

they had said to Constantine, instead, "We want you to put away this man Cecilian. He is not a true bishop. We want you to recognize our leader." And, of course, when Constantine had various groups investigate and look- they came to the conclusion that Cecilian was the true bishop, Augustin then said, "The Donatists are not the true church in Africa; these others are." After that, the Donatists insisted that no matter what the other churches ~~said~~ said didn't count, but that was not important, that they had tried to get $\frac{3}{3}$. And the Donatists insisted that it was wrong to bring in the civil authorities, and the doctrine is very fine. The churches $\frac{3}{3}$ decided on these things, a church should be supreme selecting (?) $\frac{3}{3}$ $\frac{1}{3}$ in ~~celestial~~ authority. That was a great Donatist firing point. After all, they were the first ones had asked the emperor to come in and decide in their desire to get the power of the empire to do(?). And so, it is pretty hard to escape the conviction that the real thing was to a very large extent a personal difference between personalities, but it was a difference which ultimately led to very strong differences of opinion on these matters, but on some of those differences of opinion, certainly we would ~~intend-~~ incline $\frac{3}{3}$ $\frac{1}{4}$ to side with the Donatists rather than with the $\frac{3}{3}$ $\frac{1}{4}$. And personally, when I think of the tremendous amount of energy and time that Augustin put in in the course of 20 years in trying to convince the Donatists that they should give up their separate churches and come and join with the Catholics, meeting them in debates, arguing with them, going into all these little personal details in their history, working on this one and that and the ~~teh-~~ other, and finally, when after he had thought they had been completely routed in debate, and on the matter of the principles, then calling in the imperial power and ~~sh-~~ having their churches taken away $\frac{4}{4}$ $\frac{1}{2}$ from them, and the people all $\frac{4}{4}$ $\frac{1}{2}$ to foreign service and all that, certainly my sympathy, there at least, is very strongly with the Donatists, that whether they were right or wrong in following their view, that now they had a distinct group which was holding for the same doctrine that the others were, and if they wanted to be distinct, I should think that they ought to have had a right to do it. $\frac{4}{4}$ $\frac{1}{2}$