

more fully explain) that they by no means please God. But for men to represent God as sitting unconcerned, and merely permitting those things to be done which the Scripture plainly declares to be done, not only by His will, but by His authority, is a mere way of escape from the truth, utterly frivolous and vain. Augustine did, indeed, sometimes give way to this popular method of speaking; but . . . he by no means suffers the permission to be substituted for the act of God. In the Fifth Book of his Discussion of it, written against Julian . . . "He who knoweth His own just judgments, doeth all these things by working in a marvelous and Inexpressible manner, not only in the bodies, but in the hearts of men. He doth not make wills evil, but useth the wills of men already evil as He pleaseth; not can He, of Himself, will anything that is evil." And again,; "It is fully evident, from the testimonies of the Scripture, that God works in the hearts of men to Incline their wills whithersoever He pleases, whether it be to confer good according to His mercy, or to inflict evil according to their deserts, and all according to His purpose and decree, which is sometimes manifest and sometimes hidden, but always just! For it ought ever to be deeply fixed in our hearts that there Is no iniquity in God.