

The Early Church Fathers Writings

Volume 30

THE EARLY CHURCH FATHERS WRITINGS

Volume 30

Gregory of Nyssa on the Faith and on Man, with the
Spiritual Homilies of Macarius

c. AD 380 – 400

S E R M O N I N D E X

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INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the thirtieth volume of a series that gathers the writings of the early Church in order of date, from the generation after the apostles down to the eighth century. This volume holds Gregory of Nyssa on the Faith and on Man, with the Spiritual Homilies of Macarius, from the period about AD 380 – 400.

Within each work the text is divided into chapters and numbered sections, so that any passage can be found again and cited. The small bold figures in the text are the section numbers.

The translations

The text is in English only. Wherever a modern English version has been prepared for SermonIndex it is used here; otherwise the book prints an older public-domain translation. In both cases the wording is the translator's own: older translations have not been altered beyond dividing them into sections. The sources for every work are listed at the back of the book, together with the licence under which each text is released. All the works in this volume are printed in older public-domain translations.

In this volume

Gregory of Nyssa was the younger brother of Basil of Caesarea and became bishop of Nyssa about AD 372. He was the most philosophical of the three Cappadocian Fathers, and he took a leading part at the council of Constantinople in AD 381. He died about AD 395.

The Fifty Spiritual Homilies were handed down under the name of Macarius the Egyptian, a monk of the Egyptian desert. Many scholars now think that they were written by an unknown author in Syria or Mesopotamia, in the late fourth or early fifth century.

Dates and authorship

Dates are approximate and are debated by scholars. Each work begins with a short introduction that states what is known about its author and its date, and what is uncertain.

PART ONE

The Faith and the Trinity

*The Great Catechism and Gregory's shorter writings on the
Trinity, the Holy Spirit and baptism.*

The Great Catechism

GREGORY OF NYSSA

c. AD 335–395

Bishop of Nyssa, brother of Basil; theologian and mystic.

INTRODUCTION

Summary

¹The Trinity ²Prologue and Chapter 1.-The belief in God rests on the art and wisdom displayed in the order of the world: the belief in the Unity of God, on the perfection that must belong to Him in respect of power, goodness, wisdom, etc. Still, the Christian who combats polytheism has need of care lest in contending against Hellenism he should fall unconsciously into Judaism. For God has a Logos: else He would be without reason. And this Logos cannot be merely an attribute of God. We are led to a more exalted conception of the Logos by the consideration that in the measure in which God is greater than we, all His predicates must also be higher than those which belong to us. Our logos is limited and transient; but the subsistence of the Divine Logos must be indestructible; and at the same time living, since the rational cannot be lifeless, like a stone. It must also have an independent life, not a participated life, else it would lose its simplicity; and, as living, it must also have the faculty of will. This will of the Logos must be equalled by his power: for a mixture of choice and impotence would, again, destroy the simplicity. His will, as being Divine, must be also good. From this ability and will to work there follows the realization of the good; hence the bringing into existence of the wisely and artfully adjusted world.

³ But since, still further, the logical conception of the Word is in a certain sense a relative one, it follows that together with the Word He Who speaks it, i. e. the Father of the Word, must be recognized as existing. Thus the mystery of the faith avoids equally the absurdity of Jewish monotheism, and that of heathen polytheism. On the one hand, we say that the Word has life and

activity; on the other, we affirm that we find in the Logos, whose existence is derived from the Father, all the attributes of the Father's nature. ⁴ Chapter II.-By the analogy of human breath, which is nothing but inhaled and exhaled fire, i. e. an object foreign to us, is demonstrated the community of the Divine Spirit with the essence of God, and yet the independence of Its existence. Chapter III.-From the Jewish doctrine, then, the unity of the Divine nature has been retained: from Hellenism the distinction into hypostases. Chapter IV.-The Jew convicted from Scripture. Reasonableness of the Incarnation.

⁵ Chapters V. and VI.- God created the world by His reason and wisdom; for He cannot have proceeded irrationally in that work; but His reason and wisdom are, as above shown, not to be conceived as a spoken word, or as the mere possession of knowledge, but as a personal and willing potency. If the entire world was created by this second Divine hypostasis, then certainly was man also thus created; yet not in view of any necessity, but from superabounding love, that there might exist a being who should participate in the Divine perfections. If man was to be receptive of these, it was necessary that his nature should contain an element akin to God; and, in particular, that he should be immortal. Thus, then, man was created in the image of God. He could not therefore be without the gifts of freedom, independence, self-determination; and his participation in the Divine gifts was consequently made dependent on his virtue. Owing to this freedom he could decide in favour of evil, which cannot have its origin in the Divine will, but only in our inner selves, where it arises in the form of a deviation from good, and so a privation of it. Vice is opposed to virtue only as the absence of the better. Since, then, all that is created is subject to change, it was possible that, in the first instance, one of the created spirits should turn his eye away from the good, and become envious, and that from this envy should arise a leaning towards badness, which should, in natural sequence, prepare the way for all other evil. He seduced the first men into the folly of turning away from goodness, by disturbing the Divinely ordered harmony between their sensuous and intellectual natures; and guilefully tainting their wills with evil.

⁶ Chapters VII. and VIII.-God did not, on account of His foreknowledge of the evil that would result from man's creation, leave man uncreated; for it was better to bring back sinners to original grace by the way of repentance and physical suffering than not to create man at all. The raising up of the

fallen was a work befitting the Giver of life, Who is the wisdom and power of God; and for this purpose He became man. Chapter IX.-The Incarnation was not unworthy of Him; for only evil brings degradation. Chapter X.-The objection that the finite cannot contain the infinite, and that therefore the human nature could not receive into itself the Divine, is founded on the false supposition that the Incarnation of the Word means that the infinity of God was contained in the limits of the flesh, as in a vessel.-Comparison of the flame and wick. Chapters XI., XII., XIII.-For the rest, the manner in which the Divine nature was united to the human surpasses our power of comprehension; although we are not permitted to doubt the fact of that union in Jesus, on account of the miracles which He wrought. The supernatural character of those miracles bears witness to their Divine origin.

7 Chapters XIV., XV., XVI., XVII.-The scheme of the Incarnation is still further drawn out, to show that this way for man's salvation was preferable to a single fiat of God's will. Christ took human weakness upon Him; but it was physical, not moral, weakness. In other words the Divine goodness did not change to its opposite, which is only vice. In Him soul and body were united, and then separated, according to the course of nature; but after He had thus purged human life, He reunited them upon a more general scale, for all, and for ever, in the Resurrection. Chapter XVIII.-The ceasing of demon-worship, the Christian martyrdoms, and the devastation of Jerusalem, are accepted by some as proofs of the Incarnation- Chapters XIX., XX.-But not by the Greek and the Jew. To return, then, to its reasonableness. Whether we regard the goodness, the power, the wisdom, or the justice of God, it displays a combination of all these acknowledged attributes, which, if one be wanting, cease to be Divine. It is therefore true to the Divine perfection.

8 Chapters XXI., XXII., XXIII.-What, then, is the justice in it? We must remember that man was necessarily created subject to change (to better or to worse). Moral beauty was to be the direction in which his free will was to move; but then he was deceived, to his ruin, by an illusion of that beauty. After we had thus freely sold ourselves to the deceiver, He who of His goodness sought to restore us to liberty could not, because He was just too, for this end have recourse to measures of arbitrary violence. It was necessary therefore that a ransom should be paid, which should exceed in value that which was to be ransomed; and hence it was necessary that the Son of God should surrender Himself to the power of death. God's justice then impelled Him to

choose a method of exchange, as His wisdom was seen in executing it. Chapters XXIV., XXV.-But how about the power? That was more conspicuously displayed in Deity descending to lowliness, than in all the natural wonders of the universe. It was like flame being made to stream downwards. Then, after such a birth, Christ conquered death.

9 Chapter XXVI.-A certain deception was indeed practised upon the Evil one, by concealing the Divine nature within the human; but for the latter, as himself a deceiver, it was only a just recompense that he should be deceived himself: the great adversary must himself at last find that what has been done is just and salutary, when he also shall experience the benefit of the Incarnation. He, as well as humanity, will be purged. Chapters XXVII., XXVIII.-A patient, to be healed, must be touched; and humanity had to be touched by Christ. It was not in "heaven"; so only through the Incarnation could it be healed.-It was, besides, no more inconsistent with His Divinity to assume a human than a "heavenly" body; all created beings are on a level beneath Deity. Even "abundant honour" is due to the instruments of human birth. Chapters XXIX., XXX., XXXI.-As to the delay of the Incarnation, it was necessary that human degeneracy should have reached the lowest point, before the work of salvation could enter in. That, however, grace through faith has not come to all must be laid to the account of human freedom; if God were to break down our opposition by violent means, the praise-worthiness of human conduct would be destroyed.

10 Chapter XXXII.-Even the death on the Cross was sublime: for it was the culminating and necessary point in that scheme of Love in which death was to be followed by blessed resurrection for the whole "lump" of humanity: and the Cross itself has a mystic meaning. The Sacraments. Chapters XXXIII., XXXIV., XXXV., XXXVI.-The saving nature of Baptism depends on three things; Prayer, Water, and Faith. 1. It is shown how Prayer secures the Divine Presence. God is a God of truth; and He has promised to come (as Miracles prove that He has come already) if invoked in a particular way. 2. It is shown how the Deity gives life from water. In human generation, even without prayer, He gives life from a small beginning. In a higher generation He transforms matter, not into soul, but into spirit. 3. Human freedom, as evinced in faith and repentance, is also necessary to Regeneration. Being thrice dipped in the water is our earliest mortification; coming out of it is a

forecast of the ease with which the pure shall rise in a blessed resurrection: the whole process is an imitation of Christ.

¹¹ Chapter XXXVII.-The Eucharist unites the body, as Baptism the soul, to God. Our bodies, having received poison, need an Antidote; and only by eating and drinking can it enter. One Body, the receptacle of Deity, is this Antidote, thus received. But how can it enter whole into each one of the Faithful? This needs an illustration. Water gives its own body to a skin-bottle. So nourishment (bread and wine) by becoming flesh and blood gives bulk to the human frame: the nourishment is the body. Just as in the case of other men, our Saviour's nourishment (bread and wine) was His Body; but these, nourishment and Body, were in Him changed into the Body of God by the Word indwelling. So now repeatedly the bread and wine, sanctified by the Word (the sacred Benediction), is at the same time changed into the Body of that Word; and this Flesh is disseminated amongst all the Faithful.

¹² Chapters XXXVIII., XXXIX.-It is essential for Regeneration to believe that the Son and the Spirit are not created spirits, but of like nature with God the Father; for he who would make his salvation dependent (in the baptismal Invocation) on anything created would trust to an imperfect nature, and one itself needing a saviour. Chapter XL.-He alone has truly become a child of God who gives evidence of his regeneration by putting away from himself all vice

Prologue.

¹³ The presiding ministers of the "mystery of godliness" have need of a system in their instructions, in order that the Church may be replenished by the accession of such as should be saved, through the teaching of the word of Faith being brought home to the hearing of unbelievers. Not that the same method of instruction will be suitable in the case of all who approach the word. The catechism must be adapted to the diversities of their religious worship; with an eye, indeed, to the one aim and end of the system, but not using the same method of preparation in each individual case. The Judaizer has been preoccupied with one set of notions, one conversant with Hellenism, with others; while the Anomoean, and the Manichee, with the followers of Marcion, Valentinus, and Basilides, and the rest on the list of those who have wandered into heresy, each of them being prepossessed with their peculiar notions, necessitate a special controversy with their several opinions. The method of recovery must be adapted to the form of the disease. You will not

by the same means cure the polytheism of the Greek, and the unbelief of the Jew as to the Only-begotten God: nor as regards those who have wandered into heresy will you, by the same arguments in each case, upset their misleading romances as to the tenets of the Faith. No one could set Sabellius right by the same instruction as would benefit the Anomoean .

¹⁴ The controversy with the Manichee is profitless against the Jew . It is necessary, therefore, as I have said, to regard the opinions which the persons have taken up, and to frame your argument in accordance with the error into which each has fallen, by advancing in each discussion certain principles and reasonable propositions, that thus, through what is agreed upon on both sides, the truth may conclusively be brought to light. When, then, a discussion is held with one of those who favour Greek ideas, it would be well to make the ascertaining of this the commencement of the reasoning, i.e. whether he presupposes the existence of a God, or concurs with the atheistic view. Should he say there is no God, then, from the consideration of the skilful and wise economy of the Universe he will be brought to acknowledge that there is a certain overmastering power manifested through these channels. If, on the other hand, he should have no doubt as to the existence of Deity, but should be inclined to entertain the presumption of a plurality of Gods, then we will adopt against him some such train of reasoning as this: "does he think Deity is perfect or defective? and if, as is likely, he bears testimony to the perfection in the Divine nature, then we will demand of him to grant a perfection throughout in everything that is observable in that divinity, in order that Deity may not be regarded as a mixture of opposites, defect and perfection.

¹⁵ But whether as respects power, or the conception of goodness, or wisdom and imperishability and eternal existence, or any other notion besides suitable to the nature of Deity, that is found to lie close to the subject of our contemplation, in all he will agree that perfection is the idea to be entertained of the Divine nature, as being a just inference from these premises. If this, then, be granted us, it would not be difficult to bring round these scattered notions of a plurality of Gods to the acknowledgment of a unity of Deity. For if he admits that perfection is in every respect to be ascribed to the subject before us, though there is a plurality of these perfect things which are marked with the same character, he must be required by a logical necessity, either to point out the particularity in each of these things which present no

distinctive variation, but are found always with the same marks, or, if (he cannot do that, and) the mind can grasp nothing in them in the way of particular, to give up the idea of any distinction.

16 For if neither as regards "more and less" a person can detect a difference (in as much as the idea of perfection does not admit of it), nor as regards "worse" and "better" (for he cannot entertain a notion of Deity at all where the term "worse" is not got rid of), nor as regards "ancient" and "modern" (for what exists not for ever is foreign to the notion of Deity), but on the contrary the idea of Godhead is one and the same, no peculiarity being on any ground of reason to be discovered in any one point, it is an absolute necessity that the mistaken fancy of a plurality of Gods would be forced to the acknowledgment of a unity of Deity. For if goodness, and justice, and wisdom, and power may be equally predicated of it, then also imperishability and eternal existence, and every orthodox idea would be in the same way admitted. As then all distinctive difference in any aspect whatever has been gradually removed, it necessarily follows that together with it a plurality of Gods has been removed from his belief, the general identity bringing round conviction to the Unity.

CHAPTER I.

1 But since our system of religion is wont to observe a distinction of persons in the unity of the Nature, to prevent our argument in our contention with Greeks sinking to the level of Judaism there is need again of a distinct technical statement in order to correct all error on this point. 2 For not even by those who are external to our doctrine is the Deity held to be without Logos. Now this admission of theirs will quite enable our argument to be unfolded. For he who admits that God is not without Logos, will agree that a being who is not without Logos (or word) certainly possesses Logos. Now it is to be observed that the utterance of man is expressed by the same term. If, then, he should say that he understands what the Logos of God is according to the analogy of things with us, he will thus be led on to a loftier idea, it being an absolute necessity for him to believe that the utterance, just as everything else, corresponds with the nature. Though, that is, there is a certain sort of force, and life, and wisdom, observed in the human subject, yet no one from the similarity of the terms would suppose that the life, or power, or wisdom, were in the case of God of such a sort as that, but the significations of all such terms are lowered to accord with the standard of our

nature. For since our nature is liable to corruption and weak, therefore is our life short, our strength unsubstantial, our word unstable . But in that transcendent nature, through the greatness of the subject contemplated, every thing that is said about it is elevated with it.

³ Therefore though mention be made of God's Word it will not be thought of as having its realization in the utterance of what is spoken, and as then vanishing away, like our speech, into the nonexistent. On the contrary, as our nature, liable as it is to come to an end, is endued with speech which likewise comes to an end, so that, imperishable and ever-existing nature has eternal, and substantial speech. If, then, logic requires him to admit this eternal subsistence of God's Word, it is altogether necessary to admit also that the subsistence of that word consists in a living state; for it is an impiety to suppose that the Word has a soulless subsistence after the manner of stones. But if it subsists, being as it is something with intellect and without body, then certainly it lives, whereas if it be divorced from life, then as certainly it does not subsist; but this idea that the Word of God does not subsist, has been shown to be blasphemy. By consequence, therefore, it has also been shown that the Word is to be considered as in a living condition. And since the nature of the Logos is reasonably believed to be simple, and exhibits in itself no duplicity or combination, no one would contemplate the existence of the living Logos as dependent on a mere participation of life, for such a supposition, which is to say that one thing is within another, would not exclude the idea of compositeness;

⁴ but, since the simplicity has been admitted, we are compelled to think that the Logos has an independent life, and not a mere participation of life. If, then, the Logos, as being life, lives , it certainly has the faculty of will, for no one of living creatures is without such a faculty. Moreover that such a will has also capacity to act must be the conclusion of a devout mind. For if you admit not this potency, you prove the reverse to exist. But no; impotence is quite removed from our conception of Deity. Nothing of incongruity is to be observed in connection with the Divine nature, but it is absolutely necessary to admit that the power of that word is as great as the purpose, lest mixture, or concurrence, of contradictions be found in an existence that is in-composite, as would be the case if, in the same purpose, we were to detect both impotence and power, if, that is, there were power to do one thing, but no power to do something else. Also we must suppose that this will in its

power to do all things will have no tendency to anything that is evil (for impulse towards evil is foreign to the Divine nature), but that whatever is good, this it also wishes, and, wishing, is able to perform, and, being able, will not fail to perform ; but that it will bring all its proposals for good to effectual accomplishment.

5 Now the world is good, and all its contents are seen to be wisely and skilfully ordered. All of them, therefore, are the works of the Word, of one who, while He lives and subsists, in that He is God's Word, has a will too, in that He lives; of one too who has power to effect what He wills, and who wills what is absolutely good and wise and all else that connotes superiority. Whereas, then, the world is admitted to be something good, and from what has been said the world has been shown to be the work of the Word, who both wills and is able to effect the good, this Word is other than He of whom He is the Word. For this, too, to a certain extent is a term of "relation," inasmuch as the Father of the Word must needs be thought of with the Word, for it would not be word were it not a word of some one. If, then, the mind of the hearers, from the relative meaning of the term, makes a distinction between the Word and Him from whom He proceeds, we should find that the Gospel mystery, in its contention with the Greek conceptions, would not be in danger of coinciding with those who prefer the beliefs of the Jews.

6 But it will equally escape the absurdity of either party, by acknowledging both that the living Word of God is an effective and creative being, which is what the Jew refuses to receive, and also that the Word itself, and He from whom He is, do not differ in their nature. As in our own case we say that the word is from the mind, and no more entirely the same as the mind, than altogether other than it (for, by its being from it, it is something else, and not it; still by its bringing the mind in evidence it can no longer be considered as something other than it; and so it is in its essence one with mind, while as a subject it is different), in like manner, too, the Word of God by its self-subsistence is distinct from Him from whom it has its subsistence; and yet by exhibiting in itself those qualities which are recognized in God it is the same in nature with Him who is recognizable by the same distinctive marks. For whether one adopts goodness , or power, or wisdom, or eternal existence, or the incapability of vice, death, and decay, or an entire perfection, or anything whatever of the kind, to mark one's conception of the

Father, by means of the same marks he will find the Word that subsists from Him.

CHAPTER II.

¹ As, then, by the higher mystical ascent from matters that concern ourselves to that transcendent nature we gain a knowledge of the Word, by the same method we shall be led on to a conception of the Spirit, by observing in our own nature certain shadows and resemblances of His ineffable power. Now in us the spirit (or breath) is the drawing of the air, a matter other than ourselves, inhaled and breathed out for the necessary sustainment of the body. This, on the occasion of uttering the word, becomes an utterance which expresses in itself the meaning of the word. And in the case of the Divine nature it has been deemed a point of our religion that there is a Spirit of God, just as it has been allowed that there is a Word of God, because of the inconsistency of the Word of God being deficient as compared with our word, if, while this word of ours is contemplated in connection with spirit, that other Word were to be believed to be quite unconnected with spirit. Not indeed that it is a thought proper to entertain of Deity, that after the manner of our breath something foreign from without flows into God, and in Him becomes the Spirit;

² but when we think of God's Word we do not deem the Word to be something unsubstantial, nor the result of instruction, nor an utterance of the voice, nor what after being uttered passes away, nor what is subject to any other condition such as those which are observed in our word, but to be essentially self-subsisting, with a faculty of will ever-working, all-powerful. The like doctrine have we received as to God's Spirit; we regard it as that which goes with the Word and manifests its energy, and not as a mere effluence of the breath; for by such a conception the grandeur of the Divine power would be reduced and humiliated, that is, if the Spirit that is in it were supposed to resemble ours. But we conceive of it as an essential power, regarded as self-centred in its own proper person, yet equally incapable of being separated from God in Whom it is, or from the Word of God whom it accompanies, as from melting into nothingness; but as being, after the likeness of God's Word, existing as a person, able to will, self-moved, efficient, ever choosing the good, and for its every purpose having its power concurrent with its will.

CHAPTER III.

And so one who severely studies the depths of the mystery, receives secretly in his spirit, indeed, a moderate amount of apprehension of the doctrine of God's nature, yet he is unable to explain clearly in words the ineffable depth of this mystery. As, for instance, how the same thing is capable of being numbered and yet rejects numeration, how it is observed with distinctions yet is apprehended as a monad, how it is separate as to personality yet is not divided as to subject matter . For, in personality, the Spirit is one thing and the Word another, and yet again that from which the Word and Spirit is, another. But when you have gained the conception of what the distinction is in these, the oneness, again, of the nature admits not division, so that the supremacy of the one First Cause is not split and cut up into differing God-ships, neither does the statement harmonize with the Jewish dogma, but the truth passes in the mean between these two conceptions, destroying each heresy, and yet accepting what is useful to it from each. The Jewish dogma is destroyed by the acceptance of the Word, and by the belief in the Spirit; while the polytheistic error of the Greek school is made to vanish by the unity of the Nature abrogating this imagination of plurality. While yet again, of the Jewish conception, let the unity of the Nature stand; and of the Hellenistic, only the distinction as to persons; the remedy against a profane view being thus applied, as required, on either side. For it is as if the number of the triad were a remedy in the case of those who are in error as to the One, and the assertion of the unity for those whose beliefs are dispersed among a number of divinities.

CHAPTER IV.

¹ But should it be the Jew who gainsays these arguments, our discussion with him will no longer present equal difficulty , since the truth will be made manifest out of those doctrines on which he has been brought up. For that there is a Word of God, and a Spirit of God, powers essentially subsisting, both creative of whatever has come into being, and comprehensive of things that exist, is shown in the clearest light out of the Divinely-inspired Scriptures. It is enough if we call to mind one testimony, and leave the discovery of more to those who are inclined to take the trouble. "By the Word of the Lord," it is said, "the heavens were established, and all the power of them by the breath of His mouth . What word and what breath? For the Word is not

mere speech, nor that breath mere breathing. Would not the Deity be brought down to the level of the likeness of our human nature, were it held as a doctrine that the Maker of the universe used such word and such breath as this? What power arising from speech or breathing could there be of such a kind as would suffice for the establishment of the heavens and the powers that are therein? For if the Word of God is like our speech, and His Breath is like our breath, then from these like things there must certainly come a likeness of power; and the Word of God has just so much force as our word, and no more.

2 But the words that come from us and the breath that accompanies their utterance are ineffective and unsubstantial. Thus, they who would bring down the Deity to a similarity with the word as with us render also the Divine word and spirit altogether ineffective and unsubstantial. But if, as David says, "By the Word of the Lord were the heavens established, and their powers had their framing by His breath," then has the mystery of the truth been confirmed, which instructs us to speak of a word as in essential being, and a breath as in personality.

CHAPTER V.

1 That there is, then, a Word of God, and a Breath of God, the Greek, with his "innate ideas", and the Jew, with his Scriptures, will perhaps not deny. But the dispensation as regards the Word of God, whereby He became man, both parties would perhaps equally reject, as being incredible and unfitting to be told of God. By starting, therefore, from another point we will bring these gainsayers to a belief in this fact. They believe that all things came into being by thought and skill on the part of Him Who framed the system of the universe; or else they hold views that do not conform to this opinion. But should they not grant that reason and wisdom guided the framing of the world, they will install unreason and unskilfulness on the throne of the universe. But if this is an absurdity and impiety, it is abundantly plain that they must allow that thought and skill rule the world. Now in what has been previously said, the Word of God has been shown not to be this actual utterance of speech, or the possession of some science or art, but to be a power essentially and substantially existing, willing all good, and being possessed of strength to execute all its will; and, of a world that is good, this power appetitive and creative of good is the cause.

2 If, then, the subsistence of the whole world has been made to depend on the power of the Word, as the train of the argument has shown, an absolute necessity prevents us entertaining the thought of there being any other cause of the organization of the several parts of the world than the Word Himself, through whom all things in it passed into being. If any one wants to call Him Word, or Skill, or Power, or God, or anything else that is high and prized, we will not quarrel with him. For whatever word or name be invented as descriptive of the subject, one thing is intended by the expressions, namely the eternal power of God which is creative of things that are, the discoverer of things that are not, the sustaining cause of things that are brought into being, the foreseeing cause of things yet to be. This, then, whether it be God, or Word, or Skill, or Power, has been shown by inference to be the Maker of the nature of man, not urged to framing him by any necessity, but in the superabundance of love operating the production of such a creature. For needful it was that neither His light should be unseen, nor His glory without witness, nor His goodness unenjoyed, nor that any other quality observed in the Divine nature should in any case lie idle, with none to share it or enjoy it.

3 If, therefore, man comes to his birth upon these conditions, namely to be a partaker of the good things in God, necessarily he is framed of such a kind as to be adapted to the participation of such good. For as the eye, by virtue of the bright ray which is by nature wrapped up in it, is in fellowship with the light, and by its innate capacity draws to itself that which is akin to it, so was it needful that a certain affinity with the Divine should be mingled with the nature of man, in order that by means of this correspondence it might aim at that which was native to it. It is thus even with the nature of the unreasoning creatures, whose lot is cast in water or in air; each of them has an organization adapted to its kind of life, so that by a peculiar formation of the body, to the one of them the air, to the other the water, is its proper and congenial element. Thus, then, it was needful for man, born for the enjoyment of Divine good, to have something in his nature akin to that in which he is to participate. For this end he has been furnished with life, with thought, with skill, and with all the excellences that we attribute to God, in order that by each of them he might have his desire set upon that which is not strange to him.

⁴Since, then, one of the excellences connected with the Divine nature is also eternal existence, it was altogether needful that the equipment of our nature should not be without the further gift of this attribute, but should have in itself the immortal, that by its inherent faculty it might both recognize what is above it, and be possessed with a desire for the divine and eternal life. In truth this has been shown in the comprehensive utterance of one expression, in the description of the cosmogony, where it is said that man was made "in the image of God". For in this likeness, implied in the word image, there is a summary of all things that characterize Deity; and whatever else Moses relates, in a style more in the way of history, of these matters, placing doctrines before us in the form of a story, is connected with the same instruction. For that Paradise of his, with its peculiar fruits, the eating of which did not afford to them who tasted thereof satisfaction of the appetite, but knowledge and eternity of life, is in entire agreement with what has been previously considered with regard to man, in the view that our nature at its beginnings was good, and in the midst of good. But, perhaps, what has been said will be contradicted by one who looks only to the present condition of things, and thinks to convict our statement of untruthfulness, inasmuch as man is seen no longer under those primeval circumstances, but under almost entirely opposite ones.

⁵"Where is the divine resemblance in the soul? Where the body's freedom from suffering? Where the eternity of life? Man is of brief existence, subject to passions, liable to decay, and ready both in body and mind for every form of suffering. By these and the like assertions, and by directing the attack against human nature, the opponent will think that he upsets the account that has been offered respecting man. But to secure that our argument may not have to be diverted from its course at any future stage, we will briefly discuss these points. That the life of man is at present subject to abnormal conditions is no proof that man was not created in the midst of good. For since man is the work of God, Who through His goodness brought this creature into being, no one could reasonably suspect that he, of whose constitution goodness is the cause, was created by his Maker in the midst of evil. But there is another reason for our present circumstances being what they are, and for our being destitute of the primitive surroundings: and yet again the starting-point of our answer to this argument against us is not beyond and outside the assent of our opponents.

6 For He who made man for the participation of His own peculiar good, and incorporated in him the instincts for all that was excellent, in order that his desire might be carried forward by a corresponding movement in each case to its like, would never have deprived him of that most excellent and precious of all goods; I mean the gift implied in being his own master, and having a free will. For if necessity in any way was the master of the life of man, the "image" would have been falsified in that particular part, by being estranged owing to this unlikeness to its archetype. How can that nature which is under a yoke and bondage to any kind of necessity be called an image of a Master Being? Was it not, then, most right that that which is in every detail made like the Divine should possess in its nature a self-ruling and independent principle, such as to enable the participation of good to be the reward of its virtue? Whence, then, comes it, you will ask, that he who had been distinguished throughout with most excellent endowments exchanged these good things for the worse? The reason of this also is plain. No growth of evil had its beginning in the Divine will. Vice would have been blameless were it inscribed with the name of God as its maker and father.

7 But the evil is, in some way or other, engendered from within, springing up in the will at that moment when there is a retrocession of the soul from the beautiful, For as sight is an activity of nature, and blindness a deprivation of that natural operation, such is the kind of opposition between virtue and vice. It is, in fact, not possible to form any other notion of the origin of vice than as the absence of virtue. For as when the light has been removed the darkness supervenes, but as long as it is present there is no darkness, so, as long as the good is present in the nature, vice is a thing that has no inherent existence; while the departure of the better state becomes the origin of its opposite. Since then, this is the peculiarity of the possession of a free will, that it chooses as it likes the thing that pleases it, you will find that it is not God Who is the author of the present evils, seeing that He has ordered your nature so as to be its own master and free; but rather the recklessness that makes choice of the worse in preference to the better.

CHAPTER VI.

1 But you will perhaps seek to know the cause of this error of judgment; for it is to this point that the train of our discussion tends. Again, then, we shall be justified in expecting to find some starting-point which will throw light on this inquiry also. An argument such as the following we have received by tra-

dition from the Fathers; and this argument is no mere mythical narrative, but one that naturally invites our credence. Of all existing things there is a twofold manner of apprehension, the consideration of them being divided between what appertains to intellect and what appertains to the senses; and besides these there is nothing to be detected in the nature of existing things, as extending beyond this division. Now these two worlds have been separated from each other by a wide interval, so that the sensible is not included in those qualities which mark the intellectual, nor this last in those qualities which distinguish the sensible, but each receives its formal character from qualities opposite to those of the other. The world of thought is bodiless, impalpable, and figureless; but the sensible is, by its very name, bounded by those perceptions which come through the organs of sense.

2 But as in the sensible world itself, though there is a considerable mutual opposition of its various elements, yet a certain harmony maintained in those opposites has been devised by the wisdom that rules the Universe, and thus there is produced a concord of the whole creation with itself, and the natural contrariety does not break the chain of agreement; in like manner, owing to the Divine wisdom, there is an admixture and interpenetration of the sensible with the intellectual department, in order that all things may equally have a share in the beautiful, and no single one of existing things be without its share in that superior world. For this reason the corresponding locality of the intellectual world is a subtle and mobile essence, which, in accordance with its supramundane habitation, has in its peculiar nature large affinity with the intellectual part. Now, by a provision of the supreme Mind there is an intermixture of the intellectual with the sensible world, in order that nothing in creation may be thrown aside as worthless, as says the Apostle, or be left without its portion of the Divine fellowship. On this account it is that the com mixture of the intellectual and sensible in man is effected by the Divine Being, as the description of the cosmogony instructs us.

3 It tells us that God, taking dust of the ground, formed the man, and by an inspiration from Himself He planted life in the work of His hand, that thus the earthy might be raised up to the Divine, and so one certain grace of equal value might pervade the whole creation, the lower nature being mingled with the supramundane. Since, then, the intellectual nature had a previous existence, and to each of the angelic powers a certain operation was assigned, for the organization of the whole, by the authority that presides

over all things, there was a certain power ordained to hold together and sway the earthly region, constituted for this purpose by the power that administers the Universe. Upon that there was fashioned that thing moulded of earth, an "image" copied from the superior Power. Now this living being was man. In him, by an ineffable influence, the godlike beauty of the intellectual nature was mingled. He to whom the administration of the earth has been consigned takes it ill and thinks it not to be borne, if, of that nature which has been subjected to him, any being shall be exhibited bearing likeness to his transcendent dignity. But the question, how one who had been created for no evil purpose by Him who framed the system of the Universe in goodness fell away, nevertheless, into this passion of envy, it is not a part of my present business minutely to discuss;

4 though it would not be difficult, and it would not take long, to offer an account to those who are amenable to persuasion. For the distinctive difference between virtue and vice is not to be contemplated as that between two actually subsisting phenomena; but as there is a logical opposition between that which is and that which is not, and it is not possible to say that, as regards subsistency, that which is not is distinguished from that which is, but we say that nonentity is only logically opposed to entity, in the same way also the word vice is opposed to the word virtue, not as being any existence in itself, but only as becoming thinkable by the absence of the better. As we say that blindness is logically opposed to sight, not that blindness has of itself a natural existence, being only a deprivation of a preceding faculty, so also we say that vice is to be regarded as the deprivation of goodness, just as a shadow which supervenes at the passage of the solar ray. Since, then, the uncreated nature is incapable of admitting of such movement as is implied in turning or change or alteration, while everything that subsists through creation has connection with change, inasmuch as the subsistence itself of the creation had its rise in change, that which was not passing by the Divine power into that which is;

5 and since the above-mentioned power was created too, and could choose by a spontaneous movement whatever he liked, when he had closed his eyes to the good and the ungrudging like one who in the sunshine lets his eyelids down upon his eyes and sees only darkness, in this way that being also, by his very unwillingness to perceive the good, became cognisant of the contrary to goodness. Now this is Envy. Well, it is undeniable that the begin-

ning of any matter is the cause of everything else that by consequence follows upon it, as, for instance, upon health there follows a good habit of body, activity, and a pleasurable life, but upon sickness, weakness, want of energy, and life passed in distaste of everything; and so, in all other instances, things follow by consequence their proper beginnings. As, then, freedom from the agitation of the passions is the beginning and groundwork of a life in accordance with virtue, so the bias to vice generated by that Envy is the constituted road to all these evils which have been since displayed.

6 For when once he, who by his apostacy from goodness had begotten in himself this Envy, had received this bias to evil, like a rock, torn asunder from a mountain ridge, which is driven down headlong by its own weight, in like manner he, dragged away from his original natural propension to goodness and gravitating with all his weight in the direction of vice, was deliberately forced and borne away as by a kind of gravitation to the utmost limit of iniquity; and as for that intellectual power which he had received from his Creator to co-operate with the better endowments, this he made his assisting instrument in the discovery of contrivances for the purposes of vice, while by his crafty skill he deceives and circumvents man, persuading him to become his own murderer with his own hands. For seeing that man by the commission of the Divine blessing had been elevated to a lofty pre-eminence (for he was appointed king over the earth and all things on it; he was beautiful in his form, being created an image of the archetypal beauty; he was without passion in his nature, for he was an imitation of the unimpassioned; he was full of frankness, delighting in a face-to-face manifestation of the personal Deity),-all this was to the adversary the fuel to his passion of envy. Yet could he not by any exercise of strength or dint of force accomplish his purpose, for the strength of God's blessing over-mastered his own force.

7 His plan, therefore, is to withdraw man from this enabling strength, that thus he may be easily captured by him and open to his treachery. As in a lamp when the flame has caught the wick and a person is unable to blow it out, he mixes water with the oil and by this device will dull the flame, in the same way the enemy, by craftily mixing up badness in man's will, has produced a kind of extinguishment and dulness in the blessing, on the failure of which that which is opposed necessarily enters. For to life is opposed death,

to strength weakness, to blessing curse, to frankness shame, and to all that is good whatever can be conceived as opposite. Thus it is that humanity is in its present evil condition, since that beginning introduced the occasions for such an ending.

CHAPTER VII.

¹ Yet let no one ask, "How was it that, if God foresaw the misfortune that would happen to man from want of thought, He came to create him, since it was, perhaps, more to his advantage not to have been born than to be in the midst of such evils? This is what they who have been carried away by the false teaching of the Manichees put forward for the establishment of their error, as thus able to show that the Creator of human nature is evil. For if God is not ignorant of anything that is, and yet man is in the midst of evil, the argument for the goodness of God could not be upheld; that is, if He brought forth into life the man who was to be in this evil. For if the operating force which is in accordance with the good is entirely that of a nature which is good, then this painful and perishing life, they say, can never be referred to the workmanship of the good, but it is necessary to suppose for such a life as this another author, from whom our nature derives its tendency to misery. Now all these and the like assertions seem to those who are thoroughly imbued with the heretical fraud, as with some deeply ingrained stain, to have a certain force from their superficial plausibility. But they who have a more thorough insight into the truth clearly perceive that what they say is unsound, and admits of speedy demonstration of its fallacy.

² In my opinion, too, it is well to put forward the Apostle as pleading with us on these points for their condemnation. In his address to the Corinthians he makes a distinction between the carnal and spiritual dispositions of souls; showing, I think, by what he says that it is wrong to judge of what is morally excellent, or, on the other hand, of what is evil, by the standard of the senses; but that, by withdrawing the mind from bodily phenomena, we must decide by itself and from itself the true nature of moral excellence and of its opposite. "The spiritual man," he says, "judgeth all things . This, I think, must have been the reason of the invention of these deceptive doctrines on the part of those who propound them, viz. that when they define the good they have an eye only to the sweetness of the body's enjoyment, and so, because from its composite nature and constant tendency to dissolution that body is unavoidably subject to suffering and sicknesses, and because

upon such conditions of suffering there follows a sort of sense of pain, they decree that the formation of man is the work of an evil deity. Since, if their thoughts had taken a loftier view, and, withdrawing their minds from this disposition to regard the gratifications of the senses, they had looked at the nature of existing things dispassionately, they would have understood that there is no evil other than wickedness. Now all wickedness has its form and character in the deprivation of the good;

3it exists not by itself, and cannot be contemplated as a subsistence. For no evil of any kind lies outside and independent of the will; but it is the non-existence of the good that is so denominated. Now that which is not has no substantial existence, and the Maker of that which has no substantial existence is not the Maker of things that have substantial existence. Therefore the God of things that are is external to the causation of things that are evil, since He is not the Maker of things that are non-existent. He Who formed the sight did not make blindness. He Who manifested virtue manifested not the deprivation thereof. He Who has proposed as the prize in the contest of a free will the guerdon of all good to those who are living virtuously, never, to please Himself, subjected mankind to the yoke of a strong compulsion, as if he would drag it unwilling, as it were his lifeless tool, towards the right. But if, when the light shines very brightly in a clear sky, a man of his own accord shuts his eyelids to shade his sight, the sun is clear of blame on the part of him who sees not.

CHAPTER VIII.

1Nevertheless one who regards only the dissolution of the body is greatly disturbed, and makes it a hardship that this life of ours should be dissolved by death; it is, he says, the extremity of evil that our being should be quenched by this condition of mortality. Let him, then, observe through this gloomy prospect the excess of the Divine benevolence. He may by this, perhaps, be the more induced to admire the graciousness of God's care for the affairs of man. To live is desirable to those who partake of life, on account of the enjoyment of things to their mind; since, if any one lives in bodily pain, not to be is deemed by such an one much more desirable than to exist in pain. Let us inquire, then, whether He Who gives us our outfit for living has any other object in view than how we may pass our life under the fairest circumstances. Now since by a motion of our self-will we contracted a fellowship with evil, and, owing to some sensual gratification, mixed up this

evil with our nature like some deleterious ingredient spoiling the taste of honey, and so, falling away from that blessedness which is involved in the thought of passionlessness, we have been viciously transformed—for this reason, Man, like some earthen potsherd, is resolved again into the dust of the ground, in order to secure that he may part with the soil which he has now contracted, and that he may, through the resurrection, be reformed anew after the original pattern;

² at least if in this life that now is he has preserved what belongs to that image. A doctrine such as this is set before us by Moses under the disguise of an historical manner . And yet this disguise of history contains a teaching which is most plain. For after, as he tells us, the earliest of mankind were brought into contact with what was forbidden, and thereby were stripped naked of that primal blessed condition, the Lord clothed these, His first-formed creatures, with coats of skins. In my opinion we are not bound to take these skins in their literal meaning. For to what sort of slain and flayed animals did this clothing devised for these humanities belong? But since all skin, after it is separated from the animal, is dead, I am certainly of opinion that He Who is the healer of our sinfulness, of His foresight invested man subsequently with that capacity of dying which had been the special attribute of the brute creation. Not that it was to last for ever; for a coat is something external put on us, lending itself to the body for a time, but not indigenuous to its nature. This liability to death, then, taken from the brute creation, was, provisionally, made to envelope the nature created for immortality. It enwrapped it externally, but not internally. It grasped the sentient part of man; but laid no hold upon the Divine image. This sentient part, however, does not disappear, but is dissolved.

³ Disappearance is the passing away into non-existence, but dissolution is the dispersion again into those constituent elements of the world of which it was composed. But that which is contained in them perishes not, though it escapes the cognisance of our senses. ⁴ Now the cause of this dissolution is evident from the illustration we have given of it. For since the senses have a close connection with what is gross and earthy, while the intellect is in its nature of a nobler and more exalted character than the movements involved in sensation, it follows that as, through the estimate which is made by the senses, there is an erroneous judgment as to what is morally good, and this error has wrought the effect of substantiating a contrary condition, that part

of us which has thus been made useless is dissolved by its reception of this contrary. Now the bearing of our illustration is as follows. We supposed that some vessel has been composed of clay, and then, for some mischief or other, filled with melted lead, which lead hardens and remains in a non-liquid state; then that the owner of the vessel recovers it, and, as he possesses the potter's art, pounds to bits the ware which held the lead, and then remoulds the vessel after its former pattern for his own special use, emptied now of the material which had been mixed with it: by a like process the maker of our vessel, now that wickedness has intermingled with our sentient part, I mean that connected with the body, will dissolve the material which has received the evil, and, re-moulding it again by the Resurrection without any admixture of the contrary matter, will recombine the elements into the vessel in its original beauty.

5 Now since both soul and body have a common bond of fellowship in their participation of the sinful affections, there is also an analogy between the soul's and body's death. For as in regard to the flesh we pronounce the separation of the sentient life to be death, so in respect of the soul we call the departure of the real life death. While, then, as we have said before, the participation in evil observable both in soul and body is of one and the same character, for it is through both that the evil principle advances into actual working, the death of dissolution which came from that clothing of dead skins does not affect the soul. For how can that which is uncompounded be subject to dissolution? But since there is a necessity that the defilements which sin has engendered in the soul as well should be removed thence by some remedial process, the medicine which virtue supplies has, in the life that now is, been applied to the healing of such mutilations as these. If, however, the soul remains unhealed, the remedy is dispensed in the life that follows this. Now in the ailments of the body there are sundry differences, some admitting of an easier, others requiring a more difficult treatment. In these last the use of the knife, or cauteries, or draughts of bitter medicines are adopted to remove the disease that has attacked the body.

6 For the healing of the soul's sicknesses the future judgment announces something of the same kind, and this to the thoughtless sort is held out as the threat of a terrible correction, in order that through fear of this painful retribution they may gain the wisdom of fleeing from wickedness: while by those of more intelligence it is believed to be a remedial process ordered by

God to bring back man, His peculiar creature, to the grace of his primal condition. They who use the knife or cautery to remove certain unnatural excrescences in the body, such as wens or warts, do not bring to the person they are serving a method of healing that is painless, though certainly they apply the knife without any intention of injuring the patient. In like manner whatever material excrescences are hardening on our souls, that have been sensualized by fellowship with the body's affections, are, in the day of the judgment, as it were cut and scraped away by the ineffable wisdom and power of Him Who, as the Gospel says, "healeth those that are sick . For, as He says again, "they that are whole have no need of the physician, but they that are sick . Since, then, there has been inbred in the soul a strong natural tendency to evil, it must suffer, just as the excision of a wart gives a sharp pain to the skin of the body;

7 for whatever contrary to the nature has been inbred in the nature attaches itself to the subject in a certain union of feeling, and hence there is produced an abnormal intermixture of our own with an alien quality, so that the feelings, when the separation from this abnormal growth comes, are hurt and lacerated. Thus when the soul pines and melts away under the correction of its sins, as prophecy somewhere tells us, there necessarily follow, from its deep and intimate connection with evil, certain unspeakable and inexpressible pangs, the description of which is as difficult to render as is that of the nature of those good things which are the subjects of our hope. For neither the one nor the other is capable of being expressed in words, or brought within reach of the understanding. If, then, any one looks to the ultimate aim of the Wisdom of Him Who directs the economy of the universe, he would be very unreasonable and narrow-minded to call the Maker of man the Author of evil; or to say that He is ignorant of the future, or that, if He knows it and has made him, He is not uninfluenced by the impulse to what is bad. He knew what was going to be, yet did not prevent the tendency towards that which actually happened. That humanity, indeed, would be diverted from the good, could not be unknown to Him Who grasps all things by His power of foresight, and Whose eyes behold the coming equally with the past events.

8 As, then, He had in sight the perversion, so He devised man's recall to good. Accordingly, which was the better way?-never to have brought our nature into existence at all, since He foresaw that the being about to be cre-

ated would fall away from that which is morally beautiful; or to bring him back by repentance, and restore his diseased nature to its original beauty? But, because of the pains and sufferings of the body which are the necessary accidents of its unstable nature, to call God on that account the Maker of evil, or to think that He is not the Creator of man at all, in hopes thereby to prevent the supposition of His being the Author of what gives us pain, -all this is an instance of that extreme narrow-mindedness which is the mark of those who judge of moral good and moral evil by mere sensation. Such persons do not understand that that only is intrinsically good which sensation does not reach, and that the only evil is estrangement from the good. But to make pains and pleasures the criterion of what is morally good and the contrary, is a characteristic of the unreasoning nature of creatures in whom, from their want of mind and understanding, the apprehension of real goodness has no place. That man is the work of God, created morally noble and for the noblest destiny, is evident not only from what has been said, but from a vast number of other proofs; which, because they are so many, we shall here omit.

9 But when we call God the Maker of man we do not forget how carefully at the outset we defined our position against the Greeks. It was there shown that the Word of God is a substantial and personified being, Himself both God and the Word; Who has embraced in Himself all creative power, or rather Who is very power with an impulse to all good; Who works out effectually whatever He wills by having a power concurrent with His will; Whose will and work is the life of all things that exist; by Whom, too, man was brought into being and adorned with the highest excellences after the fashion of Deity. But since that alone is unchangeable in its nature which does not derive its origin through creation, while whatever by the uncreated being is brought into existence out of what was nonexistent, from the very first moment that it begins to be, is ever passing through change, and if it acts according to its nature the change is ever to the better, but if it be diverted from the straight path, then a movement to the contrary succeeds, -since, I say, man was thus conditioned, and in him the changeable element in his nature had slipped aside to the exact contrary, so that this departure from the good introduced in its train every form of evil to match the good (as, for instance, on the defection of life there was brought in the antagonism of death; on the deprivation of light darkness supervened;

10 in the absence of virtue vice arose in its place, and against every form of good might be reckoned a like number of opposite evils), by whom, I ask, was man, fallen by his recklessness into this and the like evil state (for it was not possible for him to retain even his prudence when he had estranged himself from prudence, or to take any wise counsel when he had severed himself from wisdom),-by whom was man to be recalled to the grace of his original state? To whom belonged the restoration of the fallen one, the recovery of the lost, the leading back the wanderer by the hand? To whom else than entirely to Him Who is the the Lord of his nature? For Him only Who at the first had given the life was it possible, or fitting, to recover it when lost. This is what we are taught and learn from the Revelation of the truth, that God in the beginning made man and saved him when he had fallen.

CHAPTER IX.

1 Up to this point, perhaps, one who has followed the course of our argument will agree with it, inasmuch as it does not seem to him that anything has been said which is foreign to the proper conception of the Deity. But towards what follows and constitutes the strongest part of this Revelation of the truth, he will not be similarly disposed; the human birth, I mean, the growth of infancy to maturity, the eating and drinking, the fatigue and sleep, the sorrow and tears, the false accusation and judgment hall, the cross of death and consignment to the tomb. All these things, included as they are in this revelation, to a certain extent blunt the faith of the more narrow-minded, and so they reject the sequel itself in consequence of these antecedents. They will not allow that in the Resurrection from the dead there is anything consistent with the Deity, because of the unseemly circumstances of the Death. Well, I deem it necessary first of all to remove our thoughts for a moment from the grossness of the carnal element, and to fix them on what is morally beautiful in itself, and on what is not, and on the distinguishing marks by which each of them is to be apprehended. No one, I think, who has reflected will challenge the assertion that, in the whole nature of things, one thing only is disgraceful, and that is vicious weakness; while whatever has no connection with vice is a stranger to all disgrace;

2 and whatever has no mixture in it of disgrace is certainly to be found on the side of the beautiful; and what is really beautiful has in it no mixture of its opposite. Now whatever is to be regarded as coming within the sphere of the beautiful becomes the character of God. Either, then, let them show that

there was viciousness in His birth, His bringing up, His growth, His progress to the perfection of His nature, His experience of death and return from death; or, if they allow that the aforesaid circumstances of His life remain outside the sphere of viciousness, they will perforce admit that there is nothing of disgrace in this that is foreign to viciousness. Since, then, what is thus removed from every disgraceful and vicious quality is abundantly shown to be morally beautiful, how can one fail to pity the folly of men who give it as their opinion that what is morally beautiful is not becoming in the case of God?

CHAPTER X.

¹ "But the nature of man," it is said, "is narrow and circumscribed, whereas the Deity is infinite. How could the infinite be included in the atom? But who is it that says the infinitude of the Deity is comprehended in the envelopment of the flesh as if it were in a vessel? Not even in the case of our own life is the intellectual nature shut up within the boundary of the flesh. On the contrary, while the body's bulk is limited to the proportions peculiar to it, the soul by the movements of its thinking faculty can coincide at will with the whole of creation. It ascends to the heavens, and sets foot within the deep. It traverses the breadth of the world, and in the restlessness of its curiosity makes its way into the regions that are beneath the earth; and often it is occupied in the scrutiny of the wonders of heaven, and feels no weight from the appendage of the body. If, then, the soul of man, although by the necessity of its nature it is transfused through the body, yet presents itself everywhere at will, what necessity is there for saying that the Deity is hampered by an environment of fleshly nature, and why may we not, by examples which we are capable of understanding, gain some reasonable idea of God's plan of salvation? There is an analogy, for instance, in the flame of a lamp, which is seen to embrace the material with which it is supplied.

² Reason makes a distinction between the flame upon the material, and the material that kindles the flame, though in fact it is not possible to cut off the one from the other so as to exhibit the flame separate from the material, but they both united form one single thing. But let no one, I beg, associate also with this illustration the idea of the perishableness of the flame; let him accept only what is apposite in the image; what is irrelevant and incongruous let him reject. What is there, then, to prevent our thinking (just as we see flame fastening on the material, and yet not inclosed in it) of a kind of uni-

on or approximation of the Divine nature with humanity, and yet in this very approximation guarding the proper notion of Deity, believing as we do that, though the Godhead be in man, it is beyond all circumscription?

CHAPTER XI.

Should you, however, ask in what way Deity is mingled with humanity, you will have occasion for a preliminary inquiry as to what the coalescence is of soul with flesh. But supposing you are ignorant of the way in which the soul is in union with the body, do not suppose that that other question is bound to come within your comprehension; rather, as in this case of the union of soul and body, while we have reason to believe that the soul is something other than the body, because the flesh when isolated from the soul becomes dead and inactive, we have yet no exact knowledge of the method of the union, so in that other inquiry of the union of Deity with manhood, while we are quite aware that there is a distinction as regards degree of majesty between the Divine and the mortal perishable nature, we are not capable of detecting how the Divine and the human elements are mixed up together. The miracles recorded permit us not to entertain a doubt that God was born in the nature of man. But how-this, as being a subject unapproachable by the processes of reasoning, we decline to investigate. For though we believe, as we do, that all the corporeal and intellectual creation derives its subsistence from the incorporeal and uncreated Being, yet the whence or the how, these we do not make a matter for examination along with our faith in the thing itself. While we accept the fact, we pass by the manner of the putting together of the Universe, as a subject which must not be curiously handled, but one altogether ineffable and inexplicable.

CHAPTER XII.

If a person requires proofs of God's having been manifested to us in the flesh, let him look at the Divine activities. For of the existence of the Deity at all one can discover no other demonstration than that which the testimony of those activities supplies. When, that is, we take a wide survey of the universe, and consider the dispensations throughout the world, and the Divine benevolences that operate in our life, we grasp the conception of a power overlying all, that is creative of all things that come into being, and is conservative of them as they exist. On the same principle, as regards the manifestation of God in the flesh, we have established a satisfactory proof of that apparition

of Deity, in those wonders of His operations; for in all his work as actually recorded we recognize the characteristics of the Divine nature. It belongs to God to give life to men, to uphold by His providence all things that exist. It belongs to God to bestow meat and drink on those who in the flesh have received from Him the boon of life, to benefit the needy, to bring back to itself, by means of renewed health, the nature that has been perverted by sickness. It belongs to God to rule with equal sway the whole of creation; earth, sea, air, and the realms above the air. It is His to have a power that is sufficient for all things, and above all to be stronger than death and corruption. Now if in any one of these or the like particulars the record of Him had been wanting, they who are external to the faith had reasonably taken exception to the gospel revelation. But if every notion that is conceivable of God is to be traced in what is recorded of Him, what is there to hinder our faith?

CHAPTER XIII.

¹ But, it is said, to be born and to die are conditions peculiar to the fleshly nature. I admit it. But what went before that Birth and what came after that Death escapes the mark of our common humanity. If we look to either term of our human life, we understand both from what we take our beginning, and in what we end. Man commenced his existence in a weakness and in a weakness completes it. But in the instance of the Incarnation neither did the birth begin with a weakness, nor in a weakness did the death terminate; for neither did sensual pleasure go before the birth, nor did corruption follow upon the death. Do you disbelieve this marvel? I quite welcome your incredulity. You thus entirely admit that those marvellous facts are supernatural, in the very way that you think that what is related is above belief. Let this very fact, then, that the proclamation of the mystery did not proceed in terms that are natural, be a proof to you of the manifestation of the Deity. For if what is related of Christ were within the bounds of nature, where were the Godhead? But if the account surpasses nature, then the very facts which you disbelieve are a demonstration that He who was thus proclaimed was God. A man is begotten by the conjunction of two persons, and after death is left in corruption.

² Had the Gospel comprised no more than this, you certainly would not have deemed him to be God, the testimony to whom was conveyed in terms peculiar only to our nature. But when you are told that He was born, and yet transcended our common humanity both in the manner of His birth, and

by His incapacity of a change to corruption, it would be well if, in consequence of this, you would direct your incredulity upon the other point, so as to refuse to suppose Him to be one of those who have manifestly existed as mere men; for it follows of necessity that a person who does not believe that such and such a being is mere man, must be led on to the belief that He is God. Well, he who has recorded that He was born has related also that He was born of a Virgin. If, therefore, on the evidence stated, the fact of His being born is established as a matter of faith, it is altogether incredible, on the same evidence, that He was not born in the manner stated. For the author who mentions His birth adds also, that it was of a Virgin; and in recording His death bears further testimony to His resurrection from the dead. If, therefore, from what you are told, you grant that He both was born and died, on the same grounds you must admit that both His birth and death were independent of the conditions of human weakness,—in fact, were above nature.

3 The conclusion, therefore, is that He Who has thus been shown to have been born under supernatural circumstances was certainly Himself not limited by nature.

CHAPTER XIV.

"Then why," it is asked, "did the Deity descend to such humiliation? Our faith is staggered to think that God, that incomprehensible, inconceivable, and ineffable reality, transcending all glory of greatness, wraps Himself up in the base covering of humanity, so that His sublime operations as well are debased by this admixture with the grovelling earth."

CHAPTER XV.

1 Even to this objection we are not at a loss for an answer consistent with our idea of God. You ask the reason why God was born among men. If you take away from life the benefits that come to us from God, you would not be able to tell me what means you have of arriving at any knowledge of Deity. In the kindly treatment of us we recognize the benefactor; that is, from observation of that which happens to us, we conjecture the disposition of the person who operates it. If, then, love of man be a special characteristic of the Divine nature, here is the reason for which you are in search, here is the cause of the presence of God among men. Our diseased nature needed a healer. Man in his fall needed one to set him upright. He who had lost the gift of life stood

in need of a life-giver, and he who had dropped away from his fellowship with good wanted one who would lead him back to good. He who was shut up in darkness longed for the presence of the light. The captive sought for a ransom, the fettered prisoner for some one to take his part, and for a deliverer he who was held in the bondage of slavery. Were these, then, trifling or unworthy wants to importune the Deity to come down and take a survey of the nature of man, when mankind was so miserably and pitiably conditioned?

² "But," it is replied, "man might have been benefited, and yet God might have continued in a passionless state. Was it not possible for Him Who in His wisdom framed the universe, and by the simple impulse of His will brought into subsistence that which was not, had it so pleased Him, by means of some direct Divine command to withdraw man from the reach of the opposing power, and bring him back to his primal state? Whereas He waits for long periods of time to come round, He submits Himself to the condition of a human body, He enters upon the stage of life by being born, and after passing through each age of life in succession, and then tasting death, at last, only by the rising again of His own body, accomplishes His object,-as if it was not optional to Him to fulfil His purpose without leaving the height of His Divine glory, and to save man by a single command, letting those long periods of time alone. Needful, therefore, is it that in answer to objections such as these we should draw out the counter-statement of the truth, in order that no obstacle may be offered to the faith of those persons who will minutely examine the reasonableness of the gospel revelation. In the first place, then, as has been partially discussed before, let us consider what is that which, by the rule of contraries, is opposed to virtue.

³ As darkness is the opposite of light, and death of life, so vice, and nothing else besides, is plainly the opposite of virtue. For as in the many objects in creation there is nothing which is distinguished by its opposition to light or life, but only the peculiar ideas which are their exact opposites, as darkness and death-not stone, or wood, or water, or man, or anything else in the world,-so, in the instance of virtue, it cannot be said that any created thing can be conceived of as contrary to it, but only the idea of vice. If, then, our Faith preached that the Deity had been begotten under vicious circumstances, an opportunity would have been afforded the objector of running down our belief, as that of persons who propounded incongruous and absurd

opinions with regard to the Divine nature. For, indeed, it were blasphemous to assert that the Deity, Which is very wisdom, goodness, incorruptibility, and every other exalted thing in thought or word, had undergone change to the contrary. If, then, God is real and essential virtue, and no mere existence of any kind is logically opposed to virtue, but only vice is so; and if the Divine birth was not into vice, but into human existence;

4 and if only vicious weakness is unseemly and shameful-and with such weakness neither was God born, nor had it in His nature to be born,-why are they scandalized at the confession that God came into touch with human nature, when in relation to virtue no contrariety whatever is observable in the organization of man? For neither Reason, nor Understanding, nor Receptivity for science, nor any other like quality proper to the essence of man, is opposed to the principle of virtue.

CHAPTER XVI.

1 "But," it is said, "this change in our body by birth is a weakness, and one born under such condition is born in weakness. Now the Deity is free from weakness. It is, therefore, a strange idea in connection with God," they say, "when people declare that one who is essentially free from weakness thus comes into fellowship with weakness. Now in reply to this let us adopt the same argument as before, namely that the word "weakness" is used partly in a proper, partly in an adapted sense. Whatever, that is, affects the will and perverts it from virtue to vice is really and truly a weakness; but whatever in nature is to be seen proceeding by a chain peculiar to itself of successive stages would be more fitly called a work than a weakness. As, for instance, birth, growth, the continuance of the underlying substance through the influx and efflux of the aliments, the meeting together of the component elements of the body, and, on the other hand, the dissolution of its component parts and their passing back into the kindred elements. Which "weakness," then, does our Mystery assert that the Deity came in contact with? That which is properly called weakness, which is vice, or that which is the result of natural movements? Well, if our Faith affirmed that the Deity was born under forbidden circumstances, then it would be our duty to shun a statement which gave this profane and unsound description of the Divine Being.

2 But if it asserts that God laid hold on this nature of ours, the production of which in the first instance and the subsistence afterwards had its origin in Him, in what way does this our preaching fail in the reverence that befits

Him? Amongst our notions of God no disposition tending to weakness goes along with our belief in Him. We do not say that a physician is in weakness when he is employed in healing one who is so . For though he touches the infirmity he is himself unaffected by it. If birth is not regarded in itself as a weakness, no one can call life such. But the feeling of sensual pleasure does go before the human birth, and as to the impulse to vice in all living men, this is a disease of our nature. But then the Gospel mystery asserts that. He Who took our nature was pure from both these feelings. If, then, His birth had no connection with sensual pleasure, and His life none with vice, what "weakness" is there left which the mystery of our religion asserts that God participated in? But should any one call the separation of body and soul a weakness , far more justly might he term the meeting together of these two elements such. For if the severance of things that have been connected is a weakness, then is the union of things that are asunder a weakness also.

³ For there is a feeling of movement in the uniting of things sundered as well as in the separation of what has been welded into one. The same term, then, by which the final movement is called, it is proper to apply to the one that initiated it. If the first movement, which we call birth, is not a weakness, it follows that neither the second, which we call death, and by which the severance of the union of the soul and body is effected, is a weakness. Our position is, that God was born subject to both movements of our nature; first, that by which the soul hastens to join the body, and then again that by which the body is separated from the soul; and that when the concrete humanity was formed by the mixture of these two, I mean the sentient and the intelligent element, through that ineffable and inexpressible conjunction, this result in the Incarnation followed, that after the soul and body had been once united the union continued for ever. For when our nature, following its own proper course, had even in Him been advanced to the separation of soul and body, He knitted together again the disunited elements, cementing them, as it were, together with the cement of His Divine power, and recombining what has been severed in a union never to be broken. And this is the Resurrection, namely the return, after they have been dissolved, of those elements that had been before linked together, into an indissoluble union through a mutual incorporation;

⁴ in order that thus the primal grace which invested humanity might be recalled, and we restored to the everlasting life, when the vice that has been

mixed up with our kind has evaporated through our dissolution, as happens to any liquid when the vessel that contained it is broken, and it is spilt and disappears, there being nothing to contain it. For as the principle of death took its rise in one person and passed on in succession through the whole of human kind, in like manner the principle of the Resurrection-life extends from one person to the whole of humanity. For He Who reunited to His own proper body the soul that had been assumed by Himself, by virtue of that power which had mingled with both of these component elements at their first framing, then, upon a more general scale as it were, conjoined the intellectual to the sentient nature, the new principle freely progressing to the extremities by natural consequence. For when, in that concrete humanity which He had taken to Himself, the soul after the dissolution returned to the body, then this uniting of the several portions passes, as by a new principle, in equal force upon the whole human race. This, then, is the mystery of God's plan with regard to His death and His resurrection from the dead; namely, instead of preventing the dissolution of His body by death and the necessary results of nature, to bring both back to each other in the resurrection;

so that He might become in Himself the meeting-ground both of life and death, having re-established in Himself that nature which death had divided, and being Himself the originating principle of the uniting those separated portions.

CHAPTER XVII.

But it will be said that the objection which has been brought against us has not yet been solved, and that what unbelievers have urged has been rather strengthened by all we have said. For if, as our argument has shown, there is such power in Him that both the destruction of death and the introduction of life resides in Him, why does He not effect His purpose by the mere exercise of His will, instead of working out our salvation in such a roundabout way, by being born and nurtured as a man, and even, while he was saving man, tasting death; when it was possible for Him to have saved man without subjecting Himself to such conditions? Now to this, with all candid persons, it were sufficient to reply, that the sick do not dictate to their physicians the measures for their recovery, nor cavil with those who do them good as to the method of their healing; why, for instance, the medical man felt the diseased part and devised this or that particular remedy for the removal of the

complaint, when they expected another; but the patient looks to the end and aim of the good work, and receives the benefit with gratitude. Seeing, however, as says the Prophet , that God's abounding goodness keeps its utility concealed, and is not seen in complete clearness in this present life-other-wise, if the eyes could behold all that is hoped for, every objection of unbelievers would be removed,-but, as it is, abides the ages that are coming, when what is at present seen only by the eye of faith must be revealed, it is needful accordingly that, as far as we may, we should by the aid of arguments, the best within our reach, attempt to discover for these difficulties also a solution in harmony with what has gone before.

CHAPTER XVIII.

1 And yet it is perhaps straining too far for those who do believe that God so-journed here in life to object to the manner of His appearance , as wanting wisdom or conspicuous reasonableness. For to those who are not vehemently antagonistic to the truth there exists no slight proof of the Deity having so-journed here; I mean that which is exhibited now in this present life before the life to come begins, the testimony which is borne by actual facts. For who is there that does not know that every part of the world was overspread with demoniacal delusion which mastered the life of man through the madness of idolatry; how this was the customary rule among all nations, to worship demons under the form of idols, with the sacrifice of living animals and the polluted offerings on their altars? But from the time when, as says the Apostle, "the grace of God that bringeth salvation to all men appeared ," and dwelt among us in His human nature, all these things passed away like smoke into nothingness, the madness of their oracles and prophesyings ceased, the annual pomps and pollutions of their bloody hecatombs came to an end, while among most nations altars entirely disappeared, together with porches, precincts, and shrines, and all the ritual besides which was followed out by the attendant priest of those demons, to the deception both of themselves and of all who came in their way. So that in many of these places no memorial exists of these things having ever been.

