

are, if we use our opportunities aright, the fathers, and the Westminster Divines, the reformers, the scholastic doctors, and the so-called Fathers, are the children, to vindicate the character, and set forth the true glory, of that one Father in heaven, whose best name is Love.

The glory and strength of Augustine's system is its decided opposition to Pelagianism, but, even in this, neither he nor his successors got at the root of the matter, namely, that all the light and life and love, all that is beautiful and good and true, every good as well as every perfect gift in the realms of nature and of grace, all these come down from the Father of lights. The ray of sunlight in a coal mine or in a filthy hovel is sunlight all the same : so goodness great or small, whatever its surroundings, is the work of the Light which shineth in the darkness that comprehend it not. By losing sight of this, by denying any good to the so-called natural man, in other words, by ignoring common grace, the Augustinian system is really, in spite of itself, semi-Pelagian. Rome, for the sake of establishing a basis for good works, became Pelagian, although many of its greatest doctors, and, in comparatively late time, the Jansenists and Port Royalists, protested against a departure from Augustinian orthodoxy. But the bishop of Hippo's extreme views on absolute predestination never found entire favour in the Church. Many a time, down the centuries, men who held predestination to damnation, and its almost necessary concomitant, predestination to sin, were condemned as blasphemous heretics ; and so they were. Who dare preach such doctrines to-day in the Presbyterian Church or out of it ? And yet we speak of the glorious Augustinian system : I will not refer to superstitions and other errors of this great father in doctrine and practice, as my object is not to sit in judgment upon him or any man, but simply, and even somewhat unwillingly, to exhibit the unscriptural nature of parts of that ancient system on which the theology of our confessional, but happily not to any extent of our pulpit, teaching, is based.

Anselm, Lombardus, Aquinas, and the other scholastic doctors who followed Augustine, handed down his tenets, mingled with much rubbish of their own, and rigidly ruled by the Aristotelian system, for the benefit of the reformers. In his Institutes, Calvin draws enormously upon Augustine, and, to a lesser extent, upon Ambrose, Basil, the Gregories, Cyril, Jerome, Chrysostom, Cyprian, Tertullian, and other fathers. Nor does he neglect the schoolmen, among whom appear Bernard, Lombard, and Thomas