

end of this sentence, as if by the light of assurance infused into my heart, all the shades of doubt were dispelled. Then, putting my finger in the place, or I know not what other mark, I closed the book, and with tranquil countenance told Alypius. And he also told me, what I was ignorant of, the struggle in his own mind. He asked to see what I had read. I showed him, and he went beyond what I had read, and I knew not what followed. But there followed these words, 'Him that is weak in the faith receive ye.' This he took to himself as he told me. Thence we went into the house to my mother. We told her; she rejoiced. We made known to her how the change had taken place; she exulted and triumphed; and she blessed Thee who art able to do exceeding abundantly above all that we ask or think? 'O Lord, I am Thy servant, I am Thy servant, and the son of Thine hand-maid; Thou hast loosed my bonds.' From the time of his conversion, Augustine believed firmly in what Abraham Booth calls "The reign of grace in election, calling, pardon, justification, adoption, sanctification, perseverance, and eternal glory." In his soliloquy he says, "O Lord, I confess to Thee, for Thou hast taught me, that I am altogether vanity, a shadow of death, a dark abyss, a plot of earth all empty and unfruitful, shooting forth not one leaf without Thy blessing; and of itself it yields no other fruit than confusion, sin, and death. If ever I possessed any good thing I received it from Thee; whatever of good is mine now is Thine, and from Thee it came. If ever I stood fast I stood by Thee; when I fell, of myself I fell; and I had forever wallowed in the mire if Thou hadst not raised me. Forever I had continued blind if Thou hadst not enlightened me. When I fell I had never risen, unless Thou hadst stretched forth Thine hand. And when afterwards Thou didst raise me, I had at once fallen again unless Thou hadst sustained me. And I know, O Lord, that there is no kind of sin which any man ever committed which another man may not also commit, if the help of the Creator be wanting. Thou art the cause of my not committing them; Thou didst command that I should abstain from them; and Thou didst infuse Thy grace that I might believe in Thee." Of Augustine Milner has rightly said, "The peculiar work for which Augustine was evidently raised by Providence was to restore the doctrine of divine grace to the Church." From 387 A. D., the year of his conversion and baptism, and in which also he buried his mother, who had lived but long enough to see her son a believer, till 430, when he himself passed into the upper sanctuary, he did not cease to proclaim these glorious and God-glorifying truths. It was, however, his controversy with Pelagius and Coelestius that established, in much of its present completeness, what is now called the Calvinistic system. These two men, both of whom seem to have been Britons (Pelagius or Morgan, for that was his Welsh name, certainly was) taught at Rome, in the year 411, that "there is no original sin; that man can, by his free will, choose good as well as evil; that every one can obtain salvation or eternal life, and that God's predestination is founded solely upon God's fore-knowledge of human actions." Dr. Cunningham says truly, "Upon Pelagian principles there is no occasion for, and really no meaning in, a Saviour, an atonement, a Holy Spirit." Now Augustine had felt human insufficiency completely, and knew that "in himself dwelt no good thing." Hence he was admirably qualified to describe the total depravity and apostacy of human nature, and he described what he knew to be true. Thus he taught in opposition to the Pelagians and to the Semi Pelagians, who came in later times to be called Arminians after the Dutch remonstrant in 1618, the Scriptural doctrines of original and total depravity; converting efficacious.