2 But, instead, throughout the whole world there have arisen in the name of Jesus temples and altars and a holy and unbloody Priesthood , and a sublime philosophy, which teaches, by deed and example more than by word, a disregard of this bodily life and a contempt of death, a contempt which they whom tyrants have tried to force to apostatize from the faith have mani-

festly displayed, making no account of the cruelties done to their bodies or of their doom of death: and yet, plainly, it was not likely that they would have submitted to such treatment unless they had had a clear and indisputable proof of that Divine Sojourn among men. And the following fact is, further, a sufficient mark, as against the Jews, of the presence among them of Him in Whom they disbelieve; up to the time of the manifestation of Christ the royal palaces in Jerusalem were in all their splendour: there was their far-famed Temple; there was the customary round of their sacrifices throughout the year: all the things, which had been expressed by the Law in symbols to those who knew how to read its secrets, were up to that point of time unbroken in their observance, in accordance with that form of worship which had been established from the beginning.

³ But when at length they saw Him Whom they were looking for, and of Whom by their Prophets and the Law they had before been told, and when they held in more estimation than faith in Him Who had so manifested Himself that which for the future became but a degraded superstition, because they took it in a wrong sense, and clung to the mere phrases of the Law in obedience to the dictates of custom rather than of intelligence, and when they had thus refused the grace which had appeared,—then even those holy monuments of their religion were left standing, as they do, in history alone; for no traces even of their Temple can be recognized, and their splendid city has been left in ruins, so that there remains to the Jews nothing of the ancient institutions; while by the command of those who rule over them the very ground of Jerusalem which they so venerated is forbidden to them.

CHAPTER XIX.

Nevertheless, since neither those who take the Greek view, nor yet the leaders of Jewish opinions, are willing to make such things the proofs of that Divine manifestation, it may be as well, as regards these demurrers to our statement, to treat more particularly the reason by virtue of which the Divine nature is combined with ours, saving, as it does, humanity by means of itself, and not working out its proposed design by means of a mere command. With what, then, must we begin, so as to conduct our thinking by a logical sequence to the proposed conclusion? What but this, viz. with a succinct detail of the notions that can religiously be entertained of God?

CHAPTER XX.

¹ It is, then, universally acknowledged that we must believe the Deity to be not only almighty, but just, and good, and wise, and everything else that suggests excellence. It follows, therefore, in the present dispensation of things, that it is not the case that some particular one of these Divine attributes freely displays itself in creation, while there is another that is not present there; for, speaking once for all, no one of those exalted terms, when disjoined from the rest, is by itself alone a virtue, nor is the good really good unless allied with what is just, and wise, and mighty (for what is unjust, or unwise, or powerless, is not good, neither is power, when disjoined from the principle of justice and of wisdom, to be considered in the light of virtue; such species of power is brutal and tyrannous; and so, as to the rest, if what is wise be carried beyond the limits of what is just, or if what is just be not contemplated along with might and goodness, cases of that sort one would more properly call vice; for how can what comes short of perfection be reckoned among things that are good?). If, then, it is fitting that all excellences should be combined in the views we have of God, let us see whether this Dispensation as regards man fails in any of those conceptions which we should entertain of Him. The object of our inquiry in the case of God is before all things the indications of His goodness.

² And what testimony to His goodness could there be more palpable than this, viz. His regaining to Himself the allegiance of one who had revolted to the opposite side, instead of allowing the fixed goodness of His nature to be affected by the variableness of the human will? For, as David says, He had not come to save us had not "goodness" created in Him such a purpose ; and yet His goodness had not advanced His purpose had not wisdom given efficacy to His love for man. For, as in the case of persons who are in a sickly condition, there are probably many who wish that a man were not in such evil plight, but it is only they in whom there is some technical ability operating in behalf of the sick, who bring their good-will on their behalf to a practical issue, so it is absolutely needful that wisdom should be conjoined with goodness. In what way, then, is wisdom contemplated in combination with goodness; in the actual events, that is, which have taken place? because one cannot observe a good purpose in the abstract; a purpose cannot possibly be revealed unless it has the light of some events upon it. Well, the things accomplished,

progressing as they did in orderly series and sequence, reveal the wisdom and the skill of the Divine economy.

³ And since, as has been before remarked, wisdom, when combined with justice, then absolutely becomes a virtue, but, if it be disjoined from it, cannot in itself alone be good, it were well moreover in this discussion of the Dispensation in regard to man, to consider attentively in the light of each other these two qualities; I mean, its wisdom and its justice.

CHAPTER XXI.

¹ What, then, is justice? We distinctly remember what in the course of our argument we said in the commencement of this treatise; namely, that man was fashioned in imitation of the Divine nature, preserving his resemblance to the Deity as well in other excellences as in possession of freedom of the will, yet being of necessity of a nature subject to change. For it was not possible that a being who derived his origin from an alteration should be altogether free from this liability. For the passing from a state of non-existence into that of existence is a kind of alteration; when being, that is, by the exercise of Divine power takes the place of nonentity. In the following special respect, too, alteration is necessarily observable in man, namely, because man was an imitation of the Divine nature, and unless some distinctive difference had been occasioned, the imitating subject would be entirely the same as that which it resembles; but in this instance, it is to be observed, there is a difference between that which "was made in the image" and its pattern; namely this, that the one is not subject to change, while the other is (for, as has been described, it has come into existence through an alteration), and being thus subject to alteration does not always continue in its existing state. For alteration is a kind of movement ever advancing from the present state to another; and there are two forms of this movement;

² the one being ever towards what is good, and in this the advance has no check, because no goal of the course to be traversed can be reached, while the other is in the direction of the contrary, and of it this is the essence, that it has no subsistence; for, as has been before stated, the contrary state to goodness conveys some such notion of opposition, as when we say, for instance, that that which is is logically opposed to that which is not, and that existence is so opposed to non-existence. Since, then, by reason of this impulse and movement of changeful alteration it is not possible that the nature of the subject of this change should remain self-centred and unmoved, but

there is always something towards which the will is tending, the appetency for moral beauty naturally drawing it on to movement, this beauty is in one instance really such in its nature, in another it is not so, only blossoming with an illusive appearance of beauty; and the criterion of these two kinds is the mind that dwells within us. Under these circumstances it is a matter of risk whether we happen to choose the real beauty, or whether we are diverted from its choice by some deception arising from appearance, and thus drift away to the opposite;

as happened, we are told in the heathen fable, to the dog which looked askance at the reflection in the water of what it carried in its mouth, but let go the real food, and, opening its mouth wide to swallow the image of it, still hungered. Since, then, the mind has been disappointed in its craving for the real good, and diverted to that which is not such, being persuaded, through the deception of the great advocate and inventor of vice, that that was beauty which was just the opposite (for this deception would never have succeeded, had not the glamour of beauty been spread over the hook of vice like a bait),-the man, I say, on the one hand, who had enslaved himself by indulgence to the enemy of his life, being of his own accord in this unfortunate condition,-I ask you to investigate, on the other hand, those qualities which suit and go along with our conception of the Deity, such as goodness, wisdom, power, immortality, and all else that has the stamp of superiority. As good, then, the Deity entertains pity for fallen man; as wise He is not ignorant of the means for his recovery; while a just decision must also form part of that wisdom; for no one would ascribe that genuine justice to the absence of wisdom.

CHAPTER XXII.

What, then, under these circumstances is justice? It is the not exercising any arbitrary sway over him who has us in his power, nor, by tearing us away by a violent exercise of force from his hold, thus leaving some colour for a just complaint to him who enslaved man through sensual pleasure. For as they who have bartered away their freedom for money are the slaves of those who have purchased them (for they have constituted themselves their own sellers, and it is not allowable either for themselves or any one else in their behalf to call freedom to their aid, not even though those who have thus reduced themselves to this sad state are of noble birth; and, if any one out of regard for the person who has so sold himself should use violence against him who

has bought him, he will clearly be acting unjustly in thus arbitrarily rescuing one who has been legally purchased as a slave, whereas, if he wishes to pay a price to get such a one away, there is no law to prevent that), on the same principle, now that we had voluntarily bartered away our freedom, it was requisite that no arbitrary method of recovery, but the one consonant with justice should be devised by Him Who in His goodness had undertaken our rescue. Now this method is in a measure this; to make over to the master of the slave whatever ransom he may agree to accept for the person in his possession.

CHAPTER XXIII.

¹ What, then, was it likely that the master of the slave would choose to receive in his stead? It is possible in the way of inference to make a guess as to his wishes in the matter, if, that is, the manifest indications of what we are seeking for should come into our hands. He then, who, as we before stated in the beginning of this treatise, shut his eyes to the good in his envy of man in his happy condition, he who generated in himself the murky cloud of wickedness, he who suffered from the disease of the love of rule, that primary and fundamental cause of propension to the bad and the mother, so to speak, of all the wickedness that follows,—what would he accept in exchange for the thing which he held, but something, to be sure, higher and better, in the way of ransom, that thus, by receiving a gain in the exchange, he might foster the more his own special passion of pride? Now unquestionably in not one of those who had lived in history from the beginning of the world had he been conscious of any such circumstance as he observed to surround Him Who then manifested Himself, i. e.

² conception without carnal connection, birth without impurity, motherhood with virginity, voices of the unseen testifying from above to a transcendent worth, the healing of natural disease, without the use of means and of an extraordinary character, proceeding from Him by the mere utterance of a word and exercise of His will, the restoration of the dead to life, the absolution of the damned, the fear with which He inspired devils, His power over tempests, His walking through the sea, not by the waters separating on either side, and, as in the case of Moses' miraculous power, making bare its depths for those who passed through, but by the surface of the water presenting solid ground for His feet, and by a firm and hard resistance supporting His steps; then, His disregard for food as long as it pleased Him to abstain,

His abundant banquets in the wilderness wherewith many thousands were fully fed (though neither did the heavens pour down manna on them, nor was their need supplied by the earth producing corn for them in its natural way, but that instance of munificence came out of the ineffable store-houses of His Divine power), the bread ready in the hands of those who distributed it, as if they were actually reaping it, and becoming more, the more the eaters were filled; and then, the banquet on the fish; not that the sea supplied their need, but He Who had stocked the sea with its fish.

3 But how is it possible to narrate in succession each one of the Gospel miracles? The Enemy, therefore, beholding in Him such power, saw also in Him an opportunity for an advance, in the exchange, upon the value of what he held. For this reason he chooses Him as a ransom for those who were shut up in the prison of death. But it was out of his power to look on the unclouded aspect of God; he must see in Him some portion of that fleshly nature which through sin he had so long held in bondage. Therefore it was that the Deity was invested with the flesh, in order, that is, to secure that he, by looking upon something congenial and kindred to himself, might have no fears in approaching that supereminent power; and might yet by perceiving that power, showing as it did, yet only gradually, more and more splendour in the miracles, deem what was seen an object of desire rather than of fear. Thus, you see how goodness was conjoined with justice, and how wisdom was not divorced from them. For to have devised that the Divine power should have been containable in the envelopment of a body, to the end that the Dispensation in our behalf might not be thwarted through any fear inspired by the Deity actually appearing, affords a demonstration of all these qualities at once—goodness, wisdom, justice. His choosing to save man is a testimony of his goodness;

4 His making the redemption of the captive a matter of exchange exhibits His justice, while the invention whereby He enabled the Enemy to apprehend that of which he was before incapable, is a manifestation of supreme wisdom.

CHAPTER XXIV.

1 But possibly one who has given his attention to the course of the preceding remarks may inquire: "wherein is the power of the Deity, wherein is the imperishableness of that Divine power, to be traced in the processes you have described? In order, therefore, to make this also clear, let us take a survey of

the sequel of the Gospel mystery, where that Power conjoined with Love is more especially exhibited. In the first place, then, that the omnipotence of the Divine nature should have had strength to descend to the humiliation of humanity, furnishes a clearer proof of that omnipotence than even the greatness and supernatural character of the miracles. For that something pre-eminently great should be wrought out by Divine power is, in a manner, in accordance with, and consequent upon the Divine nature; nor is it startling to hear it said that the whole of the created world, and all that is understood to be beyond the range of visible things, subsists by the power of God, His will giving it existence according to His good pleasure. But this His descent to the humility of man is a kind of superabundant exercise of power, which thus finds no check even in directions which contravene nature. It is the peculiar property of the essence of fire to tend upwards; no one therefore, deems it wonderful in the case of flame to see that natural operation. But should the flame be seen to stream downwards, like heavy bodies, such a fact would be regarded as a miracle;

2 namely, how fire still remains fire, and yet, by this change of direction in its motion, passes out of its nature by being borne downward. In like manner, it is not the vastness of the heavens, and the bright shining of its constellations, and the order of the universe and the unbroken administration over all existence that so manifestly displays the transcendent power of the Deity, as this condescension to the weakness of our nature; the way, in fact, in which sublimity, existing in lowliness, is actually seen in lowliness, and yet descends not from its height, and in which Deity, entwined as it is with the nature of man, becomes this, and yet still is that. For since, as has been said before, it was not in the nature of the opposing power to come in contact with the undiluted presence of God, and to undergo His unclouded manifestation, therefore, in order to secure that the ransom in our behalf might be easily accepted by him who required it, the Deity was hidden under the veil of our nature, that so, as with ravenous fish, the hook of the Deity might be gulped down along with the bait of flesh, and thus, life being introduced into the house of death, and light shining in darkness, that which is diametrically opposed to light and life might vanish; for it is not in the nature of darkness to remain when light is present, or of death to exist when life is active.

³ Let us, then, by way of summary take up the train of the arguments for the Gospel mystery, and thus complete our answer to those who question this Dispensation of God, and show them on what ground it is that the Deity by a personal intervention works out the salvation of man. It is certainly most necessary that in every point the conceptions we entertain of the Deity should be such as befit the subject, and not that, while one idea worthy of His sublimity should be retained, another equally belonging to that estimate of Deity should be dismissed from it; on the contrary, every exalted notion, every devout thought, must most surely enter into our belief in God, and each must be made dependent on each in a necessary sequence. Well, then; it has been pointed out that His goodness, wisdom, justice, power, incapability of decay, are all of them in evidence in the doctrine of the Dispensation in which we are. His goodness is caught sight of in His election to save lost man; His wisdom and justice have been displayed in the method of our salvation; His power, in that, though born in the likeness and fashion of a man, on the lowly level of our nature, and in accordance with that likeness raising the expectation that he could be overmastered by death, he, after such a birth, nevertheless produced the effects peculiar and natural to Him. Now it is the peculiar effect of light to make darkness vanish, and of life to destroy death.

⁴ Since, then, we have been led astray from the right path, and diverted from that life which was ours at the beginning, and brought under the sway of death, what is there improbable in the lesson we are taught by the Gospel mystery, if it be this; that cleansing reaches those who are befouled with sin, and life the dead, and guidance the wanderers, in order that defilement may be cleansed, error corrected, and what was dead restored to life?

CHAPTER XXV.

That Deity should be born in our nature, ought not reasonably to present any strangeness to the minds of those who do not take too narrow a view of things. For who, when he takes a survey of the universe, is so simple as not to believe that there is Deity in everything, penetrating it, embracing it, and seated in it? For all things depend on Him Who is, nor can there be anything which has not its being in Him Who is. If, therefore, all things are in Him, and He in all things, why are they scandalized at the plan of Revelation when it teaches that God was born among men, that same God Whom we are convinced is even now not outside mankind? For although this last

form of God's presence amongst us is not the same as that former presence, still His existence amongst us equally both then and now is evidenced; only now He Who holds together Nature in existence is transfused in us; while at that other time He was transfused throughout our nature, in order that our nature might by this transfusion of the Divine become itself divine, rescued as it was from death, and put beyond the reach of the caprice of the antagonist. For His return from death becomes to our mortal race the commencement of our return to the immortal life.

CHAPTER XXVI.

¹ Still, in his examination of the amount of justice and wisdom discoverable in this Dispensation a person is, perhaps, induced to entertain the thought that it was by means of a certain amount of deceit that God carried out this scheme on our behalf. For that not by pure Deity alone, but by Deity veiled in human nature, God, without the knowledge of His enemy, got within the lines of him who had man in his power, is in some measure a fraud and a surprise; seeing that it is the peculiar way with those who want to deceive to divert in another direction the expectations of their intended victims, and then to effect something quite different from what these latter expected. But he who has regard for truth will agree that the essential qualities of justice and wisdom are before all things these; viz. of justice, to give to every one according to his due; of wisdom, not to pervert justice, and yet at the same time not to dissociate the benevolent aim of the love of mankind from the verdict of justice, but skilfully to combine both these requisites together, in regard to justice returning the due recompense, in regard to kindness not swerving from the aim of that love of man. Let us see, then, whether these two qualities are not to be observed in that which took place.

² That repayment, adequate to the debt, by which the deceiver was in his turn deceived, exhibits the justice of the dealing, while the object aimed at is a testimony to the goodness of Him who effected it. It is, indeed, the property of justice to assign to every one those particular results of which he has sunk already the foundations and the causes, just as the earth returns its harvests according to the kinds of seeds thrown into it; while it is the property of wisdom, in its very manner of giving equivalent returns, not to depart from the kinder course. Two persons may both mix poison with food, one with the design of taking life, the other with the design of saving that life; the one using it as a poison, the other only as an antidote to poison; and in

no way does the manner of the cure adopted spoil the aim and purpose of the benefit intended; for although a mixture of poison with the food may be effected by both of these persons alike, yet looking at their intention we are indignant with the one and approve the other; so in this instance, by the reasonable rule of justice, he who practised deception receives in return that very treatment, the seeds of which he had himself sown of his own free will. He who first deceived man by the bait of sensual pleasure is himself deceived by the presentment of the human form.

3 But as regards the aim and purpose of what took place, a change in the direction of the nobler is involved; for whereas he, the enemy, effected his deception for the ruin of our nature, He Who is at once the just, and good, and wise one, used His device, in which there was deception, for the salvation of him who had perished, and thus not only conferred benefit on the lost one, but on him, too, who had wrought our ruin. For from this approximation of death to life, of darkness to light, of corruption to incorruption, there is effected an obliteration of what is worse, and a passing away of it into nothing, while benefit is conferred on him who is freed from those evils. For it is as when some worthless material has been mixed with gold, and the gold-refiners burn up the foreign and refuse part in the consuming fire, and so restore the more precious substance to its natural lustre: (not that the separation is effected without difficulty, for it takes time for the fire by its melting force to cause the baser matter to disappear; but for all that, this melting away of the actual thing that was embedded in it to the injury of its beauty is a kind of healing of the gold.

4 In the same way when death, and corruption, and darkness, and every other offshoot of evil had grown into the nature of the author of evil, the approach of the Divine power, acting like fire, and making that unnatural accretion to disappear, thus by purgation of the evil becomes a blessing to that nature, though the separation is agonizing. Therefore even the adversary himself will not be likely to dispute that what took place was both just and salutary, that is, if he shall have attained to a perception of the boon. For it is now as with those who for their cure are subjected to the knife and the cautery; they are angry with the doctors, and wince with the pain of the incision; but if recovery of health be the result of this treatment, and the pain of the cautery passes away, they will feel grateful to those who have wrought this cure upon them. In like manner, when, after long periods of

time, the evil of our nature, which now is mixed up with it and has grown with its growth, has been expelled, and when there has been a restoration of those who are now lying in Sin to their primal state, a harmony of thanksgiving will arise from all creation, as well from those who in the process of the purgation have suffered chastisement, as from those who needed not any purgation at all. These and the like benefits the great mystery of the Divine incarnation bestows.

5 For in those points in which He was mingled with humanity, passing as He did through all the accidents proper to human nature, such as birth, rearing, growing up, and advancing even to the taste of death, He accomplished all the results before mentioned, freeing both man from evil, and healing even the introducer of evil himself. For the chastisement, however painful, of moral disease is a healing of its weakness.

CHAPTER XXVII

1 It is, then, completely in keeping with this, that He Who was thus pouring Himself into our nature should accept this commixture in all its accidents. For as they who wash clothes do not pass over some of the dirt and cleanse the rest, but clear the whole cloth from all its stains, from one end to the other, that the cloak by being uniformly brightened from washing may be throughout equal to its own standard of cleanness, in like manner, since the life of man was defiled by sin, in its beginning, end, and all its intermediate states, there needed an abstergent force to penetrate the whole, and not to mend some one part by cleansing, while it left another unattended to. For this reason it is that, seeing that our life has been included between boundaries on either side, one, I mean, at its beginning, and the other at its ending, at each boundary the force that is capable of correcting our nature is to be found, attaching itself to the beginning, and extending to the end, and touching all between those two points. Since, then, there is for all men only one way of entrance into this life of ours, from whence was He Who was making His entrance amongst us to transport Himself into our life? From heaven, perhaps some one will say, who rejects with contempt, as base and degraded, this species of birth, i. e. the human. But there was no humanity in heaven:

2 and in that supramundane existence no disease of evil had been naturalized; but He Who poured Himself into man adopted this commixture with a view to the benefit of it. Where, then, evil was not and the human life was

not lived, how is it that any one seeks there the scene of this wrapping up of God in man, or, rather, not man, but some phantom resemblance of man? In what could the recovery of our nature have consisted if, while this earthly creature was diseased and needed this recovery, something else, amongst the heavenly beings, had experienced the Divine sojourning? It is impossible for the sick man to be healed, unless his suffering member receives the healing. If, therefore, while this sick part was on earth, omnipotence had touched it not, but had regarded only its own dignity, this its pre-occupation with matters with which we had nothing in common would have been of no benefit to man. And with regard to the undignified in the case of Deity we can make no distinction; that is, if it is allowable to conceive at all of anything beneath the dignity of Deity beside evil. On the contrary, for one who forms such a narrow-minded view of the greatness of the Deity as to make it consist in inability to admit of fellowship with the peculiarities of our nature, the degradation is in no point lessened by the Deity being conformed to the fashion of a heavenly rather than of an earthly body.

3 For every created being is distant, by an equal degree of inferiority, from that which is the Highest, Who is unapproachable by reason of the sublimity of His Being: the whole universe is in value the same distance beneath Him. For that which is absolutely inaccessible does not allow access to some one thing while it is unapproachable by another, but it transcends all existences by an equal sublimity. Neither, therefore, is the earth further removed from this dignity, nor the heavens closer to it, nor do the things which have their existence within each of these elemental worlds differ at all from each other in this respect, that some are allowed to be in contact with the inaccessible Being, while others are forbidden the approach. Otherwise we must suppose that the power which governs the Universe does not equally pervade the whole, but in some parts is in excess, in others is deficient. Consequently, by this difference of less or more in quantity or quality, the Deity will appear in the light of something composite and out of agreement with itself; if, that is, we could suppose it, as viewed in its essence, to be far away from us, whilst it is a close neighbour to some other creature, and from that proximity easily apprehended. But on this subject of that exalted dignity true reason looks neither downward nor upward in the way of comparison; for all things sink to a level beneath the power which presides over the Universe:

⁴so that if it shall be thought by them that any earthly nature is unworthy of this intimate connection with the Deity, neither can any other be found which has such worthiness. But if all things equally fall short of this dignity, one thing there is that is not beneath the dignity of God, and that is, to do good to him that needed it. If we confess, then, that where the disease was, there the healing power attended, what is there in this belief which is foreign to the proper conception of the Deity?

CHAPTER XXVIII.

¹But they deride our state of nature, and din into our ears the manner of our being born, supposing in this way to make the mystery ridiculous, as if it were unbecoming in God by such an entrance into the world as this to connect Himself with the fellowship of the human life. But we touched upon this point before, when we said that the only thing which is essentially degraded is moral evil or whatever has an affinity with such evil; whereas the orderly process of Nature, arranged as it has been by the Divine will and law, is beyond the reach of any misrepresentation on the score of wickedness: otherwise this accusation would reach up to the Author of Nature, if anything connected with Nature were to be found fault with as degraded and unseemly. If, then, the Deity is separate only from evil, and if there is no nature in evil, and if the mystery declares that God was born in man but not in evil; and if, for man, there is but one way of entrance upon life, namely that by which the embryo passes on to the stage of life, what other mode of entrance upon life would they prescribe for God?

²these people, I mean, who, while they judge it right and proper that the nature which evil had weakened should be visited by the Divine power, yet take offence at this special method of the visitation, not remembering that the whole organization of the body is of equal value throughout, and that nothing in it, of all the elements that contribute to the continuance of the animal life, is liable to the charge of being worthless or wicked. For the whole arrangement of the bodily organs and limbs has been constructed with one end in view, and that is, the continuance in life of humanity; and while the other organs of the body conserve the present actual vitality of men, each being apportioned to a different operation, and by their means the faculties of sense and action are exercised, the generative organs on the contrary involve a forecast of the future, introducing as they do, by themselves, their counteracting transmission for our race. Looking, therefore, to

their utility, to which of those parts which are deemed more honourable are these inferior? Nay, than which must they not in all reason be deemed more worthy of honour? For not by the eye, or ear, or tongue, or any other sense, is the continuation of our race carried on. These, as has been remarked, pertain to the enjoyment of the present.

3 But by those other organs the immortality of humanity is secured, so that death, though ever operating against us, thus in a certain measure becomes powerless and ineffectual, since Nature, to baffle him, is ever as it were throwing herself into the breach through those who come successively into being. What unseemliness, then, is contained in our revelation of God mingled with the life of humanity through those very means by which Nature carries on the combat against death?

CHAPTER XXIX.

1 But they change their ground and endeavour to vilify our faith in another way. They ask, if what took place was not to the dishonour of God or unworthy of Him, why did He delay the benefit so long? Why, since evil was in the beginning, did He not cut off its further progress?—To this we have a concise answer; viz. that this delay in conferring the benefit was owing to wisdom and a provident regard for that which would be a gain for our nature. In diseases, for instance, of the body, when some corrupt humour spreads unseen beneath the pores, before all the unhealthy secretion has been detected on the skin, they who treat diseases by the rules of art do not use such medicines as would harden the flesh, but they wait till all that lurks within comes out upon the surface, and then, with the disease unmasked, apply their remedies. When once, then, the disease of evil had fixed itself in the nature of mankind, He, the universal Healer, waited for the time when no form of wickedness was left still hidden in that nature. For this reason it was that He did not produce his healing for man's disease immediately on Cain's hatred and murder of his brother;

2 for the wickedness of those who were destroyed in the days of Noah had not yet burst into a flame, nor had that terrible disease of Sodomite lawlessness been displayed, nor the Egyptians' war against God, nor the pride of Assyria, nor the Jews' bloody persecution of God's saints, nor Herod's cruel murder of the children, nor whatever else is recorded, or if unrecorded was done in the generations that followed, the root of evil budding forth in divers manners in the wilful purposes of man. When, then, wickedness had

reached its utmost height, and there was no form of wickedness which men had not dared to do, to the end that the healing remedy might pervade the whole of the diseased system, He, accordingly, ministers to the disease; not at its beginning, but when it had been completely developed.

CHAPTER XXX.

¹If, however, any one thinks to refute our argument on this ground, that even after the application of the remedial process the life of man is still in discord through its errors, let us lead him to the truth by an example taken from familiar things. Take, for instance, the case of a serpent; if it receives a deadly blow on the head, the hinder part of the coil is not at once deadened along with it; but, while the head is dead, the tail part is still animated with its own particular spirit, and is not deprived of its vital motion: in like manner we may see Sin struck its deadly blow and yet in its remainders still vexing the life of man. But then they give up finding fault with the account of Revelation on these points, and make another charge against it; viz. that the Faith does not reach all mankind. "But why is it," they ask, "that all men do not obtain the grace, but that, while some adhere to the Word, the portion who remain unbelieving is no small one; either because God was unwilling to bestow his benefit ungrudgingly upon all, or because He was altogether unable to do so? Now neither of these alternatives can defy criticism. For it is unworthy of God, either that He should not will what is good, or that He should be unable to do it. "If, therefore, the Faith is a good thing, why," they ask, "does not its grace come upon all men?"

²Now, if in our representation of the Gospel mystery we had so stated the matter as that it was the Divine will that the Faith should be so granted away amongst mankind that some men should be called, while the rest had no share in the calling, occasion would be given for bringing such a charge against this Revelation. But if the call came with equal meaning to all and makes no distinction as to worth, age, or different national characteristics (for it was for this reason that at the very first beginning of the proclamation of the Gospel they who ministered the Word were, by Divine inspiration, all at once enabled to speak in the language of any nation, viz. in order that no one might be destitute of a share in the blessings of evangelical instruction), with what reasonableness can they still charge it upon God that the Word has not influenced all mankind? For He Who holds the sovereignty of the universe, out of the excess of this regard for man, permitted something to be

under our own control, of which each of us alone is master. Now this is the will, a thing that cannot be enslaved, and of self-determining power, since it is seated in the liberty of thought and mind. Therefore such a charge might more justly be transferred to those who have not attached themselves to the Faith, instead of resting on Him Who has called them to believe.

3 For even when Peter at the beginning preached the Gospel in a crowded assembly of the Jews, and three thousand at once received the Faith, though those who disbelieved were more in number than the believers, they did not attach blame to the Apostle on the ground of their disbelief. It was, indeed, not in reason, when the grace of the Gospel had been publicly set forth, for one who had absented himself from it of his own accord to lay the blame of his exclusion on another rather than himself.

CHAPTER XXXI.

Yet, even in their reply to this, or the like, they are not at a loss for a contentious rejoinder. For they assert that God, if He had been so pleased, might have forcibly drawn those, who were not inclined to yield, to accept the Gospel message. But where then would have been their free will? Where their virtuous merit? Where their meed of praise from their moral directors? It belongs only to inanimate or irrational creatures to be brought round by the will of another to his purpose; whereas the reasoning and intelligent nature, if it lays aside its freedom of action, loses at the same time the gracious gift of intellect. For upon what is he to employ any faculty of thought, if his power of choosing anything according to his inclination lies in the will of another? But then, if the will remains without the capacity of action, virtue necessarily disappears, since it is shackled by the enforced quiescence of the will. Then, if virtue does not exist, life loses its value, reason moves in accordance with fatalism, the praise of moral guardians is gone, sin may be indulged in without risk, and the difference between the courses of life is obliterated. For who, henceforth, could with any reason condemn profligacy, or praise sobriety? Since every one would have this ready answer, that nothing of all the things we are inclined to is in our own power, but that by some superior and ruling influence the wills of men are brought round to the purpose of one who has the mastery over them. The conclusion, then is that it is not the goodness of God that is chargeable with the fact that the Faith is not engendered in all men, but rather the disposition of those by whom the preaching of the Word is received.

CHAPTER XXXII.

¹ What other objection is alleged by our adversaries? This; that (to take the preferable view) it was altogether needless that that transcendent Being should submit to the experience of death, but He might independently of this, through the superabundance of His power, have wrought with ease His purpose; still, if for some ineffable reason or other it was absolutely necessary that so it should be, at least He ought not to have been subjected to the contumely of such an ignominious kind of death. What death, they ask, could be more ignominious than that by crucifixion? What answer can we make to this? Why, that the death is rendered necessary by the birth, and that He Who had determined once for all to share the nature of man must pass through all the peculiar conditions of that nature. Seeing, then, that the life of man is determined between two boundaries, had He, after having passed the one, not touched the other that follows, His proposed design would have remained only half fulfilled, from His not having touched that second condition of our nature. Perhaps, however, one who exactly understands the mystery would be justified rather in saying that, instead of the death occurring in consequence of the birth, the birth on the contrary was accepted by Him for the sake of the death; for He Who lives for ever did not sink down into the conditions of a bodily birth from any need to live, but to call us back from death to life.

² Since, then, there was needed a lifting up from death for the whole of our nature, He stretches forth a hand as it were to prostrate man, and stooping down to our dead corpse He came so far within the grasp of death as to touch a state of deadness, and then in His own body to bestow on our nature the principle of the resurrection, raising as He did by His power along with Himself the whole man. For since from no other source than from the concrete lump of our nature had come that flesh, which was the receptacle of the Godhead and in the resurrection was raised up together with that Godhead, therefore just in the same way as, in the instance of this body of ours, the operation of one of the organs of sense is felt at once by the whole system, as one with that member, so also the resurrection principle of this Member, as though the whole of mankind was a single living being, passes through the entire race, being imparted from the Member to the whole by virtue of the continuity and oneness of the nature. What, then, is there beyond the bounds of probability in what this Revelation teaches us; viz. that He Who

stands upright stoops to one who has fallen, in order to lift him up from his prostrate condition? And as to the Cross, whether it possesses some other and deeper meaning, those who are skilled in mysticism may explain;

³ but, however that may be, the traditional teaching which has reached us is as follows. Since all things in the Gospel, both deeds and words, have a sublime and heavenly meaning, and there is nothing in it which is not such, that is, which does not exhibit a complete mingling of the human with the Divine, where the utterance exerted and the deeds enacted are human but the secret sense represents the Divine, it would follow that in this particular as well as in the rest we must not regard only the one element and overlook the other; but in the fact of this death we must contemplate the human feature, while in the manner of it we must be anxious to find the Divine. For since it is the property of the Godhead to pervade all things, and to extend itself through the length and breadth of the substance of existence in every part—for nothing would continue to be if it remained not within the existent; and that which is this existent properly and primarily is the Divine Being, Whose existence in the world the continuance of all things that are forces us to believe in,—this is the very thing we learn from the figure of the Cross; it is divided into four parts, so that there are the projections, four in number, from the central point where the whole converges upon itself;

⁴ because He Who at the hour of His pre-arranged death was stretched upon it is He Who binds together all things into Himself, and by Himself brings to one harmonious agreement the diverse natures of actual existences. For in these existences there is the idea either of something above, or of something below, or else the thought passes to the confines sideways. If, therefore, you take into your consideration the system of things above the heavens or of things below the earth, or of things at the boundaries of the universe on either side, everywhere the presence of Deity anticipates your thought as the sole observable power that in every part of existing things holds in a state of being all those things. Now whether we ought to call this Existence Deity, or Mind, or Power, or Wisdom, or any other lofty term which might be better able to express Him Who is above all, our argument has no quarrel with the appellation or name or form of phrase used. Since, then, all creation looks to Him, and is about and around Him, and through Him is coherent with itself, things above being through Him conjoined to things below and things lateral to themselves, it was right that not by hear-

ing only we should be conducted to the full understanding of the Deity, but that sight also should be our teacher in these sublime subjects for thought;

5 and it is from sight that the mighty Paul starts when he initiates the people of Ephesus in the mysteries, and imbues them through his instructions with the power of knowing what is that "depth and height and breadth and length. In fact he designates each projection of the Cross by its proper appellation. The upper part he calls height, the lower depth, and the side extensions breadth and length; and in another passage he makes his thought still clearer to the Philippians, to whom he says, "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. In that passage he includes in one appellation the centre and projecting arms, calling "things in earth" all that is in the middle between things in heaven and things under the earth. Such is the lesson we learn in regard to the mystery of the Cross. And the subsequent events which the narrative contains follow so appropriately that, as even unbelievers must admit, there is nothing in them adverse to the proper conceptions of the Deity.

6 That He did not abide in death, that the wounds which His body had received from the iron of the nails and spear offered no impediment to His rising again, that after His resurrection He showed Himself as He pleased to His disciples, that when He wished to be present with them He was in their midst without being seen, as needing no entrance through open doors, and that He strengthened the disciples by the inspiration of the Holy Ghost, and that He promised to be amongst them, and that no partition wall should intervene between them and Him, and that to the sight He ascended to Heaven while to the mind He was everywhere; all these, and whatever like facts the history of Him comprises, need no assistance from arguments to show that they are signs of deity and of a sublime and supereminent power. With regard to them therefore I do not deem it necessary to go into any detail, inasmuch as their description of itself shows the supernatural character. But since the dispensation of the washing (whether we choose to call it baptism, or illumination, or regeneration; for we make the name no subject of controversy) is a part of our revealed doctrines, it may be as well to enter on a short discussion of this as well.

CHAPTER XXXIII.

1 For when they have heard from us something to this effect-that when the mortal passes into life it follows necessarily that, as that first birth leads only

to the existence of mortality, another birth should be discovered, a birth which neither begins nor ends with corruption, but one which conducts the person begotten to an immortal existence, in order that, as what is begotten of a mortal birth has necessarily a mortal subsistence, so from a birth which admits not corruption that which is born may be superior to the corruption of death; when, I say, they have heard this and the like from us, and are besides instructed as to the process,-namely that it is prayer and the invocation of heavenly grace, and water, and faith, by which the mystery of regeneration is accomplished,-they still remain incredulous and have an eye only for the outward and visible, as if that which is operated corporeally concurred not with the fulfilment of God's promise. How, they ask, can prayer and the invocation of Divine power over the water be the foundation of life in those who have been thus initiated? In reply to them, unless they be of a very obstinate disposition, one single consideration suffices to bring them to an acquiescence in our doctrine. For let us in our turn ask them about that process of the carnal generation which every one can notice. How does that something which is cast for the beginnings of the formation of a living being become a Man?

2 In that case, most certainly, there is no method whatever that can discover for us, by any possible reasoning, even the probable truth. For what correlation is there between the definition of man and the quality observable in that something? Man, when once he is put together, is a reasoning and intellectual being, capable of thought and knowledge; but that something is to be observed only in its quality of humidity, and the mind grasps nothing in it beyond that which is seen by the sense of sight. The reply, therefore, which we might expect to receive from those whom we questioned as to how it is credible that a man is compounded from that humid element, is the very reply which we make when questioned about the regeneration that takes place through the water. Now in that other case any one so questioned has this reply ready at hand, that that element becomes a man by a Divine power, wanting which, the element is motionless and inoperative. If, therefore, in that instance the subordinate matter does not make the man, but the Divine power changes that visible thing into a man's nature, it would be utterly unfair for them, when in the one case they testify to such power in God, in this other department to suppose that the Deity is too weak to accomplish His will. What is there common, they ask, between water and life?

What is there common, we ask them in return, between humidity and God's image?

³ In that case there is no paradox if, God so willing, what is humid changes into the most rare creature . Equally, then, in this case we assert that there is nothing strange when the presence of a Divine influence transforms what is born with a corruptible nature into a state of incorruption.

CHAPTER XXXIV.

¹ But they ask for proof of this presence of the Deity when invoked for the sanctification of the baptismal process . Let the person who requires this evidence recall to mind the result of our inquiries further back. The reasoning by which we established that the power which was manifested to us through the flesh was really a Divine power, is the defence of that which we now say. For when it has been shown that He Who was manifested in the flesh, and then exhibited His nature by the miracles which He wrought, was God, it is also at the same time shown that He is present in that process, as often as He is invoked. For, as of everything that exists there is some peculiarity which indicates its nature, so truth is the distinctive peculiarity of the Divine nature. Well, then, He has promised that He will always be present with those that call upon Him, that He is in the midst of those that believe, that He remains among them collectively and has special intercourse with each one. We can no longer, then, need any other proof of the presence of the Deity in the things that are done in Baptism, believing as we do that He is God by reason of the miracles which He wrought, and knowing as we do that it is the peculiarity of the Godhead to be free from any touch of falsehood, and confidently holding as we do that the thing promised was involved in the truthfulness of its announcement.

² The invocation by prayer, then, which precedes this Divine Dispensation constitutes an abundance of proof that what is effected is done by God. For if in the case of that other kind of man-formation the impulses of the parents, even though they do not invoke the Deity, yet by the power of God, as we have before said, mould the embryo, and if this power is withheld their eagerness is ineffectual and useless, how much more will the object be accomplished in that spiritual mode of generation, where both God has promised that He will be present in the process and, as we have believed, has put power from Himself into the work, and, besides, our own will is bent upon that object; supposing, that is, that the aid which comes through prayer has

at the same time been duly called in? For as they who pray God that the sun may shine on them in no way blunt the promptitude of that which is actually going to take place, yet no one will say that the zeal of those who thus pray is useless on the ground that they pray God for what must happen, in the same way they who, resting on the truthfulness of His promise, are firmly persuaded that His grace is surely present in those who are regenerate in this mystical Dispensation, either themselves make an actual addition to that grace, or at all events do not cause the existing grace to miscarry.

3 For that the grace is there is a matter of faith, on account of Him Who has promised to give it being Divine; while the testimony as to His Divinity comes through the Miracles . Thus, then, that the Deity is present in all the baptismal process admits of no question.

CHAPTER XXXV

1 But the descent into the water, and the trine immersion of the person in it, involves another mystery. For since the method of our salvation was made effectual not so much by His precepts in the way of teaching as by the deeds of Him Who has realized an actual fellowship with man, and has effected life as a living fact, so that by means of the flesh which He has assumed, and at the same time deified , everything kindred and related may be saved along with it, it was necessary that some means should be devised by which there might be, in the baptismal process, a kind of affinity and likeness between him who follows and Him Who leads the way. Needful, therefore, is it to see what features are to be observed in the Author of our life, in order that the imitation on the part of those that follow may be regulated, as the Apostle says, after the pattern of the Captain of our salvation .

2 For, as it is they who are actually drilled into measured and orderly movements in arms by skilled drill-masters, who are advanced to dexterity in handling their weapons by what they see with their eyes, whereas he who does not practise what is shown him remains devoid of such dexterity, in the same way it is imperative on all those who have an equally earnest desire for the Good as He has, to be followers by the path of an exact imitation of Him Who leads the way to salvation, and to carry into action what He has shown them. It is, in fact, impossible for persons to reach the same goal unless they travel by the same ways. For as persons who are at a loss how to thread the turns of mazes, when they happen to fall in with some one who has experience of them, get to the end of those various misleading turnings in the

chambers by following him behind, which they could not do, did they not follow him their leader step by step, so too, I pray you mark, the labyrinth of this our life cannot be threaded by the faculties of human nature unless a man pursues that same path as He did Who, though once in it, yet got beyond the difficulties which hemmed Him in. I apply this figure of a labyrinth to that prison of death, which is without an egress and environs the wretched race of mankind.

³ What, then, have we beheld in the case of the Captain of our salvation? A three days' state of death and then life again. Now some sort of resemblance in us to such things has to be planned. What, then, is the plan by which in us too a resemblance to that which took place in Him is completed? Everything that is affected by death has its proper and natural place, and that is the earth in which it is laid and hidden. Now earth and water have much mutual affinity. Alone of the elements they have weight and gravitate downwards; they mutually abide in each other; they are mutually confined. Seeing, then, the death of the Author of our life subjected Him to burial in earth and was in accord with our common nature, the imitation which we enact of that death is expressed in the neighbouring element. And as He, that Man from above, having taken deadness on Himself, after His being deposited in the earth, returned back to life the third day, so every one who is knitted to Him by virtue of his bodily form, looking forward to the same successful issue, I mean this arriving at life by having, instead of earth, water poured on him, and so submitting to that element, has represented for him in the three movements the three-days-delayed grace of the resurrection.

⁴ Something like this has been said in what has gone before, namely, that by the Divine providence death has been introduced as a dispensation into the nature of man, so that, sin having flowed away at the dissolution of the union of soul and body, man, through the resurrection, might be refashioned, sound, passionless, stainless, and removed from any touch of evil. In the case however of the Author of our Salvation this dispensation of death reached its fulfilment, having entirely accomplished its special purpose. For in His death, not only were things that once were one put asunder, but also things that had been disunited were again brought together; so that in this dissolution of things that had naturally grown together, I mean, the soul and body, our nature might be purified, and this return to union of these severed elements might secure freedom from the contamination of any for-

eign admixture. But as regards those who follow this Leader, their nature does not admit of an exact and entire imitation, but it receives now as much as it is capable of receiving, while it reserves the remainder for the time that comes after. In what, then, does this imitation consist? It consists in the effecting the suppression of that admixture of sin, in the figure of mortification that is given by the water, not certainly a complete effacement, but a kind of break in the continuity of the evil, two things concurring to this removal of sin—the penitence of the transgressor and his imitation of the death.

5 By these two things the man is in a measure freed from his congenital tendency to evil; by his penitence he advances to a hatred of and averseness from sin, and by his death he works out the suppression of the evil. But had it been possible for him in his imitation to undergo a complete dying, the result would be not imitation but identity; and the evil of our nature would so entirely vanish that, as the Apostle says, "he would die unto sin once for all . But since, as has been said, we only so far imitate the transcendent Power as the poverty of our nature is capable of, by having the water thrice poured on us and ascending again up from the water, we enact that saving burial and resurrection which took place on the third day, with this thought in our mind, that as we have power over the water both to be in it and arise out of it, so He too, Who has the universe at His sovereign disposal, immersed Himself in death, as we in the water, to return to His own blessedness. If, therefore, one looks to that which is in reason, and judges of the results according to the power inherent in either party, one will discover no disproportion in these results, each in proportion to the measure of his natural power working out the effects that are within his reach.

6 For, as it is in the power of man, if he is so disposed, to touch the water and yet be safe, with infinitely greater ease may death be handled by the Divine Power so as to be in it and yet not to be changed by it injuriously. Observe, then, that it is necessary for us to rehearse beforehand in the water the grace of the resurrection, to the intent that we may understand that, as far as facility goes, it is the same thing for us to be baptized with water and to rise again from death. But as in matters that concern our life here, there are some which take precedence of others, as being those without which the result could not be achieved, although if the beginning be compared with the end, the beginning so contrasted will seem of no account (for what equality,

for instance, is there between the man and that which is laid as a foundation for the constitution of his animal being? And yet if that had never been, neither would this be which we see), in like manner that which happens in the great resurrection, essentially vaster though it be, has its beginnings and its causes here; it is not, in fact, possible that that should take place, unless this had gone before; I mean, that without the laver of regeneration it is impossible for the man to be in the resurrection; but in saying this I do not regard the mere remoulding and refashioning of our composite body;

7 for towards this it is absolutely necessary that human nature should advance, being constrained thereto by its own laws according to the dispensation of Him Who has so ordained, whether it have received the grace of the laver, or whether it remains without that initiation: but I am thinking of the restoration to a blessed and divine condition, separated from all shame and sorrow. For not everything that is granted in the resurrection a return to existence will return to the same kind of life. There is a wide interval between those who have been purified, and those who still need purification. For those in whose life-time here the purification by the laver has preceded, there is a restoration to a kindred state. Now, to the pure, freedom from passion is that kindred state, and that in this freedom from passion blessedness consists, admits of no dispute. But as for those whose weaknesses have become inveterate, and to whom no purgation of their defilement has been applied, no mystic water, no invocation of the Divine power, no amendment by repentance, it is absolutely necessary that they should come to be in something proper to their case, - just as the furnace is the proper thing for gold alloyed with dross, - in order that, the vice which has been mixed up in them being melted away after long succeeding ages, their nature may be restored pure again to God.

8 Since, then, there is a cleansing virtue in fire and water, they who by the mystic water have washed away the defilement of their sin have no further need of the other form of purification, while they who have not been admitted to that form of purgation must needs be purified by fire.

CHAPTER XXXVI.

For common sense as well as the teaching of Scripture shows that it is impossible for one who has not thoroughly cleansed himself from all the stains arising from evil to be admitted amongst the heavenly company. This is a thing which, though little in itself, is the beginning and foundation of great

blessings. I call it little on account of the facility of the means of amendment. For what difficulty is there in this matter? viz. to believe that God is everywhere, and that being in all things He is also present with those who call upon Him for His life-supporting power, and that, thus present, He does that which properly belongs to Him to do. Now, the work properly belonging to the Divine energy is the salvation of those who need it; and this salvation proves effectual by means of the cleansing in the water; and he that has been so cleansed will participate in Purity; and true Purity is Deity. You see, then, how small a thing it is in its beginning, and how easily effected; I mean, faith and water; the first residing within the will, the latter being the nursery companion of the life of man. But as to the blessing which springs from these two things, oh! how great and how wonderful it is, that it should imply relationship with Deity itself!

CHAPTER XXXVII.

¹ But since the human being is a twofold creature, compounded of soul and body, it is necessary that the saved should lay hold of the Author of the new life through both their component parts. Accordingly, the soul being fused into Him through faith derives from that the means and occasion of salvation; for the act of union with the life implies a fellowship with the life. But the body comes into fellowship and blending with the Author of our salvation in another way. For as they who owing to some act of treachery have taken poison, allay its deadly influence by means of some other drug (for it is necessary that the antidote should enter the human vitals in the same way as the deadly poison, in order to secure, through them, that the effect of the remedy may be distributed through the entire system), in like manner we, who have tasted the solvent of our nature, necessarily need something that may combine what has been so dissolved, so that such an antidote entering within us may, by its own counter-influence, undo the mischief introduced into the body by the poison. What, then, is this remedy to be? Nothing else than that very Body which has been shown to be superior to death, and has been the First-fruits of our life.

² For, in the manner that, as the Apostle says, a little leaven assimilates to itself the whole lump, so in like manner that body to which immortality has been given it by God, when it is in ours, translates and transmutes the whole into itself. For as by the admixture of a poisonous liquid with a wholesome one the whole drouht is deprived of its deadly effect, so too the immortal

Body, by being within that which receives it, changes the whole to its own nature. Yet in no other way can anything enter within the body but by being transfused through the vitals by eating and drinking. It is, therefore, incumbent on the body to admit this life-producing power in the one way that its constitution makes possible. And since that Body only which was the receptacle of the Deity received this grace of immortality, and since it has been shown that in no other way was it possible for our body to become immortal, but by participating in incorruption through its fellowship with that immortal Body, it will be necessary to consider how it was possible that that one Body, being for ever portioned to so many myriads of the faithful throughout the whole world, enters through that portion, whole into each individual, and yet remains whole in itself.

³ In order, therefore, that our faith, with eyes fixed on logical probability, may harbour no doubt on the subject before us, it is fitting to make a slight digression in our argument, to consider the physiology of the body. Who is there that does not know that our bodily frame, taken by itself, possesses no life in its own proper subsistence, but that it is by the influx of a force or power from without that it holds itself together and continues in existence, and by a ceaseless motion that it draws to itself what it wants, and repels what is superfluous? When a leathern bottle is full of some liquid, and then the contents leak out at the bottom, it would not retain the contour of its full bulk unless there entered at the top something else to fill up the vacuum; and thus a person, seeing the circumference of this bottle swollen to its full size, would know that this circumference did not really belong to the object which he sees, but that what was being poured in, by being in it, gave shape and roundness to the bulk. In the same way the mere framework of our body possesses nothing belonging to itself that is cognizable by us, to hold it together, but remains in existence owing to a force that is introduced into it. Now this power or force both is, and is called, nourishment.

⁴ But it is not the same in all bodies that require aliment, but to each of them has been assigned a food adapted to its condition by Him who governs Nature. Some animals feed on roots which they dig up. Of others grass is the food, of others different kinds of flesh, but for man above all things bread; and, in order to continue and preserve the moisture of his body, drink, not simply water, but water frequently sweetened with wine, to join forces with our internal heat. He, therefore, who thinks of these things, thinks by im-

plication of the particular bulk of our body. For those things by being within me became my blood and flesh, the corresponding nutriment by its power of adaptation being changed into the form of my body. With these distinctions we must return to the consideration of the question before us. The question was, how can that one Body of Christ vivify the whole of mankind, all, that is, in whomsoever there is Faith, and yet, though divided amongst all, be itself not diminished? Perhaps, then, we are now not far from the probable explanation.

5 If the subsistence of every body depends on nourishment, and this is eating and drinking, and in the case of our eating there is bread and in the case of our drinking water sweetened with wine, and if, as was explained at the beginning, the Word of God, Who is both God and the Word, coalesced with man's nature, and when He came in a body such as ours did not innovate on man's physical constitution so as to make it other than it was, but secured continuance for His own body by the customary and proper means, and controlled its subsistence by meat and drink, the former of which was bread,—just, then, as in the case of ourselves, as has been repeatedly said already, if a person sees bread he also, in a kind of way, looks on a human body, for by the bread being within it the bread becomes it, so also, in that other case, the body into which God entered, by partaking of the nourishment of bread, was, in a certain measure, the same with it; that nourishment, as we have said, changing itself into the nature of the body. For that which is peculiar to all flesh is acknowledged also in the case of that flesh, namely, that that Body too was maintained by bread; which Body also by the indwelling of God the Word was transmuted to the dignity of Godhead.

6 Rightly, then, do we believe that now also the bread which is consecrated by the Word of God is changed into the Body of God the Word. For that Body was once, by implication, bread, but has been consecrated by the inhabitation of the Word that tabernacled in the flesh. Therefore, from the same cause as that by which the bread that was transformed in that Body was changed to a Divine potency, a similar result takes place now. For as in that case, too, the grace of the Word used to make holy the Body, the substance of which came of the bread, and in a manner was itself bread, so also in this case the bread, as says the Apostle, "is sanctified by the Word of God and prayer"; not that it advances by the process of eating to the stage of passing into the body of the Word, but it is at once changed into the body by means

of the Word, as the Word itself said, "This is My Body. Seeing, too, that all flesh is nourished by what is moist (for without this combination our earthly part would not continue to live), just as we support by food which is firm and solid the solid part of our body, in like manner we supplement the moist part from the kindred element; and this, when within us, by its faculty of being transmitted, is changed to blood, and especially if through the wine it receives the faculty of being transmuted into heat.

⁷ Since, then, that God-containing flesh partook for its substance and support of this particular nourishment also, and since the God who was manifested infused Himself into perishable humanity for this purpose, viz. that by this communion with Deity mankind might at the same time be deified, for this end it is that, by dispensation of His grace, He disseminates Himself in every believer through that flesh, whose substance comes from bread and wine, blending Himself with the bodies of believers, to secure that, by this union with the immortal, man, too, may be a sharer in incorruption. He gives these gifts by virtue of the benediction through which He transelements the natural quality of these visible things to that immortal thing.

CHAPTER XXXVIII.

There is now, I think, wanting in these remarks no answer to inquiries concerning the Gospel mystery, except that on Faith ; which we give briefly in the present treatise. For those who require a more elaborate account we have already published it in other works of ours, in which we have explained the subject with all the earnestness and accuracy in our power. In those treatises we have both fought controversially with our opponents, and also have taken private consultation with ourselves as to the questions which have been brought against us. But in the present discussion we have thought it as well only to say just so much on the subject of faith as is involved in the language of the Gospel, namely, that one who is begotten by the spiritual regeneration may know who it is that begets him, and what sort of creature he becomes. For it is only this form of generation which has in it the power to become what it chooses to be.

CHAPTER XXXIX.

¹ For, while all things else that are born are subject to the impulse of those that beget them, the spiritual birth is dependent on the power of him who is

being born. Seeing, then, that herelies the hazard, namely, that he should not miss what is for his advantage, when to every one a free choice is thus open, it were well, I think, for him who is moved towards the begetting of himself, to determine by previous reasoning what kind of father is for his advantage, and of what element it is better for him that his nature should consist. For, as we have said, it is in the power of such a child as this to choose its parents. Since, then, there is a twofold division of existences, into created and uncreated, and since the uncreated world possesses within itself immutability and immobility, while the created is liable to change and alteration, of which will he, who with calculation and deliberation is to choose what is for his benefit, prefer to be the offspring; of that which is always found in a state of change, or of that which possesses a nature that is changeless, steadfast, and ever consistent and unvarying in goodness?

2 Now there have been delivered to us in the Gospel three Persons and names through whom the generation or birth of believers takes place, and he who is begotten by this Trinity is equally begotten of the Father, and of the Son, and of the Holy Ghost—for thus does the Gospel speak of the Spirit, that "that which is born of Spirit is spirit," and it is "in Christ" that Paul begets, and the Father is the "Father of all; here, then, I beg, let the mind of the hearer be sober in its choice, lest it make itself the offspring of some inconstant nature, when it has it in its power to make the steadfast and unalterable nature the founder of its life. For according to the disposition of heart in one who comes to the Dispensation will that which is begotten in him exhibit its power; so that he who confesses that the Holy Trinity is uncreate enters on the steadfast unalterable life; while another, who through a mistaken conception sees only a created nature in the Trinity and then is baptized in that, has again been born into the shifting and alterable life. For that which is born is of necessity of one kindred with that which begets. Which, then, offers the greater advantage; to enter on the unchangeable life, or to be again tossed about by the waves of this lifetime of uncertainty and change?

3 Well, since it is evident to any one of the least understanding that what is stable is far more valuable than what is unstable, what is perfect than what is deficient, what needs not than what needs, and what has no further to advance, but ever abides in the perfection of all that is good, than what climbs by progressive toil, it is incumbent upon every one, at least upon every one

who is possessed of sense, to make an absolute choice of one or other of these two conditions, either to believe that the Holy Trinity belongs to the uncreated world, and so through the spiritual birth to make It the foundation of his own life, or, if he thinks that the Son or the Holy Ghost is external to the being of the first, the true, the good, God, I mean, of the Father, not to include these Persons in the belief which he takes upon him at the moment of his new birth, lest he unconsciously make himself over to that imperfect nature which itself needs some one to make it good, and in a manner bring himself back again to something of the same nature as his own by thus removing his faith from that higher world. For whoever has bound himself to any created thing forgets that, as from the Deity, he has no longer hope of salvation. For all creation, owing to the whole equally proceeding from non-existence into being, has an intimate connection with itself;

4 and as in the bodily organization all the limbs have a natural and mutual coherence, though some have a downward, some an upward direction, so the world of created things is, viewed as the creation, in oneness with itself, and the differences in us, as regards abundance or deficiency, in no wise disjoint it from this natural coherence with itself. For in things which equally imply the idea of a previous non-existence, though there be a difference between them in other respects, as regards this point we discover no variation of nature. If, then, man, who is himself a created being, thinks that the Spirit and the Only-begotten God are likewise created, the hope which he entertains of a change to a better state will be a vain one; for he only returns to himself. What happens then is on a par with the surmises of Nicodemus; he, when instructed by our Lord as to the necessity of being born from above, because he could not yet comprehend the meaning of the mystery, had his thoughts drawn back to his mother's womb. So that if a man does not conduct himself towards the uncreated nature, but to that which is kindred to, and equally in bondage with, himself, he is of the birth which is from below, and not of that which is from above. But the Gospel tells us that the birth of the saved is from above.

CHAPTER XL.

1 But, as far as what has been already said, the instruction of this Catechism does not seem to me to be yet complete. For we ought, in my opinion, to take into consideration the sequel of this matter; which many of those who come to the grace of baptism overlook, being led astray, and self-deceived,

and indeed only seemingly, and not really, regenerate. For that change in our life which takes place through regeneration will not be change, if we continue in the state in which we were. I do not see how it is possible to deem one who is still in the same condition, and in whom there has been no change in the distinguishing features of his nature, to be any other than he was, it being palpable to every one that it is for a renovation and change of our nature that the saving birth is received. And yet human nature does not of itself admit of any change in baptism; neither the reason, nor the understanding, nor the scientific faculty, nor any other peculiar characteristic of man is a subject for change. Indeed the change would be for the worse if any one of these properties of our nature were exchanged away for something else. If, then, the birth from above is a definite refashioning of the man, and yet these properties do not admit of change, it is a subject for inquiry what that is in him, by the changing of which the grace of regeneration is perfected.

² It is evident that when those evil features which mark our nature have been obliterated a change to a better state takes place. If, then, by being "washed," as says the Prophet, in that mystic bath we become "clean" in our wills and "put away the evil" of our souls, we thus become better men, and are changed to a better state. But if, when the bath has been applied to the body, the soul has not cleansed itself from the stains of its passions and affections, but the life after initiation keeps on a level with the uninitiate life, then, though it may be a bold thing to say, yet I will say it and will not shrink; in these cases the water is but water, for the gift of the Holy Ghost in no ways appears in him who is thus baptismally born; whenever, that is, not only the deformity of anger, or the passion of greed, or the unbridled and unseemly thought, with pride, envy, and arrogance, disfigures the Divine image, but the gains, too, of injustice abide with him, and the woman he has procured by adultery still even after that ministers to his pleasures. If these and the like vices, after, as before, surround the life of the baptized, I cannot see in what respects he has been changed; for I observe him the same man as he was before.

³ The man whom he has unjustly treated, the man whom he has falsely accused, the man whom he has forcibly deprived of his property, these, as far as they are concerned, see no change in him though he has been washed in the laver of baptism. They do not hear the cry of Zacchaeus from him as

well: "If I have taken any thing from any man by false accusation, I restore fourfold . What they said of him before his baptism, the same they now more fully declare; they call him by the same names, a covetous person, one who is greedy of what belongs to others, one who lives in luxury at the cost of men's calamities. Let such an one, therefore, who remains in the same moral condition as before, and then babbles to himself of the beneficial change he has received from baptism, listen to what Paul says: "If a man think himself to be something, when he is nothing, he deceiveth himself . For what you have not become, that you are not. "As many as received Him," thus speaks the Gospel of those who have been born again, "to them gave He power to become the sons of God . Now the child born of any one is entirely of a kindred nature with his parent. If, then, you have received God, if you have become a child of God, make manifest in your disposition the God that is in you, manifest in yourself Him that begot you.

4 By the same marks whereby we recognize God, must this relationship to God of the son so born be exhibited. "He openeth His hand and filleth every living thing with His good pleasure. "He passeth over transgressions. "He repenteth Him of the evil. "The Lord is good to all, and bringeth not on us His anger every day. "God is a righteous Lord, and there is no injustice in Him ; and all other sayings of the like kind which are scattered for our instruction throughout the Scripture;-if you live amidst such things as these, you are a child of God indeed; but if you continue with the characteristic marks of vice in you, it is in vain that you babble to yourself of your birth from above. Prophecy will speak against you and say, "You are a 'son of man,' not a son of the Most High. You 'love vanity, and seek after leasing.' Know you not in what way man is 'made admirable ' ? In no other way than by becoming holy."

5 It will be necessary to add to what has been said this remaining statement also; viz. that those good things which are held out in the Gospels to those who have led a godly life, are not such as can be precisely described. For how is that possible with things which "eye hath not seen, neither ear heard, neither have entered into the heart of man "? Indeed, the sinner's life of torment presents no equivalent to anything that pains the sense here. Even if some one of the punishments in that other world be named in terms that are well known here, the distinction is still not small. When you hear the word fire, you have been taught to think of a fire other than the fire we see, owing

to something being added to that fire which in this there is not; for that fire is never quenched, whereas experience has discovered many ways of quenching this; and there is a great difference between a fire which can be extinguished, and one that does not admit of extinction. That fire, therefore, is something other than this. If, again, a person hears the word "worm," let not his thoughts, from the similarity of the term, be carried to the creature here that crawls upon the ground; for the addition that it "dieth not" suggests the thought of another reptile than that known here. Since, then, these things are set before us as to be expected in the life that follows this, being the natural outgrowth according to the righteous judgment of God, in the life of each, of his particular disposition, it must be the part of the wise not to regard the present, but that which follows after, and to lay down the foundations for that unspeakable blessedness during this short and fleeting life, and by a good choice to wean themselves from all experience of evil, now in their lifetime here, hereafter in their eternal recompense .

On the Faith

GREGORY OF NYSSA

c. AD 335–395

Bishop of Nyssa, brother of Basil; theologian and mystic.

ON THE FAITH

To Simplicius

¹ God commands us by His prophet not to esteem any new God to be God, and not to worship any strange God . Now it is clear that that is called new which is not from everlasting, and on the contrary, that is called everlasting which is not new. He, then, who does not believe that the Only-begotten God is from everlasting of the Father does not deny that He is new, for that which is not everlasting is confessedly new; and that which is new is not God, according to the saying of Scripture, "there shall not be in thee any new God . Therefore he who says that the Son "once was not ," denies His God-head. Again, He Who says "thou shalt never worship a strange God " forbids us to worship another God; and the strange God is so called in contradistinction to our own God. Who, then, is our own God? Clearly, the true God. And who is the strange God? Surely, he who is alien from the nature of the true God. If, therefore, our own God is the true God, and if, as the heretics say, the Only-begotten God is not of the nature of the true God, He is a strange God, and not our God. But the Gospel says, the sheep "will not follow a stranger . He that says He is created will make Him alien from the nature of the true God. What then will they do, who say that He is created?

² Do they worship that same created being as God , or do they not? For if they do not worship Him, they follow the Jews in denying the worship of Christ: and if they do worship Him, they are idolaters, for they worship one alien from the true God. But surely it is equally impious not to worship the Son, and to worship the strange God. We must then say that the Son is the true Son of the true Father, that we may both worship Him, and avoid con-

demnation as worshipping a strange God. But to those who quote from the Proverbs the passage, "the Lord created me ," and think that they hereby produce a strong argument that the Creator and Maker of all things was created, we must answer that the Only-begotten God was made for us many things. For He was the Word, and was made flesh; and He was God, and was made man; and He was without body, and was made a body; and besides, He was made "sin," and "a curse," and "a stone," and "an axe," and "bread," and "a lamb," and "a way," and "a door," and "a rock," and many such things; not being by nature any of these, but being made these things for our sakes, by way of dispensation. As, therefore, being the Word, He was for our sakes made flesh, and as, being God, He was made man, so also, being the Creator, He was made for our sakes a creature; for the flesh is created.

³ As, then, He said by the prophet, "Thus saith the Lord, He that formed me from the womb to be His servant ; so He said also by Solomon, "The Lord created me as the beginning of His ways, for His works . For all creation, as the Apostle says, is in servitude . Therefore both He Who was formed in the Virgin's womb, according to the word of the prophet, is the servant, and not the Lord (that is to say, the man according to the flesh, in whom God was manifested), and also, in the other passage, He Who was created as the beginning of His ways is not God, but the man in whom God was manifested to us for the renewing again of the ruined way of man's salvation. So that, since we recognize two things in Christ, one Divine, the other human (the Divine by nature, but the human in the Incarnation), we accordingly claim for the Godhead that which is eternal, and that which is created we ascribe to His human nature. For as, according to the prophet, He was formed in the womb as a servant, so also, according to Solomon, He was manifested in the flesh by means of this servile creation. But when they say, "if He was, He was not begotten, and if He was begotten He was not," let them learn that it is not fitting to ascribe to His Divine nature the attributes which belong to His fleshly origin .

