

and her influence molded much of his life and practice. His early life was given to education for education's sake and he was influenced by the ideas of Cicero, Hortensius, and the classical Latin writers. Augustine was the "perfect master" of Latin but very inferior in Greek and ignorant of Hebrew. His study practice and will tended to overcome any shortcomings these things may have induced.

In early life he went through a period of spiritual searching. He felt insecure in the inner man and looked for the emotive answers he thought to be needed. He was familiar with the Manichean bishop, Faustus. He found that the Mani had no answers for the problems he knew although pretending to resolve everything in a willing wistfulness. Consequently he abandoned them. Apparently he was familiar with the Neo-Platonic schemes of higher life but even there found not solution for his questions. Failing to find what he wanted in these more proper grounds, he moved to a profligacy of a sort which he later conceived of as total waste but which actually is a bit subdued by the standards of what really profligate people do.

By a chain of singular circumstances, he was converted at age 33 with the guilt of his sin and the preaching of Ambrose being the chief factors. The overwhelming reality of grace was the impact and everything else was in the background. God had overwhelmed him even as he sought to escape God. Correspondingly he was baptized the following year along with his illegitimate son, Adeodatus, a name whose meaning may be apparent to you. Returning to Africa he established a monastic society and gave his studious energies to theology and the Bible. Ordained in 391 a presbyter, he succeeded to the bishopric of Hippo in 395 where the rest of his life would be spent.

In our short summaries it is difficult to do much that really credits a man such as Augustine. He was a strenuous foe of the Manicheans, gave tremendous energies in the theological war with the Donatists and other schismatics. He was adamant against Pelagianism and a strong supporter of the Nicene and Constantinople Councils and their creeds.

Two special items are of interest to us with regard to Augustine: The first of these are notes concerning the church. We sketch his ecclesiology in the following broad pattern: