he stands, like his predecessors Tertullian and Cyprian, nearer to the Calvinistic theory of a spiritual presence and fruition of Christ's body and blood. His strongest expressions are shown by other expressions to be figurative. He also contributes to promote—at least, in his later writings—the Catholic faith of miracles, and the worship of Mary. Mary he exempts from actual sin, not from original; and with all his reverence for her, he never calls her the Mother of God.

On the other hand, Augustine is, of all the Fathers, the nearest to Evangelical Protestantism, and may be called, in respect of his doctrine of sin and grace, after St. Paul, the first forerunner of the Reformation. The Lutheran and Reformed Churches have ever conceded to him without scruple the cognomen of Saint, and claimed him as one of the most enlightened witnesses of the truth, and most striking examples of the power of Divine grace in the transformation of a sinner.

Even in the Middle Ages the better sects, which attempted to simplify, purify, and spiritualize the reigning Christianity by return to the Holy Scriptures, and the Reformers before the Reformation, such as Wicliff, Huss, Wessel, resorted most, after the Apostle Paul, to the Bishop of Hippo as the representative of the doctrine of free grace.

The Reformers were led by his writings into a deeper understanding of St. Paul, and so prepared for their great vocation. No Church teacher did so much to mould Luther and Calvin; none furnished them so powerful weapons against the dominant Pelagianism and formalism; none is so often quoted by them with esteem and love.

Erasmus said of him that the whole Christian world contained nothing more golden or more august (playing on his name, Aurelius Augustinus).

The great philosopher Leibnitz calls him a truly great

mind, and of stupendous genius, endowed with a mind superlatively vast.

Baur said that there is scarcely another theological author so fertile, and withal so able, as Augustine.

Bindemann, a Lutheran divine, remarks: "St. Augustine is one of the greatest personages in the Church. He is second in importance to none of the teachers who have wrought most in the Church since the Apostolic time; and it can be well said that among the Church Fathers the first place is due to him; and in the time of the Reformation, Luther alone, for fulness and depth of thought and grandeur of character, may stand by his side. He is the summit of the development of the mediæval Western Church; from him descended the mysticism no less than the scholasticism of the Middle Age. He was, on the one hand, one of the strongest pillars of Roman Catholicism, and, on the other, from his works, next to the Holy Scriptures, especially the Epistles of St. Paul, the leaders of the Reformation drew most of that conviction by which a new age was introduced. The Roman Catholic philosophers Günther and Gangauf put him on an equality with the greatest of thinkers, and discern in him a Providential personage, endowed by the Spirit of God for the instruction of all ages. Nourisson, the latest French writer on Augustine, whose work is clothed with the authority of the Institute of France, assigns to the Bishop of Hippo the first rank amongst the masters of human thought, alongside of Plato and Leibnitz, Thomas Aquinas and Bossuet."

"Augustine," says M. de Pressensé, "belonged to that class of men who, though dead, yet speak. Ardent in his affections, comprehensive and deep in his learning (though that was limited again by the fact that he knew little Greek and no Hebrew), he had the greatness and also the want of moderation which we discover in all great and impassioned natures. He could do neither good nor evil by halves. From a dissolute youth he recoiled into extreme asceticism, and from metaphysical freedom into the most stringent system of authority. He was the standard champion of orthodoxy; nor did he sufficiently respect the claims of conscience. He sacrificed the moral element to God's sovereignty, which he maintained most unflinchingly. But, on the other hand, his love for Christ and for the souls of his fellow-men was quite as decided; nay, it was its very vehemence which often carried him beyond the bounds of moderation. Therefore it is that, if in more than one respect he committed mistakes, the influence he has exercised has been equally wide and beneficent. He still claims the honour of having brought out in all its light the fundamental doctrine of Christianity; despite

the errors of his system, he has opened to the Church the path of every progress and of every reform, by stating with the utmost rigour the scheme of free salvation which he had learnt in the school of St. Paul.

WILLIAM SINCLAIR.

Short Notices.

The Clergy List, 1899. Kelly and Co., Ltd.

THIS wonderful compilation continues its vast repertory of accurate and valuable information. In 1897 the list of the clergy portion rose from 496 pages to 1,000. In 1898 it went up to 1,050; this year it is 1,084. The clergy would greatly help the editor if they would give him accurately the gross and net value of their incomes. The volume is in future to be ready by the end of January in each year.

The Official Year-Book of the Church of England for 1899. S.P.C.K. Pp. 734. Price 3s.

This most valuable epitome of English Church work affords extremely interesting study for all who desire to estimate the religious and social influence of the National Church, besides a mine of reference for facts and statistics. It is understood that some of the statistics this year, as to numbers in Confirmations, etc., are not so satisfactory as before. It is extremely probable that the lamentable internal dissensions in the Church would produce this result. There is hardly any subject connected with Church life on which this book does not throw light.

Some English Church Principles and the Ritualistic Controversy. By the Rev. W. L. PAIGE COX. Young, Liverpool. Pp. 73. Price 1s.

This timely little book gives plain teaching on the Reformation Process, the Doctrine of Justification, the Significance of Church Ordinances, the Invocation of Saints and Veneration of Images, the Holy Communion, the Christian Ministry, and the Ritualistic Movement.

The tone throughout is moderate and reasonable, and the book might well be put in the hands of those who wish to know something about the present controversy.

Lawlessness in the National Church. By the Right. Hon. Sir WM. VERNON HARCOURT, M.P. Macmillan and Co. Pp. 156. Price 1s. net.

This is a reprint from the *Times* of Sir William Harcourt's stirring appeals to the Protestantism of the country, and it forms a useful handbook on the subject of current disputes. It is to be hoped that from all these controversies the good sense of the English people, and the providence of God, will produce a satisfactory result.

Plain Words on some Present-Day Questions. By Principal CHAVASSE. Oxford University Press. Pp. 54. Price 1s.

This pamphlet contains four sermons—on Confession, the State of the Dead, the Christian Ministry, and the Lord's Supper—marked by the spiritual insight and fervour characteristic of Mr. Chavasse.