⁴ For bodies which do not exist, are generated, and God makes those things to be which are not, but does not Himself come into being from that which is not. And for this reason also Paul calls Him "the brightness of glory ," that we may learn that as the light from the lamp is of the nature of that which sheds the brightness, and is united with it (for as soon as the lamp appears the light that comes from it shines out simultaneously), so in this

place the Apostle would have us consider both that the Son is of the Father, and that the Father is never without the Son; for it is impossible that glory should be without radiance, as it is impossible that the lamp should be without brightness. But it is clear that as His being brightness is a testimony to His being in relation with the glory (for if the glory did not exist, the brightness shed from it would not exist), so, to say that the brightness "once was not" is a declaration that the glory also was not, when the brightness was not; for it is impossible that the glory should be without the brightness. As therefore it is not possible to say in the case of the brightness, "If it was, it did not come into being, and if it came into being it was not," so it is in vain to say this of the Son, seeing that the Son is the brightness.

5 Let those also who speak of "less" and "greater," in the case of the Father and the Son, learn from Paul not to measure things immeasurable. For the Apostle says that the Son is the express image of the Person of the Father. It is clear then that however great the Person of the Father is, so great also is the express image of that Person; for it is not possible that the express image should be less than the Person contemplated in it. And this the great John also teaches when he says, "In the beginning was the Word, and the Word was with God. For in saying that he was "in the beginning" and not "after the beginning," he showed that the beginning was never without the Word; and in declaring that "the Word was with God," he signified the absence of defect in the Son in relation to the Father; for the Word is contemplated as a whole together with the whole being of God. For if the Word were deficient in His own greatness so as not to be capable of relation with the whole being of God, we are compelled to suppose that that part of God which extends beyond the Word is without the Word. But in fact the whole magnitude of the Word is contemplated together with the whole magnitude of God: and consequently in statements concerning the Divine nature, it is not admissible to speak of "greater" and "less."

6 As for those who say that the begotten is in its nature unlike the unbegotten, let them learn from the example of Adam and Abel not to talk nonsense. For Adam himself was not begotten according to the natural generation of men; but Abel was begotten of Adam. Now, surely, he who was never begotten is called unbegotten, and he who came into being by generation is called begotten; yet the fact that he was not begotten did not hinder Adam from being a man, nor did the generation of Abel make him at all different

from man's nature, but both the one and the other were men, although the one existed by being begotten, and the other without generation. So in the case of our statements as to the Divine nature, the fact of not being begotten, and that of being begotten, produce no diversity of nature, but, just as in the case of Adam and Abel the manhood is one, so is the Godhead one in the case of the Father and the Son.

7 Now touching the Holy Spirit also the blasphemers make the same statement as they do concerning the Lord, saying that He too is created. But the Church believes, as concerning the Son, so equally concerning the Holy Spirit, that He is uncreated, and that the whole creation becomes good by participation in the good which is above it, while the Holy Spirit needs not any to make Him good (seeing that He is good by virtue of His nature, as the Scripture testifies) ; that the creation is guided by the Spirit, while the Spirit gives guidance; that the creation is governed, while the Spirit governs; that the creation is comforted, while the Spirit comforts; that the creation is in bondage, while the Spirit gives freedom; that the creation is made wise, while the Spirit gives the grace of wisdom; that the creation partakes of the gifts, while the Spirit bestows them at His pleasure: "For all these worketh that one and the self-same Spirit, dividing to every man severally as He will . And one may find multitudes of other proofs from the Scriptures that all the supreme and Divine attributes which are applied by the Scriptures to the Father and the Son are also to be contemplated in the Holy Spirit:-immortality, blessedness, goodness, wisdom, power, justice, holiness- every excellent attribute is predicated of the Holy Spirit just as it is predicated of the Father and of the Son, with the exception of those by which the Persons are clearly and distinctly divided from each other;

8 I mean, that the Holy Spirit is not called the Father, or the Son; but all other names by which the Father and the Son are named are applied by Scripture to the Holy Spirit also. By this, then, we apprehend that the Holy Spirit is above creation. Thus, where the Father and the Son are understood to be, there the Holy Spirit also is understood to be; for the Father and the Son are above creation, and this attribute the drift of our argument claims for the Holy Spirit. So it follows, that one who places the Holy Spirit above the creation has received the right and sound doctrine: for he will confess that uncreated nature which we behold in the Father and the Son and the Holy Spirit to be one. 9 But since they bring forward as a proof, according to

their ideas, of the created nature of the Holy Spirit, that utterance of the prophet, which says, "He that stablisheth the thunder and createth the spirit, and declareth unto man His Christs, ," we must consider this, that the prophet speaks of the creation of another Spirit, in the stablishing of the thunder, and not of the Holy Spirit. For the name of "thunder" is given in mystical language to the Gospel. Those, then, in whom arises firm and unshaken faith in the Gospel, pass from being flesh to become spirit, as the Lord says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit ." It is God, then, Who by stablishing the voice of the Gospel makes the believer spirit: and he who is born of the Spirit and made spirit by such thunder, "declares" Christ; as the Apostle says, "No man can say that Jesus Christ is Lord but by the Holy Spirit ."

On "Not Three Gods"

GREGORY OF NYSSA

c. AD 335–395

Bishop of Nyssa, brother of Basil; theologian and mystic.

ON "NOT THREE GODS"

To Ablabius

¹ Ye that are strong with all might in the inner man ought by rights to carry on the struggle against the enemies of the truth, and not to shrink from the task, that we fathers may be gladdened by the noble toil of our sons; for this is the prompting of the law of nature: but as you turn your ranks, and send against us the assaults of those darts which are hurled by the opponents of the truth, and demand that their "hot burning coals" and their shafts sharpened by knowledge falsely so called should be quenched with the shield of faith by us old men, we accept your command, and make ourselves an example of obedience, in order that you may yourself give us the just requital on like commands, Ablabius, noble soldier of Christ, if we should ever summon you to such a contest. In truth, the question you propound to us is no small one, nor such that but small harm will follow if it meets with insufficient treatment. For by the force of the question, we are at first sight compelled to accept one or other of two erroneous opinions, and either to say "there are three Gods," which is unlawful, or not to acknowledge the Godhead of the Son and the Holy Spirit, which is impious and absurd.

² The argument which you state is something like this:—Peter, James, and John, being in one human nature, are called three men: and there is no absurdity in describing those who are united in nature, if they are more than one, by the plural number of the name derived from their nature. If, then, in the above case, custom admits this, and no one forbids us to speak of those who are two as two, or those who are more than two as three, how is it that in the case of our statements of the mysteries of the Faith, though confessing

the Three Persons, and acknowledging no difference of nature between them, we are in some sense at variance with our confession, when we say that the Godhead of the Father and of the Son and of the Holy Ghost is one, and yet forbid men to say "there are three Gods"? The question is, as I said, very difficult to deal with: yet, if we should be able to find anything that may give support to the uncertainty of our mind, so that it may no longer totter and waver in this monstrous dilemma, it would be well: on the other hand, even if our reasoning be found unequal to the problem, we must keep for ever, firm and unmoved, the tradition which we received by succession from the fathers, and seek from the Lord the reason which is the advocate of our faith: and if this be found by any of those endowed with grace, we must give thanks to Him who bestowed the grace; but if not, we shall none the less, on those points which have been determined, hold our faith unchangeably.

³ What, then, is the reason that when we count one by one those who are exhibited to us in one nature, we ordinarily name them in the plural and speak of "so many men," instead of calling them all one: while in the case of the Divine nature our doctrinal definition rejects the plurality of Gods, at once enumerating the Persons, and at the same time not admitting the plural signification? Perhaps one might seem to touch the point if he were to say (speaking offhand to straightforward people), that the definition refused to reckon Gods in any number to avoid any resemblance to the polytheism of the heathen, lest, if we too were to enumerate the Deity, not in the singular, but in the plural, as they are accustomed to do, there might be supposed to be also some community of doctrine. This answer, I say, if made to people of a more guileless spirit, might seem to be of some weight: but in the case of the others who require that one of the alternatives they propose should be established (either that we should not acknowledge the Godhead in Three Persons, or that, if we do, we should speak of those who share in the same Godhead as three), this answer is not such as to furnish any solution of the difficulty. And hence we must needs make our reply at greater length, tracing out the truth as best we may; for the question is no ordinary one.

⁴ We say, then, to begin with, that the practice of calling those who are not divided in nature by the very name of their common nature in the plural, and saying they are "many men," is a customary abuse of language, and that it would be much the same thing to say they are "many human natures. And the truth of this we may see from the following instance. When we ad-

dress any one, we do not call him by the name of his nature, in order that no confusion may result from the community of the name, as would happen if every one of those who hear it were to think that he himself was the person addressed, because the call is made not by the proper appellation but by the common name of their nature: but we separate him from the multitude by using that name which belongs to him as his own;-that, I mean, which signifies the particular subject. Thus there are many who have shared in the nature-many disciples, say, or apostles, or martyrs-but the man in them all is one; since, as has been said, the term "man" does not belong to the nature of the individual as such, but to that which is common. For Luke is a man, or Stephen is a man; but it does not follow that if any one is a man he is therefore Luke or Stephen:

5 but the idea of the persons admits of that separation which is made by the peculiar attributes considered in each severally, and when they are combined is presented to us by means of number; yet their nature is one, at union in itself, and an absolutely indivisible unit, not capable of increase by addition or of diminution by subtraction, but in its essence being and continually remaining one, inseparable even though it appear in plurality, continuous, complete, and not divided with the individuals who participate in it. And as we speak of a people, or a mob, or an army, or an assembly in the singular in every case, while each of these is conceived as being in plurality, so according to the more accurate expression, "man" would be said to be one, even though those who are exhibited to us in the same nature make up a plurality. Thus it would be much better to correct our erroneous habit, so as no longer to extend to a plurality the name of the nature, than by our bondage to habit to transfer to our statements concerning God the error which exists in the above case.

6 But since the correction of the habit is impracticable (for how could you persuade any one not to speak of those who are exhibited in the same nature as "many men"?-indeed, in every case habit is a thing hard to change), we are not so far wrong in not going contrary to the prevailing habit in the case of the lower nature, since no harm results from the mistaken use of the name: but in the case of the statement concerning the Divine nature the various use of terms is no longer so free from danger: for that which is of small account is in these subjects no longer a small matter. Therefore we must confess one God, according to the testimony of Scripture, "Hear, O Israel, the Lord thy

God is one Lord," even though the name of Godhead extends through the Holy Trinity. This I say according to the account we have given in the case of human nature, in which we have learnt that it is improper to extend the name of the nature by the mark of plurality. We must, however, more carefully examine the name of "Godhead," in order to obtain, by means of the significance involved in the word, some help towards clearing up the question before us.

7 Most men think that the word "Godhead" is used in a peculiar degree in respect of nature: and just as the heaven, or the sun, or any other of the constituent parts of the universe are denoted by proper names which are significant of the subjects, so they say that in the case of the Supreme and Divine nature, the word "Godhead" is fitly adapted to that which it represents to us, as a kind of special name. We, on the other hand, following the suggestions of Scripture, have learnt that that nature is unnameable and unspeakable, and we say that every term either invented by the custom of men, or handed down to us by the Scriptures, is indeed explanatory of our conceptions of the Divine Nature, but does not include the signification of that nature itself. And it may be shown without much difficulty that this is the case. For all other terms which are used of the creation may be found, even without analysis of their origin, to be applied to the subjects accidentally, because we are content to denote the things in any way by the word applied to them so as to avoid confusion in our knowledge of the things signified. But all the terms that are employed to lead us to the knowledge of God have comprehended in them each its own meaning, and you cannot find any word among the terms especially applied to God which is without a distinct sense.

8 Hence it is clear that by any of the terms we use the Divine nature itself is not signified, but some one of its surroundings is made known. For we say, it may be, that the Deity is incorruptible, or powerful, or whatever else we are accustomed to say of Him. But in each of these terms we find a peculiar sense, fit to be understood or asserted of the Divine nature, yet not expressing that which that nature is in its essence. For the subject, whatever it may be, is incorruptible: but our conception of incorruptibility is this, -that that which is, is not resolved into decay: so, when we say that He is incorruptible, we declare what His nature does not suffer, but we do not express what that is which does not suffer corruption. Thus, again, if we say that He is the Giver of life, though we show by that appellation what He gives, we do not by that

word declare what that is which gives it. And by the same reasoning we find that all else which results from the significance involved in the names expressing the Divine attributes either forbids us to conceive what we ought not to conceive of the Divine nature, or teaches us that which we ought to conceive of it, but does not include an explanation of the nature itself.

9 Since, then, as we perceive the varied operations of the power above us, we fashion our appellations from the several operations that are known to us, and as we recognize as one of these that operation of surveying and inspection, or, as one might call it, beholding, whereby He surveys all things and overlooks them all, discerning our thoughts, and even entering by His power of contemplation into those things which are not visible, we suppose that Godhead, or qeo/thj, is so called from qe/a, or beholding, and that He who is our qeath/j or beholder, by customary use and by the instruction of the Scriptures, is called qeo/j, or God. Now if any one admits that to behold and to discern are the same thing, and that the God Who superintends all things, both is and is called the superintendent of the universe, let him consider this operation, and judge whether it belongs to one of the Persons whom we believe in the Holy Trinity, or whether the power extends throughout the Three Persons. For if our interpretation of the term Godhead, or qeo/thj, is a true one, and the things which are seen are said to be beheld, or qeata/, and that which beholds them is called qeo/j, or God, no one of the Persons in the Trinity could reasonably be excluded from such an appellation on the ground of the sense involved in the word. For Scripture attributes the act of seeing equally to Father, Son, and Holy Spirit. David says, "See, O God our defender ":

10 and from this we learn that sight is a proper operation of the idea of God, so far as God is conceived, since he says, "See, O God. But Jesus also sees the thoughts of those who condemn Him, and questions why by His own power He pardons the sins of men? for it says, "Jesus, seeing their thoughts . And of the Holy Spirit also, Peter says to Ananias, "Why hath Satan filled thine heart, to lie to the Holy Ghost? " showing that the Holy Spirit was a true witness, aware of what Ananias had dared to do in secret, and by Whom the manifestation of the secret was made to Peter. For Ananias became a thief of his own goods, secretly, as he thought, from all men, and concealing his sin: but the Holy Spirit at the same moment was in Peter, and detected his intent, dragged down as it was to avarice, and gave to Peter front Himself

the power of seeing the secret, while it is clear that He could not have done this had He not been able to behold hidden things.

¹¹ But some one will say that the proof of our argument does not yet regard the question. For even if it were granted that the name of "Godhead" is a common name of the nature, it would not be established that we should not speak of "Gods": but by these arguments, on the contrary, we are compelled to speak of "Gods": for we find in the custom of mankind that not only those who are partakers in the same nature, but even any who may be of the same business, are not, when they are many, spoken of in the singular; as we speak of "many orators," or "surveyors," or "farmers," or "shoemakers," and so in all other cases. If, indeed, Godhead were an appellation of nature, it would be more proper, according to the argument laid down, to include the Three Persons in the singular number, and to speak of "One God," by reason of the inseparability and indivisibility of the nature: but since it has been established by what has been said, that the term "Godhead" is significant of operation, and not of nature, the argument from what has been advanced seems to turn to the contrary conclusion, that we ought therefore all the more to call those "three Gods" who are contemplated in the same operation, as they say that one would speak of "three philosophers" or "orators," or any other name derived from a business when those who take part in the same business are more than one.

¹² I have taken some pains, in setting forth this view, to bring forward the reasoning on behalf of the adversaries, that our decision may be the more firmly fixed, being strengthened by the more elaborate contradictions. Let us now resume our argument. ¹³ As we have to a certain extent shown by our statement that the word "Godhead" is not significant of nature but of operation, perhaps one might reasonably allege as a cause why, in the case of men, those who share with one another in the same pursuits are enumerated and spoken of in the plural, while on the other hand the Deity is spoken of in the singular as one God and one Godhead, even though the Three Persons are not separated from the significance expressed by the term "Godhead,"—one might allege, I say, the fact that men, even if several are engaged in the same form of action, work separately each by himself at the task he has undertaken, having no participation in his individual action with others who are engaged in the same occupation. For instance, supposing the case of several rhetoricians, their pursuit, being one, has the same name in the numer-

ous cases: but each of those who follow it works by himself, this one pleading on his own account, and that on his own account. Thus, since among men the action of each in the same pursuits is discriminated, they are properly called many, since each of them is separated from the others within his own environment, according to the special character of his operation.

¹⁴ But in the case of the Divine nature we do not similarly learn that the Father does anything by Himself in which the Son does not work conjointly, or again that the Son has any special operation apart from the Holy Spirit; but every operation which extends from God to the Creation, and is named according to our variable conceptions of it, has its origin from the Father, and proceeds through the Son, and is perfected in the Holy Spirit. For this reason the name derived from the operation is not divided with regard to the number of those who fulfil it, because the action of each concerning anything is not separate and peculiar, but whatever comes to pass, in reference either to the acts of His providence for us, or to the government and constitution of the universe, comes to pass by the action of the Three, yet what does come to pass is not three things. We may understand the meaning of this from one single instance. From Him, I say, Who is the chief source of gifts, all things which have shared in this grace have obtained their life. When we inquire, then, whence this good gift came to us, we find by the guidance of the Scriptures that it was from the Father, Son, and Holy Spirit. Yet although we set forth Three Persons and three names, we do not consider that we have had bestowed upon us three lives, one from each Person separately;

¹⁵ but the same life is wrought in us by the Father, and prepared by the Son, and depends on the will of the Holy Spirit. Since then the Holy Trinity fulfils every operation in a mannersimilar to that of which I have spoken, not by separate action according to the number of the Persons, but so that there is one motion and disposition of the good will which is communicated from the Father through the Son to the Spirit (for as we do not call those whose operation gives one life three Givers of life, neither do we call those who are contemplated in one goodness three Good beings, nor speak of them in the plural by any of their other attributes); so neither can we call those who exercise this Divine and superintending power and operation towards ourselves and all creation, conjointly and inseparably, by their mutual action, three Gods. For as when we learn concerning the God of the uni-

verse, from the words of Scripture, that He judges all the earth , we say that He is the Judge of all things through the Son: and again, when we hear that the Father judgeth no man , we do not think that the Scripture is at variance with itself,-(for He Who judges all the earth does this by His Son to Whom He has committed all judgment;

16 and everything which is done by the Only-begotten has its reference to the Father, so that He Himself is at once the Judge of all things and judges no man, by reason of His having, as we said, committed all judgment to the Son, while all the judgment of the Son is conformable to the will of the Father; and one could not properly say either that They are two judges, or that one of Them is excluded from the authority and power implied in judgment);-so also in the case of the word "Godhead," Christ is the power of God and the wisdom of God, and that very power of superintendence and beholding which we call Godhead, the Father exercises through the Only-begotten, while the Son perfects every power by the Holy Spirit, judging, as Isaiah says, by the Spirit of judgment and the Spirit of burning , and acting by Him also, according to the saying in the Gospel which was spoken to the Jews. For He says, "If I by the Spirit of God cast out devils "; where He includes every form of doing good in a partial description, by reason of the unity of action: for the name derived from operation cannot be divided among many where the result of their mutual operation is one.

17 Since, then, the character of the superintending and beholding power is one, in Father, Son, and Holy Spirit, as has been said in our previous argument, issuing from the Father as from a spring, brought into operation by the Son, and perfecting its grace by the power of the Spirit; and since no operation is separated in respect of the Persons, being fulfilled by each individually apart from that which is joined with Him in our contemplation, but all providence, care, and superintendence of all, alike of things in the sensible creation and of those of supramundane nature, and that power which preserves the things which are, and corrects those which are amiss, and instructs those which are ordered aright, is one, and not three, being, indeed, directed by the Holy Trinity, yet not severed by a threefold division according to the number of the Persons contemplated in the Faith, so that each of the acts, contemplated by itself, should be the work of the Father alone, or of the Son peculiarly, or of the Holy Spirit separately, but while, as the Apostle says, the one and the selfsame Spirit divides His good gifts to every man sev-

erally, the motion of good proceeding from the Spirit is not without beginning;—we find that the power which we conceive as preceding this motion, which is the Only-begotten God, is the maker of all things; without Him no existent thing attains to the beginning of its being: and, again, this same source of good issues from the will of the Father.

¹⁸ If, then, every good thing and every good name, depending on that power and purpose which is without beginning, is brought to perfection in the power of the Spirit through the Only-begotten God, without mark of time or distinction (since there is no delay, existent or conceived, in the motion of the Divine will from the Father, through the Son, to the Spirit): and if Godhead also is one of the good names and concepts, it would not be proper to divide the name into a plurality, since the unity existing in the action prevents plural enumeration. And as the Saviour of all men, specially of them that believe, is spoken of by the Apostle as one, and no one from this phrase argues either that the Son does not save them who believe, or that salvation is given to those who receive it without the intervention of the Spirit; but God who is over all, is the Saviour of all, while the Son works salvation by means of the grace of the Spirit, and yet they are not on this account called in Scripture three Saviours (although salvation is confessed to proceed from the Holy Trinity): so neither are they called three Gods, according to the signification assigned to the term "Godhead," even though the aforesaid appellation attaches to the Holy Trinity.

¹⁹ It does not seem to me absolutely necessary, with a view to the present proof of our argument, to contend against those who oppose us with the assertion that we are not to conceive "Godhead" as an operation. For we, believing the Divine nature to be unlimited and incomprehensible, conceive no comprehension of it, but declare that the nature is to be conceived in all respects as infinite: and that which is absolutely infinite is not limited in one respect while it is left unlimited in another, but infinity is free from limitation altogether. That therefore which is without limit is surely not limited even by name. In order then to mark the constancy of our conception of infinity in the case of the Divine nature, we say that the Deity is above every name: and "Godhead" is a name. Now it cannot be that the same thing should at once be a name and be accounted as above every name.

²⁰ But if it pleases our adversaries to say that the significance of the term is not operation, but nature, we shall fall back upon our original argument,

that custom applies the name of a nature to denote multitude erroneously: since according to true reasoning neither diminution nor increase attaches to any nature, when it is contemplated in a larger or smaller number. For it is only those things which are contemplated in their individual circumscription which are enumerated by way of addition. Now this circumscription is noted by bodily appearance, and size, and place, and difference figure and colour, and that which is contemplated apart from these conditions is free from the circumscription which is formed by such categories. That which is not thus circumscribed is not enumerated, and that which is not enumerated cannot be contemplated in multitude. For we say that gold, even though it be cut into many figures, is one, and is so spoken of, but we speak of many coins or many staters, without finding any multiplication of the nature of gold by the number of staters; and for this reason we speak of gold, when it is contemplated in greater bulk, either in plate or in coin, as "much," but we do not speak of it as "many golds" on account of the multitude of the material, except when one says there are "many gold pieces" (Darics, for instance, or staters), in which case it is not the material, but the pieces of money to which the significance of number applies: indeed, properly, we should not call them "gold" but "golden."

²¹ As, then, the golden staters are many, but the gold is one, so too those who are exhibited to us severally in the nature of man, as Peter, James, and John, are many, yet the man in them is one. And although Scripture extends the word according to the plural significance, where it says "men swear by the greater," and "sons of men," and in other phrases of the like sort, we must recognize that in using the custom of the prevailing form of speech, it does not lay down a law as to the propriety of using the words in one way or another, nor does it say these things by way of giving us instruction about phrases, but uses the word according to the prevailing custom, with a view only to this, that the word may be profitable to those who receive it, taking no minute care in its manner of speech about points where no harm can result from the phrases in respect of the way they are understood.

²² Indeed, it would be a lengthy task to set out in detail from the Scriptures those constructions which are inexactly expressed, in order to prove the statement I have made; where, however, there is a risk of injury to any part of the truth, we no longer find in Scriptural phrases any indiscriminate or indifferent use of words. For this reason Scripture admits the naming of "men"

in the plural, because no one is by such a figure of speech led astray in his conceptions to imagine a multitude of humanities, or supposes that many human natures are indicated by the fact that the name expressive of that nature is used in the plural. But the word "God" it employs studiously in the singular form only, guarding against introducing the idea of different natures in the Divine essence by the plural signification of "Gods. This is the cause why it says, "the Lord our God is one Lord," and also proclaims the Only-begotten God by the name of Godhead, without dividing the Unity into a dual signification, so as to call the Father and the Son two Gods, although each is proclaimed by the holy writers as God. The Father is God: the Son is God: and yet by the same proclamation God is One, because no difference either of nature or of operation is contemplated in the Godhead.

²³ For if (according to the idea of those who have been led astray) the nature of the Holy Trinity were diverse, the number would by consequence be extended to a plurality of Gods, being divided according to the diversity of essence in the subjects. But since the Divine, single, and unchanging nature, that it may be one, rejects all diversity in essence, it does not admit in its own case the signification of multitude; but as it is called one nature, so it is called in the singular by all its other names, "God," "Good," "Holy," "Saviour," "Just," "Judge," and every other Divine name conceivable: whether one says that the names refer to nature or to operation, we shall not dispute the point. ²⁴ If, however, any one cavils at our argument, on the ground that by not admitting the difference of nature it leads to a mixture and confusion of the Persons, we shall make to such a charge this answer;-that while we confess the invariable character of the nature, we do not deny the difference in respect of cause, and that which is caused, by which alone we apprehend that one Person is distinguished from another;-by our belief, that is, that one is the Cause, and another is of the Cause; and again in that which is of the Cause we recognize another distinction. For one is directly from the first Cause, and another by that which is directly from the first Cause; so that the attribute of being Only-begotten abides without doubt in the Son, and the interposition of the Son, while it guards His attribute of being Only-begotten, does not shut out the Spirit from His relation by way of nature to the Father.

²⁵ But in speaking of "cause," and "of the cause," we do not by these words denote nature (for no one would give the same definition of "cause" and of

"nature"), but we indicate the difference in manner of existence. For when we say that one is "caused," and that the other is "without cause," we do not divide the nature by the word "cause", but only indicate the fact that the Son does not exist without generation, nor the Father by generation: but we must needs in the first place believe that something exists, and then scrutinize the manner of existence of the object of our belief: thus the question of existence is one, and that of the mode of existence is another. To say that anything exists without generation sets forth the mode of its existence, but what exists is not indicated by this phrase. If one were to ask a husbandman about a tree, whether it were planted or had grown of itself, and he were to answer either that the tree had not been planted or that it was the result of planting, would he by that answer declare the nature of the tree? Surely not; but while saying how it exists he would leave the question of its nature obscure and unexplained. So, in the other case, when we learn that He is unbegotten, we are taught in what mode He exists, and how it is fit that we should conceive Him as existing, but what He is we do not hear in that phrase. When, therefore, we acknowledge such a distinction in the case of the Holy Trinity, as to believe that one Person is the Cause, and another is of the Cause, we can no longer be accused of confounding the definition of the Persons by the community of nature.

²⁶ Thus, since on the one hand the idea of cause differentiates the Persons of the Holy Trinity, declaring that one exists without a Cause, and another is of the Cause; and since on the one hand the Divine nature is apprehended by every conception as unchangeable and undivided, for these reasons we properly declare the Godhead to be one, and God to be one, and employ in the singular all other names which express Divine attributes.

On the Holy Trinity, and of the Godhead of the Holy Spirit

GREGORY OF NYSSA

c. AD 335–395

Bishop of Nyssa, brother of Basil; theologian and mystic.

ON THE HOLY TRINITY, AND OF THE GODHEAD OF THE HOLY SPIRIT

To Eustathius

¹ All you who study medicine have, one may say, humanity for your profession: and I think that one who preferred your science to all the serious pursuits of life would form the proper judgment, and not miss the right decision, if it be true that life, the most valued of all things, is a thing to be shunned, and full of pain, if it may not be had with health, and health your art supplies. But in your own case the science is in a notable degree of double efficacy; you enlarge for yourself the bounds of its humanity, since you do not limit the benefit of your art to men's bodies, but take thought also for the cure of troubles of the mind. I say this, not only following the common reports, but because I have learnt it from experience, as in many other matters, so especially at this time in this indescribable malice of our enemies, which you skilfully dispersed when it swept like some evil flood over our life, dispelling this violent inflammation of our heart by your fomentation of soothing words. I thought it right, indeed, in view of the continuous and varied effort of our enemies against us, to keep silence, and to receive their attack quietly, rather than to speak against men armed with falsehood, that most mischievous weapon, which sometimes drives its point even through truth. But you did well in urging me not to betray the truth, but to refute the slanderers, lest, by a success of falsehood against truth, many might be injured.

² I may say that those who conceived this causeless hatred for us seemed to be acting very much on the principle of Aesop's fable. For just as he makes

his wolf bring some charges against the lamb (feeling ashamed, I suppose, of seeming to destroy, without just pretext, one who had done him no hurt), and then, when the lamb easily swept away all the slanderous charges brought against him, makes the wolf by no means slacken his attack, but carry the day with his teeth when he is vanquished by justice; so those who were as keen for hatred against us as if it were something good (feeling perhaps some shame of seeming to hate without cause), make up charges and complaints against us, while they do not abide consistently by any of the things they say, but allege, now that one thing, after a little while that another, and then again that something else is the cause of their hostility to us. Their malice does not take a stand on any ground, but when they are dislodged from one charge they cling to another, and from that again they seize upon a third, and if all their charges are refuted they do not give up their hate. They charge us with preaching three Gods, and din into the ears of the multitude this slander, which they never rest from maintaining persuasively.

³ Then truth fights on our side, for we show both publicly to all men, and privately to those who converse with us, that we anathematize any man who says that there are three Gods, and hold him to be not even a Christian. Then, as soon as they hear this, they find Sabellius a handy weapon against us, and the plague that he spread is the subject of continual attacks upon us. Once more, we oppose to this assault our wonted armour of truth, and show that we abhor this form of heresy just as much as Judaism. What then? are they weary after such efforts, and content to rest? Not at all. Now they charge us with innovation, and frame their complaint against us in this way:-They allege that while we confess three Persons we say that there is one goodness, and one power, and one Godhead. And in this assertion they do not go beyond the truth; for we do say so. But the ground of their complaint is that their custom does not admit this, and Scripture does not support it. What then is our reply? We do not think that it is right to make their prevailing custom the law and rule of sound doctrine. For if custom is to avail for proof of soundness, we too, surely, may advance our prevailing custom; and if they reject this, we are surely not bound to follow theirs.

⁴ Let the inspired Scripture, then, be our umpire, and the vote of truth will surely be given to those whose dogmas are found to agree with the Divine words. ⁵ Well, what is their charge? There are two brought forward to-

gether in the accusation against us; one, that we divide the Persons; the other, that we do not employ any of the names which belong to God in the plural number, but (as I said already) speak of the goodness as one, and of the power, and the Godhead, and all such attributes in the singular. With regard to the dividing of the Persons, those cannot well object who hold the doctrine of the diversity of substances in the Divine nature. For it is not to be supposed that those who say that there are three substances do not also say that there are three Persons. So this point only is called in question: that those attributes which are ascribed to the Divine nature we employ in the singular.

6 But our argument in reply to this is ready and clear. For any one who condemns those who say that the Godhead is one, must necessarily support either those who say that there are more than one, or those who say that there is none. But the inspired teaching does not allow us to say that there are more than one, since, whenever it uses the term, it makes mention of the Godhead in the singular; as,—"In Him dwelleth all the fulness of the Godhead"; and, elsewhere,—"The invisible things of Him from the foundation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." If, then, to extend the number of the Godhead to a multitude belongs to those only who suffer from the plague of polytheistic error, and on the other hand utterly to deny the Godhead would be the doctrine of atheists, what doctrine is that which accuses us for saying that the Godhead is one? But they reveal more clearly the aim of their argument. As regards the Father, they admit the fact that He is God, and that the Son likewise is honoured with the attribute of Godhead; but the Spirit, Who is reckoned with the Father and the Son, they cannot include in their conception of Godhead, but hold that the power of the Godhead, issuing from the Father to the Son, and there halting, separates the nature of the Spirit from the Divine glory. And so, as far as we may in a short space, we have to answer this opinion also.

7 What, then, is our doctrine? The Lord, in delivering the saving Faith to those who become disciples of the word, joins with the Father and the Son the Holy Spirit also; and we affirm that the union of that which has once been joined is continual; for it is not joined in one thing, and separated in others. But the power of the Spirit, being included with the Father and the Son in the life-giving power, by which our nature is transferred from the

corruptible life to immortality, and in many other cases also, as in the conception of "Good," and "Holy," and "Eternal," "Wise," "Righteous," "Chief," "Mighty," and in fact everywhere, has an inseparable association with them in all the attributes ascribed in a sense of special excellence. And so we consider that it is right to think that that which is joined to the Father and the Son in such sublime and exalted conceptions is not separated from them in any. For we do not know of any differences by way of superiority and inferiority in attributes which express our conceptions of the Divine nature, so that we should suppose it an act of piety (while allowing to the Spirit community in the inferior attributes) to judge Him unworthy of those more exalted. For all the Divine attributes, whether named or conceived, are of like rank one with another, in that they are not distinguishable in respect of the signification of their subject.

8 For the appellation of "the Good" does not lead our minds to one subject, and that of "the Wise," or "the Mighty," or "the Righteous" to another, but the thing to which all the attributes point is one; and, if you speak of God, you signify the same Whom you understood by the other attributes. If then all the attributes ascribed to the Divine nature are of equal force as regards their designation of the subject, leading our minds to the same subject in various aspects, what reason is there that one, while allowing to the Spirit community with the Father and the Son in the other attributes, should exclude Him from the Godhead alone? It is absolutely necessary either to allow to Him community in this also, or not to admit His community in the others. For if He is worthy in the case of those attributes, He is surely not less worthy in this. But if He is "less," according to their phrase, so that He is excluded from community with the Father and the Son in the attribute of Godhead, neither is He worthy to share in any other of the attributes which belong to God. For the attributes, when rightly understood and mutually compared by that notion which we contemplate in each case, will be found to imply nothing less than the appellation of "God. And a proof of this is that many even of the inferior existences are called by this very name.

9 Further, the Divine Scripture is not sparing in this use of the name even in the case of things incongruous, as when it names idols by the appellation of God. For it says, "Let the gods that have not made the heavens and the earth perish, and be cast down beneath the earth "; and, "all the gods of the heathen are devils "; and the witch in her incantations, when she brings up

for Saul the spirits that he sought for, says that she "saw gods . And again Balaam, being an augur and a seer, and engaging in divination, and having obtained for himself the instruction of devils and magical augury, is said in Scripture to receive counsel from God . One may show by collecting many instances of the same kind from the Divine Scripture, that this attribute has no supremacy over the other attributes which are proper to God, seeing that, as has been said, we find it predicated, in an equivocal sense, even of things incongruous; but we are nowhere taught in Scripture that the names of "the Holy," "the Incorruptible," "the Righteous," "the Good," are made common to things unworthy.

¹⁰ If, then, they do not deny that the Holy Spirit has community with the Father and the Son in those attributes which, in their sense of special excellence, are piously predicated only of the Divine nature, what reason is there to pretend that He is excluded from community in this only, wherein it was shown that, by an equivocal use, even devils and idols share? ¹¹ But they say that this appellation is indicative of nature, and that, as the nature of the Spirit is not common to the Father and the Son, for this reason neither does he partake in the community of this attribute. Let them show, then, whereby they discern this diversity of nature. For if it were possible that the Divine nature should be contemplated in its absolute essence, and that we should find by appearances what is and what is not proper to it, we should surely have no need of other arguments or evidence for the comprehension of the question. But since it is exalted above the understanding of the questioners, and we have to argue from some particular evidence about those things which evade our knowledge , it is absolutely necessary for us to be guided to the investigation of the Divine nature by its operations. If, then, we see that the operations which are wrought by the Father and the Son and the Holy Spirit differ one from the other, we shall conjecture from the different character of the operations that the natures which operate are also different. For it cannot be that things which differ in their very nature should agree in the form of their operation: fire does not chill, nor ice give warmth, but their operations are distinguished together with the difference between their natures.

¹² If, on the other hand, we understand that the operation of the Father, the Son, and the Holy Spirit is one, differing or varying in nothing, the oneness of their nature must needs be inferred from the identity of their opera-

tion. The Father, the Son, and the Holy Spirit alike give sanctification, and life, and light, and comfort, and all similar graces. And let no one attribute the power of sanctification in an especial sense to the Spirit, when he hears the Saviour in the Gospel saying to the Father concerning His disciples, "Father, sanctify them in Thy name . So too all the other gifts are wrought in those who are worthy alike by the Father, the Son, and the Holy Spirit: every grace and power, guidance, life, comfort, the change to immortality, the passage to liberty, and every other boon that exists, which descends to us.

¹³ But the order of things which is above us, alike in the region of intelligence and in that of sense (if by what we know we may form conjectures about those things also which are above us), is itself established within the operation and power of the Holy Spirit, every man receiving the benefit according to his own desert and need. For although the arrangement and ordering of things above our nature is obscure to our sense, yet one may more reasonably infer, by the things which we know, that in them too the power of the Spirit works, than that it is banished from the order existing in the things above us. For he who asserts the latter view advances his blasphemy in a naked and unseemly shape, without being able to support his absurd opinion by any argument. But he who agrees that those things which are above us are also ordered by the power of the Spirit with the Father and the Son, makes his assertion on this point with the support of clear evidence from his own life.

¹⁴ For as the nature of man is compounded of body and soul, and the angelic nature has for its portion life without a body, if the Holy Spirit worked only in the case of bodies, and the soul were not capable of receiving the grace that comes from Him, one might perhaps infer from this, if the intellectual and incorporeal nature which is in us were above the power of the Spirit, that the angelic life too was in no need of His grace. But if the gift of the Holy Spirit is principally a grace of the soul, and the constitution of the soul is linked by its intellectuality and invisibility to the angelic life, what person who knows how to see a consequence would not agree, that every intellectual nature is governed by the ordering of the Holy Spirit? For since it is said "the angels do alway behold the Face of My Father which is in heaven , " and it is not possible to behold the person of the Father otherwise than by fixing the sight upon it through His image; and the image of the person of the Father is the Only-begotten, and to Him again no man can draw near

whose mind has not been illumined by the Holy Spirit, what else is shown from this but that the Holy Spirit is not separated from any operation which is wrought by the Father and the Son? Thus the identity of operation in Father, Son, and Holy Spirit shows plainly the undistinguishable character of their substance.

¹⁵ So that even if the name of Godhead does indicate nature, the community of substance shows that this appellation is properly applied also to the Holy Spirit. But I know not how these makers-up of all sorts of arguments bring the appellation of Godhead to be an indication of nature, as though they had not heard from the Scripture that it is a matter of appointment, in which way nature does not arise. For Moses was appointed as a god of the Egyptians, since He Who gave him the oracles, &c., spoke thus to him, "I have given thee as a god to Pharaoh." Thus the force of the appellation is the indication of some power, either of oversight or of operation. But the Divine nature itself, as it is, remains unexpressed by all the names that are conceived for it, as our doctrine declares. For in learning that He is beneficent, and a judge, good, and just, and all else of the same kind, we learn diversities of His operations, but we are none the more able to learn by our knowledge of His operations the nature of Him Who works. For when one gives a definition of any one of these attributes, and of the nature to which the names are applied, he will not give the same definition of both: and of things of which the definition is different, the nature also is distinct.

¹⁶ Indeed the substance is one thing which no definition has been found to express, and the significance of the names employed concerning it varies, as the names are given from some operation or accident. Now the fact that there is no distinction in the operations we learn from the community of the attributes, but of the difference in respect of nature we find no clear proof, the identity of operations indicating rather, as we said, community of nature. If, then, Godhead is a name derived from operation, as we say that the operation of the Father, and the Son, and the Holy Spirit is one, so we say that the Godhead is one: or if, according to the view of the majority, Godhead is indicative of nature, since we cannot find any diversity in their nature, we not unreasonably define the Holy Trinity to be of one Godhead.

¹⁷ But if any one were to call this appellation indicative of dignity, I cannot tell by what reasoning he drags the word to this significance. Since however one may hear many saying things of this kind, in order that the zeal of its

opponents may not find a ground for attacking the truth, we go out of our way with those who take this view, to consider such an opinion, and say that, even if the name does denote dignity, in this case too the appellation will properly befit the Holy Spirit. For the attribute of kingship denotes all dignity; and "our God," it says, "is King from everlasting . But the Son, having all things which are the Father's, is Himself proclaimed a King by Holy Scripture. Now the Divine Scripture says that the Holy Spirit is the unction of the Only-Begotten , interpreting the dignity of the Spirit by a transference of the terms commonly used in this world. For as, in ancient days, in those who were advanced to kingship, the token of this dignity was the unction which was applied to them, and when this took place there was thenceforth a change from private and humble estate to the superiority of rule, and he who was deemed worthy of this grace received after his anointing another name, being called, instead of an ordinary man, the Anointed of the Lord:

¹⁸ for this reason, that the dignity of the Holy Spirit might be more clearly shown to men, He was called by the Scripture "the sign of the Kingdom," and "Unction," whereby we are taught that the Holy Spirit shares in the glory and kingdom of the Only-begotten Son of God. For as in Israel it was not permitted to enter upon the kingdom without the unction being previously given, so the word, by a transference of the terms in use among ourselves, indicates the equality of power, showing that not even the kingdom of the Son is received without the dignity of the Holy Spirit. And for this reason He is properly called Christ, since this name gives the proof of His inseparable and indivisible conjunction with the Holy Spirit. If, then, the Only-begotten God is the Anointed, and the Holy Spirit is His Unction, and the appellation of Anointed points to the Kingly authority, and the anointing is the token of His Kingship, then the Holy Spirit shares also in His dignity. If, therefore, they say that the attribute of Godhead is significative of dignity, and the Holy Spirit is shown to share in this last quality, it follows that He Who partakes in the dignity will also partake in the name which represents it.

On the Holy Spirit, Against the Followers of Macedonius

GREGORY OF NYSSA

c. AD 335–395

Bishop of Nyssa, brother of Basil; theologian and mystic.

ON THE HOLY SPIRIT, AGAINST THE FOLLOWERS OF MACEDONIUS

¹It may indeed be undignified to give any answer at all to the statements that are foolish; we seem to be pointed that way by Solomon's wise advice, "not to answer a fool according to his folly." But there is a danger lest through our silence error may prevail over the truth, and so the rotting sore of this heresy may invade it, and make havoc of the sound word of the faith. It has appeared to me, therefore, to be imperative to answer, not indeed according to the folly of these men who offer objections of such a description to our Religion, but for the correction of their depraved ideas. For that advice quoted above from the Proverbs gives, I think, the watchword not for silence, but for the correction of those who are displaying some act of folly; our answers, that is, are not to run on the level of their foolish conceptions, but rather to overturn those unthinking and deluded views as to doctrine.

²What then is the charge they bring against us? They accuse us of profanity for entertaining lofty conceptions about the Holy Spirit. All that we, in following the teachings of the Fathers, confess as to the Spirit, they take in a sense of their own, and make it a handle against us, to denounce us for profanity. We, for instance, confess that the Holy Spirit is of the same rank as the Father and the Son, so that there is no difference between them in anything, to be thought or named, that devotion can ascribe to a Divine nature. We confess that, save His being contemplated as with peculiar attributes in regard of Person, the Holy Spirit is indeed from God, and of the Christ, according to Scripture, but that, while not to be confounded with the Father in being never originated, nor with the Son in being the Only-begotten,

and while to be regarded separately in certain distinctive properties, He has in all else, as I have just said, an exact identity with them. But our opponents aver that He is a stranger to any vital communion with the Father and the Son; that by reason of an essential variation He is inferior to, and less than they in every point; in power, in glory, in dignity, in fine in everything that in word or thought we ascribe to Deity; that, in consequence, in their glory He has no share, to equal honour with them He has no claim; and that, as for power, He possesses only so much of it as is sufficient for the partial activities assigned to Him; that with the creative force He is quite disconnected.

³ Such is the conception of Him that possesses them; and the logical consequence of it is that the Spirit has in Himself none of those marks which our devotion, in word or thought, ascribes to a Divine nature. What then, shall be our way of arguing? We shall answer nothing new, nothing of our own invention, though they challenge us to it; we shall fall back upon the testimony in Holy Scripture about the Spirit, whence we learn that the Holy Spirit is Divine, and is to be called so. Now, if they allow this, and will not contradict the words of inspiration, then they, with all their eagerness to fight with us, must tell us why they are for contending with us, instead of with Scripture. We say nothing different from that which Scripture says.—But in a Divine nature, as such, when once we have believed in it, we can recognize no distinctions suggested either by the Scripture teaching or by our own common sense; distinctions, that is, that would divide that Divine and transcendent nature within itself by any degrees of intensity and remission, so as to be altered from itself by being more or less. Because we firmly believe that it is simple, uniform, incomposite, because we see in it no complicity or composition of dissimilars, therefore it is that, when once our minds have grasped the idea of Deity, we accept by the implication of that very name the perfection in it of every conceivable thing that befits the Deity. Deity, in fact, exhibits perfection in every line in which the good can be found. If it fails and comes short of perfection in any single point, in that point the conception of Deity will be impaired, so that it cannot, therein, be or be called Deity at all; for how could we apply that word to a thing that is imperfect and deficient, and requiring an addition external to itself?

⁴ We can confirm our argument by material instances. Fire naturally imparts the sense of heat to those who touch it, with all its component parts; one part of it does not have the heat more intense, the other less intense; but

as long as it is fire at all, it exhibits an invariable oneness with itself in an absolutely complete sameness of activity; if in any part it gets cooled at all, in that part it can no longer be called fire; for, with the change of its heat-giving activity into the reverse, its name also is changed. It is the same with water, with air, with every element that underlies the universe; there is one and the same description of the element, in each case, admitting of no ideas of excess or defect; water, for instance, cannot be called more or less water; as long as it maintains an equal standard of wetness, so long the term water will be realized by it; but when once it is changed in the direction of the opposite quality the name to be applied to it must be changed also. The yielding, buoyant, "nimble" nature of the air, too, is to be seen in every part of it; while what is dense, heavy, downward gravitating, sinks out of the connotation of the very term "air. So Deity, as long as it possesses perfection throughout all the properties that devotion may attach to it, by virtue of this perfection in everything good does not belie its name;

5 but if any one of those things that contribute to this idea of perfection is subtracted from it, the name of Deity is falsified in that particular, and does not apply to the subject any longer. It is equally impossible to apply to a dry substance the name of water, to that whose quality is a state of coolness the name of fire, to stiff and hard things the name of air, and to call that thing Divine which does not at once imply the idea of perfection; or rather the impossibility is greater in this last case. 6 If, then, the Holy Spirit is truly, and not in name only, called Divine both by Scripture and by our Fathers, what ground is left for those who oppose the glory of the Spirit? He is Divine, and absolutely good, and Omnipotent, and wise, and glorious, and eternal; He is everything of this kind that can be named to raise our thoughts to the grandeur of His being. The singleness of the subject of these properties testifies that He does not possess them in a measure only, as if we could imagine that He was one thing in His very substance, but became another by the presence of the aforesaid qualities. That condition is peculiar to those beings who have been given a composite nature; whereas the Holy Spirit is single and simple in every respect equally. This is allowed by all; the man who denies it does not exist. If, then, there is but one simple and single definition of His being, the good which He possesses is not an acquired good; but, whatever He may be besides, He is Himself Goodness, and Wisdom, and Power, and Sanctification, and Righteousness, and Everlastingness, and Imperishability,

and every name that is lofty, and elevating above other names. What, then, is the state of mind that leads these men, who do not fear the fearful sentence passed upon the blasphemy against the Holy Ghost, to maintain that such a Being does not possess glory? For they clearly put that statement forward; that we ought not to believe that He should be glorified: though I know not for what reason they judge it to be expedient not to confess the true nature of that which is essentially glorious.

7 For the plea will not avail them in their self-defence, that He is delivered by our Lord to His disciples third in order, and that therefore He is estranged from our ideal of Deity. Where in each case activity in working good shows no diminution or variation whatever, how unreasonable it is to suppose the numerical order to be a sign of any diminution or essential variation ! It is as if a man were to see a separate flame burning on three torches (and we will suppose that the third flame is caused by that of the first being transmitted to the middle, and then kindling the end torch), and were to maintain that the heat in the first exceeded that of the others; that that next it showed a variation from it in the direction of the less; and that the third could not be called fire at all, though it burnt and shone just like fire, and did everything that fire does. But if there is really no hindrance to the third torch being fire, though it has been kindled from a previous flame, what is the philosophy of these men, who profanely think that they can slight the dignity of the Holy Spirit because He is named by the Divine lips after the Father and the Son? Certainly, if there is in our conceptions of the Substance of the Spirit anything that falls short of the Divine ideal, they do well in testifying to His not possessing glory;

8 but if the highness of His dignity is to be perceived in every point, why do they grudge to make the confession of His glory? As if any one after describing some one as a man, were to consider it not safe to go on to say of him as well that he is reasoning, mortal, or anything else that can be predicated of a man, and so were to cancel what he had just allowed; for if he is not reasoning, he is not a man at all; but if the latter is granted, how can there be any hesitation about the conceptions already implied in "man"? So, with regard to the Spirit, if when one calls Him Divine one speaks the truth, neither when one defines Him to be worthy of honour, to be glorious, good, omnipotent, does one lie; for all such conceptions are at once admitted with the idea of Deity. So that they must accept one of two alternatives; either not

to call Him Divine at all, or to refrain from subtracting from His Deity any one of those conceptions which are attributable to Deity. We must then, most surely, comprehend along with each other these two thoughts, viz. the Divine nature, and along with it a just idea, a devout intuition, of that Divine and transcendent nature.

9 Since, then, it has been affirmed, and truly affirmed, that the Spirit is of the Divine Essence, and since in that one word "Divine" every idea of greatness, as we have said, is involved, it follows that he who grants that Divinity has potentially granted all the rest;—the gloriousness, the omnipotence, everything indicative of superiority. It is indeed a monstrous thing to refuse to confess this in the case of the Spirit; monstrous, because of the incongruity, as applied to Him, of the terms which in the list of opposites correspond to the above terms. I mean, if one does not grant gloriousness, one must grant the absence of gloriousness; if one sets aside His power, one must acquiesce in its opposite. So also with regard to honour, and goodness, and any other superiority, if they are not accepted, their opposites must be conceded.

10 But if all must shrink from that, as going even beyond the most revolting blasphemy, then a devout mind must accept the nobler names and conceptions of the Holy Spirit, and must pronounce concerning Him all that we have already named, that He has honour, power, glory, goodness, and everything else that inspires devotion. It must own, too, that these realities do not attach to Him in imperfection or with any limit to the quality of their brilliance, but that they correspond with their names to infinity. He is not to be regarded as possessing dignity up to a certain point, and then becoming different; but He is always such. If you begin to count behind the ages, or if you fix your gaze on the Hereafter, you will find no falling off whatever in dignity, or glory, or omnipotence, such as to constitute Him capable of increase by addition, or of diminution by subtraction. Being wholly and entirely perfect, He admits diminution in nothing. Whereinsoever, on such a supposition as theirs, He is lessened, therein He will be exposed to the inroad of ideas tending to dishonour Him. For that which is not absolutely perfect must be suspected on some one point of partaking of the opposite character. But if to entertain even the thought of this is a sign of extreme derangement of mind, it is well to confess our belief that His perfection in all that is good is altogether unlimited, uncircumscribed, in no particular diminished.

¹¹ If such is the doctrine concerning Him when followed out, let the same inquiry be made concerning the Son and the Father as well. Do you not confess a perfection of glory in the case of the one as in the case of the other? I think that all who reflect will allow it. If, then, the honour of the Father is perfect, and the honour of the Son is perfect, and they have confessed as well the perfection of honour for the Holy Spirit, wherefore do these new theorists dictate to us that we are not to allow in His case an equality of honour with the Father and the Son? As for ourselves, we follow out the above considerations and find ourselves unable to think, as well as to say, that that which requires no addition for its perfection is, as compared with something else, less dignified; for when we have something wherein, owing to its faultless perfection, reason can discover no possibility of increase, I do not see either wherein it can discover any possibility of diminution. But these men, in denying the equality of honour, really lay down the comparative absence of it; and so also when they follow out further this same line of thought, by a diminution arising from comparison they divert all the conceptions that devotion has formed of the Holy Spirit; they do not own His perfection either in goodness, or omnipotence, or in any such attribute. But if they shrink from such open profanity and allow His perfection in every attribute of good, then these clever people must tell us how one perfect thing can be more perfect or less perfect than another perfect thing; for so long as the definition of perfection applies to it, that thing can not admit of a greater and a less in the matter of perfection.

¹² If, then, they agree that the Holy Spirit is perfect absolutely, and it has been admitted in addition that true reverence requires perfection in every good thing for the Father and the Son as well, what reasons can justify them in taking away the Father when once they have granted Him? For to take away "equality of dignity" with the Father is a sure proof that they do not think that the Spirit has a share in the perfection of the Father. And as regards the idea itself of this honour in the case of the Divine Being, from which they would exclude the Spirit, what do they mean by it? Do they mean that honour which men confer on men, when by word and gesture they pay respect to them, signifying their own deference in the form of precedence and all such-like practices, which in the foolish fashion of the day are kept up in the name of "honour. But all these things depend on the goodwill of those who perform them; and if we suppose a case in which they do not

choose to perform them, then there is no one amongst mankind who has from mere nature any advantage, such that he should necessarily be more honoured than the rest; for all are marked alike with the same natural proportions. The truth of this is clear; it does not admit of any doubt.

¹³ We see, for instance, the man who to-day, because of the office which he holds, is considered by the crowd an object of honour, becoming tomorrow himself one of those who pay honour, the office having been transferred to another. Do they, then, conceive of an honour such as that in the case of the Divine Being, so that, as long as we please to pay it, that Divine honour is retained, but when we cease to do so it ceases too at the dictate of our will? Absurd thought, and blasphemous as well! The Deity, being independent of us, does not grow in honour; He is evermore the same; He cannot pass into a better or a worse state; for He has no better, and admits no worse. ¹⁴ In what sort of manner, then, can you honour the Deity? How can you heighten the Highest? How can you give glory to that which is above all glory? How can you praise the Incomprehensible? If "all the nations are as a drop of a bucket," as Isaiah says, if all living humanity were to send up one united note of praise in harmony together, what addition will this gift of a mere drop be to that which is glorious essentially? The heavens are telling the glory of God, and yet they are counted poor heralds of His worth; because His Majesty is exalted, not as far as the heavens, but high above those heavens, which are themselves included within a small fraction of the Deity called figuratively His "span." And shall a man, this frail and short-lived creature, so aptly likened to "grass," who "to-day is," and to-morrow is not, believe that he can worthily honour the Divine Being? It would be like some one lighting a thin fibre from some tow and fancying that by that spark he was making an addition to the dazzling rays of the sun. By what words, pray, will you honour the Holy Spirit, supposing you do wish to honour Him at all?

¹⁵ By saying that He is absolutely immortal, without turning, or variable-ness, always beautiful, always independent of ascription from others, working as He wills all things in all, Holy, leading, direct, just, of true utterance, "searching the deep things of God," "proceeding from the Father," "receiving from the Son," and all such-like things, what, after all, do you lend to Him by these and such-like terms? Do you mention what He has, or do you honour Him by what He has not? Well, if you attest what He has not, your ascription is meaningless and comes to nothing; for he who calls bitterness

"sweetness," while he lies himself, has failed to commend that which is blamable. Whereas, if you mention what He has, such and such a quality is essential, whether men recognize it or not; He remains the object of faith, says the Apostle, if we have not faith.

16 What means, then, this lowering and this expanding of their soul, on the part of these men who are enthusiastic for the Father's honour, and grant to the Son an equal share with Him, but in the case of the Spirit are for narrowing down their favours; seeing that it has been demonstrated that the intrinsic worth of the Divine Being does not depend for its contents upon any will of ours, but has been always inalienably inherent in Him? Their narrowness of mind, and unthankfulness, is exposed in this opinion of theirs, while the Holy Spirit is essentially honourable, glorious, almighty, and all that we can conceive of in the way of exaltation, in spite of them. "Yes," replies one of them, "but we have been taught by Scripture that the Father is the Creator, and in the same way that it was 'through the Son' that 'all things were made'; but God's word tells us nothing of this kind about the Spirit; and how, then, can it be right to place the Holy Spirit in a position of equal dignity with One Who has displayed such magnificence of power through the Creation?"

17 What shall we answer so this? That the thoughts of their hearts are so much idle talk, when they imagine that the Spirit was not always with the Father and the Son, but that, as occasion varies, He is sometimes to be contemplated as alone, sometimes to be found in the closest union with Them. For if the heaven, and the earth, and all created things were really made through the Son and from the Father, but apart from the Spirit, what was the Holy Spirit doing at the time when the Father was at work with the Son upon the Creation? Was He employed upon some other works, and was this the reason that He had no hand in the building of the Universe? But, then, what special work of the Spirit have they to point to, at the time when the world was being made? Surely, it is senseless folly to conceive of a creation other than that which came into existence from the Father through the Son. Well, suppose that He was not employed at all, but dissociated Himself from the busy work of creating by reason of an inclination to ease and rest, which shrank from toil?

18 May the gracious Spirit Himself pardon this baseless supposition of ours! The blasphemy of these theorists, which we have had to follow out in

every step it takes, has caused us unwittingly to soil our discussion with the mud of their own imaginings. The view which is consistent with all reverence is as follows. We are not to think of the Father as ever parted from the Son, nor to look for the Son as separate from the Holy Spirit. As it is impossible to mount to the Father, unless our thoughts are exalted thither through the Son, so it is impossible also to say that Jesus is Lord except by the Holy Spirit. Therefore, Father, Son, and Holy Spirit are to be known only in a perfect Trinity, in closest consequence and union with each other, before all creation, before all the ages, before anything whatever of which we can form an idea. The Father is always Father, and in Him the Son, and with the Son the Holy Spirit. If these Persons, then, are inseparable from each other, how great is the folly of these men who undertake to sunder this indivisibility by certain distinctions of time, and so far to divide the Inseparable as to assert confidently, "the Father alone, through the Son alone, made all things"; the Holy Spirit, that is, being not present at all on the occasion of this making, or else not working. Well, if He was not present, they must tell us where He was;

¹⁹and whether, while God embraces all things, they can imagine any separate standing-place for the Spirit, so that He could have remained in isolation during the time occupied by the process of creating. If, on the other hand, He was present, how was it that He was inactive? Because He could not, or because He would not, work? Did He abstain willingly, or because some strong necessity drove Him away? Now, if He deliberately embraced this inactivity, He must reject working in any other possible way either; and He Who affirmed that "He worketh all things in all, as He wills," is according to them a liar. If, on the contrary, this Spirit has the impulse to work, but some overwhelming control hinders His design, they must tell us the wherefore of this hindrance. Was it owing to his being grudged a share in the glory of those operations, and in order to secure that the admiration at their success should not extend to a third person as its object; or to a distrust of His help, as if His co-operation would result in present mischief? These clever men most certainly furnish the grounds for our holding one of these two hypotheses; or else, if a grudging spirit has no connection with the Deity, any more than a failure can be conceived of in any relation to an Infallible Being, what meaning of any kind is there in these narrow views of theirs, which isolate the Spirit's power from all world-building efficiency?

20 Their duty rather was to expel their low human way of thinking, by means of loftier ideas, and to make a calculation more worthy of the sublimity of the objects in question. For neither did the Universal God make the universe "through the Son," as needing any help, nor does the Only-begotten God work all things "by the Holy Spirit," as having a power that comes short of His design; but the fountain of power is the Father, and the power of the Father is the Son, and the spirit of that power is the Holy Spirit; and Creation entirely, in all its visible and spiritual extent, is the finished work of that Divine power. And seeing that no toil can be thought of in the composition of anything connected with the Divine Being (for performance being bound to the moment of willing, the Plan at once becomes a Reality), we should be justified in calling all that Nature which came into existence by creation a movement of Will, an impulse of Design, a transmission of Power, beginning from the Father, advancing through the Son, and completed in the Holy Spirit.

21 This is the view we take, after the unprofessional way usual with us; and we reject all these elaborate sophistries of our adversaries, believing and confessing as we do, that in every deed and thought, whether in this world, or beyond this world, whether in time or in eternity, the Holy Spirit is to be apprehended as joined to the Father and Son, and is wanting in no wish or energy, or anything else that is implied in a devout conception of Supreme Goodness ; and, therefore, that, except for the distinction of order and Person, no variation in any point is to be apprehended; but we assert that while His place is counted third in mere sequence after the Father and Son, third in the order of the transmission, in all other respects we acknowledge His inseparable union with them; both in nature, in honour, in godhead, and glory, and majesty, and almighty power, and in all devout belief.

22 But with regard to service and worship, and the other things which they so nicely calculate about, and bring into prominence, we say this; that the Holy Spirit is exalted above all that we can do for Him with our merely human purpose; our worship is far beneath the honour due; and anything else that in human customs is held as honourable is somewhere below the dignity of the Spirit; for that which in its essence is measureless surpasses those who offer their all with so slight and circumscribed and paltry a power of giving. This, then, we say to those of them who subscribe to the reverential conception of the Holy Spirit that He is Divine, and of the Divine

nature. But if there is any of them who rejects this statement, and this idea involved in the very name of Divinity, and says that which, to the destruction of the Spirit's greatness, is in circulation amongst the many, namely, that He belongs, not to making, but to made, beings, that it is right to regard Him not as of a Divine, but as of a created nature, we answer to a proposition such as this, that we do not understand how we can count those who make it amongst the number of Christians at all.

²³ For just as it would not be possible to style the unformed embryo a human being, but only a potential one, assuming that it is completed so as to come forth to human birth, while as long as it is in this unformed state, it is something other than a human being; so our reason cannot recognize as a Christian one who has failed to receive, with regard to the entire mystery, the genuine form of our religion. We can hear Jews believing in God, and our God too: even our Lord reminds them in the Gospel that they recognize no other God than the Father of the Only-begotten, "of Whom ye say that he is your God. Are we, then, to call the Jews Christians because they too agree to worship the God Whom we adore? I am aware, too, that the Manichees go about vaunting the name of Christ. Because they hold revered the Name to which we bow the knee, shall we therefore number them amongst Christians? So, too, he who both believes in the Father and receives the Son, but sets aside the Majesty of the Spirit, has "denied the faith, and is worse than an infidel," and belies the name of Christ which he bears. The Apostle bids the man of God to be "perfect. Now, to take only the general man, perfection must consist in completeness in every aspect of human nature, in having reason, capability of thought and knowledge, a share of animal life, an upright bearing, risibility, broadness of nail;

²⁴ and if any one were to term some individual a man, and yet were unable to produce evidence in his case of the foregoing signs of human nature, his terming him so would be a valueless honour. Thus, too, the Christian is marked by his Belief in Father, Son, and Holy Ghost; in this consists the form of him who is fashioned in accordance with the mystery of the truth. But if his form is arranged otherwise, I will not recognize the existence of anything whence the form is absent; there is a blurring out of the mark, and a loss of the essential form, and an alteration of the characteristic signs of our complete humanity, when the Holy Spirit is not included in the Belief. For indeed the word of Ecclesiastes says true; your heretic is no living man,

but "bones," he says , "in the womb of her that is with child "; for how can one who does not think of the unction along with the Anointed be said to believe in the Anointed? "Him," says (Peter), "did God anoint with the Holy Spirit ."

²⁵ These destroyers of the Spirit's glory, who relegate Him to a subject world, must tell us of what thing that unction is the symbol. It not a symbol of the Kingship? And what? Do they not believe in the Only-begotten as in His very nature a King? Men who have not once for all enveloped their hearts with the Jewish "vail " will not gainsay that He is this. If, then, the Son is in His very nature a king, and the unction is the symbol of His kingship, what, in the way of a consequence, does your reason demonstrate? Why, that the Unction is not a thing alien to that Kingship, and so that the Spirit is not to be ranked in the Trinity as anything strange and foreign either. For the Son is King, and His living, realized, and personified Kingship is found in the Holy Spirit, Who anoints the Only-begotten, and so makes Him the Anointed, and the King of all things that exist. If, then, the Father is King, and the Only-begotten is King, and the Holy Ghost is the Kingship, one and the same definition of Kingship must prevail throughout this Trinity, and the thought of "unction" conveys the hidden meaning that there is no interval of separation between the Son and the Holy Spirit. For as between the body's surface and the liquid of the oil nothing intervening can be detected, either in reason or in perception, so inseparable is the union of the Spirit with the Son;

²⁶ and the result is that whosoever is to touch the Son by faith must needs first encounter the oil in the very act of touching; there is not a part of Him devoid of the Holy Spirit. Therefore belief in the Lordship of the Son arises in those who entertain it, by means of the Holy Ghost; on all sides the Holy Ghost is met by those who by faith approach the Son. If, then, the Son is essentially a King, and the Holy Spirit is that dignity of Kingship which anoints the Son, what deprivation of this Kingship, in its essence and comparing it with itself, can be imagined? ²⁷ Again, let us look at it in this way. Kingship is most assuredly shown in the rule over subjects. Now what is "subject" to this Kingly Being? The Word includes the ages certainly, and all that is in them; "Thy Kingdom," it says, "is a Kingdom of ages," and, by ages, it means every substance in them created in infinite space , whether visible or invisible; for in them all things were created by the Maker of those ages. If,

then, the Kingship must always be thought of along with the King, and the world of subjects is acknowledged to be something other than the world of rulers, what absurdity it is for these men to contradict themselves thus, attributing as they do the unction as an expression for the worth of Him Whose very nature it is to be a King, yet degrading that unction Itself to the rank of a subject, as if wanting in such worth! If It is a subject by virtue of its nature, then why is It made the unction of Kingship, and so associated with the Kingly dignity of the Only-be-gotten? If, on the other hand, the capacity to rule is shown by Its being included in the majesty of Kingship, where is the necessity of having everything dragged down to a plebeian and servile lower condition, and numbered with the subject creation? When we affirm of the Spirit the two conditions, we cannot be in both cases speaking the truth: i. e. that He is ruling, and that He is subject.

