

or invincible grace ; eternal election ; and final perseverance. He was not, indeed, free from certain superstitions that had already found their way into the Church ; neither were his doctrinal views always in accordance with our more enlightened Reformation theology, as when he confused justification and sanctification, the one with the other. Yet, spite of these defects, his work stands forth, the greatest monument to the truth till the time of Calvin

We pass on to consider the influence of this great father upon the religious life of subsequent generations. Again we quote Cunningham: "Augustine has had the peculiar honour assigned to him by the great Head of the Church of having been the first to develop in a systematic order, and in their right connection with each other, the great doctrines taught in the Word of God concerning man's lost and ruined condition by nature ; the gracious agency of God in the conversion and sanctification of sinners ; and the true cause or source of all the effects thus produced, wherever they are produced, in His own sovereign good pleasure and eternal purpose, 'having mercy on whom He would have mercy, and having compassion on whom He would have compassion ;' and he was thus enabled to render most important services to the cause of truth and righteousness in all succeeding generations. There is, indeed, much reason to believe that no inconsiderable portion of the piety that existed in the Church from the time that he flourished till the Reformation—a period of above one thousand years—was instrumentally connected, more or less directly, with his influence and writings. We may apply the same statement to almost everything like piety that has ever been found in connection with the Church of Rome, including what is certainly, to the eye of a Christian, by far the brightest spot in the history of that apostate communion, viz. :—the Port Royalists and the other Jansenists of France in the seventeenth century." Milner writes in a similar strain. "The subject of Augustine's theology is important, not only as tending to illustrate the revival of the gospel in the West in his time, but also as exhibiting the views of the best and wisest Christians in Europe from that period to the days of Luther. For a thousand years and upwards the light of divine grace, which shone here and there in individuals during the dreary night of superstition, was nourished by his writings, which, next to the Sacred Scriptures, were the guides of men who feared God ; nor have we, in all history, one instance of so extensive utility derived to the Church from the writings of men."

One of the brightest lights in the darkness of the ages immediately following that of Augustine is the Venerable Bede, of whom it has been said "that he knew more of true religion, both doctrinal and practical, than numbers of ecclesiastics put together at this day ;" and he was a close follower of Augustine. In the 9th century Claudius of Turin, who is sometimes made the founder of the Waldensian Church, and who held justification by faith alone, the fallibility of the Church, Christ its only Head, opposing the worship of images, pilgrimages and prayers for the dead, said in his apology, "Ye fools, who run to Rome to seek there for the intercession of an apostle, when will ye be wise ? What would St. Augustine, whom we have so often quoted, say of you ?" In the 11th century lived Anselm, whose work on the Incarnation, "Why God became man," is still a Christian classic, and whose directory for the visitation of the sick contains the great doctrine of salvation by free grace. This famous Archbishop of Canterbury so loved the writings of Augustine, that the book called "Augustine's Meditations," is mainly made up of extracts (quotations) from his