

accuses them of folly, impudence, deceit, robbery, avarice, profligacy, gluttony, and almost every other vice, "even," he adds, "that I may speak the truth, of infidelity." And yet, with all this abuse of the ecclesiastical order, he says he sometimes wishes that he may become a member of it before he dies. His abuse, however, is so vituperative that it is considered to be not altogether trustworthy. We must remember, too, that he wrote after the turmoil of one hundred years of constant wars had probably imbruted and depraved the people, and that his criticism, even if it were justified at the time he wrote, may afford no ground for supposing that in earlier times, when the country was in a state of peace and security under the Roman rule, either clergy or laity were so depraved.

#### THE COMING OF AUGUSTINE.

Although the Church in England had thus been cast down from its first estate it was not altogether destroyed; and when Augustine arrived, A.D. 597, he found still a faithful remnant. The story of Gregory the Great sending forth Augustine as a missionary to the pagan Anglo-Saxons is well known, and it is, therefore, unnecessary here to relate it. Suffice it to say that in A.D. 597 Augustine