28 If He rules, He is not under any lord, but if He is subject, then He cannot be comprehended with the Being who is a King. Men are recognized as amongst men, angels amongst angels, everything amongst its kind; and so the Holy Spirit must needs be believed to belong to one only of two worlds; to the ruling, or to the inferior world; for between these two our reason can recognize nothing; no new invention of any natural attribute on the borderland of the Created and the Uncreated can be thought of, such as would participate in both, yet be neither entirely; we cannot imagine such an amalgamation and welding together of opposites by anything being blended of the Created and the Uncreated, and two opposites thus coalescing into one person, in which case the result of that strange mixture would not only be a composite thing, but composed of elements that were unlike, and disagreeing as to time; for that which receives its personality from a creation is assuredly posterior to that which subsists without a creation.

29 If, then, they declare the Holy Ghost to be blended of both, they must consequently view that blending as of a prior with a posterior thing; and, according to them, He will be prior to Himself; and reversely, posterior to Himself; from the Uncreated He will get the seniority, and from the Created the juniority. But, in the nature of things, this cannot be; and so it must most certainly be true to affirm of the Holy Spirit one only of these alternatives, and that is, the attribute of being Uncreated; for notice the amount of absurdity involved in the other alternative; all things that we can think of in the actual creation have, by virtue of all having received their existence by an

act of creation, a rank and value perfectly equal in all cases, and so what reason can there be for separating the Holy Spirit from the rest of the creation, and ranking Him with the Father and the Son? Logic, then, will discover this about Him; That which is contemplated as part of the Uncreated, does not exist by creation; or, if It does, then It has no more power than its kindred creation, It cannot associate itself with that Transcendent Nature;

³⁰ if, on the other hand, they declare that He is a created being, and at the same time has a power which is above the creation, then the creation will be found at variance with itself, divided into ruler and ruled, so that part of it is the benefactor, part the benefited, part the sanctifier, part the sanctified; and all that fund of blessings which we believe to be provided for the creation by the Holy Spirit are present in Him, welling up abundantly, and pouring forth upon others, while the creation remains in need of the thence-issuing help and grace, and receives, as a mere dole, those blessings which can be passed to it from a fellow-creature! That would be like favouritism and respecting of persons; when we know that there is no such partiality in the nature of things, as that those existences which differ in no way from each other on the score of substance should not have equal power; and I think that no one who reflects will admit such views. Either He imparts nothing to others, if He possesses nothing essentially; or, if we do believe that He does give, His possession beforehand of that gift must be granted; this capacity of giving blessings, whilst needing oneself no such extraneous help, is the peculiar and exquisite privilege of Deity, and of no other.

³¹ Then let us look to this too. In Holy Baptism, what is it that we secure thereby? Is it not a participation in a life no longer subject to death? I think that no one who can in any way be reckoned amongst Christians will deny that statement. What then? Is that life-giving power in the water itself which is employed to convey the grace of Baptism? Or is it not rather clear to every one that this element is only employed as a means in the external ministry, and of itself contributes nothing towards the sanctification, unless it be first transformed itself by the sanctification; and that what gives life to the baptized is the Spirit; as our Lord Himself says in respect to Him with His own lips, "It is the Spirit that giveth life; but for the completion of this grace He alone, received by faith, does not give life, but belief in our Lord must precede, in order that the lively gift may come upon the believer, as our Lord has spoken, "He giveth life to whom He willeth. But further still, seeing that

this grace administered through the Son is dependent on the Ungenerate Source of all, Scripture accordingly teaches us that belief in the Father Who engendereth all things is to come first; so that this life-giving grace should be completed, for those fit to receive it, after starting from that Source as from a spring pouring life abundantly, through the Only-begotten Who is the True life, by the operation of the Holy Spirit.

³² If, then, life comes in baptism, and baptism receives its completion in the name of Father, Son, and Spirit, what do these men mean who count this Minister of life as nothing? If the gift is a slight one, they must tell us the thing that is more precious than this life. But if everything whatever that is precious is second to this life, I mean that higher and precious life in which the brute creation has no part, how can they dare to depreciate so great a favour, or rather the actual Being who grants the favour, and to degrade Him in their conceptions of Him to a subject world by disjoining Him from the higher world of deity. Finally, if they will have it that this bestowal of life is a small thing, and that it means nothing great and awful in the nature of the Bestower, how is it they do not draw the conclusion which this very view makes inevitable, namely, that we must suppose, even with regard to the Only-begotten and the Father Himself, nothing great in Their life, the same as that which we have through the Holy Spirit, supplied as it is from the Father through the Son?

³³ So that if these despisers and impugnors of their very own life conceive of the gift as a little one, and decree accordingly to slight the Being who imparts the gift, let them be made aware that they cannot limit to one Person only their ingratitude, but must extend its profanity beyond the Holy Spirit to the Holy Trinity Itself. For like as the grace flows down in an unbroken stream from the Father, through the Son and the Spirit, upon the persons worthy of it, so does this profanity return backward, and is transmitted from the Son to the God of all the world, passing from one to the other. If, when a man is slighted, He Who sent him is slighted (yet what a distance there was between the man and the Sender!), what criminality is thereby implied in those who thus defy the Holy Spirit! Perhaps this is the blasphemy against our Law-giver for which the judgment without remission has been decreed; since in Him the entire Being, Blessed and Divine, is insulted also.

³⁴ As the devout worshipper of the Spirit sees in Him the glory of the Only-begotten, and in that sight beholds the image of the Infinite God, and

by means of that image makes an outline, upon his own cognition , of the Original, so most plainly does this contemner (of the Spirit), whenever he advances any of his bold statements against the glory of the Spirit, extend, by virtue of the same reasoning, his profanity to the Son, and beyond Him to the Father. Therefore, those who reflect must have fear lest they perpetrate an audacity the result of which will be the complete blotting out of the perpetrator of it; and while they exalt the Spirit in the naming, they will even before the naming exalt Him in their thought, it being impossible that words can mount along with thought; still when one shall have reached the highest limit of human faculties, the utmost height and magnificence of idea to which the mind can ever attain, even then one must believe it is far below the glory that belongs to Him, according to the words in the Psalms, that "after exalting the Lord our God, even then ye scarcely worship the footstool beneath His feet": and the cause of this dignity being so incomprehensible is nothing else than that He is holy.

³⁵ If, then, every height of man's ability falls below the grandeur of the Spirit (for that is what the Word means in the metaphor of "footstool"), what vanity is theirs who think that there is within themselves a power so great that it rests with them to define the amount of value to be attributed to a being who is invaluable! And so they pronounce the Holy Spirit unworthy of some things which are associated with the idea of value, as if their own abilities could do far more than the Spirit, as estimated by them, is capable of. What pitiable, what wretched madness! They understand not what they are themselves when they talk like this, and what the Holy Spirit against Whom they insolently range themselves. Who will tell these people that men are "a spirit that goeth forth and returneth not again ," built up in their mother's womb by means of a soiled conception, and returning all of them to a soiled earth; inheriting a life that is likened unto grass; blooming for a little during life's illusion , and then withering away, and all the bloom upon them being shed and vanishing; they themselves not knowing with certainty what they were before their birth, nor into what they will be changed, their soul being ignorant of her peculiar destiny as long as she tarries in the flesh? Such is man.

³⁶ On the contrary the Holy Spirit is, to begin with, because of qualities that are essentially holy, that which the Father, essentially Holy, is; and such as the Only-begotten is, such is the Holy Spirit; then, again, He is so by vir-

tue of life-giving, of imperishability, of unvariableness, of everlastingness, of justice, of wisdom, of rectitude, of sovereignty, of goodness, of power, of capacity to give all good things, and above them all life itself, and by being everywhere, being present in each, filling the earth, residing in the heavens, shed abroad upon supernatural Powers, filling all things according to the deserts of each, Himself remaining full, being with all who are worthy, and yet not parted from the Holy Trinity. He ever "searches the deep things of God," ever "receives" from the Son, ever is being "sent," and yet not separated, and being "glorified," and yet He has always had glory. It is plain, indeed, that one who gives glory to another must be found himself in the possession of superabundant glory; for how could one devoid of glory glorify another? Unless a thing be itself light, how can it display the gracious gift of light? So the power to glorify could never be displayed by one who was not himself glory, and honour, and majesty, and greatness. Now the Spirit does glorify the Father and the Son. Neither does He lie Who saith, "Them that glorify Me I glorify"; and "I have glorified Thee," is said by our Lord to the Father;

³⁷ and again He says, "Glorify Thou Me with the glory which I had with Thee before the world was." The Divine Voice answers, "I have both glorified, and will glorify again." You see the revolving circle of the glory moving from Like to Like. The Son is glorified by the Spirit; the Father is glorified by the Son; again the Son has His glory from the Father; and the Only-begotten thus becomes the glory of the Spirit. For with what shall the Father be glorified, but with the true glory of the Son: and with what again shall the Son be glorified, but with the majesty of the Spirit? In like manner, again, Faith completes the circle, and glorifies the Son by means of the Spirit, and the Father by means of the Son. ³⁸ If such, then, is the greatness of the Spirit, and whatever is morally beautiful, whatever is good, coming from God as it does through the Son, is completed by the instrumentality of the Spirit that "worketh all in all," why do they set themselves against their own life? Why do they alienate themselves from the hope belonging to "such as are to be saved"? Why do they sever themselves from their cleaving unto God? For how can any man cleave unto the Lord unless the Spirit operates within us that union of ourselves with Him? Why do they haggle with us about the amount of service and of worship? Why do they use that word "worship" in an ironical sense, derogatory to a Divine and entirely Independent Being, supposing that they desire their own salvation? We would say to them, "Your supplication is

the advantage of you who ask, and not the honouring of Him Who grants it. Why, then, do you approach your Benefactor as if you had something to give? Or rather, why do you refuse to name as a benefactor at all Him Who gives you your blessings, and slight the Life-giver while clinging to Life? Why, seeking for His sanctification, do you misconceive of the Dispenser of the Grace of sanctification; and as to the giving of those blessings, why, not denying that He has the power, do you deem Him not worthy to be asked to give, and fail to take this into consideration, viz.

³⁹ how much greater a thing it is to give some blessing than to be asked to give it? The asking does not unmistakably witness to greatness in him who is asked; for it is possible that one who does not have the thing to give might be asked for it, for the asking depends only on the will of the asker. But one who actually bestows some blessing has thereby given undoubted evidence of a power residing in him. Why then, while testifying to the greater thing in Him, -I mean the power to bestow everything that is morally beautiful -do you deprive Him of the asking, as of something of importance; although his asking, as we have said, is often performed in the case of those who have nothing in their power, owing to the delusion of their devotees? For instance, the slaves of superstition ask the idols for the objects of their wishes; but the asking does not, in this instance of the idols, confer any glory; only people pay that attention to them owing to the deluded expectation that they will get some one of the things they ask for, and so they do not cease to ask.

⁴⁰ But you, persuaded as you are of what and how great things the Holy Spirit is the Giver, do you neglect the asking them from Him, taking refuge in the law which bids you 'worship God and serve Him only?' Well, how will you worship Him only, tell me, when you have severed Him from His intimate union with His own Only-begotten and His own Spirit? This worship is simply Jewish. ⁴¹ But you will say, "When I think of the Father it is the Son (alone) that I have included as well in that term." But tell me; when you have grasped the notion of the Son have you not admitted therein that of the Holy Spirit too? For how can you confess the Son except by the Holy Spirit? At what moment, then, is the Spirit in a state of separation from the Son, so that when the Father is being worshipped, the worship of the Spirit is not included along with that of the Son? And as regards their worship itself, what in the world do they reckon it to be? They bestow it, as some exquisite piece

of honour, upon the God over all, and convey it over, sometimes, so as to reach the Only-begotten also; but the Holy Spirit they regard as unworthy of such a privilege. Now, in the common parlance of mankind, that self-prostration of inferiors upon the ground which they practise when they salute their betters is termed worship. Thus, it was by such a posture that the patriarch Jacob, in his self-humiliation, seems to have wished to show his inferiority when coming to meet his brother and to appease his wrath; for "he bowed himself to the ground," says the Scripture, "three times" ; and Joseph's brethren, as long as they knew him not, and he pretended before them that he knew them not, by reason of the exaltation of his rank revered his sovereignty with this worship; and even the great Abraham himself "bowed himself " "to the children of Heth," a stranger amongst the natives of that land, showing, I opine, by that action, how far more powerful those natives were than sojourners. It is possible to speak of many such actions both in the ancient records, and from examples before our eyes in the world now .

⁴² Do they too, then, mean this by their worship? Well, is it anything but absurdity to think that it is wrong to honour the Holy Spirit with that with which the patriarch honoured even Canaanites? Or do they consider their "worship" something different to this, as if one sort were fitting for men, another sort for the Supreme Being? But then, how is it that they omit worship altogether in the instance of the Spirit, not even bestowing upon Him the worship conceded in the case of men? And what kind of worship do they imagine to be reserved especially for the Deity? Is it to be spoken word, or acted gesture? Well, but are not these marks of honour shared by men as well? In their case words are spoken and gestures acted. Is it not, then, plain to every one who possesses the least amount of reflection, that any gift worthy of the Deity mankind has not got to give; for the Author of all blessings has no need of us. But it is we men who have transferred these indications of respect and admiration, which we adopt towards each other, when we would show by the acknowledgment of a neighbour's superiority that one of us is in a humbler position than another, to our attendance upon a Higher Power; out of our possessions we make a gift of what is most precious to a priceless Nature.

⁴³ Therefore, since men, approaching emperors and potentates for the objects which they wish in some way to obtain from those rulers, do not bring to them their mere petition only, but employ every possible means to

induce them to feel pity and favour towards themselves, adopting a humble voice, and a kneeling position, clasping their knees, prostrating themselves on the ground, and putting forward to plead for their petition all sorts of pathetic signs, to wake that pity,-so it is that those who recognize the True Potentate, by Whom all things in existence are controlled, when they are supplicating for that which they have at heart, some lowly in spirit because of pitiable conditions in this world, some with their thoughts lifted up because of their eternal mysterious hopes, seeing that they know not how to ask, and that their humanity is not capable of displaying any reverence that can reach to the grandeur of that Glory, carry the ceremonial used in the case of men into the service of the Deity. And this is what "worship" is,-that, I mean, which is offered for objects we have at heart along with supplication and humiliation. Therefore Daniel too bends the knees to the Lord, when asking His love for the captive people;

⁴⁴ and He Who "bare our sicknesses," and intercedes for us, is recorded in the Gospel to have fallen on His face, because of the man that He had taken upon Him, at the hour of prayer, and in this posture to have made His petition, enjoining thereby, I think, that at the time of our petition our voice is not to be bold, but that we are to assume the attitude of the wretched; since the Lord "resisteth the proud, but giveth grace unto the humble; and somewhere else (He says), "he that exalteth himself shall be abased. If, then, "worship" is a sort of suppliant state, or pleading put forward for the object of the petition, what is the intention of these new-fashioned regulations? These men do not even deign to ask of the Giver, nor to kneel to the Ruler, nor to attend upon the Potentate.

On the Baptism of Christ

GREGORY OF NYSSA

c. AD 335–395

Bishop of Nyssa, brother of Basil; theologian and mystic.

ON THE BAPTISM OF CHRIST

A Sermon for the Day of the Lights.

¹Now I recognize my own flock: to-day I behold the wonted figure of the Church, when, tuning with aversion from the occupation even of the cares of the flesh, you come together in your undiminished numbers for the service of God-when the people crowds the house, coming within the sacred sanctuary, and when the multitude that can find no place within fills the space outside in the precincts like bees. For of them some are at their labours within, while others outside hum around the hive. So do, my children: and never abandon this zeal. For I confess that I feel a shepherd's affections, and I wish, when I am set upon this watch-tower, to see the flock gathered round about the mountain's foot: and when it so happens to me, I am filled with wonderful earnestness, and work with pleasure at my sermon, as the shepherds do at their rustic strains. But when things are otherwise, and you are straying in distant wanderings, as you did but lately, the last Lord's Day, I am much troubled, and glad to be silent; and I consider the question of flight from hence, and seek for the Carmel of the prophet Elijah, or for some rock without inhabitant; for men in depression naturally choose loneliness and solitude. But now, when I see you thronging here with all your families, I am reminded of the prophetic saying, which Isaiah proclaimed from afar off, addressing by anticipation the Church with her fair and numerous children:-"Who are these that fly as a cloud, and as doves with their young to me"? Yes, and he adds moreover this also, "The place is too strait for me; give place that I may dwell." For these predictions the power of

the Spirit made with reference to the populous Church of God, which was afterwards to fill the whole world from end to end of the earth.

² The time, then, has come, and bears in its course the remembrance of holy mysteries, purifying man,—mysteries which purge out from soul and body even that sin which is hard to cleanse away, and which bring us back to that fairness of our first estate which God, the best of artificers, impressed upon us. Therefore it is that you, the initiated people, are gathered together; and you bring also that people who have not made trial of them, leading, like good fathers, by careful guidance, the uninitiated to the perfect reception of the faith. I for my part rejoice over both;—over you that are initiated, because you are enriched with a great gift: over you that are uninitiated, because you have a fair expectation of hope—remission of what is to be accounted for, release from bondage, close relation to God, free boldness of speech, and in place of servile subjection equality with the angels. For these things, and all that follow from them, the grace of Baptism secures and conveys to us. Therefore let us leave the other matters of the Scriptures for other occasions, and abide by the topic set before us, offering, as far as we may, the gifts that are proper and fitting for the feast: for each festival demands its own treatment. So we welcome a marriage with wedding songs; for mourning we bring the due offering with funeral strains; in times of business we speak seriously, at times of festivity we relax the concentration and strain of our minds; but each time we keep free from disturbance by things that are alien to its character.

³ Christ, then, was born as it were a few days ago—He Whose generation was before all things, sensible and intellectual. To-day He is baptized by John that He might cleanse him who was defiled, that He might bring the Spirit from above, and exalt man to heaven, that he who had fallen might be raised up and he who had cast him down might be put to shame. And marvel not if God showed so great earnestness in our cause: for it was with care on the part of him who did us wrong that the plot was laid against us; it is with forethought on the part of our Maker that we are saved. And he, that evil charmer, framing his new device of sin against our race, drew along his serpent train, a disguise worthy of his own intent, entering in his impurity into what was like himself,—dwelling, earthly and mundane as he was in will, in that creeping thing. But Christ, the repairer of his evil-doing, assumes manhood in its fulness, and saves man, and becomes the type and figure of us all,

to sanctify the first-fruits of every action, and leave to His servants no doubt in their zeal for the tradition. Baptism, then, is a purification from sins, a remission of trespasses, a cause of renovation and regeneration.

4 By regeneration, understand regeneration conceived in thought, not discerned by bodily sight For we shall not, according to the Jew Nicodemus and his somewhat dull intelligence, change the old man into a child, nor shall we form anew him who is wrinkled and gray-headed to tenderness and youth, if we bring back the man again into his mother's womb: but we do bring back, by royal grace, him who bears the scars of sin, and has grown old in evil habits, to the innocence of the babe. For as the child new-born is free from accusations and from penalties, so too the child of regeneration has nothing for which to answer, being released by royal bounty from accountability . And this gift it is not the water that bestows (for in that case it were a thing more exalted than all creation), but the command of God, and the visitation of the Spirit that comes sacramentally to set us free. But water serves to express the cleansing. For since we are wont by washing in water to render our body clean when it is soiled by dirt or mud, we therefore apply it also in the sacramental action, and display the spiritual brightness by that which is subject to our senses. Let us however, if it seems well, persevere in enquiring more fully and more minutely concerning Baptism, starting, as from the fountain-head, from the Scriptural declaration, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God .

5 Why are both named, and why is not the Spirit alone accounted sufficient for the completion of Baptism? Man, as we know full well, is compound, not simple: and therefore the cognate and similar medicines are assigned for healing to him who is twofold and conglomerate:-for his visible body, water, the sensible element,-for his soul, which we cannot see, the Spirit invisible, invoked by faith, present unspeakably. For "the Spirit breathes where He wills, and thou hearest His voice, but canst not tell whence He cometh or whither He goeth . He blesses the body that is baptized, and the water that baptizes. Despise not, therefore, the Divine laver, nor think lightly of it, as a common thing, on account of the use of water. For the power that operates is mighty, and wonderful are the things that are wrought thereby. For this holy altar, too, by which I stand, is stone, ordinary in its nature, nowise different from the other slabs of stone that build our houses and adorn our pavements; but seeing that it was consecrated to the

service of God, and received the benediction, it is a holy table, an altar undefiled, no longer touched by the hands of all, but of the priests alone, and that with reverence. The bread again is at first common bread, but when the sacramental action consecrates it, it is called, and becomes, the Body of Christ. So with the sacramental oil; so with the wine:

6 though before the benediction they are of little value, each of them, after the sanctification bestowed by the Spirit, has its several operation. The same power of the word, again, also makes the priest venerable and honourable, separated, by the new blessing bestowed upon him, from his community with the mass of men. While but yesterday he was one of the mass, one of the people, he is suddenly rendered a guide, a president, a teacher of righteousness, an instructor in hidden mysteries; and this he does without being at all changed in body or in form; but, while continuing to be in all appearance the man he was before, being, by some unseen power and grace, transformed in respect of his unseen soul to the higher condition. And so there are many things, which if you consider you will see that their appearance is contemptible, but the things they accomplish are mighty: and this is especially the case when you collect from the ancient history instances cognate and similar to the subject of our inquiry. The rod of Moses was a hazel wand. And what is that, but common wood that every hand cuts and carries, and fashions to what use it chooses, and casts as it will into the fire? But when God was pleased to accomplish by that rod those wonders, lofty, and passing the power of language to express, the wood was changed into a serpent.

7 And again, at another time, he smote the waters, and now made the water blood, now made to issue forth a countless brood of frogs: and again he divided the sea, severed to its depths without flowing together again. Likewise the mantle of one of the prophets, though it was but a goat's skin, made Elisha renowned in the whole world. And the wood of the Cross is of saving efficacy for all men, though it is, as I am informed, a piece of a poor tree, less valuable than most trees are. So a bramble bush showed to Moses the manifestation of the presence of God: so the remains of Elisha raised a dead man to life; so clay gave sight to him that was blind from the womb. And all these things, though they were matter without soul or sense, were made the means for the performance of the great marvels wrought by them, when they received the power of God. Now by a similar train of reasoning, water also, though it is nothing else than water, renews the man to spiritual

regeneration , when the grace from above hallows it. And if any one answers me again by raising a difficulty, with his questions and doubts, continually asking and inquiring how water and the sacramental act that is performed therein regenerate, I most justly reply to him, "Show me the mode of that generation which is after the flesh, and I will explain to you the power of regeneration in the soul.

8 You will say perhaps, by way of giving an account of the matter, "It is the cause of the seed which makes the man. Learn then from us in return, that hallowed water cleanses and illuminates the man. And if you again object to me your "How? I shall more vehemently cry in answer, "How does the fluid and formless substance become a man? and so the argument as it advances will be exercised on everything through all creation. How does heaven exist? how earth? how sea? how every single thing? For everywhere men's reasoning, perplexed in the attempt at discovery, falls back upon this syllable "how," as those who cannot walk fall back upon a seat. To speak concisely, everywhere the power of God and His operation are incomprehensible and incapable of being reduced to rule, easily producing whatever He wills, while concealing from us the minute knowledge of His operation. Hence also the blessed David, applying his mind to the magnificence of creation, and filled with perplexed wonder in his soul, spake that verse which is sung by all, "O Lord, how manifold are Thy works: in wisdom hast Thou made them all . The wisdom he perceived: but the art of the wisdom he could not discover. Let us then leave the task of searching into what is beyond human power, and seek rather that which shows signs of being partly within our comprehension:-what is the reason why the cleansing is effected by water? and to what purpose are the three immersions received?

9 That which the fathers taught, and which our mind has received and assented to, is as follows:-We recognize four elements, of which the world is composed, which every one knows even if their names are not spoken; but if it is well, for the sake of the more simple, to tell you their names, they are fire and air, earth and water. Now our God and Saviour, in fulfilling the Dispensation for our sakes, went beneath the fourth of these, the earth, that He might raise up life from thence. And we in receiving Baptism, in imitation of our Lord and Teacher and Guide, are not indeed buried in the earth (for this is the shelter of the body that is entirely dead, covering the infirmity and decay of our nature), but coming to the element akin to earth, to water,

we conceal ourselves in that as the Saviour did in the earth: and by doing this thrice we represent for ourselves that grace of the Resurrection which was wrought in three days: and this we do, not receiving the sacrament in silence, but while there are spoken over us the Names of the Three Sacred Persons on Whom we believed, in Whom we also hope, from Whom comes to us both the fact of our present and the fact of our future existence. It may be thou art offended, thou who contendest boldly against the glory of the Spirit, and that thou grudgest to the Spirit that veneration wherewith He is revered by the godly.

¹⁰ Leave off contending with me: resist, if thou canst, those words of the Lord which gave to men the rule of the Baptismal invocation. What says the Lord's command? "Baptizing them in the Name of the Father and of the Son and of the Holy Ghost . How in the Name of the Father? Because He is the primal cause of all things. How in the Name of the Son? Because He is the Maker of the Creation. How in the Name of the Holy Ghost? Because He is the power perfecting all. We bow ourselves therefore before the Father, that we may be sanctified: before the Son also we bow, that the same end may be fulfilled: we bow also before the Holy Ghost, that we may be made what He is in fact and in Name. There is not a distinction in the sanctification, in the sense that the Father sanctifies more, the Son less, the Holy Spirit in a less degree than the other Two. Why then dost thou divide the Three Persons into fragments of different natures, and make Three Gods, unlike one to another, whilst from all thou dost receive one and the same grace?

¹¹ As, however, examples always render an argument more vivid to the hearers, I propose to instruct the mind of the blasphemers by an illustration, explaining, by means of earthly and lowly matters, those matters which are great, and invisible to the senses. If it befel thee to be enduring the misfortune of captivity among enemies, to be in bondage and in misery, to be groaning for that ancient freedom which thou once hadst-and if all at once three men, who were notable men and citizens in the country of thy tyrannical masters, set thee free from the constraint that lay upon thee, giving thy ransom equally, and dividing the charges of the money in equal shares among themselves, wouldst thou not then, meeting with this favour, look upon the three alike as benefactors, and make repayment of the ransom to them in equal shares, as the trouble and the cost on thy behalf was common to them all-if, that is, thou wert a fair judge of the benefit done to thee? This

we may see, so far as illustration goes , for our aim at present is not to render a strict account of the Faith. Let us return to the present season, and to the subject it sets before us.

¹²I find that not only do the Gospels, written after the Crucifixion, proclaim the grace of Baptism, but, even before the Incarnation of our Lord, the ancient Scripture everywhere prefigured the likeness of our regeneration; not clearly manifesting its form, but fore-showing, in dark sayings, the love of God to man. And as the Lamb was proclaimed by anticipation, and the Cross was foretold by anticipation, so, too, was Baptism shown forth by action and by word. Let us recall its types to those who love good thoughts—for the festival season of necessity demands their recollection. ¹³Hagar, the handmaid of Abraham (whom Paul treats allegorically in reasoning with the Galatians), being sent forth from her master's house by the anger of Sarah—for a servant suspected in regard to her master is a hard thing for lawful wives to bear—was wandering in desolation to a desolate land with her babe Ishmael at her breast. And when she was in straits for the needs of life, and was herself nigh unto death, and her child yet more sore for the water in the skin was spent (since it was not possible that the Synagogue, she who once dwelt among the figures of the perennial Fountain, should have all that was needed to support life), an angel unexpectedly appears, and shows I her a well of living water, and drawing thence, she saves Ishmael. Behold, then, a sacramental type: how from the very first it is by the means of living water that salvation comes to him that was perishing—water that was not before, but was given as a boon by an angel's means. Again, at a later time, Isaac—the same for whose sake Ishmael was driven with his mother from his father's home—was to be wedded. Abraham's servant is sent to make the match, so as to secure a bride for his master, and finds Rebekah at the well: and a marriage that was to produce the race of Christ had its beginning and its first covenant in water .

¹⁴Yes, and Isaac himself also, when he was ruling his flocks, digged wells at all parts of the desert, which the aliens stopped and filled up , for a type of all those impious men of later days who hindered the grace of Baptism, and talked loudly in their struggle against the truth. Yet the martyrs and the priests overcame them by digging the wells, and the gift of Baptism overflowed the whole world. According to the same force of the text, Jacob also, hastening to seek a bride, met Rachel unexpectedly at the well. And a great

stone lay upon the well, which a multitude of shepherds were wont to roll away when they came together, and then gave water to themselves and to their flocks. But Jacob alone rolls away the stone, and waters the flocks of his spouse . The thing is, I think, a dark saying, a shadow of what should come. For what is the stone that is laid but Christ Himself? for of Him Isaiah says, "And I will lay in the foundations of Sion a costly stone, precious, elect : and Daniel likewise, "A stone was cut out without hands ," that is, Christ was born without a man. For as it is a new and marvellous thing that a stone should be cut out of the rock without a hewer or stone-cutting tools, so it is a thing beyond all wonder that an offspring should appear from an unwedded Virgin.

¹⁵ There was lying, then, upon the well the spiritual stone, Christ, concealing in the deep and in mystery the layer of regeneration which needed much time-as it were a long rope-to bring it to light. And none rolled away the stone save Israel, who is mind seeing God. But he both draws up the water and gives drink to the sheep of Rachel; that is, he reveals the hidden mystery, and gives living water to the flock of the Church. Add to this also the history of the three rods of Jacob . For from the time when the three rods were laid by the well, Laban the polytheist thenceforth became poor, and Jacob became rich and wealthy in herds. Now let Laban be interpreted of the devil, and Jacob of Christ. For after the institution of Baptism Christ took away all the flock of Satan and Himself grew rich. Again, the great Moses, when he was a goodly child, and yet at the breast, falling under the general and cruel decree which the hard-hearted Pharaoh made against the men-children, was exposed on the banks of the river-not naked, but laid in an ark, for it was fitting that the Law should typically be enclosed in a coffer . And he was laid near the water; for the Law, and those daily sprinklings of the Hebrews which were a little later to be made plain in the perfect and marvellous Baptism, are near to grace.

¹⁶ Again, according to the view of the inspired Paul , the people itself, by passing through the Red Sea, proclaimed the good tidings of salvation by water. The people passed over, and the Egyptian king with his host was engulfed, and by these actions this Sacrament was foretold. For even now, whensoever the people is in the water of regeneration, fleeing from Egypt, from the burden of sin, it is set free and saved; but the devil with his own servants (I mean, of course, the spirits of evil), is choked with grief, and per-

ishes, deeming the salvation of men to be his own misfortune. ¹⁷ Even these instances might be enough to confirm our present position; but the lover of good thoughts must yet not neglect what follows. The people of the Hebrews, as we learn, after many sufferings, and after accomplishing their weary course in the desert, did not enter the land of promise until it had first been brought, with Joshua for its guide and the pilot of its life, to the passage of the Jordan . But it is clear that Joshua also, who set up the twelve stones in the stream , was anticipating the coming of the twelve disciples, the ministers of Baptism. Again, that marvellous sacrifice of the old Tishbite , that passes all human understanding, what else does it do but prefigure in action the Faith in the Father, the Son, and the Holy Ghost, and redemption? For when all the people of the Hebrews had trodden underfoot the religion of their fathers, and fallen into the error of polytheism, and their king Ahab was deluded by idolatry, with Jezebel, of ill-omened name, as the wicked partner of his life, and the vile prompter of his impiety, the prophet, filled with the grace of the Spirit, coming to a meeting with Ahab, withstood the priests of Baal in a marvellous and wondrous contest in the sight of the king and all the people; and by proposing to them the task of sacrificing the bullock without fire, he displayed them in a ridiculous and wretched plight, vainly praying and crying aloud to gods that were not.

¹⁸ At last, himself invoking his own and the true God, he accomplished the test proposed with further exaggerations and additions. For he did not simply by prayer bring down the fire from heaven upon the wood when it was dry, but exhorted and enjoined the attendants to bring abundance of water. And when he had thrice poured out the barrels upon the cleft wood, he kindled at his prayer the fire from out of the water, that by the contrariety of the elements, so concurring in friendly cooperation, he might show with superabundant force the power of his own God. Now herein, I by that wondrous sacrifice, Elijah clearly proclaimed to us the sacramental rite of Baptism that should afterwards be instituted. For the fire was kindled by water thrice poured upon it, so that it is clearly shown that where the mystic water is, there is the kindling, warm, and fiery Spirit, that burns up the ungodly, and illuminates the faithful. Yes, and yet again his disciple Elisha, when Naaman the Syrian, who was diseased with leprosy, had come to him as a suppliant, cleanses the sick man by washing him in Jordan , clearly indicating what should come, both by the use of water generally, and by the dip-

ping in the river in particular. For Jordan alone of rivers, receiving in itself the first-fruits of sanctification and benediction, conveyed in its channel to the whole world, as it were from some fount in the type afforded by itself, the grace of Baptism.

¹⁹ These then are indications in deed and act of regeneration by Baptism. Let us for the rest consider the prophecies of it in words and language. Isaiah cried saying, "Wash you, make you clean, put away evil from your souls ; and David, "Draw nigh to Him and be enlightened, and your faces shall not be ashamed . And Ezekiel, writing more clearly and plainly than them both, says, "And I will sprinkle clean water upon you, and ye shall be cleansed: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I give you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and my Spirit will I put within you . Most manifestly also does Zechariah prophesy of Joshua , who was clothed with the filthy garment (to wit, the flesh of a servant, even ours), and stripping him of his ill-favoured raiment adorns him with the clean arid fair apparel; teaching us by the figurative illustration that verily in the Baptism of Jesus all we, putting off our sins like some poor and patched garment, are clothed in the holy and most fair garment of regeneration. And where shall we place that oracle of Isaiah, which cries to the wilderness, "Be glad, O thirsty wilderness: let the desert rejoice and blossom as a lily: and the desolate places of Jordan shall blossom and shall rejoice "?

²⁰ For it is clear that it is not to places without soul or sense that he proclaims the good tidings of joy: but he speaks, by the figure of the desert, of the soul that is parched and unadorned, even as David also, when he says, "My soul is unto Thee as a thirsty land ," and, "My soul is athirst for the mighty, for the living God . So again the Lord says in the Gospels, "If any man thirst, let him come unto Me and drink ; and to the woman of Samaria, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst . And "the excellency of Carmel" is given to the soul that bears the likeness to the desert, that is, the grace bestowed through the Spirit. For since Elijah dwelt in Carmel, and the mountain became famous and renowned by the virtue of him who dwelt there, and since moreover John the Baptist, illustrious in the spirit of Elijah, sanctified the Jordan, therefore the prophet foretold that "the excellency of Carmel" should be given to the river. And "the glory of Lebanon , "

from the similitude of its lofty trees, he transfers to the river. For as great Lebanon presents a sufficient cause of wonder in the very trees which it brings forth and nourishes, so is the Jordan glorified by regenerating men and planting them in the Paradise of God:

²¹ and of them, as the words of the Psalmist say, ever blooming and bearing the foliage of virtues, "the leaf shall not wither," and God shall be glad, receiving their fruit in due season, rejoicing, like a good planter, in his own works. And the inspired David, foretelling also the voice which the Father uttered from heaven upon the Son at His Baptism, that He might lead the hearers, who till then had looked upon that low estate of His Humanity which was perceptible by their senses, to the dignity of nature that belongs to the Godhead, wrote in his book that passage, "The voice of the Lord is upon the waters, the voice of the Lord in majesty." But here we must make an end of the testimonies from the Divine Scriptures: for the discourse would extend to an infinite length if one should seek to select every passage in detail, and set them forth in a single book.

²² But do ye all, as many as are made glad, by the gift of regeneration, and make your boast of that saving renewal, show me, after the sacramental grace, the change in your ways that should follow it, and make known by the purity of your conversation the difference effected by your transformation for the better. For of those things which are before our eyes nothing is altered: the characteristics of the body remain unchanged, and the mould of the visible nature is nowise different. But there is certainly need of some manifest proof, by which we may recognize the new-born man, discerning by clear tokens the new from the old. And these I think are to be found in the intentional motions of the soul, whereby it separates itself from its old customary life, and enters on a newer way of conversation, and will clearly teach those acquainted with it that it has become something different from its former self, bearing in it no token by which the old self was recognized. This, if you be persuaded by me, and keep my words as a law, is the mode of the transformation. The man that was before Baptism was wanton, covetous, grasping at the goods of others, a reviler, a liar, a slanderer, and all that is kindred with these things, and consequent from them. Let him now become orderly, sober, content with his own possessions, and imparting from them to those in poverty, truthful, courteous, affable—in a word, following every laudable course of conduct.

23 For as darkness is dispelled by light, and black disappears as whiteness is spread over it, so the old man also disappear when adorned with the works of righteousness. Thou seest how Zacchaeus also by the change of his life slew the publican, making fourfold restitution to those whom he had unjustly damaged, and the rest he divided with the poor—the treasure which he had before got by ill means from the poor whom he oppressed. The Evangelist Matthew, another publican, of the same business with Zacchaeus, at once after his call changed his life as if it had been a mask. Paul was a persecutor, but after the grace bestowed on him an Apostle, bearing the weight of his fetters for Christ's sake, as an act of amends and repentance for those unjust bonds which he once received from the Law, and bore for use against the Gospel. Such ought you to be in your regeneration: so ought you to blot out your habits that tend to sin; so ought the sons of God to have their conversation: for after the grace bestowed we are called His children. And therefore we ought narrowly to scrutinize our Father's characteristics, that by fashioning and framing ourselves to the likeness of our Father, we may appear true children of Him Who calls us to the adoption according to grace. For the bastard and the supposititious son, who belies his father's nobility in his deeds, is a sad reproach.

24 Therefore also, methinks, it is that the Lord Himself, laying down for us in the Gospels the rules of our life, uses these words to His disciples, "Do good to them that hate you, pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For then He says they are sons when in their own modes of thought they are fashioned in loving kindness towards their kindred, after the likeness of the Father's goodness. 25 Therefore, also, it is that after the dignity of adoption the devil plots more vehemently against us, pining away with envious glance, when he beholds the beauty of the newborn man, earnestly tending towards that heavenly city, from which he fell: and he raises up against us fiery temptations, seeking earnestly to despoil us of that second adornment, as he did of our former array. But when we are aware of his attacks, we ought to repeat to ourselves the apostolic words, "As many of us as were baptized into Christ were baptized into His death." Now if we have been conformed to His death, sin henceforth in us is surely a corpse, pierced through by the javelin of Baptism, as that fornicator was

thrust through by the zealous Phinehas . Flee therefore from us, ill-omened one! for it is a corpse thou seekest to despoil, one long ago joined to thee, one who long since lost his senses for pleasures. A corpse is not enamoured of bodies, a corpse is not captivated by wealth, a corpse slanders not, a corpse lies not, snatches not at what is not its own, reviles not those who encounter it. My way of living is regulated for another life: I have learnt to despise the things that are in the world, to pass by the things of earth, to hasten to the things of heaven, even as Paul expressly testifies, that the world is crucified to him, and he to the world . These are the words of a soul truly regenerated: these are the utterances of the newly-baptized man, who remembers his own profession, which he made to God when the sacrament was administered to him, promising that he would despise for the sake of love towards Him all torment and all pleasure alike.

26 And now we have spoken sufficiently for the holy subject of the day, which the circling year brings to us at appointed periods. We shall do well in what remains to end our discourse by turning it to the loving Giver of so great a boon, offering to Him a few words as the requital of great things. For Thou verily, O Lord, art the pure and eternal fount of goodness, Who didst justly turn away from us, and in loving kindness didst have mercy upon us. Thou didst hate, and wert reconciled; Thou didst curse, and didst bless; Thou didst banish us from Paradise, and didst recall us; Thou didst strip off the fig-tree leaves, an unseemly covering, and put upon us a costly garment; Thou didst open the prison, and didst release the condemned; Thou didst sprinkle us with clean water, and cleanse us from our filthiness. No longer shall Adam be confounded when called by Thee, nor hide himself, convicted by his conscience, cowering in the thicket of Paradise. Nor shall the flaming sword encircle Paradise around, and make the entrance inaccessible to those that draw near; but all is turned to joy for us that were the heirs of sin: Paradise, yea, heaven itself may be trodden by man: and the creation, in the world and above the world, that once was at variance with itself, is knit together in friendship: and we men are made to join in the angels' song, offering the worship of their praise to God.

27 For all these things then let us sing to God that hymn of joy, which lips touched by the Spirit long ago sang loudly: "Let my soul be joyful in the Lord: for He hath clothed me with a garment of salvation, and hath put upon me a robe of gladness: as on a bridegroom He hath set a mitre upon

me, and as a bride hath He adorned me with fair array . And verily the Ad-
orner of the bride is Christ, Who is, and was, and shall be, blessed now and
for evermore. Amen.

P A R T T W O

Man, the Soul and the Christian Life

*On the making of man, the soul and the resurrection, virginity,
the death of infants and pilgrimages.*

On the Making of Man

GREGORY OF NYSSA

c. AD 335–395

Bishop of Nyssa, brother of Basil; theologian and mystic.

INTRODUCTION

Gregory, Bishop of Nyssa, to his Brother Peter, The Servant of God. If we had to honour with rewards of money those who excel in virtue, the whole world of money, as Solomon says, would seem but small to be made equal to your virtue in the balance. Since, however, the debt of gratitude due to your Reverence is greater than can be valued in money, and the holy Eastertide demands the accustomed gift of love, we offer to your greatness of mind, O man of God, a gift too small indeed to be worthy of presentation to you, yet not falling short of the extent of our power. The gift is a discourse, like a mean garment, woven not without toil from our poor wit, and the subject of the discourse, while it will perhaps be generally thought audacious, yet seemed not unfitting. For he alone has worthily considered the creation of God who truly was created after God, and whose soul was fashioned in the image of Him Who created him,—Basil, our common father and teacher,—who by his own speculation made the sublime ordering of the universe generally intelligible, making the world as established by God in the true Wisdom known to those who by means of his understanding are led to such contemplation: but we, who fall short even of worthily admiring him, yet intend to add to the great writer's speculations that which is lacking in them, not so as to interpolate his work by insertion (for it is not to be thought of that that lofty mouth should suffer the insult of being given as authority for our discourses), but so that the glory of the teacher may not seem to be failing among his disciples.

For if, the consideration of man being lacking in his Hexaemeron, none of those who had been his disciples contributed any earnest effort to supply

the defect, the scoffer would perhaps have had a handle against his great fame, on the ground that he had not cared to produce in his hearers any habit of intelligence. But now that we venture according to our powers upon the exposition of what was lacking, if anything should be found in our work such as to be not unworthy of his teaching, it will surely be referred to our teacher: while if our discourse does not reach the height of his sublime speculation, he will be free from this charge and escape the blame of seeming not to wish that his disciples should have any skill at all, though we perhaps may be answerable to our censurers as being unable to contain in the littleness of our hear the wisdom of our instructor.

The scope of our proposed enquiry is not small: it is second to none of the wonders of the world, -perhaps even greater than any of those known to us, because no other existing thing, save the human creation, has been made like to God: thus we shall readily find that allowance will be made for what we say by kindly readers, even if our discourse is far behind the merits of the subject. For it is our business, I suppose, to leave nothing unexamined of all that concerns man, -of what we believe to have taken place previously, of what we now see, and of the results which are expected afterwards to appear (for surely our effort would be convicted of failing of its promise, if, when man is proposed for contemplation, any of the questions which bear upon the subject were to be omitted); and, moreover, we must fit together, according to the explanation of Scripture and to that derived from reasoning, those statements concerning him which seem, by a kind of necessary sequence, to be opposed, so that our whole subject may be consistent in train of thought and in order, as the Statements that seem to be contrary are brought (if the Divine power so discovers a hope for what is beyond hope, and a way for what is inextricable) to one and the same end: and for clearness' sake I think it well to set forth to you the discourse by chapters, that you may be able briefly to know the force of the several arguments of the whole work.

1. Wherein is a partial inquiry into the nature of the world, and a more minute exposition of the things which preceded the genesis of man. 2. Why man appeared last, after the creation. 3. That the nature of man is more precious than all the visible creation. 4. That the construction of man throughout signifies his ruling power. 5. That man is a likeness of the Divine sovereignty. 6. An examination of the kindred of mind to nature: wherein by way of digression is refuted the doctrine of the Anomoeans. 7. Why man is desti-

tute of natural weapons and covering. 8. Why man's form is upright, and that hands were given him because of reason; wherein also is a speculation on the difference of souls. 9. That the form of man was framed to serve as an instrument for the use of reason. 10. That the mind works by means of the senses.

11. That the nature of mind is invisible. 12. An examination of the question where the ruling principle is to be considered to reside; wherein also is a discussion of tears and laughter, and a physiological speculation as to the interrelation of matter, nature, and mind. 13. A rationale of sleep, of yawning, and of dreams. 14. That the mind is not in a part of the body; wherein also is a distinction of the movements of the body and of the soul. 15. That the soul proper, in fact and name, is the rational soul, while the others are called so equivocally: wherein also is this statement, that the power of the mind extends throughout the whole body in fitting contact with every part. 16. A contemplation of the Divine utterance which said,—"Let us make man after our image and likeness;" wherein is examined what is the definition of the image, and how the passible and mortal is like to the Blessed and Impassible, and how in the image there are male and female, seeing these are not in the Prototype.

17. What we must answer to those who raise the question—"If procreation is after sin, how would souls have come into being if the first of mankind had remained sinless?" 18. That our irrational passions have their rise from kindred with irrational nature. 19. To those who say that the enjoyment of the good things we look for will again consist in meat and drink, because it is written that by these means man at first lived in Paradise. 20. What was the life in Paradise, and what was the forbidden tree. 21. That the resurrection is looked for as a consequence, not so much from the declaration of Scripture as from the very necessity of things. 22. To those who say, "If the resurrection is a thing excellent and good, how is it that it has not happened already, but is hoped for in some periods of time?" 23. That he who confesses the beginning of the world's existence must necessarily agree also as to its end.

24. An argument against those who say that matter is co-eternal with God. 25. How one even of those who are without may be brought to believe the Scripture when teaching of the resurrection. 26. That the resurrection is not beyond probability. 27. That it is possible, when the human body is dis-

solved into the elements of the universe, that each should have his own body restored from the common source. 28. To those who say that souls existed before bodies, or that bodies were formed before souls: wherein there is also a refutation of the fables concerning transmigrations of souls. 29. An establishment of the doctrine that the cause of existence of soul and body is one and the same. 30. A brief consideration of the construction of our bodies from a medical point of view.

I. WHEREIN IS A PARTIAL INQUIRY INTO THE NATURE OF THE WORLD,
AND A MORE MINUTE EXPOSITION OF THE THINGS WHICH PRECEDED
THE GENESIS OF MAN .

1. "This is the book of the generation of heaven and earth ," saith the Scripture, when all that is seen was finished, and each of the things that are betook itself to its own separate place, when the body of heaven compassed all things round, and those bodies which are heavy and of downward tendency, the earth and the water, holding each other in, took the middle place of the universe; while, as a sort of bond and stability for the things that were made, the Divine power and skill was implanted in the growth of things, guiding all things with the reins of a double operation (for it was by rest and motion that it devised the genesis of the things that were not, and the continuance of the things that are), driving around, about the heavy and changeless element contributed by the creation that does not move, as about some fixed path, the exceedingly rapid motion of the sphere, like a wheel, and preserving the indissolubility of both by their mutual action, as the circling substance by its rapid motion compresses the compact body of the earth round about, while that which is firm and unyielding, by reason of its unchanging fixedness, continually augments the whirling motion of those things which revolve round it, and intensity is produced in equal measure in each of the natures which thus differ in their operation, in the stationary nature, I mean, and in the mobile revolution; for neither is the earth shifted from its own base, nor does the heaven ever relax in its vehemence, or slacken its motion.

2. These, moreover, were first framed before other things, according to the Divine wisdom, to be as it were a beginning of the whole machine, the great Moses indicating, I suppose, where he says that the heaven and the earth were made by God "in the beginning " that all things that are seen in the creation are the offspring of rest and motion, brought into being by the

Divine will. Now the heaven and the earth being diametrically opposed to each other in their operations, the creation which lies between the opposites, and has in part a share in what is adjacent to it, itself acts as a mean between the extremes, so that there is manifestly a mutual contact of the opposites through the mean; for air in a manner imitates the perpetual motion and subtlety of the fiery substance, both in the lightness of its nature, and in its suitability for motion; yet it is not such as to be alienated from the solid substance, for it is no more in a state of continual flux and dispersion than in a permanent state of immobility, but becomes, in its affinity to each, a kind of borderland of the opposition between operations, at once uniting in itself and dividing things which are naturally distinct.

3. In the same way, liquid substance also is attached by double qualities to each of the opposites; for in so far as it is heavy and of downward tendency it is closely akin to the earthy; but in so far as it partakes of a certain fluid and mobile energy it is not altogether alien from the nature which is in motion; and by means of this also there is effected a kind of mixture and concurrence of the opposites, weight being transferred to motion, and motion finding no hindrance in weight, so that things most extremely opposite in nature combine with one another, and are mutually joined by those which act as means between them. 4. But to speak strictly, one should rather say that the very nature of the contraries themselves is not entirely without mixture of properties, each with the other, so that, as I think, all that we see in the world mutually agree, and the creation, though discovered in properties of contrary natures, is yet at union with itself. For as motion is not conceived merely as local shifting, but is also contemplated in change and alteration, and on the other hand the immovable nature does not admit motion by way of alteration, the wisdom of God has transposed these properties, and wrought unchangeableness in that which is ever moving, and change in that which is immovable; doing this, it may be, by a providential dispensation, so that that property of nature which constitutes its immutability and immobility might not, when viewed in any created object, cause the creature to be accounted as God; for that which may happen to move or change would cease to admit of the conception of Godhead. Hence the earth is stable without being immutable, while the heaven, on the contrary, as it has no mutability, so has not stability either, that the Divine power, by interweaving change in the stable nature and motion with that which is not subject to

change, might, by the interchange of attributes, at once join them both closely to each other, and make them alien from the conception of Deity; for as has been said, neither of these (neither that which is unstable, nor that which is mutable) can be considered to belong to the more Divine nature.

5. Now all things were already arrived at their own end: "the heaven and the earth," as Moses says, "were finished," and all things that lie between them, and the particular things were adorned with their appropriate beauty; the heaven with the rays of the stars, the sea and air with the living creatures that swim and fly, and the earth with all varieties of plants and animals, to all which, empowered by the Divine will, it gave birth together; the earth was full, too, of her produce, bringing forth fruits at the same time with flowers; the meadows were full of all that grows therein, and all the mountain ridges, and summits, and every hillside, and slope, and hollow, were crowned with young grass, and with the varied produce of the trees, just risen from the ground, yet shot up at once into their perfect beauty; and all the beasts that had come into life at God's command were rejoicing, we may suppose, and skipping about, running to and for in the thickets in herds according to their kind, while every sheltered and shady spot was ringing with the chants of the songbirds. And at sea, we may suppose, the sight to be seen was of the like kind, as it had just settled to quiet and calm in the gathering together of its depths, where havens and harbours spontaneously hollowed out on the coasts made the sea reconciled with the land; and the gentle motion of the waves vied in beauty with the meadows, rippling delicately with light and harmless breezes that skimmed the surface; and all the wealth of creation by land and sea was ready, and none was there to share it.

II. WHY MAN APPEARED LAST, AFTER THE CREATION .

1. For not as yet had that great and precious thing, man, come into the world of being; it was not to be looked for that the ruler should appear before the subjects of his rule; but when his dominion was prepared, the next step was that the king should be manifested. When, then the Maker of all had prepared beforehand, as it were, a royal lodging for the future king (and this was the land, and islands, and sea, and the heaven arching like a roof over them), and when all kinds of wealth had been stored in this palace (and by wealth I mean the whole creation, all that is in plants and trees, and all that has sense, and breath, and life; and-if we are to account materials also as wealth-all that for their beauty are reckoned precious in the eyes of men, as

gold and silver, and the substances of your jewels which men delight in-having concealed, I say, abundance of all these also in the bosom of the earth as in a royal treasure-house), he thus manifests man in the world, to be the beholder of some of the wonders therein, and the lord of others; that by his enjoyment he might have knowledge of the Giver, and by the beauty and majesty of the things he saw might trace out that power of the Maker which is beyond speech and language.

2. For this reason man was brought into the world last after the creation, not being rejected to the last as worthless, but as one whom it behoved to be king over his subjects at his very birth. And as a good host does not bring his guest to his house before the preparation of his feast, but, when he has made all due preparation, and decked with their proper adornments his house, his couches, his table, brings his guest home when things suitable for his refreshment are in readiness, in the same manner the rich and munificent Entertainer of our nature, when He had decked the habitation with beauties of every kind, and prepared this great and varied banquet, then introduced man, assigning to him as his task not the acquiring of what was not there, but the enjoyment of the things which were there; and for this reason He gives him as foundations the instincts of a twofold organization, blending the Divine with the earthy, that by means of both he may be naturally and properly disposed to each enjoyment, enjoying God by means of his more divine nature, and the good things of earth by the sense that is akin to them.

III. THAT THE NATURE OF MAN IS MORE PRECIOUS THAN ALL THE
VISIBLE CREATION .

1. But it is right that we should not leave this point without consideration, that while the world, great as it is, and its parts, are laid as an elemental foundation for the formation of the universe, the creation is, so to say, made offhand by the Divine power, existing at once on His command, while counsel precedes the making of man; and that which is to be is fore-shown by the Maker in verbal description, and of what kind it is fitting that it should be, and to what archetype it is fitting that it should bear a likeness, and for what it shall be made, and what its operation shall be when it is made, and of what it shall be the ruler, all these things the saying examines beforehand, so that he has a rank assigned him before his genesis, and possesses rule over the things that are before his coming into being; for it says, "God said, Let us make man in our image, after our likeness, and let them

have dominion over the fish of the sea, and the beasts of the earth, and the fowls of the heaven, and the cattle, and all the earth "

2. O marvellous! a sun is made, and no counsel precedes; a heaven likewise; and to these no single thing in creation is equal. So great a wonder is formed by a word alone, and the saying indicates neither when, nor how, nor any such detail. So too in all particular cases, the aether, the stars, the intermediate air, the sea, the earth, the animals, the plants,-all are brought into being with a word, while only to the making of man does the Maker of all draw near with circumspection, so as to prepare beforehand for him material for his formation, and to liken his form to an archetypal beauty, and, setting before him a mark for which he is to come into being, to make for him a nature appropriate and allied to the operations, and suitable for the object in hand.

IV. THAT THE CONSTRUCTION OF MAN THROUGHOUT SIGNIFIES HIS
RULING POWER .

1. For as in our own life artificers fashion a tool in the way suitable to its use, so the best Artificer made our nature as it were a formation fit for the exercise of royalty, preparing it at once by superior advantages of soul, and by the very form of the body, to be such as to be adapted for royalty: for the soul immediately shows its royal and exalted character, far removed as it is from the lowliness of private station, in that it owns no lord, and is self-governed, swayed autocratically by its own will; for to whom else does this belong than to a king? And further, besides these facts, the fact that it is the image of that Nature which rules over all means nothing else than this, that our nature was created to be royal from the first. For as, in men's ordinary use, those who make images of princes both mould the figure of their form, and represent along with this the royal rank by the vesture of purple, and even the likeness is commonly spoken of as "a king," so the human nature also, as it was made to rule the rest, was, by its likeness to the King of all, made as it were a living image, partaking with the archetype both in rank and in name, not vested in purple, nor giving indication of its rank by sceptre and diadem (for the archetype itself is not arrayed with these), but instead of the purple robe, clothed in virtue, which is in truth the most royal of all raiment, and in place of the sceptre, leaning on the bliss of immortality, and instead of the royal diadem, decked with the crown of righteousness; so that it is shown to

be perfectly like to the beauty of its archetype in all that belongs to the dignity of royalty.

V. THAT MAN IS A LIKENESS OF THE DIVINE SOVEREIGNTY .

1. It is true, indeed, that the Divine beauty is not adorned with any shape or endowment of form, by any beauty of colour, but is contemplated as excellence in unspeakable bliss. As then painters transfer human forms to their pictures by the means of certain colours, laying on their copy the proper and corresponding tints, so that the beauty of the original may be accurately transferred to the likeness, so I would have you understand that our Maker also, painting the portrait to resemble His own beauty, by the addition of virtues, as it were with colours, shows in us His own sovereignty: and manifold and varied are the tints, so to say, by which His true form is portrayed: not red, or white , or the blending of these, whatever it may be called, nor a touch of black that paints the eyebrow and the eye, and shades, by some combination, the depressions in the figure, and all such arts which the hands of painters contrive, but instead of these, purity, freedom from passion, blessedness, alienation from all evil, and all those attributes of the like kind which help to form in men the likeness of God: with such hues as these did the Maker of His own image mark our nature.

2. And if you were to examine the other points also by which the Divine beauty is expressed, you will find that to them too the likeness in the image which we present is perfectly preserved. The Godhead is mind and word: for "in the beginning was the Word " and the followers of Paul "have the mind of Christ" which "speaks" in them : humanity too is not far removed from these: you see in yourself word and understanding, an imitation of the very Mind and Word. Again, God is love, and the fount of love: for this the great John declares, that "love is of God," and "God is love ": the Fashioner of our nature has made this to be our feature too: for "hereby," He says, "shall all men know that ye are my disciples, if ye love one another ":-thus, if this be absent, the whole stamp of the likeness is transformed. The Deity beholds and hears all things, and searches all things out: you too have the power of apprehension of things by means of sight and hearing, and the understanding that inquires into things and searches them out.

VI. AN EXAMINATION OF THE KINDRED OF MIND TO NATURE: WHEREIN,
BY WAY OF DIGRESSION, IS REFUTED THE DOCTRINE OF THE
ANOMOEANS .

1. And let no one suppose me to say that the Deity is in touch with existing things in a manner resembling human operation, by means of different faculties. For it is impossible to conceive in the simplicity of the Godhead the varied and diverse nature of the apprehensive operation: not even in our own case are the faculties which apprehend things numerous, although we are in touch with those things which affect our life in many ways by means of our senses; for there is one faculty, the implanted mind itself, which passes through each of the organs of sense and grasps the things beyond: this it is that, by means of the eyes, beholds what is seen; this it is that, by means of hearing, understands what is said; that is content with what is to our taste, and turns from what is unpleasant; that uses the hand for whatever it wills, taking hold or rejecting by its means, using the help of the organ for this purpose precisely as it thinks expedient.

2. If in men, then, even though the organs formed by nature for purposes of perception may be different, that which operates and moves by means of all, and uses each appropriately for the object before it, is one and the same, not changing its nature by the differences of operations, how could any one suspect multiplicity of essence in God on the ground of His varied powers? for "He that made the eye," as the prophet says, and "that planted the ear," stamped on human nature these operations to be as it were significant characters, with reference to their models in Himself: for He says, "Let us make man in our image ." 3. But what, I would ask, becomes of the heresy of the Anomoeans? what will they say to this utterance? how will they defend the vanity of their dogma in view of the words cited? Will they say that it is possible that one image should be made like to different forms? if the Son is in nature unlike the Father, how comes it that the likeness He forms of the different natures is one? for He Who said, "Let us make after our image," and by the plural signification revealed the Holy Trinity, would not, if the archetypes were unlike one another, have mentioned the image in the singular: for it would be impossible that there should be one likeness displayed of things which do not agree with one another: if the natures were different he would assuredly have begun their images also differently, making the appropriate image for each: but since the image is one, while the archetype is not

one, who is so far beyond the range of understanding as not to know that the things which are like the same thing, surely resemble one another? Therefore He says (the word, it may be, cutting short this wickedness at the very formation of human life), "Let us make man in our image, after our likeness."

VII. WHY MAN IS DESTITUTE OF NATURAL WEAPONS AND COVERING .

1. But what means the uprightness of his figure? and why is it that those powers which aid life do not naturally belong to his body? but man is brought into life bare of natural covering, an unarmed and poor being, destitute of all things useful, worthy, according to appearances, of pity rather than of admiration, not armed with prominent horns or sharp claws, nor with hoofs nor with teeth, nor possessing by nature any deadly venom in a sting, - things such as most animals have in their own power for defence against those who do them harm: his body is not protected with a covering of hair: and yet possibly it was to be expected that he who was promoted to rule over the rest of the creatures should be defended by nature with arms of his own so that he might not need assistance from others for his own security. Now, however, the lion, the boar, the tiger, the leopard, and all the like have natural power sufficient for their safety: and the bull has his horn, the hare his speed, the deer his leap and the certainty of his sight, and another beast has bulk, others a proboscis, the birds have their wings, and the bee her sting, and generally in all there is some protective power implanted by nature: but man alone of all is slower than the beasts that are swift of foot, smaller than those that are of great bulk, more defenceless than those that are protected by natural arms; and how, one will say, has such a being obtained the sovereignty over all things?

2. Well, I think it would not be at all hard to show that what seems to be a deficiency of our nature is a means for our obtaining dominion over the subject creatures. For if man had had such power as to be able to outrun the horse in swiftness, and to have a foot that, from its solidity, could not be worn out, but was strengthened by hoofs or claws of some kind, and to carry upon him horns and stings and claws, he would be, to begin with, a wild-looking and formidable creature, if such things grew with his body: and moreover he would have neglected his rule over the other creatures if he had no need of the co-operation of his subjects; whereas now, the needful services

of our life are divided among the individual animals that are under our sway, for this reason—to make our dominion over them necessary.

3. It was the slowness and difficult motion of our body that brought the horse to supply our need, and tamed him: it was the nakedness of our body that made necessary our management of sheep, which supplies the deficiency of our nature by its yearly produce of wool: it was the fact that we import from others the supplies for our living which subjected beasts of burden to such service: furthermore, it was the fact that we cannot eat grass like cattle which brought the ox to render service to our life, who makes our living easy for us by his own labour; and because we needed teeth and biting power to subdue some of the other animals by grip of teeth, the dog gave, together with his swiftness, his own jaw to supply our need, becoming like a live sword for man; and there has been discovered by men iron, stronger and more penetrating than prominent horns or sharp claws, not, as those things do with the beasts, always growing naturally with us, but entering into alliance with us for the time, and for the rest abiding by itself: and to compensate for the crocodile's scaly hide, one may make that very hide serve as armour, by putting it on his skin upon occasion: or, failing that, art fashions iron for this purpose too, which, when it has served him for a time for war, leaves the man-at-arms once more free from the burden in time of peace:

and the wing of the birds, too, ministers to our life, so that by aid of contrivance we are not left behind even by the speed of wings: for some of them become tame and are of service to those who catch birds, and by their means others are by contrivance subdued to serve our needs: moreover art contrives to make our arrows feathered, and by means of the bow gives us for our needs the speed of wings: while the fact that our feet are easily hurt and worn in travelling makes necessary the aid which is given by the subject animals: for hence it comes that we fit shoes to our feet.

VIII. WHY MAN'S FORM IS UPRIGHT; AND THAT HANDS WERE GIVEN HIM
BECAUSE OF REASON; WHEREIN ALSO IS A SPECULATION ON THE
DIFFERENCE OF SOULS .

1. But man's form is upright, and extends aloft towards heaven, and looks upwards: and these are marks of sovereignty which show his royal dignity. For the fact that man alone among existing things is such as this, while all others bow their bodies downwards, clearly points to the difference of dignity between those which stoop beneath his sway and that power which rises

above them: for all the rest have the foremost limbs of their bodies in the form of feet, because that which stoops needs something to support it: but in the formation of man these limbs were made hands, for the upright body found one base, supporting its position securely on two feet, sufficient for its needs. 2. Especially do these ministering hands adapt themselves to the requirements of the reason: indeed if one were to say that the ministration of hands is a special property of the rational nature, he would not be entirely wrong; and that not only because his thought turns to the common and obvious fact that we signify our reasoning by means of the natural employment of our hands in written characters. It is true that this fact, that we speak by writing, and, in a certain way, converse by the aid of our hands, preserving sounds by the forms of the alphabet, is not unconnected with the endowment of reason; but I am referring to something else when I say that the hands co-operate with the bidding of reason.

3. Let us, however, before discussing this point, consider the matter we passed over (for the subject of the order of created things almost escaped our notice), why the growth of things that spring from the earth takes precedence, and the irrational animals come next, and then, after the making of these, comes man: for it may be that we learn from these facts not only the obvious thought, that grass appeared to the Creator useful for the sake of the animals, while the animals were made because of man, and that for this reason, before the animals there was made their food, and before man that which was to minister to human life. 4. But it seems to me that by these facts Moses reveals a hidden doctrine, and secretly delivers that wisdom concerning the soul, of which the learning that is without had indeed some imagination, but no clear comprehension. His discourse then hereby teaches us that the power of life and soul may be considered in three divisions. For one is only a power of growth and nutrition supplying what is suitable for the support of the bodies that are nourished, which is called the vegetative soul, and is to be seen in plants; for we may perceive in growing plants a certain vital power destitute of sense; and there is another form of life besides this, which, while it includes the form above mentioned, is also possessed in addition of the power of management according to sense; and this is to be found in the nature of the irrational animals: for they are not only the subjects of nourishment and growth, but also have the activity of sense and perception. But perfect bodily life is seen in the rational (I mean the human) nature, which

both is nourished and endowed with sense, and also partakes of reason and is ordered by mind.

