

thus his system found favor with Luther, as a monk of the Augustine order, and with Calvin as a student, whose chief years had been spent at Bourges and Orleans in the pursuit of that law and justice which reigned supreme in Augustine's thoroughly Roman mind. Augustine was a great man, greater far than even his great disciple Calvin. Hardly one of the reformers escaped the awakening influence of his writings, and it may be safely said that no uninspired man has done greater service, through the long ages, to the cause of religious truth. But Augustine had errors that Calvin was able to perceive, and even Aquinas refused to go the whole length of his system. The great bishop of Hippo took, as first principles in theology, Absolute Predestination and Irresistible Grace, and, so far as he can be said to have a system, built it logically upon these as a foundation. Calvin was *Augustino Augustinior*, and his disciple Beza was *Calvino Calvinior*. In 1618 the Synod of Dort ratified the theology of Beza, and in 1643 the Westminster Assembly sanctioned its articles. There is no historical evidence of any attempt to build up theology, as other sciences have been built up *de-novo*, by induction of fact. To the present day it consists of the *dicta* of the Fathers, although their names are generally left in the background, securely pinned together by logic, and bolstered up by isolated Scriptural references often apposite and convincing, but occasionally the reverse.

The apostle John said God is love, God is light, God is life, but John was neither a Roman nor a law student. Augustine, Calvin, and their fellows, say in effect, if not in so many words, God is justice. This is a human concept not given anywhere in Scripture; for the statements that God is just, which no one who has any knowledge of the Word of God or true idea of Divinity can deny, and that God is justice, are radically different. In the essential nature of God and in His unfallen worlds, justice has no place; there love reigns. The law was added because of transgressions, and to that law, the occasion of which was sin, belongs justice. Even the lawyer and the judge maintain that the fount of all true justice, even of that which inflicts the death penalty, is benevolence, not to the offender, but to the community at large. Yet so strong a hold has this so called attribute of God, which is really a necessary accident arising out of sin,