

monergism, in which free will is lost sight of and man becomes a practical automaton. Theologians blame John Wesley and Schliermacher and Zinzendorff, because they built their theological systems largely on their own readings of their religious experience, a most dangerous method to follow, inasmuch as there is in such experience infinite variety, the Free Spirit of God working as liberally in the realm of spiritual phenomena as in the boundless variety of natural objects. Had Augustine merely set forth the great things God did for him, he would have conferred, as in great part he has done, a boon upon humanity. But when he went farther, and declared, with science little less in its pretensions than omniscience, that he knew the absolute divine method in that experience, he transcended the limits of those Sacred Scriptures which he quoted in favour of his own theory.

When the great father, for he was great and ever will be, looked about him for the principle on which God governs the universe, he found it, not in that love which is the fulfilling of the law, but in the law itself, or, worse still, in stern retributive justice. Augustine was a Latin speaking and Latin thinking man, a Roman. He was familiar with the story of Junius Brutus, who put to death his own sons, Titus and Tiberius, because they were traitors, while all that beheld were filled with grief. He knew how the gallant young Marcius, son of Torquatus, taunted by a Latin champion, disobeyed orders and brought the spoils of the slain foe to his father's feet, and how all unmindful of the whole army's pleading voice, and of the mother at home awaiting the return of her brave son from the wars, that father condemned him to die. Before his eyes was the goddess Justitia in the forum, with bandaged eyes and scales and naked sword; before his mind the heathen words, "Fiat justitia, ruat cælum!" This stern, uncompromising justice was the Roman's glory. He would have seen nothing wrong in Shakspeare's Shylock demanding his pound of flesh by bond. Was that Roman atmosphere of thought the proper one in which to formulate a gospel system? What does the Bible say, nay, what does the incarnate God say, in this matter of justice? "The Father judgeth no man, but hath committed all judgment unto the Son," John v. 22. But the Son says, "I came not to judge the world, but to save the world," John xii. 47: "I judge no man," John viii. 15: "God sent not His Son into the world to condemn the world," John iii. 17. And yet again, "For as the Father hath life in Him