5. We might make a division of our subject in some such way as this. Of things existing, part are intellectual, part corporeal. Let us leave alone for the present the division of the intellectual according to its properties, for our argument is not concerned with these. Of the corporeal, part is entirely devoid of life, and part shares in vital energy. Of a living body, again, part has sense conjoined with life, and part is without sense: lastly, that which has sense is again divided into rational and irrational. For this reason the lawgiver says that after inanimate matter (as a sort of foundation for the form of animate things), this vegetative life was made, and had earlier existence in the growth of plants: then he proceeds to introduce the genesis of those creatures which are regulated by sense: and since, following the same order, of those things which have obtained life in the flesh, those which have sense can exist by themselves even apart from the intellectual nature, while the rational principle could not be embodied save as blended with the sensitive, -for this reason man was made last after the animals, as nature advanced in an orderly course to perfection. For this rational animal, man, is blended of every form of soul;

he is nourished by the vegetative kind of soul, and to the faculty of growth was added that of sense, which stands midway, if we regard its peculiar nature, between the intellectual and the more material essence being as much coarser than the one as it is more refined than the other: then takes place a certain alliance and commixture of the intellectual essence with the subtle and enlightened element of the sensitive nature: so that man consists of these three: as we are taught the like thing by the apostle in what he says to the Ephesians, praying for them that the complete grace of their "body and soul and spirit" may be preserved at the coming of the Lord; using, the word "body" for the nutritive part, and denoting the sensitive by the word "soul," and the intellectual by "spirit. Likewise too the Lord instructs the scribe in the Gospel that he should set before every commandment that love to God which is exercised with all the heart and soul and mind: for here also it seems to me that the phrase indicates the same difference, naming the more corporeal existence "heart," the intermediate "soul," and the higher nature, the intellectual and mental faculty, "mind."

6. Hence also the apostle recognizes three divisions of dispositions, calling one "carnal," which is busied with the belly and the pleasures connected with it, another "natural ," which holds a middle position with regard to virtue and vice, rising above the one, but without pure participation in the other; and another "spiritual," which perceives the perfection of godly life: wherefore he says to the Corinthians, reproaching their indulgence in pleasure and passion, "Ye are carnal ," and incapable of receiving the more perfect doctrine; while elsewhere, making a comparison of the middle kind with the perfect, he says, "but the natural man receiveth not the things of the Spirit: for they are foolishness unto him: but he that is spiritual judgeth all things, yet he himself is judged of no man ." As, then, the natural man is higher than the carnal, by the same measure also the spiritual man rises above the natural.

7. If, therefore, Scripture tells us that man was made last, after every animate thing, the lawgiver is doing nothing else than declaring to us the doctrine of the soul, considering that what is perfect comes last, according to a certain necessary sequence in the order of things: for in the rational are included the others also, while in the sensitive there also surely exists the vegetative form, and that again is conceived only in connection with what is material: thus we may suppose that nature makes an ascent as it were by steps-I mean the various properties of life-from the lower to the perfect form. 8 . Now since man is a rational animal, the instrument of his body must be made suitable for the use of reason ; as you may see musicians producing their music according to the form of their instruments, and not piping with harps nor harping upon flutes, so it must needs be that the organization of these instruments of ours should be adapted for reason, that when struck by the vocal organs it might be able to sound properly for the use of words. For this reason the hands were attached to the body; for though we can count up very many uses in daily life for which these skilfully contrived and helpful instruments, our hands, that easily follow every art and every operation, alike in war and peace , are serviceable, yet nature added them to our body pre-eminently for the sake of reason. For if man were destitute of hands, the various parts of his face would certainly have been arranged like those of the quadrupeds, to suit the purpose of his feeding:

so that its form would have been lengthened out and pointed towards the nostrils, and his lips would have projected from his mouth, lumpy, and stiff,

and thick, fitted for taking up the grass, and his tongue would either have lain between his teeth, of a kind to match his lips, fleshy, and hard, and rough, assisting his teeth to deal with what came under his grinder, or it would have been moist and hanging out at the side like that of dogs and other carnivorous beasts, projecting through the gaps in his jagged row of teeth. If, then, our body had no hands, how could articulate sound have been implanted in it, seeing that the form of the parts of the mouth would not have had the configuration proper for the use of speech, so that man must of necessity have either bleated, or "baaed," or barked, or neighed, or bellowed like oxen or asses, or uttered some bestial sound? but now, as the hand is made part of the body, the mouth is at leisure for the service of the reason. Thus the hands are shown to be the property of the rational nature, the Creator having thus devised by their means a special advantage for reason.

IX. THAT THE FORM OF MAN WAS FRAMED TO SERVE AS AN
INSTRUMENT FOR THE USE OF REASON .

1. Now since our Maker has bestowed upon our formation a certain Godlike grace, by implanting in His image the likeness of His own excellences, for this reason He gave, of His bounty, His other good gifts to human nature; but mind and reason we cannot strictly say that He gave, but that He imparted them, adding to the image the proper adornment of His own nature. Now since the mind is a thing intelligible and incorporeal, its grace would have been incommunicable and isolated, if its motion were not manifested by some contrivance. For this cause there was still need of this instrumental organization, that it might, like a plectrum, touch the vocal organs and indicate by the quality of the notes struck, the motion within. 2. And as some skilled musician, who may have been deprived by some affection of his own voice, and yet wish to make his skill known, might make melody with voices of others, and publish his art by the aid of flutes or of the lyre, so also the human mind being a discoverer of all sorts of conceptions, seeing that it is unable, by the mere soul, to reveal to those who hear by bodily senses the motions of its understanding, touches, like some skilful composer, these animated instruments, and makes known its hidden thoughts by means of the sound produced upon them.

3. Now the music of the human instrument is a sort of compound of flute and lyre, sounding together in combination as in a concerted piece of music. For the breath, as it is forced up from the air-receiving vessels through the

windpipe, when the speaker's impulse to utterance attunes the harmony to sound, and as it strikes against the internal protuberances which divide this flute-like passage in a circular arrangement, imitates in a way the sound uttered through a flute, being driven round and round by the membranous projections. But the palate receives the sound from below in its own concavity, and dividing the sound by the two passages that extend to the nostrils, and by the cartilages about the perforated bone, as it were by some scaly protuberance, makes its resonance louder; while the cheek, the tongue, the mechanism of the pharynx by which the chin is relaxed when drawn in, and tightened when extended to a point—all these in many different ways answer to the motion of the plectrum upon the strings, varying very quickly, as occasion requires, the arrangement of the tones; and the opening and closing of the lips has the same effect as players produce when they check the breath of the flute with their fingers according to the measure of the tune.

X. THAT THE MIND WORKS BY MEANS OF THE SENSES.

1. As the mind then produces the music of reason by means of our instrumental construction, we are born rational, while, as I think, we should not have had the gift of reason if we had had to employ our lips to supply the need of the body—the heavy and toilsome part of the task of providing food. As things are, however, our hands appropriate this ministration to themselves, and leave the mouth available for the service of reason. 2. The operation of the instrument, however, is twofold; one for the production of sound, the other for the reception of concepts from without; and the one faculty does not blend with the other, but abides in the operation for which it was appointed by nature, not interfering with its neighbour either by the sense of hearing undertaking to speak, or by the speech undertaking to hear; for the latter is always uttering something, while the ear, as Solomon somewhere says, is not filled with continual hearing.

3. That point as to our internal faculties which seems to me to be even in a special degree matter for wonder, is this:—what is the extent of that inner receptacle into which flows everything that is poured in by our hearing? who are the recorders of the sayings that are brought in by it? what sort of store-houses are there for the concepts that are being put in by our hearing? and how is it, that when many of them, of varied kinds, are pressing one upon another, there arises no confusion and error in the relative position of the things that are laid up there? And one may have the like feeling of wonder

also with regard to the operation of sight; for by it also in like manner the mind apprehends those things which are external to the body, and draws to itself the images of phenomena, marking in itself the impressions of the things which are seen.

4. And just as if there were some extensive city receiving all comers by different entrances, all will not congregate at any particular place, but some will go to the market, some to the houses, others to the churches, or the streets, or lanes, or the theatres, each according to his own inclination,-some such city of our mind I seem to discern established in us, which the different entrances through the senses keep filling, while the mind, distinguishing and examining each of the things that enters, ranks them in their proper departments of knowledge. 5. And as, to follow the illustration of the city, it may often be that those who are of the same family and kindred do not enter by the same gate, coming in by different entrances, as it may happen, but are none the less, when they come within the circuit of the wall, brought together again, being on close terms with each other (and one may find the contrary happen; for those who are strangers and mutually unknown often take one entrance to the city, yet their community of entrance does not bind them together; for even when they are within they can be separated to join their own kindred); something of the same kind I seem to discern in the spacious territory of our mind; for often the knowledge which we gather from the different organs of sense is one, as the same object is divided into several parts in relation to the senses; and again, on the contrary, we may learn from some one sense many and varied things which have no affinity one with another.

6. For instance-for it is better to make our argument clear by illustration-let us suppose that we are making some inquiry into the property of tastes-what is sweet to the sense, and what is to be avoided by tasters. We find, then, by experience, both the bitterness of gall and the pleasant character of the quality of honey; but when these facts are known, the knowledge is one which is given to us (the same thing being introduced to our understanding in several ways) by taste, smell, hearing, and often by touch and sight. For when one sees honey, and hears its name, and receives it by taste, and recognizes its odour by smell, and tests it by touch, he recognizes the same thing by means of each of his senses. 7. On the other hand we get varied and multi-form information by some one sense, for as hearing receives all sorts of

sounds, and our visual perception exercises its operation by beholding things of different kinds—for it lights alike on black and white, and all things that are distinguished by contrariety of colour,—so with taste, with smell, with perception by touch; each implants in us by means of its own perceptive power the knowledge of things of every kind.

XI. THAT THE NATURE OF MIND IS INVISIBLE

1. What then is, in its own nature, this mind that distributes itself into faculties of sensation, and duly receives, by means of each, the knowledge of things? That it is something else besides the senses, I suppose no reasonable man doubts; for if it were identical with sense, it would reduce the proper character of the operations carried on by sense to one, on the the ground that it is itself simple, and that in what is simple no diversity is to be found. Now however, as all agree that touch is one thing and smell another, and as the rest of the senses are in like manner so situated with regard to each other as to exclude intercommunion or mixture, we must surely suppose, since the mind is duly present in each case, that it is something else besides the sensitive nature, so that no variation may attach to a thing intelligible.

2. "Who hath known the mind of the Lord?" the apostle asks; and I ask further, who has understood his own mind? Let those tell us who consider the nature of God to be within their comprehension, whether they understand themselves—if they know the nature of their own mind. "It is manifold and much compounded." How then can that which is intelligible be composite? or what is the mode of mixture of things that differ in kind? Or, "It is simple, and incomposite." How then is it dispersed into the manifold divisions of the senses? how is there diversity in unity? how is unity maintained in diversity? 3. But I find the solution of these difficulties by recourse to the very utterance of God; for He says, "Let us make man in our image, after our likeness." The image is properly an image so long as it fails in none of those attributes which we perceive in the archetype; but where it falls from its resemblance to the prototype it ceases in that respect to be an image; therefore, since one of the attributes we contemplate in the Divine nature is incomprehensibility of essence, it is clearly necessary that in this point the image should be able to show its imitation of the archetype.

4. For if, while the archetype transcends comprehension, the nature of the image were comprehended, the contrary character of the attributes we behold in them would prove the defect of the image; but since the nature of

our mind, which is the likeness of the Creator evades our knowledge, it has an accurate resemblance to the superior nature, figuring by its own unknowableness the incomprehensible Nature.

XII. AN EXAMINATION OF THE QUESTION WHERE THE RULING PRINCIPLE IS TO BE CONSIDERED TO RESIDE; WHEREIN ALSO IS A DISCUSSION OF TEARS AND LAUGHTER, AND A PHYSIOLOGICAL SPECULATION AS TO THE INTER-RELATION OF MATTER, NATURE, AND MINDS.

1. Let there be an end, then, of all the vain and conjectural discussion of those who confine the intelligible energy to certain bodily organs; of whom some lay it down that the ruling principle is in the heart, while others say that the mind resides in the brain, strengthening such opinions by some plausible superficialities. For he who ascribes the principal authority to the heart makes its local position evidence of his argument (because it seems that it somehow occupies the middle position in the body), on the ground that the motion of the will is easily distributed from the centre to the whole body, and so proceeds to operation; and he makes the troublesome and passionate disposition of man a testimony for his argument, because such affections seem to move this part sympathetically. Those, on the other hand, who consecrate the brain to reasoning, say that the head has been built by nature as a kind of citadel of the whole body, and that in it the mind dwells like a king, with a bodyguard of senses surrounding it like messengers and shield-bearers. And these find a sign of their opinion in the fact that the reasoning of those who have suffered some injury to the membrane of the brain is abnormally distorted, and that those whose heads are heavy with intoxication ignore what is seemly.

2. Each of those who uphold these views puts forward some reasons of a more physical character on behalf of his opinion concerning the ruling principle. One declares that the motion which proceeds from the understanding is in some way akin to the nature of fire, because fire and the understanding are alike in perpetual motion; and since heat is allowed to have its source in the region of the heart, he says on this ground that the motion of mind is compounded with the mobility of heat, and asserts that the heart, in which heat is enclosed, is the receptacle of the intelligent nature. The other declares that the cerebral membrane (for so they call the tissue that surrounds the brain) is as it were a foundation or root of all the senses, and hereby makes good his own argument, on the ground that the intellectual energy cannot

have its seat save in that part where the ear, connected with it, comes into concussion with the sounds that fall upon it, and the sight (which naturally belongs to the hollow of the place where the eyes are situated) makes its internal representation by means of the images that fall upon the pupils, while the qualities of scents are discerned in it by being drawn in through the nose, and the sense of taste is tried by the test of the cerebral membrane, which sends down from itself, by the veterbrae of the neck, sensitive nerve-processes to the isthmoidal passage, and unites them with the muscles there.

3. I admit it to be true that the intellectual part of the soul is often disturbed by prevalence of passions; and that the reason is blunted by some bodily accident so as to hinder its natural operation; and that the heart is a sort of source of the fiery element in the body, and is moved in correspondence with the impulses of passion; and moreover, in addition to this, I do not reject (as I hear very much the same account from those who spend their time on anatomical researches) the statement that the cerebral membrane (according to the theory of those who take such a physiological view), enfold- ing in itself the brain, and steeped in the vapours that issue from it, forms a foundation for the senses; yet I do not hold this for a proof that the incorporeal nature is bounded by any limits of place. 4. Certainly we are aware that mental aberrations do not arise from heaviness of head alone, but skilled physicians declare that our intellect is also weakened by the membranes that underlie the sides being affected by disease, when they call the disease frenzy, since the name given to those membranes is *fre/nej*. And the sensation resulting from sorrow is mistakenly supposed to arise at the heart; for while it is not the heart, but the entrance of the belly that is pained, people ignorantly refer the affection to the heart. Those, however, who have carefully studied the affections in question give some such account as follows:-by a compression and closing of the pores, which naturally takes place over the whole body in a condition of grief, everything that meets a hindrance in its passage is driven to the cavities in the interior of the body, and hence also (as the respiratory organs too are pressed by what surrounds them), the drawing of breath often becomes more violent under the influence of nature endeavouring to widen what has been contracted, so as to open out the compressed passages; and such breathing we consider a symptom of grief and call it a groan or a shriek. That, moreover, which appears to oppress the region of the heart is a painful affection, not of the heart, but of

the entrance of the stomach, and occurs from the same cause (I mean, that of the compression of the pores), as the vessel that contains the bile, contracting, pours that bitter and pungent juice upon the entrance of the stomach; and a proof of this is that the complexion of those in grief becomes sallow and jaundiced, as the bile pours its own juice into the veins by reason of excessive pressure.

5. Furthermore, the opposite affection, that, I mean, of mirth and laughter, contributes to establish the argument; for the pores of the body, in the case of those who are dissolved in mirth by hearing something pleasant, are also somehow dissolved and relaxed. Just as in the former case the slight and insensible exhalations of the pores are checked by grief, and, as they compress the internal arrangement of the higher viscera, drive up towards the head and the cerebral membrane the humid vapour which, being retained in excess by the cavities of the brain, is driven out by the pores at its base, while the closing of the eyelids expels the moisture in the form of drops (and the drop is called a tear), so I would have you think that when the pores, as a result of the contrary condition, are unusually widened, some air is drawn in through them into the interior, and thence again expelled by nature through the passage of the mouth, while all the viscera (and especially, as they say, the liver) join in expelling this air by a certain agitation and throbbing motion; whence it comes that nature, contriving to give facility for the exit of the air, widens the passage of the mouth, extending the cheeks on either side round about the breath; and the result is called laughter.

6. We must not, then, on this account ascribe the ruling principle any more to the liver than we must think, because of the heated state of the blood about the heart in wrathful dispositions, that the seat of the mind is in the heart; but we must refer these matters to the character of our bodily organization, and consider that the mind is equally in contact with each of the parts according to a kind of combination which is indescribable. 7. Even if any should allege to us on this point the Scripture which claims the ruling principle for the heart, we shall not receive the statement without examination; for he who makes mention of the heart speaks also of the reins, when he says, "God trieth the hearts and reins"; so that they must either confine the intellectual principle to the two combined or to neither. 8. And although I am aware that the intellectual energies are blunted, or even made

altogether ineffective in a certain condition of the body, I do not hold this a sufficient evidence for limiting the faculty of the mind by any particular place, so that it should be forced out of its proper amount of free space by any inflammations that may arise in the neighbouring parts of the body (for such an opinion is a corporeal one, that when the receptacle is already occupied by something placed in it, nothing else can find place there); for the intelligible nature neither dwells in the empty spaces of bodies, nor is extruded by encroachments of the flesh; but since the whole body is made like some musical instrument, just as it often happens in the case of those who know how to play, but are unable, because the unfitness of the instrument does not admit of their art, to show their skill (for that which is destroyed by time, or broken by a fall, or rendered useless by rust or decay, is mute and inefficient, even if it be breathed upon by one who may be an excellent artist in flute-playing); so too the mind, passing over the whole instrument, and touching each of the parts in a mode corresponding to its intellectual activities, according to its nature, produces its proper effect on those parts which are in a natural condition, but remains inoperative and ineffective upon those which are unable to admit the movement of its art; for the mind is somehow naturally adapted to be in close relation with that which is in a natural condition, but to be alien from that which is removed from nature.

9. And here, I think there is a view of the matter more close to nature, by which we may learn something of the more refined doctrines. For since the most beautiful and supreme good of all is the Divinity Itself, to which incline all things that have a tendency towards what is beautiful and good, we therefore say that the mind, as being in the image of the most beautiful, itself also remains in beauty and goodness so long as it partakes as far as is possible in its likeness to the archetype; but if it were at all to depart from this it is deprived of that beauty in which it was. And as we said that the mind was adorned by the likeness of the archetypal beauty, being formed as though it were a mirror to receive the figure of that which it expresses, we consider that the nature which is governed by it is attached to the mind in the same relation, and that it too is adorned by the beauty that the mind gives, being, so to say, a mirror of the mirror; and that by it is swayed and sustained the material element of that existence in which the nature is contemplated.

10. Thus so long as one keeps in touch with the other, the communication of the true beauty extends proportionally through the whole series,

beautifying by the superior nature that which comes next to it; but when there is any interruption of this beneficent connection, or when, on the contrary, the superior comes to follow the inferior, then is displayed the misshapen character of matter, when it is isolated from nature (for in itself matter is a thing without form or structure), and by its shapelessness is also destroyed that beauty of nature with which it is adorned through the mind; and so the transmission of the ugliness of matter reaches through the nature to the mind itself, so that the image of God is no longer seen in the figure expressed by that which was moulded according to it; for the mind, setting the idea of good like a mirror behind the back, turns off the incident rays of the effulgence of the good, and it receives into itself the impress of the shapelessness of matter.

11. And in this way is brought about the genesis of evil, arising through the withdrawal of that which is beautiful and good. Now all is beautiful and good that is closely related to the First Good; but that which departs from its relation and likeness to this is certainly devoid of beauty and goodness. If, then, according to the statement we have been considering, that which is truly good is one, and the mind itself also has its power of being beautiful and good, in so far as it is in the image of the good and beautiful, and the nature, which is sustained by the mind, has the like power, in so far as it is an image of the image, it is hereby shown that our material part holds together, and is upheld when it is controlled by nature; and on the other hand is dissolved and disorganized when it is separated from that which upholds and sustains it, and is dis severed from its conjunction with beauty and goodness.

12. Now such a condition as this does not arise except when there takes place an overturning of nature to the opposite state, in which the desire has no inclination for beauty and goodness, but for that which is in need of the adorning element; for it must needs be that that which is made like to matter, destitute as matter is of form of its own, should be assimilated to it in respect of the absence alike of form and of beauty. 13. We have, however, discussed these points in passing, as following on our argument, since they were introduced by our speculation on the point before us; for the subject of enquiry was, whether the intellectual faculty has its seat in any of the parts of us, or extends equally over them all; for as for those who shut up the mind locally in parts of the body, and who advance for the establishment of this opinion of theirs the fact that the reason has not free course in the case of

those whose cerebral membranes are in an unnatural condition, our argument showed that in respect of every part of the compound nature of man, whereby every man has some natural operation, the power of the soul remains equally ineffective if the part does not continue in its natural condition. And thus there came into our argument, following out this line of thought, the view we have just stated, by which we learn that in the compound nature of man the mind is governed by God, and that by it is governed our material life, provided the latter remains in its natural state, but if it is perverted from nature it is alienated also from that operation which is carried on by the mind.

14. Let us return however once more to the point from which we started—that in those who are not perverted from their natural condition by some affection, the mind exercises its own power, and is established firmly in those who are in sound health, but on the contrary is powerless in those who do not admit its operation; for we may confirm our opinion on these matters by yet other arguments: and if it is not tedious for those to hear who are already wearied with our discourse, we shall discuss these matters also, so far as we are able, in a few words.

XIII. A RATIONALE OF SLEEP, OF YAWNING, AND OF DREAMS .

1. This life of our bodies, material and subject to flux, always advancing by way of motion, finds the power of its being in this, that it never rests from its motion: and as some river, flowing on by its own impulse, keeps the channel in which it runs well filled, yet is not seen in the same water always at the same place, but part of it glides away while part comes flowing on, so, too, the material element of our life here suffers change in the continuity of its succession of opposites by way of motion and flux, so that it never can desist from change, but in its inability to rest keeps up unceasingly its motion alternating by like ways : and if it should ever cease moving it will assuredly have cessation also of its being. 2. For instance, emptying succeeds fulness, and on the other hand after emptiness comes in turn a process of filling: sleep relaxes the strain of waking, and, again, awakening braces up what had become slack: and neither of these abides continually, but both give way, each at the other's coming; nature thus by their interchange so renewing herself as, while partaking of each in turn, to pass from the one to the other without break. For that the living creature should always be exerting itself in its operations produces a certain rupture and severance of the overstrained

part; and continual quiescence of the body brings about a certain dissolution and laxity in its frame: but to be in touch with each of these at the proper times in a moderate degree is a staying-power of nature, which, by continual transference to the opposed states, gives herself in each of them rest from the other. Thus she finds the body on the strain through wakefulness, and devises relaxation for the strain by means of sleep, giving the perceptive faculties rest for the time from their operations, loosing them like horses from the chariots after the race.

3. Further, rest at proper times is necessary for the framework of the body, that the nutriment may be diffused over the whole body through the passages which it contains, without any strain to hinder its progress. For just as certain misty vapours are drawn up from the recesses of the earth when it is soaked with rain, whenever the sun heats it with rays of any considerable warmth, so a similar result happens in the earth that is in us, when the nutriment within is heated up by natural warmth; and the vapours, being naturally of upward tendency and airy nature, and aspiring to that which is above them, come to be in the region of the head like smoke penetrating the joints of a wall: then they are dispersed thence by exhalation to the passages of the organs of sense, and by them the senses are of course rendered inactive, giving way to the transit of these vapours. For the eyes are pressed upon by the eyelids when some leaden instrument, as it were (I mean such a weight as that I have spoken of), lets down the eyelid upon the eyes; and the hearing, being dulled by these same vapours, as though a door were placed upon the acoustic organs, rests from its natural operation: and such a condition is sleep, when the sense is at rest in the body, and altogether ceases from the operation of its natural motion, so that the digestive processes of nutriment may have free course for transmission by the vapours through each of the passages.

4. And for this reason, if the apparatus of the organs of sense should be closed and sleep hindered by some occupation, the nervous system, becoming filled with the vapours, is naturally and spontaneously extended so that the part which has had its density increased by the vapours is rarefied by the process of extension, just as those do who squeeze the water out of clothes by vehement wringing: and, seeing that the parts about the pharynx are somewhat circular, and nervous tissue abounds there, whenever there is need for the expulsion from that part of the density of the vapours—since it is im-

possible that the part which is circular in shape should be separated directly, but only by being distended in the outline of its circumference—for this reason, by checking the breath a yawn the chin is moved downwards so as to leave a hollow to the uvula, and all the interior parts being arranged in the figure of a circle, that smoky denseness which had been detained in the neighbouring parts is emitted together with the exit of the breath. And often the like may happen even after sleep when any portion of those vapours remains in the region spoken of undigested and unexhaled.

5. Hence the mind of man clearly proves its claim to connection with his nature, itself also co-operating and moving with the nature in its sound and waking state, but remaining unmoved when it is abandoned to sleep, unless any one supposes that the imagery of dreams is a motion of the mind exercised in sleep. We for our part say that it is only the conscious and sound action of the intellect which we ought to refer to mind; and as to the fantastic nonsense which occurs to us in sleep, we suppose that some appearances of the operations of the mind are accidentally moulded in the less rational part of the soul; for the soul, being by sleep dissociated from the senses, is also of necessity outside the range of the operations of the mind; for it is through the senses that the union of mind with man takes place; therefore when the senses are at rest, the intellect also must needs be inactive; and an evidence of this is the fact that the dreamer often seems to be in absurd and impossible situations, which would not happen if the soul were then guided by reason and intellect.

6. It seems to me, however, that when the soul is at rest so far as concerns its more excellent faculties (so far, I mean, as concerns the operations of mind and sense), the nutritive part of it alone is operative during sleep, and that some shadows and echoes of those things which happen in our waking moments—of the operations both of sense and of intellect—which are impressed upon it by that part of the soul which is capable of memory, that these, I say, are pictured as chance will have it, some echo of memory still lingering in this division of the soul. 7. With these, then, the man is beguiled, not led to acquaintance with the things that present themselves by any train of thought, but wandering among confused and inconsequent delusions. But just as in his bodily operations, while each of the parts individually acts in some way according to the power which naturally resides in it, there arises also in the limb that is at rest a state sympathetic with that which

is in motion, similarly in the case of the soul, even if one part is at rest and another in motion, the whole is affected in sympathy with the part; for it is not possible that the natural unity should be in any way severed, though one of the faculties included in it is in turn supreme in virtue of its active operation. But as, when men are awake and busy, the mind is supreme, and sense ministers to it, yet the faculty which regulates the body is not dissociated from them (for the mind furnishes the food for its wants, the sense receives what is furnished, and the nutritive faculty of the body appropriates to itself that which is given to it), so in sleep the supremacy of these faculties is in some way reversed in us, and while the less rational becomes supreme, the operation of the other ceases indeed, yet is not absolutely extinguished;

but while the nutritive faculty is then busied with digestion during sleep, and keeps all our nature occupied with itself, the faculty of sense is neither entirely severed from it (for that cannot be separated which has once been naturally joined), nor yet can its activity revive, as it is hindered by the inaction during sleep of the organs of sense; and by the same reasoning (the mind also being united to the sensitive part of the soul) it would follow that we should say that the mind moves with the latter when it is in motion, and rests with it when it is quiescent. 8. As naturally happens with fire when it is heaped over with chaff, and no breath fans the flame-it neither consumes what lies beside it, nor is entirely quenched, but instead of flame it rises to the air through the chaff in the form of smoke; yet if it should obtain any breath of air, it turns the smoke to flame-in the same way the mind when hidden by the inaction of the senses in sleep is neither able to shine out through them, nor yet is quite extinguished, but has, so to say, a smouldering activity, operating to a certain extent, but unable to operate farther. 9. Again, as a musician, when he touches with the plectrum the slackened strings of a lyre, brings out no orderly melody (for that which is not stretched will not sound), but his hand frequently moves skilfully, bringing the plectrum to the position of the notes so far as place is concerned, yet there is no sound, except that he produces by the vibration of the strings a sort of uncertain and indistinct hum; so in sleep the mechanism of the senses being relaxed, the artist is either quite inactive, if the instrument is completely relaxed by satiety or heaviness; or will act slackly and faintly, if the instrument of the senses does not fully admit of the exercise of its art.

10. For this cause memory is confused, and foreknowledge, though rendered doubtful by uncertain veils, is imaged in shadows of our waking pursuits, and often indicates to us something of what is going to happen: for by its subtlety of nature the mind has some advantage, in ability to behold things, over mere corporeal grossness; yet it cannot make its meaning clear by direct methods, so that the information of the matter in hand should be plain and evident, but its declaration of the future is ambiguous and doubtful,-what those who interpret such things call an "enigma." 11. So the butler presses the cluster for Pharaoh's cup: so the baker seemed to carry his baskets; each supposing himself in sleep to be engaged in those services with which he was busied when awake: for the images of their customary occupations imprinted on the prescient element of their soul, gave them for a time the power of foretelling, by this sort of prophecy on the part of the mind, what should come to pass.

12. But if Daniel and Joseph and others like them were instructed by Divine power, without any confusion of perception, in the knowledge of things to come, this is nothing to the present statement; for no one would ascribe this to the power of dreams, since he will be constrained as a consequence to suppose that those Divine appearances also which took place in wakefulness were not a miraculous vision but a result of nature brought about spontaneously. As then, while all men are guided by their own minds, there are some few who are deemed worthy of evident Divine communication; so, while the imagination of sleep naturally occurs in a like and equivalent manner for all, some, not all, share by means of their dreams in some more Divine manifestation: but to all the rest even if a foreknowledge of anything does occur as a result of dreams, it occurs in the way we have spoken of.

13. And again, if the Egyptian and the Assyrian king were guided by God to the knowledge of the future, the dispensation wrought by their means is a different thing: for it was necessary that the hidden wisdom of the holy men should be made known, that each of them might not pass his life without profit to the state. For how could Daniel have been known for what he was, if the soothsayers and magicians had not been unequal to the task of discovering the dream? And how could Egypt have been preserved while Joseph was shut up in prison, if his interpretation of the dream had not brought him to notice? Thus we must reckon these cases as exceptional, and not class them with common dreams. 14. But this ordinary seeing of dreams is common to

all men, and arises in our fancies in different modes and forms: for either there remain, as we have said, in the reminiscent part of the soul, the echoes of daily occupations; or, as often happens, the constitution of dreams is framed with regard to such and such a condition of the body: for thus the thirsty man seems to be among springs, the man who is in need of food to be at a feast, and the young man in the heat of youthful vigour is beset by fancies corresponding to his passion.

15. I also knew another cause of the fancies of sleep, when attending one of my relations attacked by frenzy; who being annoyed by food being given him in too great quantity for his strength, kept crying out and finding fault with those who were about him for filling intestines with dung and putting them upon him: and when his body was rapidly tending to perspire he blamed those who were with him for having water ready to wet him with as he lay: and he did not cease calling out till the result showed the meaning of these complaints: for all at once a copious sweat broke out over his body, and a relaxation of the bowels explained the weight in the intestines. The same condition then which, while his sober judgment was dulled by disease, his nature underwent, being sympathetically affected by the condition of the body—not being without perception of what was amiss, but being unable clearly to express its pain, by reason of the distraction resulting from the disease—this, probably, if the intelligent principle of the soul were lulled to rest, not from infirmity but by natural sleep, might appear as a dream to one similarly situated, the breaking out of perspiration being expressed by water, and the pain occasioned by the food, by the weight of intestines.

16. This view also is taken by those skilled in medicine, that according to the differences of complaints the visions of dreams appear differently to the patients: that the visions of those of weak stomach are of one kind, those of persons suffering from injury to the cerebral membrane of another, those of persons in fevers of yet another; that those of patients suffering from bilious and from phlegmatic affections are diverse, and those again of plethoric patients, and of patients in wasting disease, are different; whence we may see that the nutritive and vegetative faculty of the soul has in it by commixture some seed of the intelligent element, which is in some sense brought into likeness to the particular state of the body, being adapted in its fancies according to the complaint which has seized upon it. 17. Moreover, most men's dreams are conformed to the state of their character: the brave man's fancies

are of one kind, the coward's of another; the wanton man's dreams of one kind, the continent man's of another; the liberal man and the avaricious man are subject to different fancies; while these fancies are nowhere framed by the intellect, but by the less rational disposition of the soul, which forms even in dreams the semblances of those things to which each is accustomed by the practice of his waking hours.

XIV. THAT THE MIND IS NOT IN A PART OF THE BODY; WHEREIN ALSO
IS A DISTINCTION OF THE MOVEMENTS OF THE BODY AND OF THE
SOUL .

1. But we have wandered far from our subject, for the purpose of our argument was to show that the mind is not restricted to any part of the body, but is equally in touch with the whole, producing its motion according to the nature of the part which is under its influence. There are cases, however, in which the mind even follows the bodily impulses, and becomes, as it were, their servant; for often the bodily nature takes the lead by introducing either the sense of that which gives pain or the desire for that which gives pleasure, so that it may be said to furnish the first beginnings, by producing in us the desire for food, or, generally, the impulse towards some pleasant thing; while the mind, receiving such an impulse, furnishes the body by its own intelligence with the proper means towards the desired object. Such a condition, indeed, does not occur in all, save in those of a somewhat slavish disposition, who bring the reason into bondage to the impulses of their nature and pay servile homage to the pleasures of sense by allowing them the alliance of their mind; but in the case of more perfect men this does not happen; for the mind takes the lead, and chooses the expedient course by reason and not by passion, while their nature follows in the tracks of its leader.

2. But since our argument discovered in our vital faculty three different varieties—one which receives nourishment without perception, another which at once receives nourishment and is capable of perception, but is without the reasoning activity, and a third rational, perfect, and co-extensive with the whole faculty—so that among these varieties the advantage belongs to the intellectual,—let no one suppose on this account that in the compound nature of man there are three souls welded together, contemplated each in its own limits, so that one should think man's nature to be a sort of conglomeration of several souls. The true and perfect soul is naturally one, the intellectual and immaterial, which mingles with our material nature by

the agency of the senses; but all that is of material nature, being subject to mutation and alteration, will, if it should partake of the animating power, move by way of growth: if, on the contrary, it should fall away from the vital energy, it will reduce its motion to destruction.

3. Thus, neither is there perception without material substance, nor does the act of perception take place without the intellectual faculty. XV. That the Soul Proper, in Fact and Name, is the Rational Soul, While the Others are Called So Equivocally; Wherein Also is This Statement, that the Power of the Mind Extends Throughout the Whole Body in Fitting Contact with Every Part . 1. Now, if some things in creation possess the nutritive faculty, and others again are regulated by the perceptive faculty, while the former have no share of perception nor the latter of the intellectual nature, and if for this reason any one is inclined to the opinion of a plurality of souls, such a man will be positing a variety of souls in a way not in accordance with their distinguishing definition. For everything which we conceive among existing things, if it be perfectly that which it is, is also properly called by the name it bears: but of that which is not every respect what it is called, the appellation also is vain. For instance:-if one were to show us true bread, we say that he properly applies the name to the subject: but if one were to show us instead that which had been made of stone to resemble the natural bread, which had the same shape, and equal size, and similarity of colour, so as in most points to be the same with its prototype, but which yet lacks the power of being food, on this account we say that the stone receives the name of "bread," not properly, but by a misnomer, and all things which fall under the same description, which are not absolutely what they are called, have their name from a misuse of terms.

2. Thus, as the soul finds its perfection in that which is intellectual and rational, everything that is not so may indeed share the name of "soul," but is not really soul, but a certain vital energy associated with the appellation of "soul ." And for this reason also He Who gave laws on every matter, gave the animal nature likewise, as not far removed from this vegetative life , for the use of man, to be for those who partake of it instead of herbs:-for He says, "Ye shall eat all kinds of flesh even as the green herb ;" for the perceptive energy seems to have but a slight advantage over that which is nourished and grows without it. Let this teach carnal men not to bind their intellect closely to the phenomena of sense, but rather to busy themselves with their spiritual

advantages, as the true soul is found in these, while sense has equal power also among the brute creation.

3. The course of our argument, however, has diverged to another point: for the subject of our speculation was not the fact that the energy of mind is of more dignity among the attributes we conceive in man than the material element of his being, but the fact that the mind is not confined to any one part of us, but is equally in all and through all, neither surrounding anything without, nor being enclosed within anything: for these phrases are properly applied to casks or other bodies that are placed one inside the other; but the union of the mental with the bodily presents a connection unspeakable and inconceivable, -not being within it (for the incorporeal is not enclosed in a body), nor yet surrounding it without (for that which is incorporeal does not include anything), but the mind approaching our nature in some inexplicable and incomprehensible way, and coming into contact with it, is to be regarded as both in it and around it, neither implanted in it nor enfolded with it, but in a way which we cannot speak or think, except so far as this, that while the nature prospers according to its own order, the mind is also operative; but if any misfortune befalls the former, the movement of the intellect halts correspondingly.

XVI. A Contemplation of the Divine Utterance Which Said-"Let Us Make Man After Our Image and Likeness"; Wherein is Examined What is the Definition of the Image, and How the Passible and Mortal is Like to the Blessed and Impassible, and How in the Image There are Male and Female, Seeing These are Not in the Prototype . 1. Let us now resume our consideration of the Divine word, "Let us make man in our image, after our likeness ." How mean and how unworthy of the majesty of man are the fancies of some heathen writers, who magnify humanity, as they supposed, by their comparison of it to this world! for they say that man is a little world, composed of the same elements with the universe. Those who bestow on human nature such praise as this by a high-sounding name, forget that they are dignifying man with the attributes of the gnat and the mouse: for they too are composed of these four elements, -because assuredly about the animated nature of every existing thing we behold a part, greater or less, of those elements without which it is not natural that any sensitive being should exist. What great thing is there, then, in man's being accounted a representation and likeness of the world, -of the heaven that passes away, of the earth that

changes, of all things that they contain, which pass away with the departure of that which compasses them round?

2. In what then does the greatness of man consist, according to the doctrine of the Church? Not in his likeness to the created world, but in his being in the image of the nature of the Creator. 3. What therefore, you will perhaps say, is the definition of the image? How is the incorporeal likened to body? how is the temporal like the eternal? that which is mutable by change like to the immutable? that which is subject to passion and corruption to the impassible and incorruptible? that which constantly dwells with evil, and grows up with it, to that which is absolutely free from evil? there is a great difference between that which is conceived in the archetype, and a thing which has been made in its image: for the image is properly so called if it keeps its resemblance to the prototype; but if the imitation be perverted from its subject, the thing is something else, and no longer an image of the subject.

4. How then is man, this mortal, passible, shortlived being, the image of that nature which is immortal, pure, and everlasting? The true answer to this question, indeed, perhaps only the very Truth knows: but this is what we, tracing out the truth so far as we are capable by conjectures and inferences, apprehend concerning the matter. Neither does the word of God lie when it says that man was made in the image of God, nor is the pitiable suffering of man's nature like to the blessedness of the impassible Life: for if any one were to compare our nature with God, one of two things must needs be allowed in order that the definition of the likeness may be apprehended in both cases in the same terms, - either that the Deity is passible, or that humanity is impassible: but if neither the Deity is passible nor our nature free from passion, what other account remains whereby we may say that the word of God speaks truly, which says that man was made in the image of God?

5. We must, then, take up once more the Holy Scripture itself, if we may perhaps find some guidance in the question by means of what is written. After saying, "Let us make man in our image," and for what purposes it was said "Let us make him," it adds this saying: - "and God created man; in the image of God created He him; male and female created He them ." We have already said in what precedes, that this saying was uttered for the destruction of heretical impiety, in order that being instructed that the Only-begotten God made man in the image of God, we should in no wise distinguish the

Godhead of the Father and the Son, since Holy Scripture gives to each equally the name of God,-to Him Who made man, and to Him in Whose image he was made. 6. However, let us pass by our argument upon this point: let us turn our inquiry to the question before us,-how it is that while the Deity is in bliss, and humanity is in misery, the latter is yet in Scripture called "like" the former?

7. We must, then, examine the words carefully: for we find, if we do so, that that which was made "in the image" is one thing, and that which is now manifested in wretchedness is another. "God created man," it says; "in the image of God created He him ." There is an end of the creation of that which was made "in the image": then it makes a resumption of the account of creation, and says, "male and female created He them." I presume that every one knows that this is a departure from the Prototype: for "in Christ Jesus," as the apostle says, "there is neither male nor female ." Yet the phrase declares that man is thus divided. 8. Thus the creation of our nature is in a sense twofold: one made like to God, one divided according to this distinction: for something like this the passage darkly conveys by its arrangement, where it first says, "God created man, in the image of God created He him ," and then, adding to what has been said, "male and female created He them ,"-a thing which is alien from our conceptions of God.

9. I think that by these words Holy Scripture conveys to us a great and lofty doctrine; and the doctrine is this. While two natures-the Divine and incorporeal nature, and the irrational life of brutes-are separated from each other as extremes, human nature is the mean between them: for in the compound nature of man we may behold a part of each of the natures I have mentioned,-of the Divine, the rational and intelligent element, which does not admit the distinction of male and female; of the irrational, our bodily form and structure, divided into male and female: for each of these elements is certainly to be found in all that partakes of human life. That the intellectual element, however, precedes the other, we learn as from one who gives in order an account of the making of man; and we learn also that his community and kindred with the irrational is for man a provision for reproduction. For he says first that "God created man in the image of God" (showing by these words, as the Apostle says, that in such a being there is no male or female): then he adds the peculiar attributes of human nature, "male and female created He them ."

10. What, then, do we learn from this? Let no one, I pray, be indignant if I bring from far an argument to bear upon the present subject. God is in His own nature all that which our mind can conceive of good;-rather, transcending all good that we can conceive or comprehend. He creates man for no other reason than that He is good; and being such, and having this as His reason for entering upon the creation of our nature, He would not exhibit the power of His goodness in an imperfect form, giving our nature some one of the things at His disposal, and grudging it a share in another: but the perfect form of goodness is here to be seen by His both bringing man into being from nothing, and fully supplying him with all good gifts: but since the list of individual good gifts is a long one, it is out of the question to apprehend it numerically. The language of Scripture therefore expresses it concisely by a comprehensive phrase, in saying that man was made "in the image of God": for this is the same as to say that He made human nature participant in all good; for if the Deity is the fulness of good, and this is His image, then the image finds its resemblance to the Archetype in being filled with all good.

11. Thus there is in us the principle of all excellence, all virtue and wisdom, and every higher thing that we conceive: but pre-eminent among all is the fact that we are free from necessity, and not in bondage to any natural power, but have decision in our own power as we please; for virtue is a voluntary thing, subject to no dominion: that which is the result of compulsion and force cannot be virtue. 12. Now as the image bears in all points the semblance of the archetypal excellence, if it had not a difference in some respect, being absolutely without divergence it would no longer be a likeness, but will in that case manifestly be absolutely identical with the Prototype. What difference then do we discern between the Divine and that which has been made like to the Divine? We find it in the fact that the former is uncreate, while the latter has its being from creation: and this distinction of property brings with it a train of other properties; for it is very certainly acknowledged that the uncreated nature is also immutable, and always remains the same, while the created nature cannot exist without change; for its very passage from nonexistence to existence is a certain motion and change of the non-existent transmuted by the Divine purpose into being.

13. As the Gospel calls the stamp upon the coin "the image of Caesar ," whereby we learn that in that which was fashioned to resemble Caesar there

was resemblance as to outward look, but difference as to material, so also in the present saying, when we consider the attributes contemplated both in the Divine and human nature, in which the likeness consists, to be in the place of the features, we find in what underlies them the difference which we behold in the uncreated and in the created nature. 14. Now as the former always remains the same, while that which came into being by creation had the beginning of its existence from change, and has a kindred connection with the like mutation, for this reason He Who, as the prophetic writing says, "knoweth all things before they be," following out, or rather perceiving beforehand by His power of foreknowledge what, in a state of independence and freedom, is the tendency of the motion of man's will,-as He saw, I say, what would be, He devised for His image the distinction of male and female, which has no reference to the Divine Archetype, but, as we have said, is an approximation to the less rational nature.

15. The cause, indeed, of this device, only those can know who were eye-witnesses of the truth and ministers of the Word; but we, imagining the truth, as far as we can, by means of conjectures and similitudes, do not set forth that which occurs to our mind authoritatively, but will place it in the form of a theoretical speculation before our kindly hearers. 16. What is it then which we understand concerning these matters? In saying that "God created man" the text indicates, by the indefinite character of the term, all mankind; for was not Adam here named together with the creation, as the history tells us in what follows? yet the name given to the man created is not the particular, but the general name: thus we are led by the employment of the general name of our nature to some such view as this-that in the Divine foreknowledge and power all humanity is included in the first creation; for it is fitting for God not to regard any of the things made by Him as indeterminate, but that each existing thing should have some limit and measure prescribed by the wisdom of its Maker.

17. Now just as any particular man is limited by his bodily dimensions, and the peculiar size which is conjoined with the superficies of his body is the measure of his separate existence, so I think that the entire plenitude of humanity was included by the God of all, by His power of foreknowledge, as it were in one body, and that this is what the text teaches us which says, "God created man, in the image of God created He him." For the image is not in part of our nature, nor is the grace in any one of the things found in that

nature, but this power extends equally to all the race: and a sign of this is that mind is implanted alike in all: for all have the power of understanding and deliberating, and of all else whereby the Divine nature finds its image in that which was made according to it: the man that was manifested at the first creation of the world, and he that shall be after the consummation of all, are alike: they equally bear in themselves the Divine image .

18. For this reason the whole race was spoken of as one man, namely, that to God's power nothing is either past or future, but even that which we expect is comprehended, equally with what is at present existing, by the all-sustaining energy. Our whole nature, then, extending from the first to the last, is, so to say, one image of Him Who is; but the distinction of kind in male and female was added to His work last as I suppose, for the reason which follows .

XVII. WHAT WE MUST ANSWER TO THOSE WHO RAISE THE QUESTION-"IF PROCREATION IS AFTER SIN, HOW WOULD SOULS HAVE CAME INTO BEING IF THE FIRST OF MANKIND HAD REMAINED SINLESS" ?

1. It is better for us however, perhaps, rather to inquire, before investigating this point, the solution of the question put forward by our adversaries; for they say that before the sin there is no account of birth, or of travail, or of the desire that tends to procreation, but when they were banished from Paradise after their sin, and the woman was condemned by the sentence of travail, Adam thus entered with his consort upon the intercourse of married life, and then took place the beginning of procreation. If, then, marriage did not exist in Paradise, nor travail, nor birth, they say that it follows as a necessary conclusion that human souls would not have existed in plurality had not the grace of immortality fallen away to mortality, and marriage preserved our race by means of descendants, introducing the offspring of the departing to take their place, so that in a certain way the sin that entered into the world was profitable for the life of man: for the human race would have remained in the pair of the first-formed, had not the fear of death impelled their nature to provide succession.

2. Now here again the true answer, whatever it may be, can be clear to those only who, like Paul, have been instructed in the mysteries of Paradise; but our answer is as follows. When the Sadducees once argued against the doctrine of the resurrection, and brought forward, to establish their own opinion, that woman of many marriages, who had been wife to seven

brethren, and thereupon inquired whose wife she will be after the resurrection, our Lord answered their argument so as not only to instruct the Sadducees, but also to reveal to all that come after them the mystery of the resurrection-life: "for in the resurrection," He says, "they neither marry, nor are given in marriage neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection . Now the resurrection promises us nothing else than the restoration of the fallen to their ancient state; for the grace we look for is a certain return to the first life, bringing back again to Paradise him who was cast out from it. If then the life of those restored is closely related to that of the angels, it is clear that the life before the transgression was a kind of angelic life, and hence also our return to the ancient condition of our life is compared to the angels. Yet while, as has been said, there is no marriage among them, the armies of the angels are in countless myriads;

for so Daniel declared in his visions: so, in the same way, if there had not come upon us as the result of sin a change for the worse, and removal from equality with the angels, neither should we have needed marriage that we might multiply but whatever the mode of increase in the angelic nature is (unspeakable and inconceivable by human conjectures, except that it assuredly exists), it would have operated also in the case of men, who were "made a little lower than the angels ," to increase mankind to the measure determined by its Maker. 3. But if any one finds a difficulty in an inquiry as to the manner of the generation of souls, had man not needed the assistance of marriage, we shall ask him in turn, what is the mode of the angelic existence, how they exist in countless myriads, being one essence, and at the same time numerically many; for we shall be giving a fit answer to one who raises the question how man would have been without marriage, if we say, "as the angels are without marriage;" for the fact that man was in a like condition with them before the transgression is shown by the restoration to that state.

4. Now that we have thus cleared up these matters, let us return to our former point,-how it was that after the making of His image God contrived for His work the distinction of male and female. I say that the preliminary speculation we have completed is of service for determining this question; for He Who brought all things into being and fashioned Man as a whole by His own will to the Divine image, did not wait to see the number of souls made up to its proper fulness by the gradual additions of those coming after; but

while looking upon the nature of man in its entirety and fulness by the exercise of His foreknowledge, and bestowing upon it a lot exalted and equal to the angels, since He saw beforehand by His all-seeing power the failure of their will to keep a direct course to what is good, and its consequent declension from the angelic life, in order that the multitude of human souls might not be cut short by its fall from that mode by which the angels were increased and multiplied,—for this reason, I say, He formed for our nature that contrivance for increase which befits those who had fallen into sin, implanting in mankind, instead of the angelic majesty of nature, that animal and irrational mode by which they now succeed one another.

5. Hence also, it seems to me, the great David pitying the misery of man mourns over his nature with such words as these, that, "man being in honour knew it not" (meaning by "honour" the equality with the angels), therefore, he says, "he is compared to the beasts that have no understanding, and made like unto them ." For he truly was made like the beasts, who received in his nature the present mode of transient generation, on account of his inclination to material things.

XVIII. THAT OUR IRRATIONAL PASSIONS HAVE THEIR RISE FROM
KINDRED WITH IRRATIONAL NATURE.

1. For I think that from this beginning all our passions issue as from a spring, and pour their flood over man's life; and an evidence of my words is the kinship of passions which appears alike in ourselves and in the brutes; for it is not allowable to ascribe the first beginnings of our constitutional liability to passion to that human nature which was fashioned in the Divine likeness; but as brute life first entered into the world, and man, for the reason already mentioned, took something of their nature (I mean the mode of generation), he accordingly took at the same time a share of the other attributes contemplated in that nature; for the likeness of man to God is not found in anger, nor is pleasure a mark of the superior nature; cowardice also, and boldness, and the desire of gain, and the dislike of loss, and all the like, are far removed from that stamp which indicates Divinity.

2. These attributes, then, human nature took to itself from the side of the brutes; for those qualities with which brute life was armed for self-preservation, when transferred to human life, became passions; for the carnivorous animals are preserved by their anger, and those which breed largely by their love of pleasure cowardice preserves the weak, fear that which is easily taken

by more powerful animals, and greediness those of great bulk; and to miss anything that tends to pleasure is for the brutes a matter of pain. All these and the like affections entered man's composition by reason of the animal mode of generation. 3. I may be allowed to describe the human image by comparison with some wonderful piece of modelling. For, as one may see in models those carved shapes which the artificers of such things contrive for the wonder of beholders, tracing out upon a single head two forms of faces; so man seems to me to bear a double likeness to opposite things—being moulded in the Divine element of his mind to the Divine beauty, but bearing, in the passionate impulses that arise in him, a likeness to the brute nature; while often even his reason is rendered brutish, and obscures the better element by the worse through its inclination and disposition towards what is irrational; for whenever a man drags down his mental energy to these affections, and forces his reason to become the servant of his passions, there takes place a sort of conversion of the good stamp in him into the irrational image, his whole nature being traced anew after that design, as his reason, so to say, cultivates the beginnings of his passions, and gradually multiplies them; for once it lends its co-operation to passion, it produces a plenteous and abundant crop of evils.

4. Thus our love of pleasure took its beginning from our being made like to the irrational creation, and was increased by the transgressions of men, becoming the parent of so many varieties of sins arising from pleasure as we cannot find among the irrational animals. Thus the rising of anger in us is indeed akin to the impulse of the brutes; but it grows by the alliance of thought: for thence come malignity, envy, deceit, conspiracy, hypocrisy; all these are the result of the evil husbandry of the mind; for if the passion were divested of the aid it receives from thought, the anger that is left behind is short-lived and not sustained, like a bubble, perishing straightway as soon as it comes into being. Thus the greediness of swine introduces covetousness, and the high spirit of the horse becomes the origin of pride; and all the particular forms that proceed from the want of reason in brute nature become vice by the evil use of the mind.

5. So, likewise, on the contrary, if reason instead assumes sway over such emotions, each of them is transmuted to a form of virtue; for anger produces courage, terror caution, fear obedience, hatred aversion from vice, the power of love the desire for what is truly beautiful; high spirit in our character raises

our thought above the passions, and keeps it from bondage to what is base; yea, the great Apostle, even, praises such a form of mental elevation when he bids us constantly to "think those things that are above ;" and so we find that every such motion, when elevated by loftiness of mind, is conformed to the beauty of the Divine image. 6. But the other impulse is greater, as the tendency of sin is heavy and downward; for the ruling element of our soul is more inclined to be dragged downwards by the weight of the irrational nature than is the heavy and earthy element to be exalted by the loftiness of the intellect; hence the misery that encompasses us often causes the Divine gift to be forgotten, and spreads the passions of the flesh, like some ugly mask, over the beauty of the image.

7. Those, therefore, are in some sense excusable, who do not admit, when they look upon such cases, that the Divine form is there; yet we may behold the Divine image in men by the medium of those who have ordered their lives aright. For if the man who is subject to passion, and carnal, makes it incredible that man was adorned, as it were, with Divine beauty, surely the man of lofty virtue and pure from pollution will confirm you in the better conception of human nature. 8. For instance (for it is better to make our argument clear by an illustration), one of those noted for wickedness-some Jechoniah, say, or some other of evil memory-has obliterated the beauty of his nature by the pollution of wickedness; yet in Moses and in men like him the form of the image was kept pure. Now where the beauty of the form has not been obscured, there is made plain the faithfulness of the saying that man is an image of God.

9. It may be, however, that some one feels shame at the fact that our life, like that of the brutes, is sustained by food, and for this reason deems man unworthy of being supposed to have been framed in the image of God; but he may expect that freedom from this function will one day be bestowed upon our nature in the life we look for; for, as the Apostle says, "the Kingdom of God is not meat and drink ;" and the Lord declared that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God ." Further, as the resurrection holds forth to us a life equal with the angels, and with the angels there is no food, there is sufficient ground for believing that man, who will live in like fashion with the angels, will be released from such a function.

XIX. TO THOSE WHO SAY THAT THE ENJOYMENT OF THE GOOD THINGS WE LOOK FOR WILL AGAIN CONSIST IN MEAT AND DRINK, BECAUSE IT IS WRITTEN THAT BY THESE MEANS MAN AT FIRST LIVED IN PARADISE .

1. But some one perhaps will say that man will not be returning to the same form of life, if as it seems, we formerly existed by eating, and shall hereafter be free from that function. I, however, when I hear the Holy Scripture, do not understand only bodily meat, or the pleasure of the flesh; but I recognize another kind of food also, having a certain analogy to that of the body, the enjoyment of which extends to the soul alone: "Eat of my bread," is the bidding of Wisdom to the hungry; and the Lord declares those blessed who hunger for such food as this, and says, "If any man thirst, let him come unto Me, and drink": and "drink ye joy," is the great Isaiah's charge to those who are able to hear his sublimity. There is a prophetic threatening also against those worthy of vengeance, that they shall be punished with famine; but the "famine" is not a lack of bread and water, but a failure of the word:- "not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord."

2. We ought, then, to conceive that the fruit in Eden was something worthy of God's planting (and Eden is interpreted to mean "delight"), and not to doubt that man was hereby nourished: nor should we at all conceive, concerning the mode of life in Paradise, this transitory and perishable nutriment: "of every tree of the garden," He says, "thou mayest freely eat ." 3. Who will give to him that has a healthful hunger that tree that is in Paradise, which includes all good, which is named "every tree," in which this passage bestows on man the right to share? for in the universal and transcendent saying every form of good is in harmony with itself, and the whole is one. And who will keep me back from that tasting of the tree which is of mixed and doubtful kind? for surely it is clear to all who are at all keen-sighted what that "every" tree is whose fruit is life, and what again that mixed tree is whose end is death: for He Who presents ungrudgingly the enjoyment of "every" tree, surely by some reason and forethought keeps man from participation in those which are of doubtful kind.

4. It seems to me that I may take the great David and the wise Solomon as my instructors in the interpretation of this text: for both understand the grace of the permitted delight to be one,-that very actual Good, which in truth is "every" good;-David, when he says, "Delight thou in the Lord," and

Solomon, when he names Wisdom herself (which is the Lord) "a tree of life ." 5. Thus the "every" tree of which the passage gives food to him who was made in the likeness of God, is the same with the tree of life; and there is opposed to this tree another tree, the food given by which is the knowledge of good and evil:-not that it bears in turn as fruit each of these things of opposite significance, but that it produces a fruit blended and mixed with opposite qualities, the eating of which the Prince of Life forbids, and the serpent counsels, that he may prepare an entrance for death: and he obtained credence for his counsel, covering over the fruit with a fair appearance and the show of pleasure, that it might be pleasant to the eyes and stimulate the desire to taste.

XX. WHAT WAS THE LIFE IN PARADISE, AND WHAT WAS THE FORBIDDEN
TREE ?

1. What then is that which includes the knowledge of good and evil blended together, and is decked with the pleasures of sense? I think I am not aiming wide of the mark in employing, as a starting-point for my speculation, the sense of "knowable ." It is not, I think, "science" which the Scripture here means by "knowledge"; but I find a certain distinction, according to Scriptural use, between "knowledge" and "discernment": for to "discern" skilfully the good from the evil, the Apostle says is a mark of a more perfect condition and of "exercised senses ," for which reason also he bids us "prove all things ," and says that "discernment" belongs to the spiritual man : but "knowledge" is not always to be understood of skill and acquaintance with anything, but of the disposition towards what is agreeable,-as "the Lord knoweth them that are His "; and He says to Moses, "I knew thee above all "; while of those condemned in their wickedness He Who knows all things says, "I never knew you ."

2. The tree, then, from which comes this fruit of mixed knowledge, is among those things which are forbidden; and that fruit is combined of opposite qualities, which has the serpent to commend it, it may be for this reason, that the evil is not exposed in its nakedness, itself appearing in its own proper nature-for wickedness would surely fail of its effect were it not decked with some fair colour to entice to the desire of it him whom it deceives-but now the nature of evil is in a manner mixed, keeping destruction like some snare concealed in its depths, and displaying some phantom of good in the deceitfulness of its exterior. The beauty of the substance seems good to those

who love money: yet "the love of money is a root of all evil ": and who would plunge into the unsavoury mud of wantonness, were it not that he whom this bait hurries into passion thinks pleasure a thing fair and acceptable? so, too, the other sins keep their destruction hidden, and seem at first sight acceptable, and some deceit makes them earnestly sought after by unwary men instead of what is good.

3. Now since the majority of men judge the good to lie in that which gratifies the senses, and there is a certain identity of name between that which is, and that which appears to be "good,"-for this reason that desire which arises towards what is evil, as though towards good, is called by Scripture "the knowledge of good and evil;" "knowledge," as we have said, expressing a certain mixed disposition. It speaks of the fruit of the forbidden tree not as a thing absolutely evil (because it is decked with good), nor as a thing purely good (because evil is latent in it), but as compounded of both, and declares that the tasting of it brings to death those who touch it; almost proclaiming aloud the doctrine that the very actual good is in its nature simple and uniform, alien from all duplicity or conjunction with its opposite, while evil is many-coloured and fairly adorned, being esteemed to be one thing and revealed by experience as another, the knowledge of which (that is, its reception by experience) is the beginning and antecedent of death and destruction.

4. It was because he saw this that the serpent points out the evil fruit of sin, not showing the evil manifestly in its own nature (for man would not have been deceived by manifest evil), but giving to what the woman beheld the glamour of a certain beauty, and conjuring into its taste the spell of a sensual pleasure, he appeared to her to speak convincingly: "and the woman saw," it says, "that the tree was good for food, and that it was pleasant to the eyes to behold, and fair to see; and she took of the fruit thereof and did eat," and that eating became the mother of death to men. This, then, is that fruit-bearing of mixed character, where the passage clearly expresses the sense in which the tree was called "capable of the knowledge of good and evil," because, like the evil nature of poisons that are prepared with honey, it appears to be good in so far as it affects the senses with sweetness: but in so far as it destroys him who touches it, it is the worst of all evil. Thus when the evil poison worked its effect against man's life, then man, that noble thing and

name, the image of God's nature, was made, as the prophet says, "like unto vanity."

5. The image, therefore, properly belongs to the better part of our attributes; but all in our life that is painful and miserable is far removed from the likeness to the Divine.

XXI. THAT THE RESURRECTION IS LOOKED FOR AS A CONSEQUENCE,
NOT SO MUCH FROM THE DECLARATION OF SCRIPTURE AS FROM THE
VERY NECESSITY OF THINGS .

1. Wickedness, however, is not so strong as to prevail over the power of good; nor is the folly of our nature more powerful and more abiding than the wisdom of God: for it is impossible that that which is always mutable and variable should be more firm and more abiding than that which always remains the same and is firmly fixed in goodness: but it is absolutely certain that the Divine counsel possesses immutability, while the changeableness of our nature does not remain settled even in evil. 2. Now that which is always in motion, if its progress be to good, will never cease moving onwards to what lies before it, by reason of the infinity of the course to be traversed:-for it will not find any limit of its object such that when it has apprehended it, it will at last cease its motion: but if its bias be in the opposite direction, when it has finished the course of wickedness and reached the extreme limit of evil, then that which is ever moving, finding no halting point for its impulse natural to itself when it has run through the lengths that can be run in wickedness, of necessity turns its motion towards good: for as evil does not extend to infinity, but is comprehended by necessary limits, it would appear that good once more follows in succession upon the limit of evil; and thus, as we have said, the ever-moving character of our nature comes to run its course at the last once more back towards good, being taught the lesson of prudence by the memory of its former misfortunes, to the end that it may never again be in like case.

3. Our course, then, will once more lie in what is good, by reason of the fact that the nature of evil is bounded by necessary limits. For just as those skilled in astronomy tell us that the whole universe is full of light, and that darkness is made to cast its shadow by the interposition of the body formed by the earth; and that this darkness is shut off from the rays of the sun, in the shape of a cone, according to the figure of the sphere-shaped body, and behind it; while the sun, exceeding the earth by a size many times as great as

its own, enfolding it round about on all sides with its rays, unites at the limit of the cone the concurrent streams of light; so that if (to suppose the case) any one had the power of passing beyond the measure to which the shadow extends, he would certainly find himself in light unbroken by darkness;-even so I think that we ought to understand about ourselves, that on passing the limit of wickedness we shall again have our conversation in light, as the nature of good, when compared with the measure of wickedness, is incalculably superabundant.

4. Paradise therefore will be restored, that tree will be restored which is in truth the tree of life;-there will be restored the grace of the image, and the dignity of rule. It does not seem to me that our hope is one for those things which are now subjected by God to man for the necessary uses of life, but one for another kingdom, of a description that belongs to unspeakable mysteries.

XXII. TO THOSE WHO SAY, "IF THE RESURRECTION IS A THING
EXCELLENT AND GOOD, HOW IS IT THAT IT HAS NOT HAPPENED
ALREADY, BUT IS HOPED FAR IN SOME PERIODS OF TIME?"

1. Let us give our attention, however, to the next point of our discussion. It may be that some one, giving his thought wings to soar towards the sweetness of our hope, deems it a burden and a loss that we are not more speedily placed in that good state which is above man's sense and knowledge, and is dissatisfied with the extension of the time that intervenes between him and the object of his desire. Let him cease to vex himself like a child that is discontented at the brief delay of something that gives him pleasure; for since all things are governed by reason and wisdom, we must by no means suppose that anything that happens is done without reason itself and the wisdom that is therein. 2. You will say then, What is this reason, in accordance with which the change of our painful life to that which we desire does not take place at once, but this heavy and corporeal existence of ours waits, extended to some determinate time, for the term of the consummation of all things, that then man's life may be set free as it were from the reins, and revert once more, released and free, to the life of blessedness and impassibility?

3. Well, whether our answer is near the truth of the matter, the Truth Itself may clearly know; but at all events what occurs to our intelligence is as follows. I take up then once more in my argument our first text:-God says, "Let us make man in our image, after our likeness, and God created man, in

the image of God created He him ." Accordingly, the Image of God, which we behold in universal humanity, had its consummation then ; but Adam as yet was not; for the thing formed from the earth is called Adam, by etymological nomenclature, as those tell us who are acquainted with the Hebrew tongue-wherefore also the apostle, who was specially learned in his native tongue, the tongue of the Israelites, calls the man "of the earth " xoi/koj, as though translating the name Adam into the Greek word. 4. Man, then, was made in the image of God; that is, the universal nature, the thing like God; not part of the whole, but all the fulness of the nature together was so made by omnipotent wisdom. He saw, Who holds all limits in His grasp, as the Scripture tells us which says, "in His hand are all the corners of the earth ," He saw, "Who knoweth all things" even "before they be ," comprehending them in His knowledge, how great in number humanity will be in the sum of its individuals. But as He perceived in our created nature the bias towards evil, and the fact that after its voluntary fall from equality with the angels it would acquire a fellowship with the lower nature, He mingled, for this reason, with His own image, an element of the irrational (for the distinction of male and female does not exist in the Divine and blessed nature);-transferring, I say, to man the special attribute of the irrational formation, He bestowed increase upon our race not according to the lofty character of our creation; for it was not when He made that which was in His own image that He bestowed on man the power of increasing and multiplying; but when He divided it by sexual distinctions, then He said, "Increase and multiply, and replenish the earth ." For this belongs not to the Divine, but to the irrational element, as the history indicates when it narrates that these words were first spoken by God in the case of the irrational creatures; since we may be sure that, if He had bestowed on man, before imprinting on our nature the distinction of male and female, the power for increase conveyed by this utterance, we should not have needed this form of generation by which the brutes are generated.

