

Church. And to this he devoted the remaining years of his life.

The theology of Augustine is his greatest glory. He did a priceless service to the Western world by freeing it from the intellectual despotism of the East. In place of endless speculation regarding the persons of the Trinity, he put in the foreground the practical question of man's salvation. His doctrine of Sin and Grace made him the true successor of Paul and the precursor of Luther and Wesley. Against the British monk Pelagius he defended this doctrine. Pelagius claimed more for unaided human nature than Augustine could grant. Augustine knew from experience how futile is man's unaided effort after salvation. He magnified Divine grace when Pelagius magnified the human will. Augustine's doctrine of Sin and Grace was the most fruitful part of his theology.

In none of his teaching was Augustine entirely original. He drew from all sources, but he shaped and moulded and fused all into a unity. It was this moulding and unifying force that made his theology so new and so vital. More than all else, the vividness, profoundness and decisiveness of his conception of religion as the life of God in the soul of man has made his theology enduring. "Out of the depths of a Christian individuality which had truly and in itself experienced salvation through Christ was poured forth, with abounding fullness of thought and commanding force of intellect and language, a stream of religious ideas and problems which have made the life of the Western Church fruitful for all time."

But Augustine's teaching is many-sided and he is not always consistent. His aim was to harmonize and unify all that the Church taught and at the same time to be true to his own experience; but this he could not always do. For example, his doctrine of the Church is contradictory. In the greatest of his writings, "The City of God," he speaks of the Church as a hierarchy having power to confer, through the sacraments, salvation upon men who are within its bounds. The duty of the state, he claims, is to serve this hierarchy and to use its force to bring back heretics who have wandered. Here we have the beginning of Roman Catholicism. So that Augustine is regarded as the great Father of Catholi-

cism. On the other hand we find, side by side with this, the opposite view that the true Church is the invisible Church, the whole company of the redeemed. Thus while Augustine prepared the way for Luther and the Reformation by his doctrine of sin and grace, he also prepared the way for Catholicism by his doctrine of the church. The extremes which he was able to unite were afterwards to stand in direct opposition to each other. Both Calvin and Luther quote frequently from Augustine, but so do Roman Catholic writers. The reason this was possible comes out when we consider that Augustine's writings were "almost all occasional, torn from him by the necessities of the moment, exhibiting all the one-sidedness and exaggerations of a singularly rich and restless mind, that throws itself successively on single aspects of the truth, and deals with each aspect as if it were the whole." He was a master in the field of controversy, but he had the defects as well as the excellencies of the master-controversialist.

But in spite of his defects, Augustine stands easily first among the teachers of the early Church after the Apostolic age. He was at once a saint and a philosopher, a man of letters and an orator. His writings were numerous. But of all his writings only two are widely read to-day, his "Confessions," and his "City of God." The Confessions of Augustine belong among the best devotional literature of the Christian Church. In these Confessions we have the story of the author's life in a most unique form. They are the outpouring of his heart in the form of a conversation with God. One cannot but feel on reading this book that a man is speaking who is on most intimate terms with God.

Augustine died of a fever in the year 430, during the siege of Hippo by the Vandals. Although an old man, his patriotism led him to arm for the defence of the city. The city fell, but he did not live to see its downfall. He was buried at Hippo. Three times, however, his remains were removed, first to Sardinia, at the beginning of the sixteenth century; then to Pavia at the beginning of the eighteenth century; then back to Hippo in 1841, where they were interred beneath a memorial chapel.

Justice

CITIZENSHIP TOPIC FOR AUGUST 23.

Lesson—Isa. 1: 10-20.

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The spirit of justice is one of the most fundamental elements in our social life. It reaches back into the earliest history of man. In the evolution of social ideals, we find a corresponding development in the conception of justice.

1. One of the earliest ideals of justice is expressed in "an eye for an eye." Even this primitive law implies some conception of equality, and lays emphasis on self-respect. The first evidence of justice in the child is, when he demands an equal share with his little sister. This form of justice develops the spirit of revenge and retaliation and breeds war and division. Jesus did not condemn it as entirely wrong, but He declared a more excellent way.

Our modern system of punishment is a relic of this old-time idea of justice. In fact it is not as advanced. The modern method is not an eye for an eye, but so many days in prison for such a crime. What relation has the prison to the crime? The legal and moral have been divorced, and this divorcement has caused many forms of injustice. The old system suited the punishment to the offence, and based some of its right on the principle of self-respect, *e.g.*, if we do not want to lose our own eye, we will not pluck out another man's eye. To-day we have left the criminal with no opportunity to develop self-respect. "We make, by our distrust, the thief and burglar, and by our courts we keep them so." Retributive justice causes crime instead of preventing it, because it does not appeal to a man's self-respect. A moral agent deserves to be treated as such. The punishment inflicted should be corrective, not retributive. Every wrongdoer should have his due. What is his due? Can he be measured by his past alone, or should we reckon on the possibilities of good that are inherent in him? A punishment that is corrective is the best one to meet the demands of justice.

2. A higher ideal of justice is found in the Golden Rule—"All things whatsoever

