

self, so hath He given to the Son to have life in Himself : and hath given Him authority to execute judgment also, *because He is the Son of man*," John v. 26, 27. Christ, as the Son of man, came for judgment upon *the prince of this world*, John xvi. 11 : and this judgment he pronounced, not alone, but with the first fruits of the Gentile world, John xii. 31. "Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses in whom ye trust," John v. 45. Paul writes in the same strain : "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" 1. Corinthians, vi. 2, 3. Augustine's theology knows nothing of this marvellous truth. To him the gospel of John was as if it existed not. He was more familiar with the psalms than with any other portion of the Scriptures : but in his mind the 50th was more than the 51st, the 90th than the 91st, the 102nd than the 103rd. He was a great man and a good, but a one-sided man, who brought the prejudice of his ill read personal experience and of his Roman thought and ideal of excellence, to the study of theology.

Even the Old Testament Scriptures, in presenting the legal aspect of the Divine character, present it as working not for condemnation, but for salvation : "For the Lord is our judge, the Lord is our law-giver, the Lord is our King : He will save us," Isaiah xxxiii. 22. Humanity as a whole and in the individual is not an outside public world of aliens, but, with all its sins, a spouse, the mother of God's children : "Thus saith the Lord, Where is the bill of your mother's divorcement whom I have put away? or which of my creditors is it to whom I have sold you? Behold for your iniquities have ye sold yourselves, and for your transgressions is your mother put away" : Isaiah v. 1. Augustine knew all about the bill of divorcement and the creditor. In his *De Doctrina Christiana*, of all the cardinal passages quoted above, the only one he touches is that in Corinthians. The Augustinian exaltation of the Divine justice over every other attribute took fatal possession of the Church in all its divisions. So-called mystics, pious souls, in all lands and ages, that could not endure the wrangling of the schools, betook themselves quietly to the love of God : even those among them who wrote and preached however, were unable to modify the Church's judgment. Nevertheless, it is a false judgment of God, inconsistent with thousands of Scripture statements, and with the entire revelation of the Father in Jesus Christ. It is time in these last days, when we, the product of nineteen centuries of Bible study,