5. Now seeing that the full number of men pre-conceived by the operation of foreknowledge will come into life by means of this animal generation, God, Who governs all things in a certain order and sequence,-since the inclination of our nature to what was beneath it (which He Who beholds the future equally with the present saw before it existed) made some such form of generation absolutely necessary for mankind,-therefore also foreknew the

time coextensive with the creation of men, so that the extent of time should be adapted for the entrances of the pre-determined souls, and that the flux and motion of time should halt at the moment when humanity is no longer produced by means of it; and that when the generation of men is completed, time should cease together with its completion, and then should take place the restitution of all things, and with the World-Reformation humanity also should be changed from the corruptible and earthly to the impassible and eternal.

6. And this it seems to me the Divine apostle considered when he declared in his epistle to the Corinthians the sudden stoppage of time, and the change of the things that are now moving on back to the opposite end where he says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ." For when, as I suppose, the full complement of human nature has reached the limit of the pre-determined measure, because there is no longer anything to be made up in the way of increase to the number of souls, he teaches us that the change in existing things will take place in an instant of time, giving to that limit of time which has no parts or extension the names of "a moment," and "the twinkling of an eye"; so that it will no more be possible for one who reaches the verge of time (which is the last and extreme point, from the fact that nothing is lacking to the attainment of its extremity) to obtain by death this change which takes place at a fixed period, but only when the trumpet of the resurrection sounds, which awakens the dead, and transforms those who are left in life, after the likeness of those who have undergone the resurrection change, at once to incorruptibility; so that the weight of the flesh is no longer heavy, nor does its burden hold them down to earth, but they rise aloft through the air-for, "we shall be caught up," he tells us, "in the clouds to meet the Lord in the air; and so shall we ever be with the Lord ."

7. Let him therefore wait for that time which is necessarily made co-extensive with the development of humanity. For even Abraham and the patriarchs, while they had the desire to see the promised good things, and ceased not to seek the heavenly country, as the apostle says, are yet even now in the condition of hoping for that grace, "God having provided some better thing for us," according to the words of Paul, "that they without us should not be made perfect ." If they, then, bear the delay who by faith only and by hope saw the good things "afar off" and "embraced them ," as the apostle bears wit-

ness, placing their certainty of the enjoyment of the things for which they hoped in the fact that they "judged Him faithful Who has promised," what ought most of us to do, who have not, it may be, a hold upon the better hope from the character of our lives? Even the prophet's soul fainted with desire, and in his psalm he confesses this passionate love, saying that his "soul hath a desire and longing to be in the courts of the Lord," even if he must needs be rejected to a place amongst the lowest, as it is a greater and more desirable thing to be last there than to be first among the ungodly tents of this life; nevertheless he was patient of the delay, deeming, indeed, the life there blessed, and accounting a brief participation in it more desirable than "thousands" of time-for he says, "one day in Thy courts is better than thousands"-yet he did not repine at the necessary dispensation concerning existing things, and thought it sufficient bliss for man to have those good things even by way of hope; wherefore he says at the end of the Psalm, "O Lord of hosts, blessed is the man that hopeth in Thee."

8. Neither, then, should we be troubled at the brief delay of what we hope for, but give diligence that we may not be cast out from the object of our hopes; for just as though, if one were to tell some inexperienced person beforehand, "the gathering of the crops will take place in the season of summer, and the stores will be filled, and the table abundantly supplied with food at the time of plenty," it would be a foolish man who should seek to hurry on the coming of the fruit-time, when he ought to be sowing seeds and preparing the crops for himself by diligent care; for the fruit-time will surely come, whether he wishes or not, at the appointed time; and it will be looked on differently by him who has secured for himself beforehand abundance of crops, and by him who is found by the fruit-time destitute of all preparation. Even so I think it is one's duty, as the proclamation is clearly made to all that the time of change will come, not to trouble himself about times (for He said that "it is not for us to know the times and the seasons"), nor to pursue calculations by which he will be sure to sap the hope of the resurrection in the soul; but to make his confidence in the things expected as a prop to lean on, and to purchase for himself, by good conversation, the grace that is to come.

XXIII. THAT HE WHO CONFESSES THE BEGINNING OF THE WORLD'S
EXISTENCE MUST NECESSARILY ALSO AGREE AS TO ITS END .

But if some one, beholding the present course of the world, by which intervals of time are marked, going on in a certain order, should say that it is not possible that the predicted stoppage of these moving things should take place, such a man clearly also does not believe that in the beginning the heaven and the earth were made by God; for he who admits a beginning, of motion surely does not doubt as to its also having an end; and he who does not allow its end, does not admit its beginning either; but as it is by believing that "we understand that the worlds were framed by the word of God," as the apostle says, "so that things which are seen were not made of things which do appear," we must use the same faith as to the word of God when He foretells the necessary stoppage of existing things.

2. The question of the "how" must, however, be put beyond the reach of our meddling; for even in the case mentioned it was "by faith" that we admitted that the thing seen was framed from things not yet apparent, omitting the search into things beyond our reach. And yet our reason suggests difficulties on many points, offering no small occasions for doubt as to the things which we believe. 3. For in that case too, argumentative men might by plausible reasoning upset our faith, so that we should not think that statement true which Holy Scripture delivers concerning the material creation, when it asserts that all existing things have their beginning of being from God. For those who abide by the contrary view maintain that matter is co-eternal with God, and employ in support of their own doctrine some such arguments as these. If God is in His nature simple and immaterial, without quantity, or size, or combination, and removed from the idea of circumscription by way of figure, while all matter is apprehended in extension measured by intervals, and does not escape the apprehension of our senses, but becomes known to us in colour, and figure, and bulk, and size, and resistance, and the other attributes belonging to it, none of which it is possible to conceive in the Divine nature,—what method is there for the production of matter from the immaterial, or of the nature that has dimensions from that which is unextended? for if these things are believed to have their existence from that source, they clearly come into existence after being in Him in some mysterious way; but if material existence was in Him, how can He be immaterial while including matter in Himself? and similarly with all the

other marks by which the material nature is differentiated; if quantity exists in God, how is God without quantity? if the compound nature exists in Him, how is He simple, without parts and without combination? so that the argument forces us to think either that He is material, because matter has its existence from Him as a source; or, if one avoids this, it is necessary to suppose that matter was imported by Him *ab extra* for the making of the universe.

4. If, then, it was external to God, something else surely existed besides God, conceived, in respect of eternity, together with Him Who exists ungenerately; so that the argument supposes two eternal and unbegotten existences, having their being concurrently with each other -that of Him Who operates as an artificer, and that of the thing which admits this skilled operation; and if any one under pressure of this argument should assume a material substratum for the Creator of all things, what a support will the Manichæan find for his special doctrine, who opposes by virtue of ungenerateness a material existence to a Good Being. Yet we do believe that all things are of God, as we hear the Scripture say so; and as to the question how they were in God, a question beyond our reason, we do not seek to pry into it, believing that all things are within the capacity of God's power-both to give existence to what is not, and to implant qualities at His pleasure in what is.

5. Consequently, as we suppose the power of the Divine will to be a sufficient cause to the things that are, for their coming into existence out of nothing, so too we shall not repose our belief on anything beyond probability in referring the World-Reformation to the same power. Moreover, it might perhaps be possible, by some skill in the use of words, to persuade those who raise frivolous objections on the subject of matter not to think that they can make an unanswerable attack on our statement.

XXIV. AN ARGUMENT AGAINST THOSE WHO SAY THAT MATTER IS CO-
ETERNAL WITH GOD

1. For after all that opinion on the subject of matter does not turn out to be beyond what appears consistent, which declares that it has its existence from Him Who is intelligible and immaterial. For we shall find all matter to be composed of certain qualities, of which if it is divested it can, in itself, be by no means grasped by idea. Moreover in idea each kind of quality is separated from the substratum; but idea is an intellectual and not a corporeal method of examination. If, for instance, some animal or tree is presented to our notice, or any other of the things that have material existence, we perceive in

our mental discussion of it many things concerning the substratum, the idea of each of which is clearly distinguished from the object we contemplate: for the idea of colour is one, of weight another; so again that of quantity and of such and such a peculiar quality of touch: for "softness," and "two cubits long," and the rest of the attributes we spoke of, are not connected in idea either with one another or with the body: each of them has conceived concerning it its own explanatory definition according to its being, having nothing in common with any other of the qualities that are contemplated in the substratum.

2. If, then, colour is a thing intelligible, and resistance also is intelligible, and so with quantity and the rest of the like properties, while if each of these should be withdrawn from the substratum, the whole idea of the body is dissolved; it would seem to follow that we may suppose the concurrence of those things, the absence of which we found to be a cause of the dissolution of the body, to produce the material nature: for as that is not a body which has not colour, and figure, and resistance, and extension, and weight, and the other properties, while each of these in its proper existence is found to be not the body but something else besides the body, so, conversely, whenever the specified attributes concur they produce bodily existence. Yet if the perception of these properties is a matter of intellect, and the Divinity is also intellectual in nature, there is no incongruity in supposing that these intellectual occasions for the genesis of bodies have their existence from the incorporeal nature, the intellectual nature on the one hand giving being to the intellectual potentialities, and the mutual concurrence of these bringing to its genesis the material nature.

3. Let this discussion, however, be by way of digression: we must direct our discourse once more to the faith by which we accept the statement that the universe took being from nothing, and do not doubt, when we are taught by Scripture, that it will again be transformed into some other state.

XXV. HOW ONE EVEN OF THOSE WHO ARE WITHOUT MAY BE BROUGHT TO BELIEVE THE SCRIPTURE WHEN TEACHING OF THE RESURRECTION .

1. Some one, perhaps, having regard to the dissolution of bodies, and judging the Deity by the measure of his own power, asserts that the idea of the resurrection is impossible, saying that it cannot be that both those things which are now in motion should become stationary, and those things which are now without motion should rise again. 2. Let such an one, however, take as

the first and greatest evidence of the truth touching the resurrection the credibility of the herald who proclaims it. Now the faith of what is said derives its certainty from the result of the other predictions: for as the Divine Scripture delivers statements many and various, it is possible by examining how the rest of the utterances stand in the matter of falsehood and truth to survey also, in the light of them, the doctrine concerning the resurrection. For if in the other matters the statements are found to be false and to have failed of true fulfilment, neither is this out of the region of falsehood; but if all the others have experience to vouch for their truth, it would seem logical to esteem as true, on their account, the prediction concerning the resurrection also. Let us therefore recall one or two of the predictions that have been made, and compare the result with what was foretold, so that we may know by means of them whether the idea has a truthful aspect.

3. Who knows not how the people of Israel flourished of old, raised up against all the powers of the world; what were the palaces in the city of Jerusalem, what the walls, the towers, the majestic structure of the Temple? things that seemed worthy of admiration even to the disciples of the Lord, so that they asked the Lord to take notice of them, in their disposition to marvel, as the Gospel history shows us, saying, "What works, and what buildings !" But He indicates to those who wondered at its present state the future desolation of the place and the disappearance of that beauty, saying that after a little while nothing of what they saw should be left. And, again, at the time of His Passion, the women followed, bewailing the unjust sentence against Him,-for they could not yet see into the dispensation of what was being done:-but He bids them be silent as to what is befalling Him, for it does not demand their tears, but to reserve their wailing and lamentation for the true time for tears, when the city should be compassed by besiegers, and their sufferings reach so great a strait that they should deem him happy who had not been born: and herein He foretold also the horrid deed of her who devoured her child, when He said that in those days the womb should be accounted blest that never bare . Where then are those palaces? where is the Temple? where are the walls? where are the defences of the towers? where is the power of the Israelites? were not they scattered in different quarters over almost the whole world? and in their overthrow the palaces also were brought to ruin.

4. Now it seems to me that the Lord foretold these things and others like them not for the sake of the matters themselves-for what great advantage to

the hearers, at any rate, was the prediction of what was about to happen? they would have known by experience, even if they had not previously learnt what would come;-but in order that by these means faith on their part might follow concerning more important matters: for the testimony of facts in the former cases is also a proof of truth in the latter. 5. For just as though, if a husbandman were explaining the virtue of seeds, it were to happen that some person inexperienced in husbandry should disbelieve him, it would be sufficient as proof of his statement for the agriculturist to show him the virtue existing in one seed of those in the bushel and make it a pledge of the rest-for he who should see the single grain of wheat or barley, or whatever might chance to be the contents of the bushel, grow into an ear after being cast into the ground, would by the means of the one cease also to disbelieve concerning the others-so the truthfulness which confessedly belongs to the other statements seems to me to be sufficient also for evidence of the mystery of the resurrection.

6. Still more, however, is this the case with the experience of actual resurrection which we have learnt not so much by words as by actual facts: for as the marvel of resurrection was great and passing belief, He begins gradually by inferior instances of His miraculous power, and accustoms our faith, as it were, for the reception of the greater. 7. For as a mother who nurses her babe with due care for a time supplies milk by her breast to its mouth while still tender and soft; and when it begins to grow and to have teeth she gives it bread, not hard or such as it cannot chew, so that the tender and unpractised gums may not be chafed by rough food; but softening it with her own teeth, she makes it suitable and convenient for the powers of the eater; and then as its power increases by growth she gradually leads on the babe, accustomed to tender food, to more solid nourishment; so the Lord, nourishing and fostering with miracles the weakness of the human mind, like some babe not fully grown, makes first of all a prelude of the power of the resurrection in the case of a desperate disease, which prelude, though it was great in its achievement, yet was not such a thing that the statement of it would be disbelieved: for by "rebuking the fever." which was fiercely consuming Simon's wife's mother, He produced so great a removal of the evil as to enable her who was already expected to be near death, to "minister " to those present.

8. Next He makes a slight addition to the power, and when the nobleman's son lies in acknowledged danger of death (for so the history tells us,

that he was about to die, as his father cried, "come down, ere my child die"), He again brings about the resurrection of one who was believed about to die; accomplishing the miracle with a greater act of power in that He did not even approach the place, but sent life from afar off by the force of His command. 9. Once more in what follows He ascends to higher wonders. For having set out on His way to the ruler of the synagogue's daughter, he voluntarily made a halt in His way, while making public the secret cure of the woman with an issue of blood, that in this time death might overcome the sick. When, then, the soul had just been parted from the body, and those who were wailing over the sorrow were making a tumult with their mournful cries, He raises the damsel to life again, as if from sleep, by His word of command, leading on human weakness, by a sort of path and sequence, to greater things.

10. Still in addition to these acts He exceeds them in wonder, and by a more exalted act of power prepares for men the way of faith in the resurrection. The Scripture tells us of a city called Nain in Judaea: a widow there had an only child, no longer a child in the sense of being among boys, but already passing from childhood to man's estate: the narrative calls him "a young man. The story conveys much in few words: the very recital is a real lamentation: the dead man's mother, it says, "was a widow. See you the weight of her misfortune, how the text briefly sets out the tragedy of her suffering? for what does the phrase mean? that she had no more hope of bearing sons, to cure the loss she had just sustained in him who had departed; for the woman was a widow: she had not in her power to look to another instead of to him who was gone; for he was her only child; and how great a grief is here expressed any one may easily see who is not an utter stranger to natural feeling. Him alone she had known in travail him alone she had nursed at her breast; he alone made her table cheerful, he alone was the cause of brightness in her home, in play, in work, in learning, in gaiety, at processions, at sports, at gatherings of youth; he alone was all that is sweet and precious in a mother's eyes.

Now at the age of marriage, he was the stock of her race, the shoot of its succession, the staff of her old age. Moreover, even the additional detail of his time of life is another lament: for he who speaks of him as "a young man" tells of the flower of his faded beauty, speaks of him as just covering his face with down, not yet with a full thick beard, but still bright with the beauty of

his cheeks. What then, think you, were his mother's sorrows for him? how would her heart be consumed as it were with a flame; how bitterly would she prolong her lament over him, embracing the corpse as it lay before her, lengthening out her mourning for him as far as possible, so as not to hasten the funeral of the dead, but to have her fill of sorrow! Nor does the narrative pass this by: for Jesus "when He saw her," it says, "had compassion"; "and He came and touched the bier; and they that bare him stood still; and He said to the dead, "Young man, I say unto thee, arise " "and He delivered him to his mother" alive. Observe that no short time had intervened since the dead man had entered upon that state, he was all but laid in the tomb; the miracle wrought by the Lord is greater, though the command is the same.

11. His miraculous power proceeds to a still more exalted act, that its display may more closely approach that miracle of the resurrection which men doubt. One of the Lord's companions and friends is ill (Lazarus is the sick man's name); and the Lord deprecates any visiting of His friend, though far away from the sick man, that in the absence of the Life, death might find room and power to do his own work by the agency of disease. The Lord informs His disciples in Galilee of what has befallen Lazarus, and also of his own setting out to him to raise him up when laid low. They, however, were exceedingly afraid on account of the fury of the Jews, thinking it a difficult and dangerous matter to turn again towards Judaea, in the midst of those who sought to slay Him: and thus, lingering and delaying, they return slowly from Galilee: but they do return, for His command prevailed, and the disciples were led by the Lord to be initiated at Bethany in the preliminary mysteries of the general resurrection. Four days had already passed since the event; all due rites had been performed for the departed; the body was hidden in the tomb: it was probably already swollen and beginning to dissolve into corruption, as the body mouldered in the dank earth and necessarily decayed: the thing was one to turn from, as the dissolved body under the constraint of nature changed to offensiveness .

At this point the doubted fact of the general resurrection is brought to proof by a more manifest miracle; for one is not raised from severe sickness, nor brought back to life when at the last breath-nor is a child just dead brought to life, nor a young man about to be conveyed to the tomb released from his bier; but a man past the prime of life, a corpse, decaying, swollen, yea already in a state of dissolution, so that even his own kinsfolk could not

suffer that the Lord should draw near the tomb by reason of the offensiveness of the decayed body there enclosed, brought into life by a single call, confirms the proclamation of the resurrection, that is to say, that expectation of it as universal, which we learn by a particular experience to entertain. For as in the regeneration of the universe the Apostle tells us that "the Lord Himself will descend with a shout, with the voice of the archangel," and by a trumpet sound raise up the dead to incorruption-so now too he who is in the tomb, at the voice of command, shakes off death as if it were a sleep, and ridding himself from the corruption that had come upon his condition of a corpse, leaps forth from the tomb whole and sound, not even hindered in his egress by the bonds of the grave-cloths round his feet and hands.

12. Are these things too small to produce faith in the resurrection of the dead? or dost thou seek that thy judgment on this point should be confirmed by yet other proofs? In truth the Lord seems to me not to have spoken in vain to them of Capernaum, when He said to Himself, as in the person of men, "Ye will surely say unto me this proverb, 'Physician, heal thyself.'" For it behoved Him, when He had accustomed men to the miracle of the resurrection in other bodies, to confirm His word in His own humanity. Thou sawest the thing proclaimed working in others-those who were about to die, the child which had just ceased to live, the young man at the edge of the grave, the putrefying corpse, all alike restored by one command to life. Dost thou seek for those who have come to death by wounds and bloodshed? does any feebleness of life-giving power hinder the grace in them? Behold Him Whose hands were pierced with nails: behold Him Whose side was transfixd with a spear; pass thy fingers through the print of the nails thrust thy hand into the spear-wound; thou canst surely guess how far within it is likely the point would reach, if thou reckonest the passage inwards by the breadth of the external scar; for the wound that gives admission to a man's hand, shows to what depth within the iron entered. If He then has been raised, well may we utter the Apostle's exclamation, "How say some that there is no resurrection of the dead?"

13. Since, then, every prediction of the Lord is shown to be true by the testimony of events, while we not only have learnt this by His words, but also received the proof of the promise in deed, from those very persons who returned to life by resurrection, what occasion is left to those who disbelieve? Shall we not bid farewell to those who pervert our simple faith by "philo-

sophy and vain deceit," and hold fast to our confession in its purity, learning briefly through the prophet the mode of the grace, by his words, "Thou shalt take away their breath and they shall fail, and turn to their dust. Thou shalt send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth;" at which time also he says that the Lord rejoices in His works, sinners having perished from the earth: for how shall any one be called by the name of sin, when sin itself exists no longer?

XXVI. THAT THE RESURRECTION IS NOT BEYOND PROBABILITY .

1. There are, however, some who, owing to the feebleness of human reasoning, judging the Divine power by the compass of our own, maintain that what is beyond our capacity is not possible even to God. They point to the disappearance of the dead of old time, and to the remains of those who have been reduced to ashes by fire; and further, besides these, they bring forward in idea the carnivorous beasts, and the fish that receives in its own body the flesh of the shipwrecked sailor, while this again in turn becomes food for men, and passes by digestion into the bulk of him who eats it: and they rehearse many such trivialities, unworthy of God's great power and authority, for the overthrow of the doctrine, arguing as though God were not able to restore to man his own, by return through the same ways. 2. But we briefly cut short their long circuits of logical folly by acknowledging that dissolution of the body into its component parts does take place, and not only does earth, according to the Divine word, return to earth, but air and moisture also revert to the kindred element, and there takes place a return of each of our components to that nature to which it is allied; and although the human body be dispersed among carnivorous birds, or among the most savage beasts by becoming their food, and although it pass beneath the teeth of fish, and although it be changed by fire into vapour and dust, wheresoever one may in argument suppose the man to be removed, he surely remains in the world; and the world, the voice of inspiration tells us, is held by the hand of God. If thou, then, art not ignorant of any of the things in thy hand, dost thou deem the knowledge of God to be feebler than thine own power, that it should fail to discover the most minute of the things that are within the compass of the Divine span?

XXVII. THAT IT IS POSSIBLE, WHEN THE HUMAN BODY IS DISSOLVED INTO THE ELEMENTS OF THE UNIVERSE, THAT EACH SHOULD HAVE HIS OWN BODY RESTORED FROM THE COMMON SOURCE .

1. Yet it may be thou thinkest, having regard to the elements of the universe, that it is a hard thing when the air in us has been resolved into its kindred element, and the warmth, and moisture, and the earthy nature have likewise been mingled with their own kind, that from the common source there should return to the individual what belongs to itself. 2. Dost thou not then judge by human examples that even this does not surpass the limits of the Divine power? Thou hast seen surely somewhere among the habitations of men a common herd of some kind of animals collected from every quarter: yet when it is again divided among its owners, acquaintance with their homes and the marks put upon the cattle serve to restore to each his own. If thou conceivest of thyself also something like to this, thou wilt not be far from the right way: for as the soul is disposed to cling to and long for the body that has been wedded to it, there also attaches to it in secret a certain close relationship and power of recognition, in virtue of their commixture, as though some marks had been imprinted by nature, by the aid of which the community remains unconfused, separated by the distinctive signs. Now as the soul attracts again to itself that which is its own and properly belongs to it, what labour, I pray you, that is involved for the Divine power, could be a hindrance to concourse of kindred things when they are urged to their own place by the unspeakable attraction of nature, whatever it may be? For that some signs of our compound nature remain in the soul even after dissolution is shown by the dialogue in Hades , where the bodies had been conveyed to the tomb, but some bodily token still remained in the souls by which both Lazarus was recognized and the rich man was not unknown.

3. There is therefore nothing beyond probability in believing that in the bodies that rise again there will be a return from the common stock to the individual, especially for any one who examines our nature with careful attention. For neither does our being consist altogether in flux and change—for surely that which had by nature no stability would be absolutely incomprehensible—but according to the more accurate statement some one of our constituent parts is stationary while the rest goes through a process of alteration: for the body is on the one hand altered by way of growth and diminution, changing, like garments, the vesture of its successive statures, while the

form, on the other hand, remains in itself unaltered through every change, not varying from the marks once imposed upon it by nature, but appearing with its own tokens of identity in all the changes which the body undergoes.

4. We must except, however, from this statement the change which happens to the form as the result of disease: for the deformity of sickness takes possession of the form like some strange mask, and when this is removed by the word, as in the case of Naaman the Syrian, or of those whose story is recorded in the Gospel, the form that had been hidden by disease is once more by means of health restored to sight again with its own marks of identity. 5. Now to the element of our soul which is in the likeness of God it is not that which is subject to flux and change by way of alteration, but this stable and unalterable element in our composition that is allied: and since various differences of combination produce varieties of forms (and combination is nothing else than the mixture of the elements-by elements we mean those which furnish the substratum for the making of the universe, of which the human body also is composed), while the form necessarily remains in the soul as in the impression of a seal, those things which have received from the seal the impression of its stamp do not fail to be recognized by the soul, but at the time of the World-Reformation, it receives back to itself all those things which correspond to the stamp of the form: and surely all those things would so correspond which in the beginning were stamped by the form; thus it is not beyond probability that what properly belongs to the individual should once more return to it from the common source.

6. It is said also that quicksilver, if poured out from the vessel that contains it down a dusty slope, forms small globules and scatters itself over the ground, mingling with none of those bodies with which it meets: but if one should collect at one place the substance dispersed in many directions, it flows back to its kindred substance, if not hindered by anything intervening from mixing with its own kind. Something of the same sort, I think, we ought to understand also of the composite nature of man, that if only the power were given it of God, the proper parts would spontaneously unite with those belonging to them, without any obstruction on their account arising to Him Who reforms their nature. 7. Furthermore, in the case of plants that grow from the ground, we do not observe any labour on the part of nature spent on the wheat or millet or any other seed of grain or pulse, in changing it into stalk or spike or ears; for the proper nourishment passes spontan-

ously, without trouble, from the common source to the individuality of each of the seeds. If, then, while the moisture supplied to all the plants is common, each of those plants which is nourished by it draws the due supply for its own growth, what new thing is it if in the doctrine of the resurrection also, as in the case of the seeds, it happens that there is an attraction on the part of each of those who rise, of what belongs to himself?

8. So that we may learn on all hands, that the preaching of the resurrection contains nothing beyond those facts which are known to us experimentally. 9. And yet we have said nothing of the most notable point concerning ourselves; I mean the first beginning of our existence. Who knows not the miracle of nature, what the maternal womb receives-what it produces? Thou seest how that which is implanted in the womb to be the beginning of the formation of the body is in a manner simple and homogeneous: but what language can express the variety of the composite body that is framed? and who, if he did not learn such a thing in nature generally, would think that to be possible which does take place-that that small thing of no account is the beginning of a thing so great? Great, I say, not only with regard to the bodily formation, but to what is more marvellous than this, I mean the soul itself, and the attributes we behold in it.

XXVIII. TO THOSE WHO SAY THAT SOULS EXISTED BEFORE BODIES, OR
THAT BODIES WERE FORMED BEFORE SOULS; WHEREIN THERE IS ALSO A
REFUTATION OF THE FABLES CONCERNING TRANSMIGRATION OF
SOULS .

1. For it is perhaps not beyond our present subject to discuss the question which has been raised in the churches touching soul and body. Some of those before our time who have dealt with the question of "principles" think it right to say that souls have a previous existence as a people in a society of their own, and that among them also there are standards of vice and of virtue, and that the soul there, which abides in goodness, remains without experience of conjunction with the body; but if it does depart from its communion with good, it falls down to this lower life, and so comes to be in a body. Others, on the contrary, marking the order of the making of man as stated by Moses, say, that the soul second to the body in order of time, since God first took dust from the earth and formed man, and then animated the being thus formed by His breath : and by this argument they prove that the flesh is more noble than the soul; that which was previously formed than

that which was afterwards infused into it: for they say that the soul was made for the body, that the thing formed might not be without breath and motion; and that everything that is made for something else is surely less precious than that for which it is made, as the Gospel tells us that "the soul is more than meat and the body than raiment," because the latter things exist for the sake of the former—for the soul was not made for meat nor our bodies for raiment, but when the former things were already in being the latter were provided for their needs.

2. Since then the doctrine involved in both these theories is open to criticism—the doctrine alike of those who ascribe to souls a fabulous pre-existence in a special state, and of those who think they were created at a later time than the bodies, it is perhaps necessary to leave none of the statements contained in the doctrines without examination: yet to engage and wrestle with the doctrines on each side completely, and to reveal all the absurdities involved in the theories, would need a large expenditure both of argument and of time; we shall, however, briefly survey as best we can each of the views mentioned, and then resume our subject. 3. Those who stand by the former doctrine, and assert that the state of souls is prior to their life in the flesh, do not seem to me to be clear from the fabulous doctrines of the heathen which they hold on the subject of successive incorporation: for if one should search carefully, he will find that their doctrine is of necessity brought down to this. They tell us that one of their sages said that he, being one and the same person, was born a man, and afterwards assumed the form of a woman, and flew about with the birds, and grew as a bush, and obtained the life of an aquatic creature;—and he who said these things of himself did not, so far as I can judge, go far from the truth: for such doctrines as this of saying that one soul passed through so many changes are really fitting for the chatter of frogs or jackdaws, or the stupidity of fishes, or the insensibility of trees.

4. And of such absurdity the cause is this—the supposition of the pre-existence of souls for the first principle of such doctrine leads on the argument by consequence to the next and adjacent stage, until it astonishes us by reaching this point. For if the soul, being severed from the more exalted state by some wickedness after having once, as they say, tasted corporeal life, again becomes a man, and if the life in the flesh is, as may be presumed, acknowledged to be, in comparison with the eternal and incorporeal life, more subject to passion, it naturally follows that that which comes to be in a life such

as to contain more occasions of sin, is both placed in a region of greater wickedness and rendered more subject to passion than before (now passion in the human soul is a conformity to the likeness of the irrational); and that being brought into close connection with this, it descends to the brute nature: and that when it has once set out on its way through wickedness, it does not cease its advance towards evil even when found in an irrational condition: for a halt in evil is the beginning of the impulse towards virtue, and in irrational creatures virtue does not exist. Thus it will of necessity be continually changed for the worse, always proceeding to what is more degraded and always finding out what is worse than the nature in which it is: and just as the sensible nature is lower than the rational, so too there is a descent from this to the insensible.

5. Now so far in its course their doctrine, even if it does overstep the bounds of truth, at all events derives one absurdity from another by a kind of logical sequence: but from this point onwards their teaching takes the form of incoherent fable. Strict inference points to the complete destruction of the soul; for that which has once fallen from the exalted state will be unable to halt at any measure of wickedness, but will pass by means of its relation with the passions from rational to irrational, and from the latter state will be transferred to the insensibility of plants; and on the insensible there borders, so to say, the inanimate; and on this again follows the non-existent, so that absolutely by this train of reasoning they will have the soul to pass into nothing: thus a return once more to the better state is impossible for it: and yet they make the soul return from a bush to the man: they therefore prove that the life in a bush is more precious than an incorporeal state.

6. It has been shown that the process of deterioration which takes place in the soul will probably be extended downwards; and lower than the insensible we find the inanimate, to which, by consequence, the principle of their doctrine brings the soul: but as they will not have this, they either exclude the soul from insensibility, or, if they are to bring it back to human life, they must, as has been said, declare the life of a tree to be preferable to the original state—if, that is, the fall towards vice took place from the one, and the return towards virtue takes place from the other. 7. Thus this doctrine of theirs, which maintains that souls have a life by themselves before their life in the flesh, and that they are by reason of wickedness bound to their bodies, is shown to have neither beginning nor conclusion: and as for those who as-

sert that the soul is of later creation than the body, their absurdity was already demonstrated above .

8. The doctrine of both, then, is equally to be rejected; but I think that we ought to direct our own doctrine in the way of truth between these theories: and this doctrine is that we are not to suppose, according to the error of the heathen that the souls that revolve with the motion of the universe weighed down by some wickedness, fall to earth by inability to keep up with the swiftness of the motion of the spheres.

XXIX. AN ESTABLISHMENT OF THE DOCTRINE THAT THE CAUSE OF THE
EXISTENCE OF SOUL AND BODY IS ONE AND THE SAME.

1. Nor again are we in our doctrine to begin by making up man like a clay figure, and to say that the soul came into being for the sake of this; for surely in that case the intellectual nature would be shown to be less precious than the clay figure. But as man is one, the being consisting of soul and body, we are to suppose that the beginning of his existence is one, common to both parts, so that he should not be found to be antecedent and posterior to himself, if the bodily element were first in point of time, and the other were a later addition; but we are to say that in the power of God's foreknowledge (according to the doctrine laid down a little earlier in our discourse), all the fulness of human nature had pre-existence (and to this the prophetic writing bears witness, which says that God "knoweth all things before they be"), and in the creation of individuals not to place the one element before the other, neither the soul before the body, nor the contrary, that man may. not be at strife against himself, by being divided by the difference in point of time.

2. For as our nature is conceived as twofold, according to the apostolic teaching, made up of the visible man and the hidden man, if the one came first and the other supervened, the power of Him that made us will be shown to be in some way imperfect, as not being completely sufficient for the whole task at once, but dividing the work, and busying itself with each of the halves in turn. 3. But just as we say that in wheat, or in any other grain, the whole form of the plant is potentially included-the leaves, the stalk, the joints, the grain, the beard-and do not say in our account of its nature that any of these things has pre-existence, or comes into being before the others, but that the power abiding in the seed is manifested in a certain natural order, not by any means that another nature is infused into it-in the same way we suppose the human germ to possess the potentiality of its nature, sown

with it at the first start of its existence, and that it is unfolded and manifested by a natural sequence as it proceeds to its perfect state, not employing anything external to itself as a stepping-stone to perfection, but itself advancing its own self in due course to the perfect state; so that it is not true to say either that the soul exists before the body, or that the body exists without the soul, but that there is one beginning of both, which according to the heavenly view was laid as their foundation in the original will of God; according to the other, came into existence on the occasion of generation.

4. For as we cannot discern the articulation of the limbs in that which is implanted for the conception of the body before it begins to take form, so neither is it possible to perceive in the same the properties of the soul before they advance to operation; and just as no one would doubt that the thing so implanted is fashioned into the different varieties of limbs and interior organs, not by the importation of any other power from without, but by the power which resides in it transforming it to this manifestation of energy, -so also we may by like reasoning equally suppose in the case of the soul that even if it is not visibly recognized by any manifestations of activity it none the less is there; for even the form of the future man is there potentially, but is concealed because it is not possible that it should be made visible before the necessary sequence of events allows it; so also the soul is there, even though it is not visible, and will be manifested by means of its own proper and natural operation, as it advances concurrently with the bodily growth.

5. For since it is not from a dead body that the potentiality for conception is secreted, but from one which is animate and alive, we hence affirm that it is reasonable that we should not suppose that what is sent forth from a living body to be the occasion of life is itself dead and inanimate; for in the flesh that which is inanimate is surely dead; and the condition of death arises by the withdrawal of the soul. Would not one therefore in this case be asserting that withdrawal is antecedent to possession-if, that is, he should maintain that the inanimate state which is the condition of death is antecedent to the soul? And if any one should seek for a still clearer evidence of the life of that particle which becomes the beginning of the living creature in its formation, it is possible to obtain an idea on this point from other signs also, by which what is animate is distinguished from what is dead. For in the case of men we consider it an evidence of life that one is warm and operative and in

motion, but the chill and motionless state in the case of bodies is nothing else than deadness.

6. Since then we see that of which we are speaking to be warm and operative, we thereby draw the further inference that it is not inanimate; but as, in respect of its corporeal part, we do not say that it is flesh, and bones, and hair, and all that we observe in the human being, but that potentially it is each of these things, yet does not visibly appear to be so; so also of the part which belongs to the soul, the elements of rationality, and desire, and anger, and all the powers of the soul are not yet visible; yet we assert that they have their place in it, and that the energies of the soul also grow with the subject in a manner similar to the formation and perfection of the body. 7. For just as a man when perfectly developed has a specially marked activity of the soul, so at the beginning of his existence he shows in himself that co-operation of the soul which is suitable and conformable to his existing need, in its preparing for itself its proper dwelling-place by means of the implanted matter; for we do not suppose it possible that the soul is adapted to a strange building, just as it is not possible that the seal impressed on wax should be fitted to an engraving that does not agree with it.

8. For as the body proceeds from a very small original to the perfect state, so also the operation of the soul, growing in correspondence with the subject, gains and increases with it. For at its first formation there comes first of all its power of growth and nutriment alone, as though it were some root buried in the ground; for the limited nature of the recipient does not admit of more; then, as the plant comes forth to the light and shows its shoot to the sun, the gift of sensibility blossoms in addition, but when at last it is ripened and has grown up to its proper height, the power of reason begins to shine forth like a fruit, not appearing in its whole vigour all at once, but by care increasing with the perfection of the instrument, bearing always as much fruit as the powers of the subject allow.

9. If, however, thou seekest to trace the operation of the soul in the formation of the body, "take heed to thyself," as Moses says, and thou wilt read, as in a book, the history of the works of the soul; for nature itself expounds to thee, more clearly than any discourse, the varied occupations of the soul in the body, alike in general and in particular acts of construction. 10. But I deem it superfluous to declare at length in words what is to be found in ourselves, as though we were expounding some wonder that lay beyond our

boundaries:-who that looks on himself needs words to teach him his own nature? For it is possible for one who considers the mode of his own life, and learns how closely concerned the body is in every vital operation, to know in what the vegetative principle of the soul was occupied on the occasion of the first formation of that which was beginning its existence; so that hereby also it is clear to those who have given any attention to the matter, that the thing which was implanted by separation from the living body for the production of the living. being was not a thing dead or inanimate? the laboratory of nature.

11. Moreover we plant in the ground the kernels of fruits, and portions torn from roots, not deprived by death of the vital power which naturally resides in them, but preserving in themselves, hidden indeed, yet surely living, the property of their prototype; the earth that surrounds them does not implant such a power from without, infusing it from itself (for surely then even dead wood would proceed to growth), but it makes that manifest which resides in them, nourishing it by its own moisture, perfecting the plant into root, and bark, and pith, and shoots of branches, which could not happen were not a natural power implanted with it, which drawing to itself from its surroundings its kindred and proper nourishment, becomes a bush, or a tree, or an ear of grain, or some plant of the class of shrubs.

XXX. A BRIEF EXAMINATION OF THE CONSTRUCTION OF OUR BODIES
FROM A MEDICAL POINT OF VIEW. .

1. Now the exact structure of our body each man teaches himself by his experiences of sight and light and perception, having his own nature to instruct him; any one too may learn everything accurately who takes up the researches which those skilled in such matters have worked out in books. And of these writers some learnt by dissection the position of our individual organs; others also considered and expounded the reason for the existence of all the parts of the body; so that the knowledge of the human frame which hence results is sufficient for students. But if any one further seeks that the Church should be his teacher on all these points, so that he may not need for anything the voice of those without (for this is the wont of the spiritual sheep, as the Lord says, that they hear not a strange voice), we shall briefly take in hand the account of these matters also.

2. We note concerning our bodily nature three things, for the sake of which our particular parts were formed. Life is the cause of some, good life of

others, others again are adapted with a view to the succession of descendants. All things in us which are of such a kind that without them it is not possible that human life should exist, we consider as being in three parts; in the brain, the heart, and the liver. Again, all that are a sort of additional blessings, nature's liberality, whereby she bestows on man the gift of living well, are the organs of sense; for such things do not constitute our life, since even where some of them are wanting man is often none the less in a condition of life; but without these forms of activity it is impossible to enjoy participation in the pleasures of life. The third aim regards the future, and the succession of life. There are also certain other organs besides these, which help, in common with all the others, to subserve the continuance of life, importing by their own means the proper supplies, as the stomach and the lungs, the latter fanning by respiration the fire at the heart, the former introducing the nourishment for the internal organs.

3. Our structure, then, being thus divided, we have carefully to mark that our faculty for life is not supported in any one way by some single organ, but nature, while distributing the means for our existence among several parts, makes the contribution of each individual necessary for the whole; just as the things which nature contrives for the security and beauty of life are also numerous, and differ much among themselves. 4. We ought, however, I think, first to discuss briefly the first beginnings of the things which contribute to the constitution of our life. As for the material of the whole body which serves as a common substratum for the particular members, it may for the present be left without remark; for a discussion as to natural substance in general will not be of any assistance to our purpose with regard to the consideration of the parts. 5. As it is then acknowledged by all that there is in us a share of all that we behold as elements in the universe—of heat and cold, and of the other pair of qualities of moisture and dryness—we must discuss them severally.

6. We see then that the powers which control life are three, of which the first by its heat produces general warmth, the second by its moisture keeps damp that which is warmed, so that the living being is kept in an intermediate condition by the equal balance of the forces exerted by the quality of each of the opposing natures (the moist element not being dried up by excess of heat, nor the hot element quenched by the prevalence of moisture); and the third power by its own agency holds together the separate members in a cer-

tain agreement and harmony, connecting them by the ties which it itself furnishes, and sending into them all that self-moving and determining force, on the failure of which the member becomes relaxed and deadened, being left destitute of the determining spirit. 7. Or rather, before dealing with these, it is right that we should mark the skilled workmanship of nature in the actual construction of the body. For as that which is hard and resistent does not admit the action of the senses (as we may see in the instance of our own bones, and in that of plants in the ground, where we remark indeed a certain form of life in that they grow and receive nourishment, yet the resistent character of their substance does not allow them sensation), for this reason it was necessary that some wax-like formation, so to say, should be supplied for the action of the senses, with the faculty of being impressed with the stamp of things capable of striking them, neither becoming confused by excess of moisture (for the impress would not remain in moist substance), nor resisting by extraordinary solidity (for that which is unyielding would not receive any mark from the impressions), but being in a state between softness and hardness, in order that the living being might not be destitute of the fairest of all the operations of nature—I mean the motion of sense.

8. Now as a soft and yielding substance, if it had no assistance from the hard parts, would certainly have, like molluscs, neither motion nor articulation, nature accordingly mingles in the body the hardness of the bones, and uniting these by close connection one to another, and knitting their joints together by means of the sinews, thus plants around them the flesh which receives sensations, furnished with a somewhat harder and more highly-strung surface than it would otherwise have had. 9. While resting, then, the whole weight of the body on this substance of the bones, as on some columns that carry a mass of building, she did not implant the bone undivided through the whole structure: for in that case man would have remained without motion or activity, if he had been so constructed, just like a tree that stands on one spot without either the alternate motion of legs to advance its motion or the service of hands to minister to the conveniences of life: but now we see that she contrived that the instrument should be rendered capable of walking and working by this device, after she had implanted in the body, by the determining spirit which extends through the nerves, the impulse and power for motion. And hence is produced the service of the hands, so varied and

multiform, and answering to every thought. Hence are produced, as though by some mechanical contrivance, the turnings of the neck, and the bending and raising of the head, and the action of the chin, and the separation of the eyelids, that takes place with a thought, and the movements of the other joints, by the tightening or relaxation of certain nerves. And the power that extends through these exhibits a sort of independent impulse, working with the spirit of its will by a sort of natural management, in each particular part; but the root of all, and the principle of the motions of the nerves, is found in the nervous tissue that surrounds the brain.

10. We consider, then, that we need not spend more time in inquiring in which of the vital members such a thing resides, when the energy of motion is shown to be here. But that the brain contributes to life in a special degree is shown clearly by the result of the opposite conditions: for if the tissue surrounding it receives any wound or lesion, death immediately follows the injury, nature being unable to endure the hurt even for a moment; just as, when a foundation is withdrawn, the whole building collapses with the part; and that member, from an injury to which the destruction of the whole living being clearly follows, may properly be acknowledged to contain the cause of life. 11. But as furthermore in those who have ceased to live, when the heat that is implanted in our nature is quenched, that which has become dead grows cold, we hence recognize the vital cause also in heat: for we must of necessity acknowledge that the living being subsists by the presence of that, which failing, the condition of death supervenes. And of such a force we understand the heart to be as it were the fountain-head and principle, as from it pipe-like passages, growing one from another in many ramifications, diffuse in the whole body the warm and fiery spirit.

12. And since some nourishment must needs also be provided by nature for the element of heat—for it is not possible that the fire should last by itself, without being nourished by its proper food—therefore the channels of the blood, issuing from the liver as from a fountainhead, accompany the warm spirit everywhere in its way throughout the body, that the one may not by isolation from the other become a disease and destroy the constitution. Let this instruct those who go beyond the bounds of fairness, as they learn from nature that covetousness is a disease that breeds destruction. 13. But since the Divinity alone is free from needs, while human poverty requires external aid for its own subsistence, nature therefore, in addition to those three powers by

which we said that the whole body is regulated, brings in imported matter from without, introducing by different entrances that which is suitable to those powers.

14. For to the fount of the blood, which is the liver, she furnishes its supply by food: for that which from time to time is imported in this way prepares the springs of blood to issue from the liver, as the snow on the mountain by its own moisture increases the springs in the low ground, forcing its own fluid deep down to the veins below. 15. The breath in the heart is supplied by means of the neighbouring organ, which is called the lungs, and is a receptacle for air, drawing the breath from without through the windpipe inserted in it, which extends to the mouth. The heart being placed in the midst of this organ (and itself also moving incessantly in imitation of the action of the ever-moving fire), draws to itself, somewhat as the bellows do in the forges, a supply from the adjacent air, filling its recesses by dilatation, and while it fans its own fiery element, breathes upon the adjoining tubes; and this it does not cease to do, drawing the external air into its own recesses by dilatation, and by compression infusing the air from itself into the tubes.

16. And this seems to me to be the cause of this spontaneous respiration of ours; for often the mind is occupied in discourse with others, or is entirely quiescent when the body is relaxed in sleep, but the respiration of air does not cease, though the will gives no co-operation to this end. Now I suppose, since the heart is surrounded by the lungs, and in the back part of its own structure is attached to them, moving that organ by its own dilatations and compressions, that the inhaling and exhaling of the air is brought about by the lungs: for as they are a lightly built and porous body, and have all their recesses opening at the base of the windpipe, when they contract and are compressed they necessarily force out by pressure the air that is left in their cavities; and, when they expand and open, draw the air, by their distention, into the void by suction.

17. This then is the cause of this involuntary respiration—the impossibility that the fiery element should remain at rest: for as the operation of motion is proper to heat, and we understand that the principle of heat is to be found in the heart, the continual motion going on in this organ produces the incessant inspiration and exhalation of the air through the lungs: wherefore also when the fiery element is unnaturally augmented, the breathing of those fevered subjects becomes more rapid, as though the heart were endeavouring

to quench the flame implanted in it by more violent breathing. 18. But since our nature is poor and in need of supplies for its own maintenance from all quarters, it not only lacks air of its own, and the breath which excites heat, which it imports from without for the preservation of the living being, but the nourishment it finds to fill out the proportions of the body is an importation. Accordingly, it supplies the deficiency by food and drink, implanting in the body a certain faculty for appropriating that which it requires, and rejecting that which is superfluous, and for this purpose too the fire of the heart gives nature no small assistance.

19. For since, according to the account we have given, the heart which kindles by its warm breath the individual parts, is the most important of the vital organs, our Maker caused it to be operative with its efficacious power at all points, that no part of it might be left ineffectual or unprofitable for the regulation of the whole organism. Behind, therefore, it enters the lungs, and, by its continuous motion, drawing that organ to itself, it expands the passages to inhale the air, and compressing them again it brings about the expiration of the imprisoned air; while in front, attached to the space at the upper extremity of the stomach, it warms it and makes it respond by motion to its own activity, rousing it, not to inhale air, but to receive its appropriate food: for the entrances for breath and food are near one another, extending lengthwise one alongside the other, and are terminated in their upper extremity by the same boundary, so that their mouths are contiguous and the passages come to an end together in one mouth, from which the entrance of food is effected through the one, and that of the breath through the other.

20. Internally, however, the closeness of the connection of the passages is not maintained throughout; for the heart intervening between the base of the two, infuses in the one the powers for respiration, and in the other for nutriment. Now the fiery element is naturally inclined to seek for the material which serves as fuel, and this necessarily happens with regard to the receptacle of nourishment; for the more it becomes penetrated by fire through the neighbouring warmth, the more it draws to itself what nourishes the heat. And this sort of impulse we call appetite. 21. But if the organ which contains the food should obtain sufficient material, not even so does the activity of the fire become quiescent: but it produces a sort of melting of the material just as in a foundry, and, dissolving the solids, pours them out and transfers them, as it were from a funnel, to the neighbouring passages: then

separating the coarser from the pure substance, it passes the fine part through certain channels to the entrance of the liver, and expels the sedimentary matter of the food to the wider passages of the bowels, and by turning it over in their manifold windings retains the food for a time in the intestines, lest if it were easily got rid of by a straight passage it might at once excite the animal again to appetite, and man, like the race of irrational animals, might never cease from this sort of occupation.

22. As we saw, however, that the liver has especial need of the co-operation of heat for the conversion of the fluids into blood, while this organ is in position distant from the heart (for it would, I imagine, have been impossible that, being one principle or root of the vital power, it should not be hampered by vicinity with another such principle), in order that the system may suffer no injury by the distance at which the heat-giving substance is placed, a muscular passage (and this, by those skilled in such matters, is called the artery) receives the heated air from the heart and conveys it to the liver, making its opening there somewhere beside the point at which the fluids enter, and, as it warms the moist substance by its heat, blends with the liquid something akin to fire, and makes the blood appear red with the fiery tint it produces.

23. Issuing thence again, certain twin channels, each enclosing its own current like a pipe, disperse air and blood (that the liquid substance may have free course when accompanied and lightened by the motion of the heated substance) in divers directions over the whole body, breaking at every part into countless branching channels; while as the two principles of the vital powers mingle together (that alike which disperses heat, and that which supplies moisture to all parts of the body), they make, as it were, a sort of compulsory contribution from the substance with which they deal to the supreme force in the vital economy. 24. Now this force is that which is considered as residing in the cerebral membranes and the brain, from which it comes that every movement of a joint, every contraction of the muscles, every spontaneous influence that is exerted upon the individual members, renders our earthen statue active and mobile as though by some mechanism. For the most pure form of heat and the most subtle form of liquid, being united by their respective forces through a process of mixture and combination, nourish and sustain by their moisture the brain, and hence in turn, being rarefied to the most pure condition, the exhalation that proceeds from

that organ anoints the membrane which encloses the brain, which, reaching from above downwards like a pipe, extending through the successive vertebrae, is (itself and the marrow which is contained in it) conterminous with the base of the spine, itself giving like a charioteer the impulse and power to all the meeting-points of bones and joints, and to the branches of the muscles, for the motion or rest of the particular parts.

25. For this cause too it seems to me that it has been granted a more secure defence, being distinguished, in the head, by a double shelter of bones round about, and in the vertebrae of the neck by the bulwarks formed by the projections of the spine as well as by the diversified interlacings of the very form of those vertebrae, by which it is kept in freedom from all harm, enjoying safety by the defence that surrounds it. 26. So too one might suppose of the heart, that it is itself like some safe house fitted with the most solid defences, fortified by the enclosing walls of the bones round about; for in rear there is the spine, strengthened on either side by the shoulder-blades, and on each flank the enfolding position of the ribs makes that which is in the midst between them difficult to injure; while in front the breast-bone and the juncture of the collar-bone serve as a defence, that its safety may be guarded at all points from external causes of danger.

27. As we see in husbandry, when the rain fall from the clouds or the overflow from the river channels causes the land beneath it to be saturated with moisture (let us suppose for our argument a garden, nourishing within its own compass countless varieties of trees, and all the forms of plants that grow from the ground, and whereof we contemplate the figure, quality, and individuality in great variety of detail); then, as these are nourished by the liquid element while they are in one spot, the power which supplies moisture to each individual among them is one in nature; but the individuality of the plants so nourished changes the liquid element into different qualities; for the same substance becomes bitter in wormwood, and is changed into a deadly juice in hemlock, and becomes different in different other plants, in saffron, in balsam, in the poppy: for in one it becomes hot, in another cold, in another it obtains the middle quality; and in laurel and mastick it is scented, and in the fig and the pear it is sweetened, and by passing through the vine it is turned into the grape and into wine; while the juice of the apple, the redness of the rose, the radiance of the lily, the blue of the violet, the purple of the hyacinthine dye, and all that we behold in the earth, arise from

one and the same moisture, and are separated into so many varieties in respect of figure and aspect and quality;

the same sort of wonder is wrought in the animated soil of our being by Nature, or rather by Nature's Lord. Bones, cartilages, veins, arteries, nerves, ligatures, flesh, skin, fat, hair, glands, nails, eyes, nostrils, ears,-all such things as these, and countless others in addition, while separated from one another by various peculiarities, are nourished by the one form of nourishment in ways proper to their own nature, in the sense that the nourishment, when it is brought into close relation with any of the subjects, is also changed according to that to which it approaches, and becomes adapted and allied to the special nature of the part. For if it should be in the neighbourhood of the eye, it blends with the visual part and is appropriately distributed by the difference of the coats round the eye, among the single parts; or, if it flow to the auditory parts, it is mingled with the auscultatory nature, or if it is in the lip, it becomes lip; and it grows solid in bone, and grows soft in marrow, and is made tense with the sinew, and extended with the surface, and passes into the nails, and is fined down for the growth of the hair, by correspondent exhalations, producing hair that is somewhat curly or wavy if it makes its way through winding passages, while, if the course of the exhalations that go to form the hair lies straight, it renders the hair stiff and straight.

28. Our argument, however, has wandered far from its purpose, going deep into the works of nature, and endeavouring to describe how and from what materials our particular organs are formed, those, I mean, intended for life and for good life, and any other class which we included with these in our first division. 29. For our purpose was to show that the seminal cause of our constitution is neither a soul without body, nor a body without soul, but that, from animated and living bodies, it is generated at the first as a living and animate being, and that our humanity takes it and cherishes it like a nursling with the resources she herself possesses, and it thus grows on both sides and makes its growth manifest correspondingly in either part:-for it at once displays, by this artificial and scientific process of formation, the power of soul that is interwoven in it, appearing at first somewhat obscurely, but afterwards increasing in radiance concurrently with the perfecting of the work.

30. And as we may see with stone-carvers—for the artist's purpose is to produce in stone the figure of some animal; and with this in his mind, he first severs the stone from its kindred matter, and then, by chipping away the superfluous parts of it, advances somehow by the intermediate step of his first outline to the imitation which he has in his purpose, so that even an unskilled observer may, by what he sees, conjecture the aim of his art; again, by working at it, he brings it more nearly to the semblance of the object he has in view; lastly, producing in the material the perfect and finished figure, he brings his art to its conclusion, and that which a little before was a shapeless stone is a lion, or a man, or whatsoever it may be that the artist has made, not by the change of the material into the figure, but by the figure being wrought upon the material. If one supposes the like in the case of the soul he is not far from probability; for we say that Nature, the all-contriving, takes from its kindred matter the part that comes from the man, and moulds her statue within herself.

And as the form follows upon the gradual working of the stone, at first somewhat indistinct, but more perfect after the completion of the work, so too in the moulding of its instrument the form of the soul is expressed in the substratum, incompletely in that which is still incomplete, perfect in that which is perfect; indeed it would have been perfect from the beginning had our nature not been maimed by evil. Thus our community in that generation which is subject to passion and of animal nature, brings it about that the Divine image does not at once shine forth at our formation, but brings man to perfection by a certain method and sequence, through those attributes of the soul which are material, and belong rather to the animal creation. 31. Some such doctrine as this the great apostle also teaches us in his Epistle to the Corinthians, when he says, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things "; not that the soul which arises in the man is different from that which we know to be in the boy, and the childish intellect fails while the manly intellect takes its being in us; but that the same soul displays its imperfect condition in the one, its perfect state in the other. 32. For we say that those things are alive which spring up and grow, and no one would deny that all things that participate in life and natural motion are animate, yet at the same time one cannot say that such life partakes of a perfect soul,—for though a certain animate operation exists in plants, it does not at-

tain to the motions of sense; and on the other hand, though a certain further animate power exists in the brutes, neither does this attain perfection, since it does not contain in itself the grace of reason and intelligence.

33. And even so we say that the true and perfect soul is the human soul, recognized by every operation; and anything else that shares in life we call animate by a sort of customary misuse of language, because in these cases the soul does not exist in a perfect condition, but only certain parts of the operation of the soul, which in man also (according to Moses' mystical account of man's origin) we learn to have accrued when he made himself like this sensuous world. Thus Paul, advising those who were able to hear him to lay hold on perfection, indicates also the mode in which they may attain that object, telling them that they must "put off the old man," and put on the man "which is renewed after the image of Him that created him ." 34. Now may we all return to that Divine grace in which God at the first created man, when He said, "Let us make man in our image and likeness"; to Whom be glory and might for ever and ever. Amen.

On the Soul and the Resurrection

GREGORY OF NYSSA

c. AD 335–395

Bishop of Nyssa, brother of Basil; theologian and mystic.

ON THE SOUL AND THE RESURRECTION

Argument

¹ The mind, in times of bereavement, craves a certainty gained by reasoning as to the existence of the soul after death. First, then: Virtue will be impossible, if deprived of the life of eternity, her only advantage. But this is a moral argument. The case calls for speculative and scientific treatment. How is the objection that the nature of the soul, as of real things, is material, to be met? Thus; the truth of this doctrine would involve the truth of Atheism; whereas Atheism is refuted by the fact of the wise order that reigns in the world. In other words, the spirituality of God cannot be denied: and this proves the possibility of spiritual or immaterial existence: and therefore, that of the soul. But is God, then, the same thing as the soul? No: but man is "a little world in himself;" and we may with the same right conclude from this Microcosm to the actual existence of an immaterial soul, as from the phenomena of the world to the reality of God's existence.

² A Definition of the soul is then given, for the sake of clearness in the succeeding discussion. It is a created, living, intellectual being, with the power, as long as it is provided with organs, of sensuous perception. For "the mind sees," not the eye; take, for instance, the meaning of the phases of the moon. The objection that the "organic machine" of the body produces all thought is met by the instance of the water-organ. Such machines, if thought were really an attribute of matter, ought to build themselves spontaneously: whereas they are a direct proof of an invisible thinking power in man. A work of Art means mind: there is a thing perceived, and a thing not perceived. But still, what is this thing not perceived? If it has no sensible

quality whatever-Where is it? The answer is, that the same question might be asked about the Deity (Whose existence is not denied).

3 Then the Mind and the Deity are identical? Not so: in its substantial existence, as separable from matter, the soul is like God; but this likeness does not extend to sameness; it resembles God as a copy the original. As being "simple and uncompounded" the soul survives the dissolution of the composite body, whose scattered elements it will continue to accompany, as if watching over its property till the Resurrection, when it will clothe itself in them anew. The soul was defined "an intellectual being." But anger and desire are not of the body either. Are there, then, two or three souls?-Answer. Anger and desire do not belong to the essence of the soul, but are only among its varying states; they are not originally part of ourselves, and we can and must rid ourselves of them, and bring them, as long as they continue to mark our community with the brute creation, into the service of the good. They are the "tares" of the heart, while they serve any other purpose.

4 But where will the soul "accompany its elements"?-Hades is not a particular spot; it means the Invisible; those passages in the Bible in which the regions under the earth are alluded to are explained as allegorical, although the partizans of the opposite interpretation need not be combated. But how will the soul know the scattered elements of the once familiar form? This is answered by two illustrations (not analogies). The skill of the painter, the force that has united numerous colours to form a single tint, will, if (by some miracle) that actual tint was to fall back into those various colours, be cognizant of each one of these last, e. g. the tone and size of the drop of gold, of red, &c.; and could at will recombine them. The owner of a cup of clay would know its fragments (by their shape) amidst a mass of fragments of clay vessels of other shapes, or even if they were plunged again into their native clay. So the soul knows its elements amidst their "kindred dust"; or when each one has flitted back to its own primeval source on the confines of the Universe.

5 But how does this harmonize with the Parable of the Rich Man and Lazarus? The bodies of both were in the grave: and so all that is said of them is in a spiritual sense. But the soul can suffer still, being cognizant, not only of the elements of the whole body, but of those that formed each member, e. g. the tongue. By the relations of the Rich Man are meant the impressions made on his soul by the things of flesh and blood. But if we must have no

emotions in the next world, how shall there be virtue, and how shall there be love of God? For anger, we saw, contributed to the one, desire to the other. We shall be like God so far that we shall always contemplate the Beautiful in Him. Now, God, in contemplating Himself, has no desire and hope, no regret and memory. The moment of fruition is always present, and so His Love is perfect, without the need of any emotion. So will it be with us. God draws "that which belongs to Him" to this blessed passionlessness; and in this very drawing consists the torment of a passion-laden soul. Severe and long-continued pains in eternity are thus decreed to sinners, not because God hates them, nor for the sake alone of punishing them; but "because what belongs to God must at any cost be preserved for Him." The degree of pain which must be endured by each one is necessarily proportioned to the measure of the wickedness.

6 God will thus be "all in all"; yet the loved one's form will then be woven, though into a more ethereal texture, of the same elements as before. (This is not Nirvana.) Here the doctrine of the Resurrection is touched. The Christian Resurrection and that of the heathen philosophies coincide in that the soul is re clothed from some elements of the Universe. But there are fatal objections to the latter under its two forms Transmigration pure and simple; The Platonic Soul-rotation. The first- 1. Obliterates the distinction between the mineral or vegetable, and the spiritual, world. 2. Makes it a sin to eat and drink. Both- 3. Confuse the moral choice. 4. Make heaven the cradle of vice, and earth of virtue. 5. Contradict the truth that they assume, that there is no change in heaven. 6. Attribute every birth to a vice, and therefore are either Atheist or Manichaeian. 7. Make a life a chapter of accidents.

7 8. Contradict facts of moral character. God is the cause of our life, both in body and soul. But when and how does the soul come into existence? The how we can never know. There are objections to seeking the material for any created thing either in God, or outside God. But we may regard the whole Creation as the realized thoughts of God. (Anticipation of Malebranche.) The when may be determined. Objections to the existence of soul before body have been given above. But soul is necessary to life, and the embryo lives. Therefore soul is not born after body. So body and soul are born together. As to the number of souls, Humanity itself is a thought of God not yet completed, as these continual additions prove. When it is completed, this

"progress of Humanity" will cease, by there being no more births: and no births, no deaths.

⁸ Before answering objections to the Scriptural doctrine of the Resurrection, the passages that contain it are mentioned: especially Psalm cxviii. 27 (LXX.). The various objections to it, to the Purgatory to follow, and to the Judgment, are then stated; especially that A man is not the same being (physically) two days together. Which phase of him, then, is to rise again, be tortured (if need be), and judged? They are all answered by a Definition of the Resurrection, i.e. the restoration of man to his original state. In that, there is neither age nor infancy; and the "coats of skins" are laid aside. When the process of purification has been completed, the better attributes of the soul appear-imperishability, life, honour, grace, glory, power, and, in short, all that belongs to human nature as the image of Deity.

On the Soul and the Resurrection

⁹ Basil, great amongst the saints, had departed from this life to God; and the impulse to mourn for him was shared by all the churches. But his sister the Teacher was still living; and so I journeyed to her, yearning for an interchange of sympathy over the loss of her brother. My soul was right sorrow-stricken by this grievous blow, and I sought for one who could feel it equally, to mingle my tears with. But when we were in each other's presence the sight of the Teacher awakened all my pain; for she too was lying in a state of prostration even unto death. Well, she gave in to me for a little while, like a skilful driver, in the ungovernable violence of my grief; and then she tried to check me by speaking, and to correct with the curb of her reasonings the disorder of my soul. She quoted the Apostle's words about the duty of not being "grieved for them that sleep"; because only "men without hope" have such feelings. With a heart still fermenting with my pain, I asked-

¹⁰ How can that ever be practised by mankind? There is such an instinctive and deep-seated abhorrence of death in all! Those who look on a death-bed can hardly bear the sight; and those whom death approaches recoil from him all they can. Why, even the law that controls us puts death highest on the list of crimes, and highest on the list of punishments. By what device, then, can we bring ourselves to regard as nothing a departure from life even in the case of a stranger, not to mention that of relations, when so be they cease to live? We see before us the whole course of human life aiming at this one thing, viz. how we may continue in this life; indeed it is for this that

houses have been invented by us to live in; in order that our bodies may not be prostrated in their environment by cold or heat. Agriculture, again, what is it but the providing of our sustenance? In fact all thought about how we are to go on living is occasioned by the fear of dying. Why is medicine so honoured amongst men? Because it is thought to carry on the combat with death to a certain extent by its methods. Why do we have corslets, and long shields, and greaves, and helmets, and all the defensive armour, and inclosures of fortifications, and ironbarred gates, except that we fear to die? Death then being naturally so terrible to us, how can it be easy for a survivor to obey this command to remain unmoved over friends departed?

¹¹ Why, what is the especial pain you feel, asked the Teacher, in the mere necessity itself of dying? This common talk of unthinking persons is no sufficient accusation. What! is there no occasion for grieving, I replied to her, when we see one who so lately lived and spoke becoming all of a sudden lifeless and motionless, with the sense of every bodily organ extinct, with no sight or hearing in operation, or any other faculty of apprehension that sense possesses; and if you apply fire or steel to him, even if you were to plunge a sword into the body, or cast it to the beasts of prey, or if you bury it beneath a mound, that dead man is alike unmoved at any treatment? Seeing, then, that this change is observed in all these ways, and that principle of life, whatever it might be, disappears all at once out of sight, as the flame of an extinguished lamp which burnt on it the moment before neither remains upon the wick nor passes to some other place, but completely disappears, how can such a change be borne without emotion by one who has no clear ground to rest upon? We hear the departure of the spirit, we see the shell that is left; but of the part that has been separated we are ignorant, both as to its nature, and as to the place whither it has fled; for neither earth, nor air, nor water, nor any other element can show as residing within itself this force that has left the body, at whose withdrawal a corpse only remains, ready for dissolution.

