

works. Passing over many less noted names, written with that of Augustine, whom they followed as he followed Christ, in the Book of Life, the fourteenth century brings us to John Wickliffe, the English Reformer, who valued Augustine next to the Scriptures, and continually quoted him as one of the highest authorities. In 1256, Pope Alexander IV. established the order of Augustinians or Austin Friars, as they were called in England. These monks devoted themselves, more than all others, to the writings of their patron saint, and the effects of their reading soon appeared. Thomas-a-Kempis, the pious author of the "Imitation of Jesus Christ," was one of them, in the first half of the fifteenth century. John Staupitz, the spiritual father of Luther, was Vicar General of the Order; and from the Augustine convents went forth the first martyrs of the Reformation which Luther inaugurated, and by far the greater number of the preachers of the reformed doctrines in Northern Europe. Luther himself, an Augustine monk, assumed, on entering the monastery, the name of Augustine, and owed much of his insight into divine truth to the writings of this father. D'Aubigné says, "The exposition of the Psalms by this illustrious doctor, and his book on the 'Letter and the Spirit,' were his favourite study. Nothing struck him more than the sentiments of this father on the corruption of man's will and on divine grace. He felt, by his own experience, the reality of that corruption and the necessity for that grace. The words of St. Augustine corresponded with the sentiments of his heart. If he could have belonged to any other school than that of Jesus Christ, it would undoubtedly have been to that of the doctor of Hippo." Ulrich Zwingli, the Swiss Reformer, when he first began to set forth the Scriptures in their integrity, did so, pleading the example of Augustine, and when, at Marburg, Luther pressed his absurd and unscriptural doctrine of consubstantiation, he opposed him with the words of the father. It was a melancholy thing to hear the Wittemburg doctor, cornered by the sounder Swiss, accusing of obscurity the guide that had helped him towards the light. Lefevre and Farel, the predecessors of Calvin, drank deeply at the well of Augustine's writings, and were helped thereby to find the great spring of truth itself. So much did the former value the adversary of Pelagius, that he even imbibed his error of confounding justification and sanctification, thus mingling the scrapings of the earthen vessel with the pure water. As for Augustine's influence upon Calvin, we need but glance at the index to the "Institutes of the Christian Religion," where, under the head Augustinus, we shall find an almost interminable list of quotations from nearly all that father's works, in defence of the doctrines of the Reformation. John Knox and George Buchanan, two leaders of the Scottish Reformation, received the reformed doctrines, indeed, immediately from Luther and Calvin, yet found an important sanction, helping their faith and assisting them to give an answer to every man, in the works of the Bishop of Hippo.

"Where was your religion before Luther?" asks the Romanist of the Protestant. To this the Protestant may unhesitatingly reply, "With Augustine and those who followed in his footsteps, and before Augustine in the Word of God, which he knew and sincerely loved." Still the shorter writings of this great bulwark of the truth—corrupted, indeed, by Romish additions frequently, but yet not proscribed—are made the means of leading some true-hearted ones, in the communion of Rome, to the cross of Christ. We were not astonished to hear a distinguished convert from the errors of Popery say, "Next to the Bible, my devotional manual is the Soliloquies of Augustine."