

pertinere voluisse idem ipse Romani auctor eloquii, cum itidem dixit: Is igitur erit eloquens, qui poterit parva submissee, modica temperate, magna granditer dicere: tamquam si adderet illa etiam tria, et sic explicaret unam eandemque sententiam dicens, Is erit igitur eloquens, qui ut doceat, poterit parva submissee; ut delectet, modica temperate; ut flectat, magna granditer dicere.

Haec autem tria ille, sicut ab eo dicta sunt, in causis forensibus posset ostendere: non autem hic, hoc est in ecclesiasticis quaestionibus, in quibus hujusmodi, quem volumus informare, sermo versatur. In illis enim ea parva dicuntur, ubi de rebus pecuniariis judicandum est; ea magna, ubi de salute ac de capite hominum: ea vero ubi nihil horum judicandum est, nihilque agitur ut agat sive decernat, sed tantummodo ut delectetur auditor, inter utrumque quasi media, et ob hoc modica, hoc est moderata dixerunt. Modicis enim modus nomen imposuit: nam modica pro parvis abusive, non proprie dicimus. In istis autem nostris, quando quidem omnia, maxime quae de loco superiore¹ populis dicimus, ad

¹ *Loco superiore*.—The pulpit—in distinction from the place in which the reader of ecclesiastical books, not inspired, took his place. Augustine gives in this same book of his *Doct. Christ.*, a list of the canonical writings, of which he enjoins it on the student to be "*solertissimus indagator*." The list of the New Testament books agrees entirely with our acknowledged canon, including the Apocalypse; but with the Old Testament books he includes a few which the Council of Laodicea, affirmed by that of Chalcedon afterwards, rejected, and Jerome had separated and marked off as apocryphal. Augustine's list is that of the Council of Carthage (397) at which he was present. They had not, it is thought, yet got possession of Jerome's works. The defenders of the Council of Trent, in sanctioning the Apocryphal books, have sought in Augustine's acknowledgment of Tobias and Judith, the Maccabees, &c., an apology for the procedure of that council. But it has been shewn by Protestant writers, that Augustine uses the word "canon" in a stricter and laxer sense; and that his frequent references in other parts of his writings to the Jewish canon as complete, and to certain Apocryphal books as having only a degree of authority, prove that, though he did not use the great care of Jerome, he was desirous that even the best of these Apocryphal books should not be elevated to the level of the Sacred Word. Speaking (in his city of God) of the books of Wisdom and Ecclesiasticus, he says it is chiefly in the west that they are received as having authority. Gausson justly says, that "he would never speak thus of the true oracles of God." The same writer makes good use of the admissions of leading Roman Catholic writers, previous to the Council of Trent; especially of Cardinal Cajetan's frequent assertion in his