¹² Whilst I was thus enlarging on the subject, the Teacher signed to me with her hand, and said: Surely what alarms and disturbs your mind is not the thought that the soul, instead of lasting for ever, ceases with the body's dissolution! I answered rather audaciously, and without due consideration of what I said, for my passionate grief had not yet given me back my judgment. In fact, I said that the Divine utterances seemed to me like mere commands

compelling us to believe that the soul lasts for ever; not, however, that we were led by them to this belief by any reasoning. Our mind within us appears slavishly to accept the opinion enforced, but not to acquiesce with a spontaneous impulse. Hence our sorrow over the departed is all the more grievous; we do not exactly know whether this vivifying principle is anything by itself; where it is, or how it is; whether, in fact, it exists in any way at all anywhere. This uncertainty about the real state of the case balances the opinions on either side; many adopt the one view, many the other; and indeed there are certain persons, of no small philosophical reputation amongst the Greeks, who have held and maintained this which I have just said.

¹³ Away, she cried, with that pagan nonsense! For therein the inventor of lies fabricates false theories only to harm the Truth. Observe this, and nothing else; that such a view about the soul amounts to nothing less than the abandoning of virtue, and seeking the pleasure of the moment only; the life of eternity, by which alone virtue claims the advantage, must be despaired of. And pray how, I asked, are we to get a firm and unmovable belief in the soul's continuance? I, too, am sensible of the fact that human life will be bereft of the most beautiful ornament that life has to give, I mean virtue, unless an undoubting confidence with regard to this be established within us. What, indeed, has virtue to stand upon in the case of those persons who conceive of this present life as the limit of their existence, and hope for nothing beyond?

¹⁴ Well, replied the Teacher, we must seek where we may get a beginning for our discussion upon this point; and if you please, let the defence of the opposing views be undertaken by yourself; for I see that your mind is a little inclined to accept such a brief. Then, after the conflicting belief has been stated, we shall be able to look for the truth. When she made this request, and I had deprecated the suspicion that I was making the objections in real earnest, instead of only wishing to get a firm ground for the belief about the soul by calling into court first what is aimed against this view, I began—

¹⁵ Would not the defenders of the opposite belief say this: that the body, being composite, must necessarily be resolved into that of which it is composed? And when the coalition of elements in the body ceases, each of those elements naturally gravitates towards its kindred element with the irresistible bias of like to like; the heat in us will thus unite with heat, the earthy with the solid, and each of the other elements also will pass towards its like.

Where, then, will the soul be after that? If one affirm that it is in those elements, one will be obliged to admit that it is identical with them, for this fusion could not possibly take place between two things of different natures. But this being granted, the soul must necessarily be viewed as a complex thing, fused as it is with qualities so opposite. But the complex is not simple, but must be classed with the composite, and the composite is necessarily dissoluble; and dissolution means the destruction of the compound; and the destructible is not immortal, else the flesh itself, resolvable as it is into its constituent elements, might so be called immortal. If, on the other hand, the soul is something other than these elements, where can our reason suggest a place for it to be, when it is thus, by virtue of its alien nature, not to be discovered in those elements, and there is no other place in the world, either, where it may continue, in harmony with its own peculiar character, to exist? But, if a thing can be found nowhere, plainly it has no existence.

¹⁶ The Teacher sighed gently at these words of mine, and then said; Maybe these were the objections, or such as these, that the Stoics and Epicureans collected at Athens made in answer to the Apostle. I hear that Epicurus carried his theories in this very direction. The framework of things was to his mind a fortuitous and mechanical affair, without a Providence penetrating its operations; and, as a piece with this, he thought that human life was like a bubble, existing only as long as the breath within was held in by the enveloping substance, inasmuch as our body was a mere membrane, as it were, encompassing a breath; and that on the collapse of the inflation the imprisoned essence was extinguished. To him the visible was the limit of existence; he made our senses the only means of our apprehension of things; he completely dosed the eyes of his soul, and was incapable of seeing anything in the intelligible and immaterial world, just as a man, who is imprisoned in a cabin whose walls and roof obstruct the view outside, remains without a glimpse of all the wonders of the sky. Verily, everything in the universe that is seen to be an object of sense is as an earthen wall, forming in itself a barrier between the narrower souls and that intelligible world which is ready for their contemplation; and it is the earth and water and fire alone that such behold;

¹⁷ whence comes each of these elements, in what and by what they are encompassed, such souls because of their narrowness cannot detect. While the sight of a garment suggests to any one the weaver of it, and the thought of

the shipwright comes at the sight of the ship, and the hand of the builder is brought to the mind of him who sees the building, these little souls gaze upon the world, but their eyes are blind to Him whom all this that we see around us makes manifest; and so they propound their clever and pungent doctrines about the soul's evanishment;-body from elements, and elements from body, and, besides, the impossibility of the soul's self-existence (if it is not to be one of these elements, or lodged in one); for if these opponents suppose that by virtue of the soul not being akin to the elements it is nowhere after death, they must propound, to begin with, the absence of the soul from the fleshly life as well, seeing that the body itself is nothing but a concourse of those elements; and so they must not tell us that the soul is to be found there either, independently vivifying their compound. If it is not possible for the soul to exist after death, though the elements do, then, I say, according to this teaching our life as well is proved to be nothing else but death.

¹⁸ But if on the other hand they do not make the existence of the soul now in the body a question for doubt, how can they maintain its evanishment when the body is resolved into its elements? Then, secondly, they must employ an equal audacity against the God in this Nature too. For how can they assert that the intelligible and immaterial Unseen can be dissolved and diffused into the wet and the soft, as also into the hot and the dry, and so hold together the universe in existence through being, though not of a kindred nature with the things which it penetrates, yet not thereby incapable of so penetrating them? Let them, therefore, remove from their system the very Deity Who upholds the world. ¹⁹ That is the very point, I said, upon which our adversaries cannot fail to have doubts; viz. that all things depend on God and are encompassed by Him, or, that there is any divinity at all transcending the physical world.

²⁰ It would be more fitting, she cried, to be silent about such doubts, and not to deign to make any answer to such foolish and wicked propositions; for there is a Divine precept forbidding us to answer a fool in his folly; and he must be a fool, as the Prophet declares, who says that there is no God. But since one needs must speak, I will urge upon you an argument which is not mine nor that of any human being (for it would then be of small value, whosoever spoke it), but an argument which the whole Creation enunciates by the medium of its wonders to the audience of the eye, with a skilful and

artistic utterance that reaches the heart. The Creation proclaims outright the Creator; for the very heavens, as the Prophet says, declare the glory of God with their unutterable words. We see the universal harmony in the wondrous sky and on the wondrous earth; how elements essentially opposed to each other are all woven together in an ineffable union to serve one common end, each contributing its particular force to maintain the whole; how the unmingling and mutually repellent do not fly apart from each other by virtue of their peculiarities, any more than they are destroyed, when compounded, by such contrariety;

21 how those elements which are naturally buoyant move downwards, the heat of the sun, for instance, descending in the rays, while the bodies which possess weight are lifted by becoming rarefied in vapour, so that water contrary to its nature ascends, being conveyed through the air to the upper regions; how too that fire of the firmament so penetrates the earth that even its abysses feel the heat; how the moisture of the rain infused into the soil generates, one though it be by nature, myriads of differing germs, and animates in due proportion each subject of its influence; how very swiftly the polar sphere revolves, how the orbits within it move the contrary way, with all the eclipses, and conjunctions, and measured intervals of the planets. We see all this with the piercing eyes of mind, nor can we fail to be taught by means of such a spectacle that a Divine power, working with skill and method, is manifesting itself in this actual world, and, penetrating each portion, combines those portions with the whole and completes the whole by the portions, and encompasses the universe with a single all-controlling force, self-centred and self-contained, never ceasing from its motion, yet never altering the position which it holds.

22 And pray how, I asked, does this belief in the existence of God prove along with it the existence of the human soul? For God, surely, is not the same thing as the soul, so that, if the one were believed in, the other must necessarily be believed in. She replied: It has been said by wise men that man is a little world in himself and contains all the elements which go to complete the universe. If this view is a true one (and so it seems), we perhaps shall need no other ally than it to establish the truth of our conception of the soul. And our conception of it is this; that it exists, with a rare and peculiar nature of its own, independently of the body with its gross texture. We get our exact knowledge of this outer world from the apprehension of our senses,

and these sensational operations themselves lead us on to the understanding of the super-sensual world of fact and thought, and our eye thus becomes the interpreter of that almighty wisdom which is visible in the universe, and points in itself to the Being Who encompasses it. Just so, when we look to our inner world, we find no slight grounds there also, in the known, for conjecturing the unknown; and the unknown there also is that which, being the object of thought and not of sight, eludes the grasp of sense.

²³ I rejoined, Nay, it may be very possible to infer a wisdom transcending the universe from the skilful and artistic designs observable in this harmonized fabric of physical nature; but, as regards the soul, what knowledge is possible to those who would trace, from any indications the body has to give, the unknown through the known? Most certainly, the Virgin replied, the soul herself, to those who wish to follow the wise proverb and know themselves, is a competent instructress; of the fact, I mean, that she is an immaterial and spiritual thing, working and moving in a way corresponding to her peculiar nature, and evincing these peculiar emotions through the organs of the body. For this bodily organization exists the same even in those who have just been reduced by death to the state of corpses, but it remains without motion or action because the force of the soul is no longer in it. It moves only when there is sensation in the organs, and not only that, but the mental force by means of that sensation penetrates with its own impulses and moves whither it will all those organs of sensation.

²⁴ What then, I asked, is the soul? Perhaps there may be some possible means of delineating its nature; so that we may have some comprehension of this subject, in the way of a sketch. Its definition, the Teacher replied, has been attempted in different ways by different writers, each according to his own bent; but the following is our opinion about it. The soul is an essence created, and living, and intellectual, transmitting from itself to an organized and sentient body the power of living and of grasping objects of sense, as long as a natural constitution capable of this holds together. ²⁵ Saying this she pointed to the physician ⁴³⁴who was sitting to watch her state, and said: There is a proof of what I say close by us. How, I ask, does this man, by putting his fingers to feel the pulse, hear in a manner, through this sense of touch, Nature calling loudly to him and telling him of her peculiar pain; in fact, that the disease in the body is an inflammatory one, and that the malady originates in this or that internal organ; and that there is such and such

a degree of fever? How too is he taught by the agency of the eye other facts of this kind, when he looks to see the posture of the patient and watches the wasting of the flesh? As, too, the state of the complexion, pale somewhat and bilious, and the gaze of the eyes, as is the case with those in pain, involuntarily inclining to sadness, indicate the internal condition, so the ear gives information of the like, ascertaining the nature of the malady by the shortness of the breathing and by the groan that comes with it. One might say that even the sense of smell in the expert is not incapable of detecting the kind of disorder, but that it notices the secret suffering of the vitals in the particular quality of the breath. Could this be so if there were not a certain force of intelligence present in each organ of the senses?

²⁶ What would our hand have taught us of itself, without thought conducting it from feeling to understanding the subject before it? What would the ear, as separate from mind, or the eye or the nostril or any other organ have helped towards the settling of the question, all by themselves? Verily, it is most true what one of heathen culture is recorded to have said, that it is the mind that sees and the mind that hears. Else, if you will not allow this to be true, you must tell me why, when you look at the sun, as you have been trained by your instructor to look at him, you assert that he is not in the breadth of his disc of the size he appears to the many, but that he exceeds by many times the measure of the entire earth. Do you not confidently maintain that it is so, because you have arrived by reasoning through phenomena at the conception of such and such a movement, of such distances of time and space, of such causes of eclipse? And when you look at the waning and waxing moon you are taught other truths by the visible figure of that heavenly body, viz. that it is in itself devoid of light, and that it revolves in the circle nearest to the earth, and that it is lit by light from the sun;

²⁷ just as is the case with mirrors, which, receiving the sun upon them, do not reflect rays of their own, but those of the sun, whose light is given back from their smooth flashing surface. Those who see this, but do not examine it, think that the light comes from the moon herself. But that this is not the case is proved by this; that when she is diametrically facing the sun she has the whole of the disc that looks our way illuminated; but, as she traverses her own circle of revolution quicker from moving in a narrower space, she herself has completed this more than twelve times before the sun has once travelled round his; whence it happens that her substance is not always covered

with light. For her position facing him is not maintained in the frequency of her revolutions; but, while this position causes the whole side of the moon which looks to us to be illumined, directly she moves sideways her hemisphere which is turned to us necessarily becomes partially shadowed, and only that which is turned to him meets his embracing rays; the brightness, in fact, keeps on retiring from that which can no longer see the sun to that which still sees him, until she passes right across the sun's disc and receives his rays upon her hinder part; and then the fact of her being in herself totally devoid of light and splendour causes the side turned to us to be invisible while the further hemisphere is all in light;

28 and this is called the completion of her waning. But when again, in her own revolution, she has passed the sun and she is transverse to his rays, the side which was dark just before begins to shine a little, for the rays move from the illumined part to that so lately invisible. You see what the eye does teach; and yet it would never of itself have afforded this insight, without something that looks through the eyes and uses the data of the senses as mere guides to penetrate from the apparent to the unseen. It is needless to add the methods of geometry that lead us step by step through visible delineations to truths that lie out of sight, and countless other instances which all prove that apprehension is the work of an intellectual essence deeply seated in our nature, acting through the operation of our bodily senses.

29 But what, I asked, if, insisting on the great differences which, in spite of a certain quality of matter shared alike by all elements in their visible form, exist between each particular kind of matter (motion, for instance, is not the same in all, some moving up, some down; nor form, nor quality either), some one were to say that there was in the same manner incorporated in, and belonging to, these elements a certain force as well which effects these intellectual insights and operations by a purely natural effort of their own (such effects, for instance, as we often see produced by the mechanists, in whose hands matter, combined according to the rules of Art, thereby imitates Nature, exhibiting resemblance not in figure alone but even in motion, so that when the piece of mechanism sounds in its resonant part it mimics a human voice, without, however, our being able to perceive anywhere any mental force working out the particular figure, character, sound, and movement); suppose, I say, we were to affirm that all this was produced as well in the organic machine of our natural bodies, without any intermixture

of a special thinking substance, but owing simply to an inherent motive power of the elements within us accomplishing by itself these operations-to nothing else, in fact, but an impulsive movement working for the cognition of the object before us; would not then the fact stand proved of the absolute nonexistence of that intellectual and impalpable Being, the soul, which you talk of?

³⁰ Your instance, she replied, and your reasoning upon it, though belonging to the counter-argument, may both of them be made allies of our statement, and will contribute not a little to the confirmation of its truth. Why, how can you say that? ³¹ Because, you see, so to understand, manipulate, and dispose the soulless matter, that the art which is stored away in such mechanisms becomes almost like a soul to this material, in all the various ways in which it mocks movement, and figure, and voice, and so on, may be turned into a proof of there being something in man whereby he shows an innate fitness to think out within himself, through the contemplative and inventive faculties, such thoughts, and having prepared such mechanisms in theory, to put them into practice by manual skill, and exhibit in matter the product of his mind. First, for instance, he saw, by dint of thinking, that to produce any sound there is need of some wind; and then, with a view to produce wind in the mechanism, he previously ascertained by a course of reasoning and close observation of the nature of elements, that there is no vacuum at all in the world, but that the lighter is to be considered a vacuum only by comparison with the heavier; seeing that the air itself, taken as a separate subsistence, is crowded quite full. It is by an abuse of language that a jar is said to be "empty"; for when it is empty of any liquid it is none the less, even in this state, full, in the eyes of the experienced.

³² A proof of this is that a jar when put into a pool of water is not immediately filled, but at first floats on the surface, because the air it contains helps to buoy up its rounded sides; till at last the hand of the drawer of the water forces it down to the bottom, and, when there, it takes in water by its neck; during which process it is shown not to have been empty even before the water came; for there is the spectacle of a sort of combat going on in the neck between the two elements, the water being forced by its weight into the interior, and therefore streaming in; the imprisoned air on the other hand being straitened for room by the gush of the water along the neck, and so rushing in the contrary direction; thus the water is checked by the strong

current of air, and gurgles and bubbles against it. Men observed this, and devised in accordance with this property of the two elements a way of introducing air to work their mechanism . They made a kind of cavity of some hard stuff, and prevented the air in it from escaping in any direction; and then introduced water into this cavity through its mouth, apportioning the quantity of water according to requirement; next they allowed an exit in the opposite direction to the air, so that it passed into a pipe placed ready to hand, and in so doing, being violently constrained by the water, became a blast;

³³ and this, playing on the structure of the pipe, produced a note. Is it not clearly proved by such visible results that there is a mind of some kind in man, something other than that which is visible, which, by virtue of an invisible thinking nature of its own, first prepares by inward invention such devices, and then, when they have been so matured, brings them to the light and exhibits them in the subservient matter? For if it were possible to ascribe such wonders, as the theory of our opponents does, to the actual constitution of the elements, we should have these mechanisms building themselves spontaneously; the bronze would not wait for the artist, to be made into the likeness of a man, but would become such by an innate force; the air would not require the pipe, to make a note, but would sound spontaneously by its own fortuitous flux and motion; and the jet of the water upwards would not be, as it now is, the result of an artificial pressure forcing it to move in an unnatural direction, but the water would rise into the mechanism of its own accord, finding in that direction a natural channel. But if none of these results are produced spontaneously by elemental force, but, on the contrary, each element is employed at will by artifice;

³⁴ and if artifice is a kind of movement and activity of mind, will not the very consequences of what has been urged by way of objection show us Mind as something other than the thing perceived? ³⁵ That the thing perceived, I replied, is not the same as the thing not perceived, I grant; but I do not discover any answer to our question in such a statement; it is not yet clear to me what we are to think that thing not-perceived to be; all I have been shown by your argument is that it is not anything material; and I do not yet know the fitting name for it. I wanted especially to know what it is, not what it is not. We do learn, she replied, much about many things by this very same method, inasmuch as, in the very act of saying a thing is "not so and so," we by implication interpret the very nature of the thing in question . For in-

stance, when we say a "guileless," we indicate a good man; when we say "unmanly," we have expressed that a man is a coward; and it is possible to suggest a great many things in like fashion, wherein we either convey the idea of goodness by the negation of badness, or vice versa. Well, then, if one thinks so with regard to the matter now before us, one will not fail to gain a proper conception of it. The question is, -What are we to think of Mind in its very essence? Now granted that the inquirer has had his doubts set at rest as to the existence of the thing in question, owing to the activities which it displays to us, and only wants to know what it is, he will have adequately discovered it by being told that it is not that which our senses perceive, neither a colour, nor a form, nor a hardness, nor a weight, nor a quantity, nor a cubic dimension, nor a point, nor anything else perceptible in matter; supposing, that is, that there does exist a something beyond all these.

³⁶ Here I interrupted her discourse: If you leave all these out of the account I do not see how you can possibly avoid cancelling along with them the very thing which you are in search of. I cannot at present conceive to what, as apart from these, the perceptive activity is to cling. For on all occasions in investigating with the scrutinizing intellect the contents of the world, we must, so far as we put our hand at all on what we are seeking, inevitably touch, as blind men feeling along the walls for the door, some one of those things aforesaid; we must come on colour, or form, or quantity, or something else on your list; and when it comes to saying that the thing is none of them, our feebleness of mind induces us to suppose that it does not exist at all. Shame on such absurdity! said she, indignantly interrupting. A fine conclusion this narrow-minded, grovelling view of the world brings us to! If all that is not cognizable by sense is to be wiped out of existence, the all-embracing Power that presides over things is admitted by this same assertion not to be; once a man has been told about the non-material and invisible nature of the Deity, he must perforce with such a premise reckon it as absolutely non-existent. If, on the other hand, the absence of such characteristics in His case does not constitute any limitation of His existence, how can the Mind of man be squeezed out of existence along with this withdrawal one by one of each property of matter?

³⁷ Well, then, I retorted, we only exchange one paradox for another by arguing in this way; for our reason will be reduced to the conclusion that the Deity and the Mind of man are identical, if it be true that neither can be

thought of, except by the withdrawal of all the data of sense. ³⁸ Say not so, she replied; to talk so also is blasphemous. Rather, as the Scripture tells you, say that the one is like the other. For that which is "made in the image" of the Deity necessarily possesses a likeness to its prototype in every respect; it resembles it in being intellectual, immaterial, unconnected with any notion of weight, and in eluding any measurement of its dimensions; yet as regards its own peculiar nature it is something different from that other. Indeed, it would be no longer an "image," if it were altogether identical with that other; but where we have A in that uncreate prototype we have a in the image; just as in a minute particle of glass, when it happens to face the light, the complete disc of the sun is often to be seen, not represented thereon in proportion to its proper size, but so far as the minuteness of the particle admits of its being represented at all. Thus do the reflections of those ineffable qualities of Deity shine forth within the narrow limits of our nature; and so our reason, following the leading of these reflections, will not miss grasping the Mind in its essence by clearing away from the question all corporeal qualities; nor on the other hand will it bring the pure and infinite Existence to the level of that which is perishable and little; it will regard this essence of the Mind as an object of thought only, since it is the "image" of an Existence which is such;

³⁹ but it will not pronounce this image to be identical with the prototype. Just, then, as we have no doubts, owing to the display of a Divine mysterious wisdom in the universe, about a Divine Being and a Divine Power existing in it all which secures its continuance (though if you required a definition of that Being you would therein find the Deity completely sundered from every object in creation, whether of sense or thought, while in these last, too, natural distinctions are admitted), so, too, there is nothing strange in the soul's separate existence as a substance (whatever we may think that substance to be) being no hindrance to her actual existence, in spite of the elemental atoms of the world not harmonizing with her in the definition of her being. In the case of our living bodies, composed as they are from the blending of these atoms, there is no sort of communion, as has been just said, on the score of substance, between the simplicity and invisibility of the soul, and the grossness of those bodies; but, notwithstanding that, there is not a doubt that there is in them the soul's vivifying influence exerted by a law which it as beyond the human understanding to comprehend. Not even then, when

those atoms have again been dissolved into themselves, has that bond of a vivifying influence vanished;

⁴⁰ but as, while the framework of the body still holds together, each individual part is possessed of a soul which penetrates equally every component member, and one could not call that soul hard and resistant though blended with the solid, nor humid, or cold, or the reverse, though it transmits life to all and each of such parts, so, when that framework is dissolved, and has returned to its kindred elements, there is nothing against probability that that simple and incomposite essence which has once for all by some inexplicable law grown with the growth of the bodily framework should continually remain beside the atoms with which it has been blended, and should in no way be sundered from a union once formed. For it does not follow that because the composite is dissolved the incomposite must be dissolved with it. ⁴¹ That those atoms, I rejoined, should unite and again be separated, and that this constitutes the formation and dissolution of the body, no one would deny. But we have to consider this. There are great intervals between these atoms; they differ from each other, both in position, and also in qualitative distinctions and peculiarities. When, indeed, these atoms have all converged upon the given subject, it is reasonable that that intelligent and undimensional essence which we call the soul should cohere with that which is so united; but once these atoms are separated from each other, and have gone whither their nature impels them, what is to become of the soul when her vessel is thus scattered in many directions? As a sailor, when his ship has been wrecked and gone to pieces, cannot float upon all the pieces at once which have been scattered this way and that over the surface of the sea (for he seizes any bit that comes to hand, and lets all the rest drift away), in the same way the soul, being by nature incapable of dissolution along with the atoms, will, if she finds it hard to be parted from the body altogether, cling to some one of them; and if we take this view, consistency will no more allow us to regard her as immortal for living in one atom than as mortal for not living in a number of them.

⁴² But the intelligent and undimensional, she replied, is neither contracted nor diffused (contraction and diffusion being a property of body only); but by virtue of a nature which is formless and bodiless it is present with the body equally in the contraction and in the diffusion of its atoms, and is no more narrowed by the compression which attends the uniting of the atoms

than it is abandoned by them when they wander off to their kindred, however wide the interval is held to be which we observe between alien atoms. For instance, there is a great difference between the buoyant and light as contrasted with the heavy and solid; between the hot as contrasted with the cold; between the humid as contrasted with its opposite; nevertheless it is no strain to an intelligent essence to be present in each of those elements to which it has once cohered; this blending with opposites does not split it up. In locality, in peculiar qualities, these elemental atoms are held to be far removed from each other; but an undimensional nature finds it no labour to cling to what is locally divided, seeing that even now it is possible for the mind at once to contemplate the heavens above us and to extend its busy scrutiny beyond the horizon, nor is its contemplative power at all distracted by these excursions into distances so great. There is nothing, then, to hinder the soul's presence in the body's atoms, whether fused in union or decomposed in dissolution.

⁴³ Just as in the amalgam of gold and silver a certain methodical force is to be observed which has fused the metals, and if the one be afterwards smelted out of the other, the law of this method nevertheless continues to reside in each, so that while, the amalgam is separated this method does not suffer division along with it (for you cannot make fractions out of the indivisible), in the same way this intelligent essence of the soul is observable in the concourse of the atoms, and does not undergo division when they are dissolved; but it remains with them, and even in their separation it is co-extensive with them, yet not itself dissevered nor discounted into sections to accord with the number of the atoms. Such a condition belongs to the material and spacial world, but that which is intelligent and undimensional is not liable to the circumstances of space. Therefore the soul exists in the actual atoms which she has once animated, and there is no force to tear her away from her cohesion with them. What cause for melancholy, then, is there herein, that the visible is exchanged for the invisible; and wherefore is it that your mind has conceived such a hatred of death?

⁴⁴ Upon this I recurred to the definition which she had previously given of the soul, and I said that to my thinking her definition had not indicated distinctly enough all the powers of the soul which are a matter of observation. It declares the soul to be an intellectual essence which imparts to the organic body a force of life by which the senses operate. Now the soul is not

thus operative only in our scientific and speculative intellect; it does not produce results in that world only, or employ the organs of sense only for this their natural work. On the contrary, we observe in our nature many emotions of desire and many of anger; and both these exist in us as qualities of our kind, and we see both of them in their manifestations displaying further many most subtle differences. There are many states, for instance, which are occasioned by desire; many others which on the other hand proceed from anger; and none of them are of the body; but that which is not of the body is plainly intellectual. Now our definition exhibits the soul as something intellectual; so that one of two alternatives, both absurd, must emerge when we follow out this view to this end; either anger and desire are both second souls in us, and a plurality of souls must take the place of the single soul, or the thinking faculty in us cannot be regarded as a soul either (if they are not), the intellectual element adhering equally to all of them and stamping them all as souls, or else excluding every one of them equally from the specific qualities of soul.

⁴⁵ You are quite justified, she replied, in raising this question, and it has ere this been discussed by many elsewhere; namely, what we are to think of the principle of desire and the principle of anger within us. Are they consubstantial with the soul, inherent in the soul's very self from her first organization, or are they something different, accruing to us afterwards? In fact, while all equally allow that these principles are to be detected in the soul, investigation has not yet discovered exactly what we are to think of them so as to gain some fixed belief with regard to them. The generality of men still fluctuate in their opinions about this, which are as erroneous as they are numerous. As for ourselves, if the Gentile philosophy, which deals methodically with all these points, were really adequate for a demonstration, it would certainly be superfluous to add a discussion on the soul to those speculations. But while the latter proceeded, on the subject of the soul, as far in the direction of supposed consequences as the thinker pleased, we are not entitled to such licence, I mean that of affirming what we please; we make the Holy Scriptures the rule and the measure of every tenet; we necessarily fix our eyes upon that, and approve that alone which may be made to harmonize with the intention of those writings.

⁴⁶ We must therefore neglect the Platonic chariot and the pair of horses of dissimilar forces yoked to it, and their driver, whereby the philosopher al-

legorizes these facts about the soul; we must neglect also all that is said by the philosopher who succeeded him and who followed out probabilities by rules of art, and diligently investigated the very question now before us, declaring that the soul was mortal by reason of these two principles; we must neglect all before and since their time, whether they philosophized in prose or in verse, and we will adopt, as the guide of our reasoning, the Scripture, which lays it down as an axiom that there is no excellence in the soul which is not a property as well of the Divine nature. For he who declares the soul to be God's likeness asserts that anything foreign to Him is outside the limits of the soul; similarity cannot be retained in those qualities which are diverse from the original. Since, then, nothing of the kind we are considering is included in the conception of the Divine nature, one would be reasonable in surmising that such things are not consubstantial with the soul either. Now to seek to build up our doctrine by rule of dialectic and the science which draws and destroys conclusions, involves a species of discussion which we shall ask to be excused from, as being a weak and questionable way of demonstrating truth.

⁴⁷ Indeed, it is clear to every one that that subtle dialectic possesses a force that may be turned both ways, as well for the overthrow of truth as for the detection of falsehood; and so we begin to suspect even truth itself when it is advanced in company with such a kind of artifice, and to think that the very ingenuity of it is trying to bias our judgment and to upset the truth. If on the other hand any one will accept a discussion which is in a naked unsyllogistic form, we will speak upon these points by making our study of them so far as we can follow the chain of Scriptural tradition. What is it, then, that we assert? We say that the fact of the reasoning animal man being capable of understanding and knowing is most surely attested by those outside our faith; and that this definition would never have sketched our nature so, if it had viewed anger and desire and all such-like emotions as consubstantial with that nature. In any other case, one would not give a definition of the subject in hand by putting a generic instead of a specific quality; and so, as the principle of desire and the principle of anger are observed equally in rational and irrational natures, one could not rightly mark the specific quality by means of this generic one.

⁴⁸ But how can that which, in defining a nature, is superfluous and worthy of exclusion be treated as a part of that nature, and, so, available for

falsifying the definition? Every definition of an essence looks to the specific quality of the subject in hand; and whatever is outside that speciality is set aside as having nothing to do with the required definition. Yet, beyond question, these faculties of anger and desire are allowed to be common to all reasoning and brute natures; anything common is not identical with that which is peculiar; it is imperative therefore that we should not range these faculties amongst those whereby humanity is exclusively meant: but just as one may perceive the principle of sensation, and that of nutrition and growth in man, and yet not shake thereby the given definition of his soul (for the quality A being in the soul does not prevent the quality B being in it too), so, when one detects in humanity these emotions of anger and desire, one cannot on that account fairly quarrel with this definition, as if it fell short of a full indication of man's nature.

⁴⁹ What then, I asked the Teacher, are we to think about this? For I cannot yet see how we can fitly repudiate faculties which are actually within us. ⁵⁰ You see, she replied, there is a battle of the reason with them and a struggle to rid the soul of them; and there are men in whom this struggle has ended in success; it was so with Moses, as we know; he was superior both to anger and to desire; the history testifying of him in both respects, that he was meek beyond all men (and by meekness it indicates the absence of all anger and a mind quite devoid of resentment), and that he desired none of those things about which we see the desiring faculty in the generality so active. This could not have been so, if these faculties were nature, and were referable to the contents of man's essence. For it is impossible for one who has come quite outside of his nature to be in Existence at all. But if Moses was at one and the same time in Existence and not in these conditions, then it follows that these conditions are something other than nature and not nature itself. For if, on the one hand, that is truly nature in which the essence of the being is found, and, on the other, the removal of these conditions is in our power, so that their removal not only does no harm, but is even beneficial to the nature, it is clear that these conditions are to be numbered amongst externals, and are affections, rather than the essence, of the nature; for the essence is that thing only which it is.

⁵¹ As for anger, most think it a fermenting of the blood round the heart; others an eagerness to inflict pain in return for a previous pain; we would take it to be the impulse to hurt one who has provoked us. But none of these

accounts of it tally with the definition of the soul. Again, if we were to define what desire is in itself, we should call it a seeking for that which is wanting, or a longing for pleasurable enjoyment, or a pain at not possessing that upon which the heart is set, or a state with regard to some pleasure which there is no opportunity of enjoying. These and such-like descriptions all indicate desire, but they have no connection with the definition of the soul. But it is so with regard to all those other conditions also which we see to have some relation to the soul, those, I mean, which are mutually opposed to each other, such as cowardice and courage, pleasure and pain, fear and contempt, and so on; each of them seems akin to the principle of desire or to that of anger, while they have a separate definition to mark their own peculiar nature. Courage and contempt, for instance, exhibit a certain phase of the irascible impulse; the dispositions arising from cowardice and fear exhibit on the other hand a diminution and weakening of that same impulse. Pain, again, draws its material both from anger and desire.

⁵² For the impotence of anger, which consists in not being able to punish one who has first given pain, becomes itself pain; and the despair of getting objects of desire and the absence of things upon which the heart is set create in the mind this same sullen state. Moreover, the opposite to pain, I mean the sensation of pleasure, like pain, divides itself between anger and desire; for pleasure is the leading motive of them both. All these conditions, I say, have some relation to the soul, and yet they are not the soul, but only like warts growing out of the soul's thinking part, which are reckoned as parts of it because they adhere to it, and yet are not that actual thing which the soul is in its essence. ⁵³ And yet, I rejoined to the virgin, we see no slight help afforded for improvement to the virtuous from all these conditions. Daniel's desire was his glory; and Phineas' anger pleased the Deity. We have been told, too, that fear is the beginning of wisdom, and learnt from Paul that salvation is the goal of the "sorrow after a godly sort." The Gospel bids us have a contempt for danger; and the "not being afraid with any amazement" is nothing else but a describing of courage, and this last is numbered by Wisdom amongst the things that are good. In all this Scripture shows that such conditions are not to be considered weaknesses; weaknesses would not have been so employed for putting virtue into practice.

⁵⁴ I think, replied the Teacher, that I am myself responsible for this confusion arising from different accounts of the matter; for I did not state it as

distinctly as I might have, by introducing a certain order of consequences for our consideration. Now, however, some such order shall, as far as it is possible, be devised, so that our essay may advance in the way of logical sequence and so give no room for such contradictions. We declare, then, that the speculative, critical, and world-surveying faculty of the soul is its peculiar property by virtue of its very nature, and that thereby the soul preserves within itself the image of the divine grace; since our reason surmises that divinity itself, whatever it may be in its inmost nature, is manifested in these very things,—universal supervision and the critical discernment between good and evil. But all those elements of the soul which lie on the border-land and are capable from their peculiar nature of inclining to either of two opposites (whose eventual determination to the good or to the bad depends on the kind of use they are put to), anger, for instance, and fear, and any other such-like emotion of the soul divested of which human nature cannot be studied—all these we reckon as accretions from without, because in the Beauty which is man's prototype no such characteristics are to be found. Now let the following statement be offered as a mere exercise (in interpretation). I pray that it may escape the sneers of cavilling hearers.

⁵⁵Scripture informs us that the Deity proceeded by a sort of graduated and ordered advance to the creation of man. After the foundations of the universe were laid, as the history records, man did not appear on the earth at once; but the creation of the brutes preceded his, and the plants preceded them. Thereby Scripture shows that the vital forces blended with the world of matter according to a gradation; first, it infused itself into insensate nature; and in continuation of this advanced into the sentient world; and then ascended to intelligent and rational beings. Accordingly, while all existing things must be either corporeal or spiritual, the former are divided into the animate and inanimate. By animate, I mean possessed of life: and of the things possessed of life, some have it with sensation, the rest have no sensation. Again, of these sentient things, some have reason, the rest have not. Seeing, then, that this life of sensation could not possibly exist apart from the matter which is the subject of it, and the intellectual life could not be embodied, either, without growing in the sentient, on this account the creation of man is related as coming last, as of one who took up into himself every single form of life, both that of plants and that which is seen in brutes. His nourishment and growth he derives from vegetable life; for even in ve-

getables such processes are to be seen when aliment is being drawn in by their roots and given off in fruit and leaves.

⁵⁶ His sentient organization he derives from the brute creation. But his faculty of thought and reason is incommunicable , and is a peculiar gift in our nature, to be considered by itself. However, just as this nature has the instinct acquisitive of the necessities to material existence-an instinct which, when manifested in us men, we call Appetite-and as we admit this appertains to the vegetable form of life, since we can notice it there too like so many impulses working naturally to satisfy themselves with their kindred aliment and to issue in germination, so all the peculiar conditions of the brute creation are blended with the intellectual part of the soul. To them, she continued, belongs anger; to them belongs fear; to them all those other opposing activities within us; everything except the faculty of reason and thought. That alone, the choice product, as has been said, of all our life, bears the stamp of the Divine character. But since, according to the view which we have just enunciated, it is not possible for this reasoning faculty to exist in the life of the body without existing by means of sensations, and since sensation is already found subsisting in the brute creation, necessarily as it were, by reason of this one condition, our soul has touch with the other things which are knit up with it ; and these are all those phaenomena within us that we call "passions";

⁵⁷ which have not been allotted to human nature for any bad purpose at all (for the Creator would most certainly be the author of evil, if in them, so deeply rooted as they are in our nature, any necessities of wrong-doing were found), but according to the use which our free will puts them to, these emotions of the soul become the instruments of virtue or of vice. They are like the iron which is being fashioned according to the volition of the artificer, and receives whatever shape the idea which is in his mind prescribes, and becomes a sword or some agricultural implement. Supposing, then, that our reason, which is our nature's choicest part, holds the dominion over these imported emotions (as Scripture allegorically declares in the command to men to rule over the brutes), none of them will be active in the ministry of evil; fear will only generate within us obedience , and anger fortitude, and cowardice caution; and the instinct of desire will procure for us the delight that is Divine and perfect. But if reason drops the reins and is dragged behind like a charioteer who has got entangled in his car, then these instincts are

changed into fierceness, just as we see happens amongst the brutes. For since reason does not preside over the natural impulses that are implanted in them, the more irascible animals, under the generalship of their anger, mutually destroy each other;

⁵⁸ while the bulky and powerful animals get no good themselves from their strength, but become by their want of reason slaves of that which has reason. Neither are the activities of their desire for pleasure employed on any of the higher objects; nor does any other instinct to be observed in them result in any profit to themselves. Thus too, with ourselves, if these instincts are not turned by reasoning into the right direction, and if our feelings get the mastery of our mind, the man is changed from a reasoning into an unreasoning being, and from godlike intelligence sinks by the force of these passions to the level of the brute. ⁵⁹ Much moved by these words, I said: To any one who reflects indeed, your exposition, advancing as it does in this consecutive manner, though plain and unvarnished, bears sufficiently upon it the stamp of correctness and hits the truth. And to those who are expert only in the technical methods of proof a mere demonstration suffices to convince; but as for ourselves, we were agreed that there is something more trustworthy than any of these artificial conclusions, namely, that which the teachings of Holy Scripture point to: and so I deem that it is necessary to inquire, in addition to what has been said, whether this inspired teaching harmonizes with it all.

⁶⁰ And who, she replied, could deny that truth is to be found only in that upon which the seal of Scriptural testimony is set? So, if it is necessary that something from the Gospels should be adduced in support of our view, a study of the Parable of the Wheat and Tares will not be here out of place. The Householder there sowed good seed; (and we are plainly the "house"). But the "enemy," having watched for the time when men slept, sowed that which was useless in that which was good for food, setting the tares in the very middle of the wheat. The two kinds of seed grew up together; for it was not possible that seed put into the very middle of the wheat should fail to grow up with it. But the Superintendent of the field forbids the servants to gather up the useless crop, on account of their growing at the very root of the contrary sort; so as not to root up the nutritious along with that foreign growth. Now we think that Scripture means by the good seed the corresponding im-

pulses of the soul, each one of which, if only they are cultured for good, necessarily puts forth the fruit of virtue within us.

⁶¹ But since there has been scattered amongst these the bad seed of the error of judgment as to the true Beauty which is alone in its intrinsic nature such, and since this last has been thrown into the shade by the growth of delusion which springs up along with it (for the active principle of desire does not germinate and increase in the direction of that natural Beauty which was the object of its being sown in us, but it has changed its growth so as to move towards a bestial and unthinking states, this very error as to Beauty carrying its impulse towards this result; and in the same way the seed of anger does not steel us to be brave, but only arms us to fight with our own people; and the power of loving deserts its intellectual objects and becomes completely mad for the immoderate enjoyment of pleasures of sense; and so in like manner our other affections put forth the worse instead of the better growths),—on account of this the wise Husbandman leaves this growth that has been introduced amongst his seed to remain there, so as to secure our not being altogether stripped of better hopes by desire having been rooted out along with that good-for-nothing growth. If our nature suffered such a mutilation, what will there be to lift us up to grasp the heavenly delights? If love is taken from us, how shall we be united to God? If anger is to be extinguished, what arms shall we possess against the adversary?

⁶² Therefore the Husbandman leaves those bastard seeds within us, not for them always to overwhelm the more precious crop, but in order that the land itself (for so, in his allegory, he calls the heart) by its native inherent power, which is that of reasoning, may wither up the one growth and may render the other fruitful and abundant: but if that is not done, then he commissions the fire to mark the distinction in the crops. If, then, a man indulges these affections in a due proportion and holds them in his own power instead of being held in theirs, employing them for an instrument as a king does his subjects' many hands, then efforts towards excellence more easily succeed for him. But should he become theirs, and, as when any slaves mutiny against their master, get enslaved by those slavish thoughts and ignominiously bow before them; a prey to his natural inferiors, he will be forced to turn to those employments which his imperious masters command. This being so, we shall not pronounce these emotions of the soul, which lie in the power of their possessors for good or ill, to be either virtue or vice. But,

whenever their impulse is towards what is noble, then they become matter for praise, as his desire did to Daniel, and his anger to Phineas, and their grief to those who nobly mourn. But if they incline to baseness, then these are, and they are called, bad passions.

⁶³ She ceased after this statement and allowed the discussion a short interval, in which I reviewed mentally all that had been said; and reverting to that former course of proof in her discourse, that it was not impossible that the soul after the body's dissolution should reside in its atoms, I again addressed her. Where is that much-talked-of and renowned Hades, then? The word is in frequent circulation both in the intercourse of daily life, and in the writings of the heathens and in our own; and all think that into it, as into a place of safe-keeping, souls migrate from here. Surely you would not call your atoms that Hades. Clearly, replied the Teacher, you have not quite attended to the argument. In speaking of the soul's migration from the seen to the unseen, I thought I had omitted nothing as regards the question about Hades. It seems to me that, whether in the heathen or in the Divine writings, this word for a place in which souls are said to be means nothing else but a transition to that Unseen world of which we have no glimpse.

⁶⁴ And how, then, I asked, is it that some think that by the underworld is meant an actual place, and that it harbours within itself the souls that have at last flitted away from human life, drawing them towards itself as the right receptacle for such natures? ⁶⁵ Well, replied the Teacher, our doctrine will be in no ways injured by such a supposition. For if it is true, what you say, and also that the vault of heaven prolongs itself so uninterruptedly that it encircles all things with itself, and that the earth and its surroundings are poised in the middle, and that the motion of all the revolving bodies is round this fixed and solid centre, then, I say, there is an absolute necessity that, whatever may happen to each one of the atoms on the upper side of the earth, the same will happen on the opposite side, seeing that one single substance encompasses its entire bulk. As, when the sun shines above the earth, the shadow is spread over its lower part, because its spherical shape makes it impossible for it to be clasped all round at one and the same time by the rays, and necessarily, on whatever side the sun's rays may fall on some particular point of the globe, if we follow a straight diameter, we shall find shadow upon the opposite point, and so, continuously, at the opposite end of the direct line of the rays shadow moves round that globe, keeping pace with the

sun, so that equally in their turn both the upper half and the under half of the earth are in light and darkness; so, by this analogy, we have reason to be certain that, whatever in our hemisphere is observed to befall the atoms, the same will befall them in that other.

⁶⁶ The environment of the atoms being one and the same on every side of the earth, I deem it right neither to contradict nor yet to favour those who raise the objection that we must regard either this or the lower region as assigned to the souls released. As long as this objection does not shake our central doctrine of the existence of those souls after the life in the flesh, there need be no controversy about the whereabouts to our mind, holding as we do that place is a property of body only, and that soul, being immaterial, is by no necessity of its nature detained in any place. ⁶⁷ But what, I asked, if your opponent should shield himself behind the Apostle, where he says that every reasoning creature, in the restitution of all things, is to look towards Him Who presides over the whole? In that passage in the Epistle to the Philippians he makes mention of certain things that are "under the earth" "every knee shall bow" to Him "of things in heaven, and things in earth, and things under the earth." We shall stand by our doctrine, answered the Teacher, even if we should hear them adducing these words. For the existence of the soul (after death) we have the assent of our opponent, and so we do not make an objection as to the place, as we have just said. But if some were to ask the meaning of the Apostle in this utterance, what is one to say? Would you remove all signification of place from the passage?

⁶⁸ I do not think, she replied, that the divine Apostle divided the intellectual world into localities, when he named part as in heaven, part as on earth, and part as under the earth. There are three states in which reasoning creatures can be: one from the very first received an immaterial life, and we call it the angelic: another is in union with the flesh, and we call it the human: a third is released by death from fleshly entanglements, and is to be found in souls pure and simple. Now I think that the divine Apostle in his deep wisdom looked to this, when he revealed the future concord of all these reasoning beings in the work of goodness; and that he puts the unembodied angel-world "in heaven," and that still involved with a body "on earth," and that released from a body "under the earth"; or, indeed, if there is any other world to be classed under that which is possessed of reason (it is not left out);

and whether any one choose to call this last "demons" or "spirits," or anything else of the kind, we shall not care.

⁶⁹ We certainly believe, both because of the prevailing opinion, and still more of Scripture teaching, that there exists another world of beings besides, divested of such bodies as ours are, who are opposed to that which is good and are capable of hurting the lives of men, having by an act of will lapsed from the nobler view, and by this revolt from goodness personified in themselves the contrary principle; and this world is what, some say, the Apostle adds to the number of the "things under the earth," signifying in that passage that when evil shall have been some day annihilated in the long revolutions of the ages, nothing shall be left outside the world of goodness, but that even from those evil spirits shall rise in harmony the confession of Christ's Lordship. If this is so, then no one can compel us to see any spot of the underworld in the expression, "things under the earth"; the atmosphere spreads equally over every part of the earth, and there is not a single corner of it left unrobed by this circumambient air.

⁷⁰ When she had finished, I hesitated a moment, and then said: I am not yet satisfied about the thing which we have been inquiring into; after all that has been said my mind is still in doubt; and I beg that our discussion may be allowed to revert to the same line of reasoning as before, omitting only that upon which we are thoroughly agreed. I say this, for I think that all but the most stubborn controversialists will have been sufficiently convinced by our debate not to consign the soul after the body's dissolution to annihilation and nonentity, nor to argue that because it differs substantially from the atoms it is impossible for it to exist anywhere in the universe; for, however much a being that is intellectual and immaterial may fail to coincide with these atoms, it is in no ways hindered (so far) from existing in them; and this belief of ours rests on two facts: firstly, on the soul's existing in our bodies in this present life, though fundamentally different from them: and secondly, on the fact that the Divine being, as our argument has shown, though distinctly something other than visible and material substances, nevertheless pervades each one amongst all existences, and by this penetration of the whole keeps the world in a state of being; so that following these analogies we need not think that the soul, either, is out of existence, when she passes from the world of forms to the Unseen. But how, I insisted, after the united whole of the atoms has assumed, owing to their mixing together, a form

quite different-the form in fact with which the soul has been actually domesticated-by what mark, when this form, as we should have expected, is effaced along with the resolution of the atoms, shall the soul follow along (them), now that that familiar form ceases to persist?

71 She waited a moment and then said: Give me leave to invent a fanciful simile in order to illustrate the matter before us: even though that which I suppose may be outside the range of possibility. Grant it possible, then, in the art of painting not only to mix opposite colours, as painters are always doing, to represent a particular tint, but also to separate again this mixture and to restore to each of the colours its natural dye. If then white, or black, or red, or golden colour, or any other colour that has been mixed to form the given tint, were to be again separated from that union with another and remain by itself, we suppose that our artist will none the less remember the actual nature of that colour, and that in no case will he show forgetfulness, either of the red, for instance, or the black, if after having become quite a different colour by composition with each other they each return to their natural dye. We suppose, I say, that our artist remembers the manner of the mutual blending of these colours, and so knows what sort of colour was mixed with a given colour and what sort of colour was the result, and how, the other colour being ejected from the composition, (the original colour) in consequence of such release resumed its own peculiar hue;

72 and, supposing it were required to produce the same result again by composition, the process will be all the easier from having been already practised in his previous work. Now, if reason can see any analogy in this simile, we must search the matter in hand by its light. Let the soul stand for this Art of the painter; and let the natural atoms stand for the colours of his art; and let the mixture of that tint compounded of the various dyes, and the return of these to their native state (which we have been allowed to assume), represent respectively the concourse, and the separation of the atoms. Then, as we assume in the simile that the painter's Art tells him the actual dye of each colour, when it has returned after mixing to its proper hue, so that he has an exact knowledge of the red, and of the black, and of any other colour that went to form the required tint by a specific way of uniting with another kind-a knowledge which includes its appearance both in the mixture, and now when it is in its natural state, and in the future again, supposing all the colours were mixed over again in like fashion-so, we assert, does the soul

know the natural peculiarities of those atoms whose concourse makes the frame of the body in which it has itself grown, even after the scattering of those atoms.

⁷³ However far from each other their natural propensity and their inherent forces of repulsion urge them, and debar each from mingling with its opposite, none the less will the soul be near each by its power of recognition, and will persistently cling to the familiar atoms, until their concourse after this division again takes place in the same way, for that fresh formation of the dissolved body which will properly be, and be called, resurrection. ⁷⁴ You seem, I interrupted, in this passing remark to have made an excellent defence of the faith in the Resurrection. By it, I think, the opponents of this doctrine might be gradually led to consider it not as a thing absolutely impossible that the atoms should again coalesce and form the same man as before. That is very true, the Teacher replied. For we may hear these opponents urging the following difficulty. "The atoms are resolved, like to like, into the universe; by what device, then, does the warmth, for instance, residing in such and such a man, after joining the universal warmth, again dissociate itself from this connection with its kindred, so as to form this man who is being 'remoulded'? For if the identical individual particle does not return and only something that is homogeneous but not identical is fetched, you will have something else in the place of that first thing, and such a process will cease to be a resurrection and will be merely the creation of a new man. But if the same man is to return into himself, he must be the same entirely, and regain his original formation in every single atom of his elements."

⁷⁵ Then to meet such an objection, I rejoined, the above opinion about the soul will, as I said, avail; namely, that she remains after dissolution in those very atoms in which she first grew up, and, like a guardian placed over private property, does not abandon them when they are mingled with their kindred atoms, and by the subtle ubiquity of her intelligence makes no mistake about them, with all their subtle minuteness, but diffuses herself along with those which belong to herself when they are being mingled with their kindred dust, and suffers no exhaustion in keeping up with the whole number of them when they stream back into the universe, but remains with them, no matter in what direction or in what fashion Nature may arrange them. But should the signal be given by the All-disposing Power for these scattered atoms to combine again, then, just as when every one of the various

ropes that hang from one block answer at one and the same moment to the pull from that centre, so, following this force of the soul which acts upon the various atoms, all these, once so familiar with each other, rush simultaneously together and form the cable of the body by means of the soul, each single one of them being wedded to its former neighbour and embracing an old acquaintance.

⁷⁶ The following illustration also, the Teacher went on, might be very properly added to those already brought forward, to show that the soul has not need of much teaching in order to distinguish its own from the alien amongst the atoms. Imagine a potter with a supply of clay; and let the supply be a large one; and let part of it have been already moulded to form finished vessels, while the rest is still waiting to be moulded; and suppose the vessels themselves not to be all of similar shape, but one to be a jug, for instance, and another a wine-jar, another a plate, another a cup or any other useful vessel; and further, let not one owner possess them all, but let us fancy for each a special owner. Now as long as these vessels are unbroken they are of course recognizable by their owners, and none the less so, even should they be broken in pieces; for from those pieces each will know, for instance, that this belongs to a jar, and, again, what sort of fragment belongs to a cup. And if they are plunged again into the unworked clay, the discernment between what has been already worked and that clay will be a more unerring one still. The individual man is as such a vessel; he has been moulded out of the universal matter, owing to the concourse of his atoms; and he exhibits in a form peculiarly his own a marked distinction from his kind;

⁷⁷ and when that form has gone to pieces the soul that has been mistress of this particular vessel will have an exact knowledge of it, derived even from its fragments; nor will she leave this property, either, in the common blending with all the other fragments, or if it be plunged into the still formless part of the matter from which the atoms have come; she always remembers her own as it was when compact in bodily form, and after dissolution she never makes any mistake about it, led by marks still clinging to the remains.

⁷⁸ I applauded this as well devised to bring out the natural features of the case before us; and I said: It is very well to speak like this and to believe that it is so; but suppose some one were to quote against it our Lord's narrative about those who are in hell, as not harmonizing with the results of our inquiry, how are we to be prepared with an answer?

79 The Teacher answered: The expressions of that narrative of the Word are certainly material; but still many hints are interspersed in it to rouse the skilled inquirer to a more discriminating study of it. I mean that He Who parts the good from the bad by a great gulf, and makes the man in torment crave for a drop to be conveyed by a finger, and the man who has been ill-treated in this life rest on a patriarch's bosom, and Who relates their previous death and consignment to the tomb, takes an intelligent searcher of His meaning far beyond a superficial interpretation. For what sort of eyes has the⁴⁴⁷Rich Man to lift up in hell, when he has left his bodily eyes in that tomb? And how can a disembodied spirit feel any flame? And what sort of tongue can he crave to be cooled with the drop of water, when he has lost his tongue of flesh? What is the finger that is to convey to him this drop? What sort of place is the "bosom" of repose? The bodies of both of them are in the tomb, and their souls are dis-embodied, and do not consist of parts either; and so it is impossible to make the framework of the narrative correspond with the truth, if we understand it literally; we can do that only by translating each detail into an equivalent in the world of ideas. Thus we must think of the gulf as that which parts ideas which may not be confounded from running together, not as a chasm of the earth. Such a chasm, however vast it were, could be traversed with no difficulty by a disembodied intelligence; since intelligence can in no time be wherever it will.

80 What then, I asked, are the fire and the gulf and the other features in the picture? Are they not that which they are said to be? 81 I think, she replied, that the Gospel signifies by means of each of them certain doctrines with regard to our question of the soul. For when the patriarch first says to the Rich Man, "Thou in thy lifetime receivedst thy good things," and in the same way speaks of the Poor Man, that he, namely, has done his duty in bearing his share of life's evil things, and then, after that, adds with regard to the gulf that it is a barrier between them, he evidently by such expressions intimates a very important truth; and, to my thinking, it is as follows. Once man's life had but one character; and by that I mean that it was to be found only in the category of the good and had no contact with evil. The first of God's commandments attests the truth of this; that, namely, which gave to man unstinted enjoyment of all the blessings of Paradise, forbidding only that which was a mixture of good and evil and so composed of contraries, but making death the penalty for transgressing in that particular. But man,

acting freely by a voluntary impulse, deserted the lot that was unmixed with evil, and drew upon himself that which was a mixture of contraries. Yet Divine Providence did not leave that recklessness of ours without a corrective. Death indeed, as the fixed penalty for breaking the law, necessarily fell upon its transgressors; but God divided the life of man into two parts, namely, this present life, and that "out of the body" hereafter;

⁸² and He placed on the first a limit of the briefest possible time, while He prolonged the other into eternity; and in His love for man He gave him his choice, to have the one or the other of those things, good or evil, I mean, in which of the two parts he liked: either in this short and transitory life, or in those endless ages, whose limit is infinity. Now these expressions "good" and "evil" are equivocal; they are used in two senses, one relating to mind and the other to sense; some classify as good whatever is pleasant to feeling: others are confident that only that which is perceptible by intelligence is good and deserves that name. Those, then, whose reasoning powers have never been exercised and who have never had a glimpse of the better way soon use up on gluttony in this fleshly life the dividend of good which their constitution can claim, and they reserve none of it for the after life; but those who by a discreet and sober-minded calculation economize the powers of living are afflicted by things painful to sense here, but they reserve their good for the succeeding life, and so their happier lot is lengthened out to last as long as that eternal life. This, in my opinion, is the "gulf"; which is not made by the parting of the earth, but by those decisions in this life which result in a separation into opposite characters.

⁸³ The man who has once chosen pleasure in this life, and has not cured his inconsiderateness by repentance, places the land of the good beyond his own reach; for he has dug against himself the yawning impassable abyss of a necessity that nothing can break through. This is the reason, I think, that the name of Abraham's bosom is given to that good situation of the soul in which Scripture makes the athlete of endurance repose. For it is related of this patriarch first, of all up to that time born, that he exchanged the enjoyment of the present for the hope of the future; he was stripped of all the surroundings in which his life at first was passed, and resided amongst foreigners, and thus purchased by present annoyance future blessedness. As then figuratively we call a particular circuit of the ocean a "bosom," so does Scripture seem to me to express the idea of those measureless blessings above by the

word "bosom," meaning a place into which all virtuous voyagers of this life are, when they have put in from hence, brought to anchor in the waveless harbour of that gulf of blessings . Meanwhile the denial of these blessings which they witness becomes in the others a flame, which burns the soul and causes the craving for the refreshment of one drop out of that ocean of blessings wherein the saints are affluent; which nevertheless they do not get.

⁸⁴ If, too, you consider the "tongue," and the "eye," and the "finger," and the other names of bodily organs, which occur in the conversation between those disembodied souls, you will be persuaded that this conjecture of ours about them chimes in with the opinion we have already stated about the soul. Look closely into the meaning of those words. For as the concourse of atoms forms the substance of the entire body, so it is reasonable to think that the same cause operates to complete the substance of each member of the body. If, then, the soul is present with the atoms of the body when they are again mingled with the universe, it will not only be cognizant of the entire mass which once came together to form the whole body, and will be present with it, but, besides that, will not fail to know the particular materials of each one of the members, so as to remember by what divisions amongst the atoms our limbs were completely formed. There is, then, nothing improbable in supposing that what is present in the complete mass is present also in each division of the mass. If one, then, thinks of those atoms in which each detail of the body potentially inheres, and surmises that Scripture means a "finger" and a "tongue" and an "eye" and the rest as existing, after dissolution, only in the sphere of the soul, one will not miss the probable truth.

⁸⁵ Moreover, if each detail carries the mind away from a material acceptance of the story, surely the "hell" which we have just been speaking of cannot reasonably be thought a place so named; rather we are there told by Scripture about a certain unseen and immaterial situation in which the soul resides. In this story of the Rich and the Poor Man we are taught another doctrine also, which is intimately connected with our former discoveries. The story makes the sensual pleasure-loving man, when he sees that his own case is one that admits of no escape, evince forethought for his relations on earth; and when Abraham tells him that the life of those still in the flesh is not unprovided with a guidance, for they may find it at hand, if they will, in the Law and the Prophets, he still continues entreating that Just Patriarch,

and asks that a sudden and convincing message, brought by some one risen from the dead, may be sent to them.

⁸⁶ What then, I asked, is the doctrine here? ⁸⁷ Why, seeing that Lazarus' soul is occupied with his present blessings and turns round to look at nothing that he has left, while the rich man is still attached, with a cement as it were, even after death, to the life of feeling, which he does not divest himself of even when he has ceased to live, still keeping as he does flesh and blood in his thoughts (for in his entreaty that his kindred may be exempted from his sufferings he plainly shows that he is not freed yet from fleshly feeling),-in such details of the story (she continued) I think our Lord teaches us this; that those still living in the flesh must as much as ever they can separate and free themselves in a way from its attachments by virtuous conduct, in order that after death they may not need a second death to cleanse them from the remnants that are owing to this cement of the flesh, and, when once the bonds are loosed from around the soul, her soaring up to the Good may be swift and unimpeded, with no anguish of the body to distract her. For if any one becomes wholly and thoroughly carnal in thought, such an one, with every motion and energy of the soul absorbed in fleshly desires, is not parted from such attachments, even in the disembodied state; just as those who have lingered long in noisome places do not part with the unpleasantness contracted by that lengthened stay, even when they pass into a sweet atmosphere.

⁸⁸ So it is that, when the change is made into the impalpable Unseen, not even then will it be possible for the lovers of the flesh to avoid dragging away with them under any circumstances some fleshly foulness; and thereby their torment will be intensified, their soul having been materialized by such surroundings. I think too that this view of the matter harmonizes to a certain extent with the assertion made by some persons that around their graves shadowy phantoms of the departed are often seen . If this is really so, an inordinate attachment of that particular soul to the life in the flesh is proved to have existed, causing it to be unwilling, even when expelled from the flesh, to fly clean away and to admit the complete change of its form into the impalpable; it remains near the frame even after the dissolution of the frame, and though now outside it, hovers regretfully over the place where its material is and continues to haunt it.

⁸⁹ Then, after a moment's reflection on the meaning of these latter words, I said: I think that a contradiction now arises between what you have

said and the result of our former examination of the passions. For if, on the one hand, the activity of such movements within us is to be held as arising from our kinship with the brutes, such movements I mean as were enumerated in our previous discussion, anger, for instance, and fear, desire of pleasure, and so on, and, on the other hand, it was affirmed that virtue consists in the good employment of these movements, and vice in their bad employment, and in addition to this we discussed the actual contribution of each of the other passions to a virtuous life, and found that through desire above all we are brought nearer God, drawn up, by its chain as it were, from earth towards Him,—I think (I said) that that part of the discussion is in a way opposed to that which we are now aiming at.

⁹⁰ How so? she asked. Why, when every unreasoning instinct is quenched within us after our purgation, this principle of desire will not exist any more than the other principles; and this being removed, it looks as if the striving after the better way would also cease, no other emotion remaining in the soul that can stir us up to the appetite of Good. ⁹¹ To that objection, she replied, we answer this. The speculative and critical faculty is the property of the soul's godlike part; for it is by these that we grasp the Deity also. If, then whether by forethought here, or by purgation hereafter, our soul becomes free from any emotional connection with the brute creation, there will be nothing to impede its contemplation of the Beautiful; for this last is essentially capable of attracting in a certain way every being that looks towards it. If, then, the soul is purified of every vice, it will most certainly be in the sphere of Beauty. The Deity is in very substance Beautiful; and to the Deity the soul will in its state of purity have affinity, and will embrace It as like itself. Whenever this happens, then, there will be no longer need of the impulse of Desire to lead the way to the Beautiful. Whoever passes his time in darkness, he it is who will be under the influence of a desire for the light; but whenever he comes into the light, then enjoyment takes the place of desire, and the power to enjoy renders desire useless and out of date. It will therefore be no detriment to our participation in the Good, that the soul should be free from such emotions, and turning back upon herself should know herself accurately what her actual nature is, and should behold the Original Beauty reflected in the mirror and in the figure of her own beauty.

⁹² For truly herein consists the real assimilation to the Divine; viz. in making our own life in some degree a copy of the Supreme Being. For a

Nature like that, which transcends all thought and is far removed from all that we observe within ourselves, proceeds in its existence in a very different manner to what we do in this present life. Man, possessing a constitution whose law it is to be moving, is carried in that particular direction whither the impulse of his will directs: and so his soul is not affected in the same way towards what lies before it, as one may say, as to what it has left behind; for hope leads the forward movement, but it is memory that succeeds that movement when it has advanced to the attainment of the hope; and if it is to something intrinsically good that hope thus leads on the soul, the print that this exercise of the will leaves upon the memory is a bright one; but if hope has seduced the soul with some phantom only of the Good, and the excellent Way has been missed, then the memory that succeeds what has happened becomes shame, and an intestine war is thus waged in the soul between memory and hope, because the last has been such a bad leader of the will. Such in fact is the state of mind that shame gives expression to; the soul is stung as it were at the result;

⁹³ its remorse for its ill-considered attempt is a whip that makes it feel to the quick, and it would bring in oblivion to its aid against its tormentor. Now in our case nature, owing to its being indigent of the Good, is aiming always at this which is still wanting to it, and this aiming at a still missing thing is this very habit of Desire, which our constitution displays equally, whether it is baulked of the real Good, or wins that which it is good to win. But a nature that surpasses every idea that we can form of the Good and transcends all other power, being in no want of anything that can be regarded as good, is itself the plenitude of every good; it does not move in the sphere of the good by way of participation in it only, but it is itself the substance of the Good (whatever we imagine the Good to be); it neither gives scope for any rising hope (for hope manifests activity in the direction of something absent; but "what a man has, why doth he yet hope for? as the Apostle asks), nor is it in want of the activity of the memory for the knowledge⁴⁵⁰ of things; that which is actually seen has no need of being remembered.

⁹⁴ Since, then, this Divine nature is beyond any particular good, and to the good the good is an object of love, it follows that when It looks within Itself, It wishes for what It contains and contains that which It wishes, and admits nothing external. Indeed there is nothing external to It, with the sole exception of evil, which, strange as it may seem to say, possesses an existence

in not existing at all. For there is no other origin of evil except the negation of the existent, and the truly-existent forms the substance of the Good. That therefore which is not to be found in the existent must be in the non-existent. Whenever the soul, then, having divested itself of the multifarious emotions incident to its nature, gets its Divine form and, mounting above Desire, enters within that towards which it was once incited by that Desire, it offers no harbour within itself either for hope or for memory. It holds the object of the one; the other is extruded from the consciousness by the occupation in enjoying all that is good: and thus the soul copies the life that is above, and is conformed to the peculiar features of the Divine nature; none of its habits are left to it except that of love, which clings by natural affinity to the Beautiful. For this is what love is; the inherent affection towards a chosen object.

95 When, then, the soul, having become simple and single in form and so perfectly godlike, finds that perfectly simple and immaterial good which is really worth enthusiasm and love, it attaches itself to it and blends with it by means of the movement and activity of love, fashioning itself according to that which it is continually finding and grasping. Becoming by this assimilation to the Good all that the nature of that which it participates is, the soul will consequently, owing to there being no lack of any good in that thing itself which it participates, be itself also in no lack of anything, and so will expel from within the activity and the habit of Desire; for this arises only when the thing missed is not found. For this teaching we have the authority of God's own Apostle, who announces a subduing and a ceasing of all other activities, even for the good, which are within us, and finds no limit for love alone. Prophecies, he says, shall fail; forms of knowledge shall cease; but "charity never faileth; which is equivalent to its being always as it is: and though he says that faith and hope have endured so far by the side of love, yet again he prolongs its date beyond theirs, and with good reason too; for hope is in operation only so long as the enjoyment of the things hoped for is not to be had; and faith in the same way is a support in the uncertainty about the things hoped for;

96 for so he defines it—"the substance of things hoped for"; but when the thing hoped for actually comes, then all other faculties are reduced to quiescence, and love alone remains active, finding nothing to succeed itself. Love, therefore, is the foremost of all excellent achievements and the first of the

commandments of the law. If ever, then, the soul reach this goal, it will be in no need of anything else; it will embrace that plenitude of things which are, whereby alone it seems in any way to preserve within itself the stamp of God's actual blessedness. For the life of the Supreme Being is love, seeing that the Beautiful is necessarily lovable to those who recognize it, and the Deity does recognize it, and so this recognition becomes love, that which He recognizes being essentially beautiful. This True Beauty the insolence of satiety cannot touch; and no satiety interrupting this continuous capacity to love the Beautiful, God's life will have its activity in love; which life is thus in itself beautiful, and is essentially of a loving disposition towards the Beautiful, and receives no check to this activity of love. In fact, in the Beautiful no limit is to be found so that love should have to cease with any limit of the Beautiful. This last can be ended only by its opposite; but when you have a good, as here, which is in its essence incapable of a change for the worse, then that good will go on unchecked into infinity.

⁹⁷ Moreover, as every being is capable of attracting its like, and humanity is, in a way, like God, as bearing within itself some resemblances to its Prototype, the soul is by a strict necessity attracted to the kindred Deity. In fact what belongs to God must by all means and at any cost be preserved for Him. If, then, on the one hand, the soul is unencumbered with superfluities and no trouble connected with the body presses it down, its advance towards Him Who draws it to Himself is sweet and congenial. But suppose, on the other hand, that it has been transfixed with the nails of propension so as to be held down to a habit connected with material things, - a case like that of those in the ruins caused by earthquakes, whose bodies are crushed by the mounds of rubbish; and let us imagine by way of illustration that these are not only pressed down by the weight of the ruins, but have been pierced as well with some spikes and splinters discovered with them in the rubbish.

⁹⁸ What then, would naturally be the plight of those bodies, when they were being dragged by relatives from the ruins to receive the holy rites of burial, mangled and torn entirely, disfigured in the most direful manner conceivable, with the nails beneath the heap harrowing them by the very violence necessary to pull them out? - Such I think is the plight of the soul as well when the Divine force, for God's very love of man, drags that which belongs to Him from the ruins of the irrational and material. Not in hatred or revenge for a wicked life, to my thinking, does God bring upon sinners those

painful dispensations; He is only claiming and drawing to Himself whatever, to please Him, came into existence. But while He for a noble end is attracting the soul to Himself, the Fountain of all Blessedness, it is the occasion necessarily to the being so attracted of a state of torture. Just as those who refine gold from the dross which it contains not only get this base alloy to melt in the fire, but are obliged to melt the pure gold along with the alloy, and then while this last is being consumed the gold remains, so, while evil is being consumed in the purgatorial fire, the soul that is welded to this evil must inevitably be in the fire too, until the spurious material alloy is consumed and annihilated by this fire.

99 If a clay of the more tenacious kind is deeply plastered round a rope, and then the end of the rope is put through a narrow hole, and then some one on the further side violently pulls it by that end, the result must be that, while the rope itself obeys the force exerted, the clay that has been plastered upon it is scraped off it with this violent pulling and is left outside the hole, and, moreover, is the cause why the rope does not run easily through the passage, but has to undergo a violent tension at the hands of the puller. In such a manner, I think, we may figure to ourselves the agonized struggle of that soul which has wrapped itself up in earthy material passions, when God is drawing it, His own one, to Himself, and the foreign matter, which has somehow grown into its substance, has to be scraped from it by main force, and so occasions it that keen intolerable anguish.

100 Then it seems, I said, that it is not punishment chiefly and principally that the Deity, as Judge, afflicts sinners with; but He operates, as your argument has shown, only to get the good separated from the evil and to attract it into the communion of blessedness. That, said the Teacher, is my meaning; and also that the agony will be measured by the amount of evil there is in each individual. For it would not be reasonable to think that the man who has remained so long as we have supposed in evil known to be forbidden, and the man who has fallen only into moderate sins, should be tortured to the same amount in the judgment upon their vicious habit; but according to the quantity of material will be the longer or shorter time that that agonizing flame will be burning; that is, as long as there is fuel to feed it. In the case of the man who has acquired a heavy weight of material, the consuming fire must necessarily be very searching; but where that which the fire has to feed upon has spread less far, there the penetrating fierceness of the punish-

ment is mitigated, so far as the subject itself, in the amount of its evil, is diminished. In any and every case evil must be removed out of existence, so that, as we said above, the absolutely non-existent should cease to be at all. Since it is not in its nature that evil should exist outside the will, does it not follow that when it shall be that every will rests in God, evil will be reduced to complete annihilation, owing to no receptacle being left for it?

¹⁰¹ But, said I, what help can one find in this devout hope, when one considers the greatness of the evil in undergoing torture even for a single year; and if that intolerable anguish be prolonged for the interval of an age, what grain of comfort is left from any subsequent expectation to him whose purification is thus commensurate with an entire age? ¹⁰² Why, either we must plan to keep the soul absolutely untouched and free from any stain of evil; or, if our passionate nature makes that quite impossible, then we must plan that our failures in excellence consist only in mild and easily-curable derelictions. For the Gospel in its teaching distinguishes between a debtor of ten thousand talents and a debtor of five hundred pence, and of fifty pence and of a farthing, which is "the uttermost" of coins; it proclaims that God's just judgment to all, and enhances the payment necessary as the weight of the debt increases, and on the other hand does not overlook the very smallest debts. But the Gospel tells us that this payment of debts was not effected by the refunding of money, but that the indebted man was delivered to the tormentors until he should pay the whole debt; and that means nothing else than paying in the coin of torment the inevitable recompense, the recompense, I mean, that consists in taking the share of pain incurred during his lifetime, when he inconsiderately chose mere pleasure, undiluted with its opposite; so that having put off from him all that foreign growth which sin is, and discarded the shame of any debts, he might stand in liberty and fearlessness. Now liberty is the coming up to a state which owns no master and is self-regulating; it is that with which we were gifted by God at the beginning, but which has been obscured by the feeling of shame arising from indebtedness.

¹⁰³ Liberty too is in all cases one and the same essentially; it has a natural attraction to itself. It follows, then, that as everything that is free will be united with its like, and as virtue is a thing that has no master, that is, is free, everything that is free will be united with virtue. But, further, the Divine Being is the fountain of all virtue. Therefore, those who have parted with evil

will be united with Him; and so, as the Apostle says, God will be "all in all"; for this utterance seems to me plainly to confirm the opinion we have already arrived at, for it means that God will be instead of all other things, and in all. For while our present life is active amongst a variety of multiform conditions, and the things we have relations with are numerous, for instance, time, air, locality, food and drink, clothing, sunlight, lamplight, and other necessities of life, none of which, many though they be, are God,—that blessed state which we hope for is in need of none of these things, but the Divine Being will become all, and instead of all, to us, distributing Himself proportionately to every need of that existence. It is plain, too, from the Holy Scripture that God becomes, to those who deserve it, locality, and home, and clothing, and food, and drink, and light, and riches, and dominion, and everything thinkable and nameable that goes to make our life happy.

¹⁰⁴ But He that becomes "all" things will be "in all" things too; and herein it appears to me that Scripture teaches the complete annihilation of evil. If, that is, God will be "in all" existing things, evil; plainly, will not then be amongst them; for if any one was to assume that it did exist then, how will the belief that God will be "in all" be kept intact? The excepting of that one thing, evil, mars the comprehensiveness of the term "all. But He that will be "in all" will never be in that which does not exist. ¹⁰⁵ What then, I asked, are we to say to those whose hearts fail at these calamities? ¹⁰⁶ We will say to them, replied the Teacher, this. "It is foolish, good people, for you to fret and complain of the chain of this fixed sequence of life's realities; you do not know the goal towards which each single dispensation of the universe is moving. You do not know that all things have to be assimilated to the Divine Nature in accordance with the artistic plan of their author, in a certain regularity and order. Indeed, it was for this that intelligent beings came into existence; namely, that the riches of the Divine blessings should not lie idle. The All-creating Wisdom fashioned these souls, these receptacles with free wills, as vessels as it were, for this very purpose, that there should be some capacities able to receive His blessings and become continually larger with the inpouring of the stream. Such are the wonders that the participation in the Divine blessings works: it makes him into whom they come larger and more capacious; from his capacity to receive it gets for the receiver an actual increase in bulk as well, and he never stops enlarging. The fountain of blessings

wells up unceasingly, and the partaker's nature, finding nothing superfluous and without a use in that which it receives, makes the whole influx an enlargement of its own proportions, and becomes at once more wishful to imbibe the nobler nourishment and more capable of containing it;

¹⁰⁷ each grows along with each, both the capacity which is nursed in such abundance of blessings and so grows greater, and the nurturing supply which comes on in a flood answering to the growth of those increasing powers. It is likely, therefore, that this bulk will mount to such a magnitude as there is no limit to check, so that we should not grow into it. With such a prospect before us, are you angry that our nature is advancing to its goal along the path appointed for us? Why, our career cannot be run thither-ward, except that which weighs us down, I mean this encumbering load of earthiness, be shaken off the soul; nor can we be domiciled in Purity with the corresponding part of our nature, unless we have cleansed ourselves by a better training from the habit of affection which we have contracted in life towards this earthiness. But if there be in you any clinging to this body, and the being unlocked from this darling thing give you pain, let not this, either, make you despair. You will behold this bodily envelopment, which is now dissolved in death, woven again out of the same atoms, not indeed into this organization with its gross and heavy texture, but with its threads worked up into something more subtle and ethereal, so that you will not only have near you that which you love, but it will be restored to you with a brighter and more entrancing beauty."

¹⁰⁸ But it somehow seems to me now, I said, that the doctrine of the Resurrection necessarily comes on for our discussion; a doctrine which I think is even at first sight true as well as credible, as it is told us in Scripture; so that that will not come in question between us: but since the weakness of the human understanding is strengthened still farther by any arguments that are intelligible to us, it would be well not to leave this part of the subject, either, without philosophical examination. Let us consider, then, what ought to be said about it. ¹⁰⁹ As for the thinkers, the Teacher went on, outside our own system of thought, they have, with all their diverse ways of looking at things, one in one point, another in another, approached and touched the doctrine of the Resurrection: while they none of them exactly coincide with us, they have in no case wholly abandoned such an expectation. Some indeed make human nature vile in their comprehensiveness, maintaining that a

soul becomes alternately that of a man and of something irrational; that it trans-migrates into various bodies, changing at pleasure from the man into fowl, fish, or beast, and then returning to human kind. While some extend this absurdity even to trees and shrubs, so that they consider their wooden life as corresponding and akin to humanity, others of them hold only thus much—that the soul exchanges one man for another man, so that the life of humanity is continued always by means of the same souls, which, being exactly the same in number, are being born perpetually first in one generation, then in another. As for ourselves, we take our stand upon the tenets of the Church, and assert that it will be well to accept only so much of these speculations as is sufficient to show that those who indulge in them are to a certain extent in accord with the doctrine of the Resurrection. Their statement, for instance, that the soul after its release from this body insinuates itself into certain other bodies is not absolutely out of harmony with the revival which we hope for.

110 For our view, which maintains that the body, both now, and again in the future, is composed of the atoms of the universe, is held equally by these heathens. In fact, you cannot imagine any constitution of the body independent of a concourse of these atoms. But the divergence lies in this: we assert that the same body again as before, composed of the same atoms, is compacted around the soul; they suppose that the soul alights on other bodies, not only rational, but irrational and even insensate; and while all are agreed that these bodies which the soul resumes derive their substance from the atoms of the universe, they part company from us in thinking that they are not made out of identically the same atoms as those which in this mortal life grew around the soul. Let then, this external testimony stand for the fact that it is not contrary to probability that the soul should again inhabit a body; after that however, it is incumbent upon us to make a survey of the inconsistencies of their position, and it will be easy thus, by means of the consequences that arise as we follow out the consistent view, to bring the truth to light. What, then, is to be said about these theories? This that those who would have it that the soul migrates into natures divergent from each other seem to me to obliterate all natural distinctions; to blend and confuse together, in every possible respect, the rational, the irrational, the sentient, and the insensate;

¹¹¹ if, that is, all these are to pass into each other, with no distinct natural order secluding them from mutual transition. To say that one and the same soul, on account of a particular environment of body, is at one time a rational and intellectual soul, and that then it is cavered along with the reptiles, or herds with the birds, or is a beast of burden, or a carnivorous one, or swims in the deep; or even drops down to an insensate thing, so as to strike out roots or become a complete tree, producing buds on branches, and from those buds a flower, or a thorn, or a fruit edible or noxious—to say this, is nothing short of making all things the same and believing that one single nature runs through all beings; that there is a connexion between them which blends and confuses hopelessly all the marks by which one could be distinguished from another. The philosopher who asserts that the same thing may be born in anything intends no less than that all things are to be one; when the observed differences in things are for him no obstacle to mixing together things which are utterly incongruous. He makes it necessary that, even when one sees one of the creatures that are venom-darting or carnivorous, one should regard it, in spite of appearances, as of the same tribe, nay even of the same family, as oneself.

¹¹² With such beliefs a man will look even upon hemlock as not alien to his own nature, detecting, as he does, humanity in the plant. The grape-bunch itself, produced though it be by cultivation for the purpose of sustaining life, he will not regard without suspicion; for it too comes from a plant: and we find even the fruit of the ears of corn upon which we live are plants; how, then, can one put in the sickle to cut them down; and how can one squeeze the bunch, or pull up the thistle from the field, or gather flowers, or hunt birds, or set fire to the logs of the funeral pyre: it being all the while uncertain whether we are not laying violent hands on kinsmen, or ancestors, or fellow-country-men, and whether it is not through the medium of some body of theirs that the fire is being kindled, and the cup mixed, and the food prepared? To think that in the case of any single one of these things a soul of a man has become a plant or animal, while no marks are stamped upon them to indicate what sort of plant or animal it is that has been a man, and what sort has sprung from other beginnings,—such a conception as this will dispose him who has entertained it to feel an equal amount of interest in everything:

113 he must perforce either harden himself against actual human beings who are in the land of the living, or, if his nature inclines him to love his kindred, he will feel alike towards every kind of life, whether he meet it in reptiles or in wild beasts. Why, if the holder of such an opinion go into a thicket of trees, even then he will regard the trees as a crowd of men. What sort of life will his be, when he has to be tender towards everything on the ground of kinship, or else hardened towards mankind on account of his seeing no difference between them and the other creatures? From what has been already said, then, we must reject this theory: and there are many other considerations as well which on the grounds of mere consistency lead us away from it. For I have heard persons who hold these opinions saying that whole nations of souls are hidden away somewhere in a realm of their own, living a life analogous to that of the embodied soul; but such is the fineness and buoyancy of their substance that they themselves' roll round along with the revolution of the universe; and that these souls, having individually lost their wings through some gravitation towards evil, become embodied; first this takes place in men; and after that, passing from a human life, owing to brutish affinities of their passions, they are reduced to the level of brutes;

114 and, leaving that, drop down to this insensate life of pure nature which you have been hearing so much of; so that that inherently fine and buoyant thing that the soul is first becomes weighted and downward tending in consequence of some vice, and so migrates to a human body; then its reasoning powers are extinguished, and it goes on living in some brute; and then even this gift of sensation is withdrawn, and it changes into the insensate plant life; but after that mounts up again by the same gradations until it is restored to its place in heaven. Now this doctrine will at once be found, even after a very cursory survey, to have no coherency with itself. For, first, seeing that the soul is to be dragged down from its life in heaven, on account of evil there, to the condition of a tree, and is then from this point, on account of virtue exhibited there, to return to heaven, their theory will be unable to decide which is to have the preference, the life in heaven, or the life in the tree. A circle, in fact, of the same sequences will be perpetually traversed, where the soul, at whatever point it may be, has no resting-place. If it thus lapses from the disembodied state to the embodied, and thence to the insensate, and then springs back to the disembodied, an inextricable confusion of good and evil must result in the minds of those who thus teach.

115 For the life in heaven will no more preserve its blessedness (since evil can touch heaven's denizens), than the life in trees will be devoid of virtue (since it is from this, they say, that the rebound of the soul towards the good begins, while from there it begins the evil life again). Secondly, seeing that the soul as it moves round in heaven is there entangled with evil and is in consequence dragged down to live in mere matter, from whence, however, it is lifted again into its residence on high, it follows that those philosophers establish the very contrary of their own views; they establish, namely, that the life in matter is the purgation of evil, while that undeviating revolution along with the stars is the foundation and cause of evil in every soul: if it is here that the soul by means of virtue grows its wing and then soars upwards, and there that those wings by reason of evil fall off, so that it descends and clings to this lower world and is commingled with the grossness of material nature. But the untenableness of this view does not stop even in this, namely, that it contains assertions diametrically opposed to each other. Beyond this, their fundamental conception itself cannot stand secure on every side. They say, for instance, that a heavenly nature is unchangeable. How then, can there be room for any weakness in the unchangeable?

116 If, again, a lower nature is subject to infirmity, how in the midst of this infirmity can freedom from it be achieved? They attempt to amalgamate two things that can never be joined together: they descry strength in weakness, passionlessness in passion. But even to this last view they are not faithful throughout; for they bring home the soul from its material life to that very place whence they had exiled it because of evil there, as though the life in that place was quite safe and uncontaminated; apparently quite forgetting the fact that the soul was weighted with evil there, before it plunged down into this lower world. The blame thrown on the life here below, and the praise of the things in heaven, are thus interchanged and reversed; for that which was once blamed conducts in their opinion to the brighter life, while that which was taken for the better state gives an impulse to the soul's propensity to evil. Expel, therefore, from amongst the doctrines of the Faith all erroneous and shifting suppositions about such matters! We must not follow, either, as though they had bit the truth those who suppose that souls pass from women's bodies to live in men, or, reversely, that souls that have parted with men's bodies exist in women: or even if they only say that they pass from men into men, or from women into women.

117 As for the former theory, not only has it been rejected for being shifting and illusory, and for landing us in opinions diametrically opposed to each other; but it must be rejected also because it is a godless theory, maintaining as it does that nothing amongst the things in nature is brought into existence without deriving its peculiar constitution from evil as its source. If, that is, neither men nor plants nor cattle can be born unless some soul from above has fallen into them, and if this fall is owing to some tendency to evil, then they evidently think that evil controls the creation of all beings. In some mysterious way, too, both events are to occur at once; the birth of the man in consequence of a marriage, and the fall of the soul (synchronizing as it must with the proceedings at that marriage). A greater absurdity even than this is involved: if, as is the fact, the large majority of the brute creation copulate in the spring, are we, then, to say that the spring brings it about that evil is engendered in the revolving world above, so that, at one and the same moment, there certain souls are impregnated with evil and so fall, and here certain brutes conceive? And what are we to say about the husbandman who sets the vine-shoots in the soil? How does his hand manage to have covered in a human soul along with the plant, and how does the moulting of wings last simultaneously with his employment in planting?

118 The same absurdity, it is to be observed, exists in the other of the two theories as well; in the direction, I mean, of thinking that the soul must be anxious about the intercourses of those living in wedlock, and must be on the look-out for the times of bringing forth, in order that it may insinuate itself into the bodies then produced. Supposing the man refuses the union, or the woman keeps herself clear of the necessity of becoming a mother, will evil then fail to weigh down that particular soul? Will it be marriage, in consequence, that sounds up above the first note of evil in the soul, or will this reversed state invade the soul quite independently of any marriage? But then, in this last case, the soul will have to wander about in the interval like a houseless vagabond, lapsed as it has from its heavenly surroundings, and yet, as it may happen in some cases, still without a body to receive it. But how, after that, can they imagine that the Deity exercises any superintendence over the world, referring as they do the beginnings of human lives to this casual and meaningless descent of a soul. For all that follows must necessarily accord with the beginning;

119 and so, if a life begins in consequence of a chance accident, the whole course of it becomes at once a chapter of accidents, and the attempt to make the whole world depend on a Divine power is absurd, when it is made by these men, who deny to the individualities in it a birth from the fiat of the Divine Will and refer the several origins of beings to encounters that come of evil, as though there could never have existed such a thing as a human life, unless a vice had struck, as it were, its leading note. If the beginning is like that, a sequel will most certainly be set in motion in accordance with that beginning. None would dare to maintain that what is fair can come out of what is foul, any more than from good can come its opposite. We expect fruit in accordance with the nature of the seed. Therefore this blind movement of chance is to rule the whole of life, and no Providence is any more to pervade the world.

120 Nay, even the forecasting by our calculations will be quite useless; virtue will lose its value; and to turn from evil will not be worth the while. Everything will be entirely under the control of the driver, Chance; and our lives will differ not at all from vessels devoid of ballast, and will drift on waves of unaccountable circumstances, now to this, now to that incident of good or of evil. The treasures of virtue will never be found in those who owe their constitution to causes quite contrary to virtue. If God really superintends our life, then, confessedly, evil cannot begin it. But if we do owe our birth to evil, then we must go on living in complete uniformity with it. Thereby it will be shown that it is folly to talk about the "houses of correction" which await us after this life is ended, and the "just recompenses," and all the other things there asserted, and believed in too, that tend to the suppression of vice: for how can a man, owing, as he does, his birth to evil, be outside its pale? How can he, whose very nature has its rise in a vice, as they assert, possess any deliberate impulse towards a life of virtue? Take any single one of the brute creation; it does not attempt to speak like a human being, but in using the natural kind of utterance sucked in, as it were, with its mother's milk, it deems it no loss to be deprived of articulate speech.

121 Just in the same way those who believe that a vice was the origin and the cause of their being alive will never bring themselves to have a longing after virtue, because it will be a thing quite foreign to their nature. But, as a fact, they who by reflecting have cleansed the vision of their soul do all of them desire and strive after a life of virtue. Therefore it is by that fact clearly

proved that vice is not prior in time to the act of beginning to live, and that our nature did not thence derive its source, but that the all-disposing wisdom of God was the Cause of it: in short, that the soul issues on the stage of life in the manner which is pleasing to its Creator, and then (but not before), by virtue of its power of willing, is free to choose that which is to its mind, and so, whatever it may wish to be, becomes that very thing. We may understand this truth by the example of the eyes. To see is their natural state; but to fail to see results to them either from choice or from disease. This unnatural state may supervene instead of the natural, either by wilful shutting of the eyes or by deprivation of their sight through disease. With the like truth we may assert that the soul derives its constitution from God, and that, as we cannot conceive of any vice in Him, it is removed from any necessity of being vicious;

¹²² that nevertheless, though this is the condition in which it came into being, it can be attracted of its own free will in a chosen direction, either wilfully shutting its eyes to the Good, or letting them be damaged by that insidious foe whom we have taken home to live with us, and so passing through life in the darkness of error; or, reversely, preserving un-dimmed its sight of the Truth and keeping far away from all weaknesses that could darken it.—But then some one will ask, "When and how did it come into being? Now as for the question, how any single thing came into existence, we must banish it altogether from our discussion. Even in the case of things which are quite within the grasp of our understanding and of which we have sensible perception, it would be impossible for the speculative reason to grasp the "how" of the production of the phenomenon; so much so, that even inspired and saintly men have deemed such questions insoluble. For instance, the Apostle says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen are not made of things which do appear . He would not, I take it, have spoken like that, if he had thought that the question could be settled by any efforts of the reasoning powers.

¹²³ While the Apostle affirms that it is an object of his faith that it was by the will of God that the world itself and all which is therein was framed (whatever this "world" be that involves the idea of the whole visible and invisible creation), he has on the other hand left out of the investigation the "how" of this framing. Nor do I think that this point can ever be reached by

any inquirers. The question presents, on the face of it, many insuperable difficulties. How, for instance, can a world of movement come from one that is at rest? how from the simple and undimensional that which shows dimension and compositeness? Did it come actually out of the Supreme Being? But the fact that this world presents a difference in kind to that Being militates against such a supposition. Did it then come from some other quarter? Yet Faith can contemplate nothing as quite outside the Divine Nature; for we should have to believe in two distinct and separate Principles, if outside the Creative Cause we are to suppose something else, which the Artificer, with all His skill, has to put under contribution for the formative processes of the Universe. Since, then, the Cause of all things is one, and one only, and yet the existences produced by that Cause are not of the same nature as its transcendent quality, an inconceivability of equal magnitude arises in both our suppositions, i.e.

¹²⁴ both that the creation comes straight out of the Divine Being, and that the universe owes its existence to some cause other than Him; for if created things are to be of the same nature as God, we must consider Him to be invested with the properties belonging to His creation; or else a world of matter, outside the circle of God's substance, and equal, on the score of the absence in it of all beginning, to the eternity of the Self-existent One, will have to be ranged against Him: and this is in fact what the followers of Manes, and some of the Greek philosophers who held opinions of equal boldness with his, did imagine; and they raised this imagination into a system. In order, then, to avoid falling into either of these absurdities, which the inquiry into the origin of things involves, let us, following the example of the Apostle, leave the question of the "how" in each created thing, without meddling with it at all, but merely observing incidentally that the movement of God's Will becomes at any moment that He pleases a fact, and the intention becomes at once realized in Nature ; for Omnipotence does not leave the plans of its far-seeing skill in the state of unsubstantial wishes: and the actualizing of a wish is Substance. In short, the whole world of existing things falls into two divisions: i.e. that of the intelligible, and that of the corporeal:

¹²⁵ and the intelligible creation does not, to begin with, seem to be in any way at variance with a spiritual Being, but on the contrary to verge closely upon Him, exhibiting as it does that absence of tangible form and of dimen-

sion which we rightly attribute to His transcendent nature. The corporeal creation, on the other hand, must certainly be classed amongst specialities that have nothing in common with the Deity; and it does offer this supreme difficulty to the Reason; namely, that the Reason cannot see how the visible comes out of the invisible, how the hard solid comes out of the intangible, how the finite comes out of the infinite, how that which is circumscribed by certain proportions, where the idea of quantity comes in, can come from that which has no size, no proportions, and so on through each single circumstance of body. But even about this we can say so much: i.e. that not one of those things which we attribute to body is itself body; neither figure, nor colour, nor weight, nor extension, nor quantity, nor any other qualifying notion whatever; but every one of them is a category; it is the combination of them all into a single whole that constitutes body.

¹²⁶ Seeing, then, that these several qualifications which complete the particular body are grasped by thought alone, and not by sense, and that the Deity is a thinking being, what trouble can it be to such a thinking agent to produce the thinkables whose mutual combination generates for us the substance of that body? All this discussion, however, lies outside our present business. The previous question was, -If some souls exist anterior to their bodies, when and how do they come into existence? and of this question, again, the part about the how, has been left out of our examination and has not been meddled with, as presenting impenetrable difficulties. There remains the question of the when of the soul's commencement of existence: it follows immediately on that which we have already discussed. For if we were to grant that the soul has lived previous to its body in some place of resort peculiar to itself, then we cannot avoid seeing some force in all that fantastic teaching lately discussed, which would explain the soul's habitation of the body as a consequence of some vice. Again, on the other hand, no one who can reflect will imagine an after-birth of the soul, i.e. that it is younger than the moulding of the body; for every one can see for himself that not one amongst all the things that are inanimate or soulless possesses any power of motion or of growth; whereas there is no question about that which is bred in the uterus both growing and moving from place to place.

¹²⁷ It remains therefore that we must think that the point of commencement of existence is one and the same for body and soul. Also we affirm that, just as the earth receives the sapling from the hands of the husbandman and

makes a tree of it, without itself imparting the power of growth to its nursing, but only lending it, when placed within itself, the impulse to grow, in this very same way that which is secreted from a man for the planting of a man is itself to a certain extent a living being as much gifted with a soul and as capable of nourishing itself as that from which it comes . If this offshoot, in its diminutiveness, cannot contain at first all the activities and the movements of the soul, we need not be surprised; for neither in the seed of corn is there visible all at once the ear. How indeed could anything so large be crowded into so small a space? But the earth keeps on feeding it with its congenial aliment, and so the grain becomes the ear, without changing its nature while in the clod, but only developing it and bringing it to perfection under the stimulus of that nourishment. As, then, in the case of those growing seeds the advance to perfection is a graduated one , so in man's formation the forces of his soul show themselves in proportion to the size to which his body has attained.

¹²⁸ They dawn first in the foetus, in the shape of the power of nutrition and of development: after that, they introduce into the organism that has come into the light the gift of perception: then, when this is reached, they manifest a certain measure of the reasoning faculty, like the fruit of some matured plant, not growing all of it at once, but in a continuous progress along with the shooting up of that plant. Seeing, then, that that which is secreted from one living being to lay the foundations of another living being cannot itself be dead (for a state of deadness arises from the privation of life, and it cannot be that privation should precede the having), we grasp from these considerations the fact that in the compound which results from the joining of both (soul and body) there is a simultaneous passage of both into existence; the one does not come first, any more than the other comes after. But as to the number of souls, our reason must necessarily contemplate a stopping some day of its increase; so that Nature's stream may not flow on for ever, pouring forward in her successive births and never staying that onward movement. The reason for our race having some day to come to a standstill is as follows, in our opinion:

¹²⁹ since every intellectual reality is fixed in a plenitude of its own, it is reasonable to expect that humanity also will arrive at a goal (for in this respect also humanity is not to be parted from the intellectual world); so that we are to believe that it will not be visible for ever only in defect, as it is now:

for this continual addition of after generations indicates that there is something deficient in our race. ¹³⁰ Whenever, then, humanity shall have reached the plenitude that belongs to it, this on-streaming movement of production will altogether cease; it will have touched its destined bourn, and a new order of things quite distinct from the present precession of births and deaths will carry on the life of humanity. If there is no birth, it follows necessarily that there will be nothing to die. Composition must precede dissolution (and by composition I mean the coming into this world by being born); necessarily, therefore, if this synthesis does not precede, no dissolution will follow. Therefore, if we are to go upon probabilities, the life after this is shown to us beforehand as something that is fixed and imperishable, with no birth and no decay to change it. The Teacher finished her exposition; and to the many persons sitting by her bedside the whole discussion seemed now to have arrived at a fitting conclusion. Nevertheless, fearing that if the Teacher's illness took a fatal turn (such as did actually happen), we should have no one amongst us to answer the objections of the unbelievers to the Resurrection, I still insisted.

¹³¹ The argument has not yet touched the most vital of all the questions relating to our Faith. I mean, that the inspired Writings, both in the New and in the Old Testament, declare most emphatically not only that, when our race has completed the ordered chain of its existence as the ages lapse through their complete circle, this current streaming onward as generation succeeds generation will cease altogether, but also that then, when the completed Universe no longer admits of further increase, all the souls in their entire number will come back out of their invisible and scattered condition into tangibility and light, the identical atoms (belonging to each soul) reassembling together in the same order as before; and this reconstitution of human life is called, in these Writings which contain God's teaching, the Resurrection, the entire movement of the atoms receiving the same term as the raising up of that which is actually prostrate on the ground.

¹³² But, said she, which of these points has been left unnoticed in what has been said? Why, the actual doctrine of the Resurrection, I replied. And yet, she answered, much in our long and detailed discussion pointed to that. Then are you not aware, I insisted, of all the objections, a very swarm of them, which our antagonists bring against us in connection with that hope of yours? And I at once tried to repeat all the devices hit upon by their cap-

tious champions to upset the doctrine of the Resurrection. ¹³³ She, however, replied, First, I think, we must briefly run over the scattered proclamations of this doctrine in Holy Scripture; they shall give the finishing touch to our discourse. Observe, then, that I can hear David, in the midst of his praises in the Divine Songs, saying at the end of the hymnody of the hundred and third (104th) Psalm, where he has taken for his theme God's administration of the world, "Thou shalt take away their breath, and they shall die, and return to their dust: Thou shalt send forth Thy Spirit, and they shall be created: and Thou shalt renew the face of the earth. He says that a power of the Spirit which works in all vivifies the beings into whom it enters, and deprives those whom He abandons of their life. Seeing, then, that the dying is declared to occur at the Spirit's departure, and the renewal of these dead ones at His appearance, and seeing moreover that in the order of the statement the death of those who are to be thus renewed comes first, we hold that in these words that mystery of the Resurrection is proclaimed to the Church, and that David in the spirit of prophecy expressed this very gift which you are asking about. You will find this same prophet in another place also saying that "the God of the world, the Lord of everything that is, hath showed Himself to us, that we may keep the Feast amongst the decorators;

¹³⁴ by that mention of "decoration" with boughs, he means the Feast of Tabernacle-fixing, which, in accordance with Moses' injunction, has been observed from of old. That lawgiver, I take it, adopting a prophet's spirit, predicted therein things still to come; for though the decoration was always going on it was never finished. The truth indeed was foreshadowed under the type and riddle of those Feasts that were always occurring, but the true Tabernacle-fixing was not yet come; and on this account "the God and Lord of the whole world," according to the Prophet's declaration, "hath showed Himself to us, that the Tabernacle-fixing of this our tenement that has been dissolved may be kept for human kind"; a material decoration, that is, may be begun again by means of the concourse of our scattered atoms. For that word *pukasmoj* in its peculiar meaning signifies the Temple-circuit and the decoration which completes it. Now this passage from the Psalms runs as follows: "God and Lord hath showed Himself to us; keep the Feast amongst the decorators even unto the horns of the altar; and this seems to me to proclaim in metaphors the fact that one single feast is to be kept by the whole rational

creation, and that in that assembly of the saints tire inferiors are to join the dance with their superiors.

¹³⁵ For in the case of the fabric of that Temple which was the Type it was not allowed to all who were on the outside of its circuit to come within, but everything that was Gentile and alien was prohibited from entering; and of those, further, who had entered, all were not equally privileged to advance towards the centre; but only those who had consecrated themselves by a holier manner of life, and by certain sprinklings; and, again, not every one amongst these last might set foot within the interior of the Temple; the priests alone had the right of entering within the Curtain, and that only for the service of the sanctuary; while even to the priests the darkened shrine of the Temple, where stood the beautiful Altar with its jutting horns, was forbidden, except to one of them, who held the highest office of the priesthood, and who once a year, on a stated day, and unattended, passed within it, carrying an offering more than usually sacred and mystical. Such being the differences in connection with this Temple which you know of, it was clearly a representation and an imitation of the condition of the spirit-world, the lesson taught by these material observances being this, that it is not the whole of the rational creation that can approach the temple of God, or, in other words, the adoration of the Almighty; but that those who are led astray by false persuasions are outside the precinct of the Deity;

¹³⁶ and that from the number of those who by virtue of this adoration have been preferred to the rest and admitted within it, some by reason of sprinklings and purifications have still further privileges; and again amongst these last those who have been consecrated priests have privileges further still, even to being admitted to the mysteries of the interior. And, that one may bring into still clearer light the meaning of the allegory, we may understand the Word here as teaching this, that amongst all the Powers endued with reason some have been fixed like a Holy Altar in the inmost shrine of the Deity; and that again of these last some jut forward like horns, for their eminence, and that around them others are arranged first or second, according to a prescribed sequence of rank; that the race of man, on the contrary, on account of indwelling evil was excluded from the Divine precinct, but that purified with lustral water it re-enters it; and, since all the further barriers by which our sin has fenced us off from the things within the veil are in the end to be taken down, whenever the time comes that the tabernacle of

our nature is as it were to be fixed up again in the Resurrection, and all the inveterate corruption of sin has vanished from the world, then a universal feast will be kept around the Deity by those who have decorated themselves in the Resurrection;

¹³⁷ and one and the same banquet will be spread for all, with no differences cutting off any rational creature from an equal participation in it; for those who are now excluded by reason of their sin will at last be admitted within the Holiest places of God's blessedness, and will bind themselves to the horns of the Altar there, that is, to the most excellent of the transcendental Powers. The Apostle says the same thing more plainly when he indicates the final accord of the whole Universe with the Good: "That" to Him "every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father": instead of the "horns," speaking of that which is angelic and "in heaven," and by the other terms signifying ourselves, the creatures whom we think of next to that; one festival of united voices shall occupy us all; that festival shall be the confession and the recognition of the Being Who truly Is. One might (she proceeded) select many other passages of Holy Scripture to establish the doctrine of the Resurrection. For instance, Ezekiel leaps in the spirit of prophecy over all the intervening time, with its vast duration; he stands, by his powers of foresight, in the actual moment of the Resurrection, and, as if he had really gazed on what is still to come, brings it in his description before our eyes.

¹³⁸ He saw a mighty plain, unfolded to an endless distance before him, and vast heaps of bones upon it flung at random, some this way, some that; and then under an impulse from God these bones began to move and group themselves with their fellows that they once owned, and adhere to the familiar sockets, and then clothe themselves with muscle, flesh, and skin (which was the process called "decorating" in the poetry of the Psalms); a Spirit in fact was giving life and movement to everything that lay there. But as regards our Apostle's description of the wonders of the Resurrection, why should one repeat it, seeing that it can easily be found and read? how, for instance, "with a shout" and the "sound of trumpets" (in the language of the Word) all dead and prostrate things shall be "changed in the twinkling of an eye" into immortal beings. The expressions in the Gospels also I will pass over; for their meaning is quite clear to every one; and our Lord does not de-

clare in word alone that the bodies of the dead shall be raised up again; but He shows in action the Resurrection itself, making a beginning of this work of wonder from things more within our reach and less capable of being doubted. First, that is, He displays His life-giving power in the case of the deadly forms of disease, and chases those maladies by one word of command; then He raises a little girl just dead;

¹³⁹ then He makes a young man, who is already being carried out, sit up on his bier, and delivers him to his mother; after that He calls forth from his tomb the four-days-dead and already decomposed Lazarus, vivifying the prostrate body with His commanding voice; then after three days He raises from the dead His own human body, pierced though it was with the nails and spear, and brings the print of those nails and the spear-wound to witness to the Resurrection. But I think that a detailed mention of these things is not necessary; for no doubt about them lingers in the minds of those who have accepted the written accounts of them. ¹⁴⁰ But that, said I, was not the point in question. Most of your hearers will assent to the fact that there will some day be a Resurrection, and that man will be brought before the incorruptible tribunal ; on account both of the Scripture proofs, and also of our previous examination of the question. But still the question remains : Is the state which we are to expect to be like the present state of the body? Because if so, then, as I was saying , men had better avoid hoping for any Resurrection at all. For if our bodies are to be restored to life again in the same sort of condition as they are in when they cease to breathe, then all that man can look forward to in the Resurrection is an unending calamity. For what spectacle is more piteous than when in extreme old age our bodies shrivel up and change into something repulsive and hideous, with the flesh all wasted in the length of years, the skin dried up about the bones till it is all in wrinkles, the muscles in a spasmodic state from being no longer enriched with their natural moisture, and the whole body consequently shrunk, the hands on either side powerless to perform their natural work, shaken with an involuntary trembling? What a sight again are the bodies of persons in a long consumption! They differ from bare bones only in giving the appearance of being covered with a worn-out veil of skin.

¹⁴¹ What a sight too are those of persons swollen with the disease of dropsy! What words could describe the unsightly disfigurement of sufferers from leprosy ? Gradually over all their limbs and organs of sensation rotten-

ness spreads and devours them. What words could describe that of persons who have been mutilated in earthquake, battle, or by any other visitation, and live on in such a plight for a long time before their natural deaths? Or of those who from an injury have grown up from infancy with their limbs awry! What can one say of them? What is one to think about the bodies of newborn infants who have been either exposed, or strangled, or died a natural death, if they are to be brought to life again just such as they were? Are they to continue in that infantine state? What condition could be more miserable than that? Or are they to come to the flower of their age? Well, but what sort of milk has Nature got to suckle them again with? It comes then to this: that, if our bodies are to live again in every respect the same as before, this thing that we are expecting is simply a calamity; whereas if they are not the same, the person raised up will be another than he who died.

¹⁴² If, for instance, a little boy was buried, but a grown man rises again, or reversely, how can we say that the dead in his very self is raised up, when he has had some one substituted for him by virtue of this difference in age? Instead of the child, one sees a grown-up man. Instead of the old man, one sees a person in his prime. In fact, instead of the one person another entirely. The cripple is changed into the able-bodied man; the consumptive sufferer into a man whose flesh is firm; and so on of all possible cases, not to enumerate them for fear of being prolix. If, then, the body will not come to life again just such in its attributes as it was when it mingled with the earth, that dead body will not rise again; but on the contrary the earth will be formed into another man. How, then, will the Resurrection affect myself, when instead of me some one else will come to life? Some one else, I say; for how could I recognize myself when, instead of what was once myself, I see some one not myself? It cannot really be I, unless it is in every respect the same as myself. Suppose, for instance, in this life I had in my memory the traits of some one; say he was bald, had prominent lips, a somewhat flat nose, a fair complexion, grey eyes, white hair, wrinkled skin;

¹⁴³ and then went to look for such an one, and met a young man with a fine head of hair, an aquiline nose, a dark complexion, and in all other respects quite different in his type of countenance; am I likely in seeing the latter to think of the former? But why dwell longer on these the less forcible objections to the Resurrection, and neglect the strongest one of all? For who has not heard that human life is like a stream, moving from birth to death

at a certain rate of progress, and then only ceasing from that progressive movement when it ceases also to exist? This movement indeed is not one of spacial change; our bulk never exceeds itself; but it makes this advance by means of internal alteration; and as long as this alteration is that which its name implies, it never remains at the same stage (from moment to moment); for how can that which is being altered be kept in any sameness? The fire on the wick, as far as appearance goes, certainly seems always the same, the continuity of its movement giving it the look of being an uninterrupted and self-centred whole; but in reality it is always passing itself along and never remains the same; the moisture which is extracted by the heat is burnt up and changed into smoke the moment it has burst into flame and this alterative force effects the movement of the flame, working by itself the change of the subject-matter into smoke;

¹⁴⁴ just, then, as it is impossible for one who has touched that flame twice on the same place, to touch twice the very same flame (for the speed of the alteration is too quick; it does not wait for that second touch, however rapidly it may be effected; the flame is always fresh and new; it is always being produced, always transmitting itself, never remaining at one and the same place), a thing of the same kind is found to be the case with the constitution of our body. There is influx and afflux going on in it in an alterative progress until the moment that it ceases to live; as long as it is living it has no stay; for it is either being replenished, or it is discharging in vapour, or it is being kept inmotion by both of these processes combined. If, then, a particular man is not the same even as he was yesterday, but is made different by this transmutation, when so be that the Resurrection shall restore our body to life again, that single man will become a crowd of human beings, so that with his rising again there will be found the babe, the child, the boy, the youth, the man, the father, the old man, and all the intermediate persons that he once was. But further; chastity and profligacy are both carried on in the flesh;

¹⁴⁵ those also who endure the most painful tortures for their religion, and those on the other hand who shrink from such, both one class and the other reveal their character in relation to fleshly sensations; how, then, can justice be done at the Judgment? ¹⁴⁶ Or take the case of one and the same man first sinning and then cleansing himself by repentance, and then, it might so happen, relapsing into his sin; in such a case both the defiled and the un-

defiled body alike undergoes a change, as his nature changes, and neither of them continue to the end the same; which body, then, is the profligate to be tortured in? In that which is stiffened with old age and is near to death? But this is not the same as that which did the sin. In that, then, which defiled itself by giving way to passion? But where is the old man, in that case? This last, in fact, will not rise again, and the Resurrection will not do a complete work; or else he will rise, while the criminal will escape. Let me say something else also from amongst the objections made by unbelievers to this doctrine. No part, they urge, of the body is made by nature without a function. Some parts, for instance, are the efficient causes within us of our being alive; without them our life in the flesh could not possibly be carried on; such are the heart, liver, brain, lungs, stomach, and the other vitals; others are assigned to the activities of sensation; others to those of handing and walking; others are adapted for the transmission of a posterity. Now if the life to come is to be in exactly the same circumstances as this, the supposed change in us is reduced to nothing;

¹⁴⁷ but if the report is true, as indeed it is, which represents marriage as forming no part of the economy of that after-life, and eating and drinking as not then preserving its continuance, what use will there be for the members of our body, when we are no longer to expect in that existence any of the activities for which our members now exist? If, for the sake of marriage, there are now certain organs adapted for marriage, then, whenever the latter ceases to be, we shall not need those organs: the same may be said of the hands for working with, the feet for running with, the mouth for taking food with, the teeth for grinding it with, the organs of the stomach for digesting, the evacuating ducts for getting rid of that which has become superfluous. When therefore, all those operations will be no more how or wherefore will their instruments exist? So that necessarily, if the things that are not going to contribute in any way to that other life are not to surround the body, none of the parts which at present constitute the body would exist either. That life, then, will be carried on by other instruments; and no one could call such a state of things a Resurrection, where the particular members are no longer present in the body, owing to their being useless to that life. But if on the other hand our Resurrection will be represented in every one of these;

¹⁴⁸ then the Author of the Resurrection will fashion things in us of no use and advantage to that life. And yet we must believe, not only that there is a Resurrection, but also that it will not be an absurdity. We must, therefore, listen attentively to the explanation of this, so that, for every part of this truth we may have its probability saved to the last . ¹⁴⁹ When I had finished, the Teacher thus replied, You have attacked the doctrines connected with the Resurrection with some spirit, in the way of rhetoric as it is called; you have coursed round and round the truth with plausibly subversive arguments; so much so, that those who have not very carefully considered this mysterious truth might possibly be affected in their view of it by the likelihood of those arguments, and might think that the difficulty started against what has been advanced was not altogether beside the point. But, she proceeded, the truth does not lie in these arguments, even though we may find it impossible to give a rhetorical answer to them, couched in equally strong language. The true explanation of all these questions is still stored up in the hidden treasure-rooms of Wisdom, and will not come to the light until that moment when we shall be taught the mystery of the Resurrection by the reality of it; and then there will be no more need of phrases to explain the things which we now hope for. Just as many questions might be started for debate amongst people sitting up at night as to the kind of thing that sunshine is, and then the simple appearing of it in all its beauty would render any verbal description superfluous, so every calculation that tries to arrive conjecturally at the future state will be reduced to nothingness by the object of our hopes, when it comes upon us.

¹⁵⁰ But since it is our duty not to leave the arguments brought against us in any way unexamined, we will expound the truth as to these points as follows. First let us get a clear notion as to the scope of this doctrine; in other words, what is the end that Holy Scripture has in view in promulgating it and creating the belief in it. Well, to sketch the outline of so vast a truth and to embrace it in a definition, we will say that the Resurrection is "the reconstitution of our nature in its original form . But in that form of life, of which God Himself was the Creator, it is reasonable to believe that there was neither age nor infancy nor any of the sufferings arising from our present various infirmities, nor any kind of bodily affliction whatever. It is reasonable, I say, to believe that God was the Creator of none of these things, but that man was a thing divine before his humanity got within reach of the as-

sault of evil; that then, however, with the inroad of evil, all these afflictions also broke in upon him. Accordingly a life that is free from evil is under no necessity whatever of being passed amidst the things that result from evil. It follows that when a man travels through ice he must get his body chilled; or when he walks in a very hot sun that he must get his skin darkened;

¹⁵¹ but if he has kept clear of the one or the other, he escapes these results entirely, both the darkening and the chilling; no one, in fact, when a particular cause was removed, would be justified in looking for the effect of that particular cause. Just so our nature, becoming passionate, had to encounter all the necessary results of a life of passion: but when it shall have started back to that state of passionless blessedness, it will no longer encounter the inevitable results of evil tendencies. Seeing, then, that all the infusions of the life of the brute into our nature were not in us before our humanity descended through the touch of evil into passions, most certainly, when we abandon those passions, we shall abandon all their visible results. No one, therefore, will be justified in seeking in that other life for the consequences in us of any passion. Just as if a man, who, clad in a ragged tunic, has divested himself of the garb, feels no more its disgrace upon him, so we too, when we have cast off that dead unsightly tunic made from the skins of brutes and put upon us (for I take the "coats of skins" to mean that conformation belonging to a brute nature with which we were clothed when we became familiar with passionate indulgence), shall, along with the casting off of that tunic, fling from us all the belongings that were round us of that skin of a brute;

¹⁵² and such accretions are sexual intercourse, conception, parturition, impurities, suckling, feeding, evacuation, gradual growth to full size, prime of life, old age, disease, and death. If that skin is no longer round us, how can its resulting consequences be left behind within us? It is folly, then, when we are to expect a different state of things in the life to come, to object to the doctrine of the Resurrection on the ground of something that has nothing to do with it. I mean, what has thinness or corpulence, a state of consumption or of plethora, or any other condition supervening in a nature that is ever in a flux, to do with the other life, stranger as it is to any fleeting and transitory passing such as that? One thing, and one thing only, is required for the operation of the Resurrection; viz. that a man should have lived, by being born; or, to use rather the Gospel words, that "a man should be born into the world"; the length or briefness of the life, the manner, this or that,

of the death, is an irrelevant subject of inquiry in connection with that operation. Whatever instance we take, howsoever we suppose this to have been, it is all the same; from these differences in life there arises no difficulty, any more than any facility, with regard to the Resurrection. He who has once begun to live must necessarily go on having once lived, after his intervening dissolution in death has been repaired in the Resurrection.

¹⁵³ As to the how and the when of his dissolution, what do they matter to the Resurrection? Consideration of such points belongs to another line of inquiry altogether. For instance, a man may have lived in bodily comfort, or in affliction, virtuously or viciously, renowned or disgraced; he may have passed his days miserably, or happily. These and such-like results must be obtained from the length of his life and the manner of his living; and to be able to pass a judgment on the things done in his life, it will be necessary for the judge to scrutinize his indulgences, as the case may be, or his losses, or his disease, or his old age, or his prime, or his youth, or his wealth, or his poverty: how well or ill a man, placed in either of these, concluded his destined career; whether he was the recipient of many blessings, or of many ills in a length of life; or tasted neither of them at all, but ceased to live before his mental powers were formed. But whenever the time come that God shall have brought our nature back to the primal state of man, it will be useless to talk of such things then, and to imagine that objections based upon such things can prove God's power to be impeded in arriving at His end. His end is one, and one only; it is this:

¹⁵⁴ when the complete whole of our race shall have been perfected from the first man to the last,—some having at once in this life been cleansed from evil, others having afterwards in the necessary periods been healed by the Fire, others having in their life here been unconscious equally of good and of evil,—to offer to every one of us participation in the blessings which are in Him, which, the Scripture tells us, "eye hath not seen, nor ear heard," nor thought ever reached. But this is nothing else, as I at least understand it, but to be in God Himself; for the Good which is above hearing and eye and heart must be that Good which transcends the universe. But the difference between the virtuous and the vicious life led at the present time will be illustrated in this way; viz. in the quicker or more tardy participation of each in that promised blessedness. According to the amount of the ingrained wickedness of each will be computed the duration of his cure. This cure con-

sists in the cleansing of his soul, and that cannot be achieved without an excruciating condition, as has been expounded in our previous discussion. But any one would more fully comprehend the futility and irrelevancy of all these objections by trying to fathom the depths of our Apostle's wisdom.

¹⁵⁵ When explaining this mystery to the Corinthians, who, perhaps, themselves were bringing forward the same objections to it as its impugnors to-day bring forward to overthrow our faith, he proceeds on his own authority to chide the audacity of their ignorance, and speaks thus: "Thou wilt say, then, to me, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain; But God giveth it a body as it hath pleased Him. In that passage, as it seems to me, he gags the mouths of men who display their ignorance of the fitting proportions in Nature, and who measure the Divine power by their own strength, and think that only so much is possible to God as the human understanding can take in, but that what is beyond it surpasses also the Divine ability. For the man who had asked the Apostle, "how are the dead raised up? evidently implies that it is impossible when once the body's atoms have been scattered that they should again come in concourse together; and this being impossible, and no other possible form of body, besides that arising from such a concourse, being left, he, after the fashion of clever controversialists, concludes the truth of what he wants to prove, by a species of syllogism, thus:

¹⁵⁶ If a body is a concourse of atoms, and a second assemblage of these is impossible, what sort of body will those get who rise again? This conclusion, involved seemingly in this artful contrivance of premisses, the Apostle calls "folly," as coming from men who riled to perceive in other parts of the creation the masterliness of the Divine power. For, omitting the sublimer miracles of God's hand, by which it would have been easy to place his hearer in a dilemma (for instance he might have asked "how or whence comes a heavenly body, that of the sun for example, or that of the moon, or that which is seen in the constellations; whence the firmament, the air, water, the earth?"), he, on the contrary, convicts the objectors of inconsiderateness by means of objects which grow alongside of us and are very familiar to all. "Does not even husbandry teach thee," he asks, "that the man who in calculating the transcendent powers of the Deity limits them by his own is a fool? Whence

do seeds get the bodies that spring up from them? What precedes this springing up? Is it not a death that precedes? At least, if the dissolution of a compacted whole is a death;

¹⁵⁷ for indeed it cannot be supposed that the seed would spring up into a shoot unless it had been dissolved in the soil, and so become spongy and porous to such an extent as to mingle its own qualities with the adjacent moisture of the soil, and thus become transformed into a root and shoot; not stopping even there, but changing again into the stalk with its intervening knee-joints that gird it up like so many clasps, to enable it to carry with figure erect the ear with its load of corn. Where, then, were all these things belonging to the grain before its dissolution in the soil? And yet this result sprang from that grain; if that grain had not existed first, the ear would not have arisen. Just, then, as the "body" of the ear comes to light out of the seed, God's artistic touch of power producing it all out of that single thing, and just as it is neither entirely the same thing as that seed nor something altogether different, so (she insisted) by these miracles performed on seeds you may now interpret the mystery of the Resurrection. The Divine power, in the superabundance of Omnipotence, does not only restore you that body once dissolved, but makes great and splendid additions to it, whereby the human being is furnished in a manner still more magnificent.

¹⁵⁸ "It is sown," he says, "in corruption; it is raised in incorruption: it is sown in weakness; it is raised in power: it is sown in dishonour; it is raised in glory: it is sown a natural body; it is raised a spiritual body. The grain of wheat, after its dissolution in the soil, leaves behind the slightrness of its bulk and the peculiar quality of its shape, and yet it has not left and lost itself, but, still self-centred, grows into the ear, though in many points it has made an advance upon itself, viz. in size, in splendour, in complexity, in form. In the same fashion the human being deposits in death all those peculiar surroundings which it has acquired from passionate propensities; dishonour, I mean, and corruption and weakness and characteristics of age; and yet the human being does not lose itself. It changes into an ear of corn as it were; into incorruption, that is, and glory and honour and power and absolute perfection; into a condition in which its life is no longer carried on in the ways peculiar to mere nature, but has passed into a spiritual and passionless existence. For it is the peculiarity of the natural body to be always moving on a stream, to be always altering from its state for the moment and changing into something

else; but none of these processes, which we observe not in man only but also in plants and brutes will be found remaining in the life that shall be then.

¹⁵⁹ Further, it seems to me that the words of the Apostle in every respect harmonize with our own conception of what the Resurrection is. They indicate the very same thing that we have embodied in our own definition of it, wherein we said that the Resurrection is no other thing than "the re-constitution of our nature in its original form. For, whereas we learn from Scripture in the account of the first Creation , that first the earth brought forth "the green herb" (as the narrative says), and that then from this plant seed was yielded, from which, when it was shed on the ground, the same form of the original plant again sprang up, the Apostle, it is to be observed, declares that this very same thing happens in the Resurrection also; and so we learn from him the fact, not only that our humanity will be then changed into something nobler, but also that what we have therein to expect is nothing else than that which was at the beginning. In the beginning, we see, it was not an ear rising from a grain, but a grain coming from an ear, and, after that, the ear grows round the grain: and so the order indicated in this similitude clearly shows that all that blessed state, which arises for us by means of the Resurrection is only a return to our pristine state of grace. We too, in fact, were once in a fashion a full ear ;

¹⁶⁰ but the burning heat of sin withered us up, and then on our dissolution by death the earth received us: but in the spring of the Resurrection she will reproduce this naked grain of our body in the form of an ear, tall, well-proportioned, and erect, reaching to the heights of heaven, and, for blade and beard, resplendent in incorruption, and with all the other godlike marks. For "this corruptible must put on incorruption"; and this incorruption and glory and honour and power are those distinct and acknowledged marks of Deity which once belonged to him who was created in God's image, and which we hope for hereafter. The first man Adam, that is, was the first ear; but with the arrival of evil human nature was diminished into a mere multitude ; and, as happens to the grain on the ear, each individual man was denuded of the beauty of that primal ear, and mouldered in the soil: but in the Resurrection we are born again in our original splendour; only instead of that single primitive ear we become the countless myriads of ears in the cornfields. The virtuous life as contrasted with that of vice is distinguished thus:

¹⁶¹ those who while living have by virtuous conduct exercised husbandry on themselves are at once revealed in all the qualities of a perfect ear, while those whose bare grain (that is the forces of their natural soul) has become through evil habits degenerate, as it were, and hardened by the weather (as the so-called "hornstruck" seeds, according to the experts in such things, grow up), will, though they live again in the Resurrection, experience very great severity from their Judge, because they do not possess the strength to shoot up into the full proportions of an ear, and thereby become that which we were before our earthly fall. The remedy offered by the Overseer of the produce is to collect together the tares and the thorns, which have grown up with the good seed, and into whose bastard life all the secret forces that once nourished its root have passed, so that it not only has had to remain without its nutriment, but has been choked and so rendered unproductive by this unnatural growth. When from the nutritive part within them everything that is the reverse or the counterfeit of it has been picked out, and has been committed to the fire that consumes everything unnatural, and so has disappeared, then in this class also their humanity will thrive and will ripen into fruit-bearing, owing to such husbandry, and some day after long courses of ages will get back again that universal form which God stamped upon us at the beginning.

¹⁶² Blessed are they, indeed, in whom the full beauty of those ears shall be developed directly they are born in the Resurrection. Yet we say this without implying that any merely bodily distinctions will be manifest between those who have lived virtuously and those who have lived viciously in this life, as if we ought to think that one will be imperfect as regards his material frame, while another will win perfection as regards it. The prisoner and the free, here in this present world, are just alike as regards the constitutions of their two bodies; though as regards enjoyment and suffering the gulf is wide between them. In this way, I take it, should we reckon the difference between the good and the bad in that intervening time. For the perfection of bodies that rise from that sowing of death is, as the Apostle tells us, to consist in incorruption and glory and honour and power; but any diminution in such excellences does not denote a corresponding bodily mutilation of him who has risen again, but a withdrawal and estrangement from each one of those things which are conceived of as belonging to the good. Seeing, then, that one or the other of these two diametrically opposed ideas, I mean

good and evil, must any way attach to us, it is clear that to say a man is not included in the good is a necessary demonstration that he is included in the evil.

163 But then, in connection with evil, we find no honour, no glory, no incorruption, no power; and so we are forced to dismiss all doubt that a man who has nothing to do with these last-mentioned things must be connected with their opposites, viz. with weakness, with dishonour, with corruption, with everything of that nature, such as we spoke of in the previous parts of the discussion, when we said how many were the passions, sprung from evil, which are so hard for the soul to get rid of, when they have infused themselves into the very substance of its entire nature and become one with it. When such, then, have been purged from it and utterly removed by the healing processes worked out by the Fire, then every one of the things which make up our conception of the good will come to take their place; incorruption, that is, and life, and honour, and grace, and glory, and everything else that we conjecture is to be seen in God, and in His Image, man as he was made.

On Virginity

GREGORY OF NYSSA

c. AD 335–395

Bishop of Nyssa, brother of Basil; theologian and mystic.

INTRODUCTION

Introduction

¹ The object of this treatise is to create in its readers a passion for the life according to excellence. There are many distractions, to use the word of the Divine Apostle, incident to the secular life; and so this treatise would suggest, as a necessary door of entrance to the holier life, the calling of Virginity; seeing that, while it is not easy in the entanglements of this secular life to find quiet for that of Divine contemplation, those on the other hand who have bid farewell to its troubles can with promptitude, and without distraction, pursue assiduously their higher studies. Now, whereas all advice is in itself weak, and mere words of exhortation will not make the task of recommending what is beneficial easier to any one, unless he has first given a noble aspect to that which he urges on his hearer, this discourse will accordingly begin with the praises of Virginity; the exhortation will come at the end; moreover, as the beauty in anything gains lustre by the contrast with its opposite, it is requisite that some mention should be made of the vexations of everyday life. Then it will be quite in the plan of this work to introduce a sketch of the contemplative life, and to prove the impossibility of any one attaining it who feels the world's anxieties. In the devotee bodily desire has become weak;

² and so there will follow an inquiry as to the true object of desire, for which (and which only) we have received from our Maker our power of desiring. When this has received all possible illustration, it will seem to follow naturally that we should consider some method to attain it; and the true virginity, which is free from any stain of sin, will be found to fit such a purpose.

So all the intermediate part of the discourse, while it seems to look elsewhere, will be really tending to the praises of this virginity. All the particular rules obeyed by the followers of this high calling will, to avoid prolixity, be omitted here; the exhortation in the discourse will be introduced only in general terms, and for cases of wide application; but, in a way, particulars will be here included, and so nothing important will be overlooked, while prolixity is avoided. Each of us, too, is inclined to embrace some course of life with the greater enthusiasm, when he sees personalities who have already gained distinction in it; we have therefore made the requisite mention of saints who have gained their glory in celibacy. But further than this; the examples we have in biographies cannot stimulate to the attainment of excellence, so much as a living voice and an example which is still working for good; and so we have alluded to that most godly bishop, our father in God, who himself alone could be the master in such instructions.

3 He will not indeed be mentioned by name, but by certain indications we shall say in cipher that he is meant. Thus, too, future readers will not think our advice unmeaning, when the candidate for this life is told to school himself by recent masters. But let them first fix their attention only on this: what such a master ought to be; then let them choose for their guidance those who have at any time by God's grace been raised up to be champions of this system of excellence; for either they will find what they seek, or at all events will be no longer ignorant what it ought to be.

CHAPTER I.

1 The holy look of virginity is precious indeed in the judgment of all who make purity the test of beauty; but it belongs to those alone whose struggles to gain this object of a noble love are favoured and helped by the grace of God. Its praise is heard at once in the very name which goes with it; "Uncorrupted" is the word commonly said of it, and this shows the kind of purity that is in it; thus we can measure by its equivalent term the height of this gift, seeing that amongst the many results of virtuous endeavour this alone has been honoured with the title of the thing that is uncorrupted. And if we must extol with laudations this gift from the great God, the words of His Apostle are sufficient in its praise; they are few, but they throw into the background all extravagant laudations; he only styles as "holy and without blemish" her who has this grace for her ornament. Now if the achievement of this saintly virtue consists in making one "without blemish and holy," and

these epithets are adopted in their first and fullest force to glorify the incorruptible Deity, what greater praise of virginity can there be than thus to be shown in a manner deifying those who share in her pure mysteries, so that they become partakers of His glory Who is in actual truth the only Holy and Blameless One; their purity and their incorruptibility being the means of bringing them into relationship with Him?

² Many who write lengthy laudations in detailed treatises, with the view of adding something to the wonder of this grace, unconsciously defeat, in my opinion, their own end; the fulsome manner in which they amplify their subject brings its credit into suspicion. Nature's greatnesses have their own way of striking with admiration; they do not need the pleading of words: the sky, for instance, or the sun, or any other wonder of the universe. In the business of this lower world words certainly act as a basement, and the skill of praise does impart a look of magnificence; so much so, that mankind are apt to suspect as the result of mere art the wonder produced by panegyric. So the one sufficient way of praising virginity will be to show that that virtue is above praise, and to evince our admiration of it by our lives rather than by our words. A man who takes this theme for ambitious praise has the appearance of supposing that one drop of his own perspiration will make an appreciable increase of the boundless ocean, if indeed he believes, as he does, that any human words can give more dignity to so rare a grace; he must be ignorant either of his own powers or of that which he attempts to praise.

CHAPTER II.

¹ Deep indeed will be the thought necessary to understand the surpassing excellence of this grace. It is comprehended in the idea of the Father incorrupt; and here at the outset is a paradox, viz. that virginity is found in Him, Who has a Son and yet without passion has begotten Him. It is included too in the nature of this Only-begotten God, Who struck the first note of all this moral innocence; it shines forth equally in His pure and passionless generation. Again a paradox; that the Son should be known to us by virginity. It is seen, too, in the inherent and incorruptible purity of the Holy Spirit; for when you have named the pure and incorruptible you have named virginity. It accompanies the whole supramundane existence; because of its passionlessness it is always present with the powers above; never separated from aught that is Divine, it never touches the opposite of this. All whose instinct and will have found their level in virtue are beautified with this perfect purity of the un-

corrupted state; all who are ranked in the opposite class of character are what they are, and are called so, by reason of their fall from purity. What force of expression, then, will be adequate to such a grace? How can there be no cause to fear lest the greatness of its intrinsic value should be impaired by the efforts of any one's eloquence? The estimate of it which he will create will be less than that which his hearers had before.

²It will be well, then, to omit all laudation in this case; we cannot lift words to the height of our theme. On the contrary, it is possible to be ever mindful of this gift of God; and our lips may always speak of this blessing; that, though it is the property of spiritual existence and of such singular excellence, yet by the love of God it has been bestowed on those who have received their life from the will of the flesh and from blood; that, when human nature has been baser by passionate inclinations, it stretches out its offer of purity like a hand to raise it up again and make it look above. This, I think, was the reason why our Master, Jesus Christ Himself, the Fountain of all innocence, did not come into the world by wedlock. It was, to divulge by the manner of His Incarnation this great secret; that purity is the only complete indication of the presence of God and of His coming, and that no one can in reality secure this for himself, unless he has altogether estranged himself from the passions of the flesh. What happened in the stainless Mary when the fulness of the Godhead which was in Christ shone out through her, that happens in every soul that leads by rule the virgin life. No longer indeed does the Master come with bodily presence; "we know Christ no longer according to the flesh";

³but, spiritually, He dwells in us and brings His Father with Him, as the Gospel somewhere tells. Seeing, then, that virginity means so much as this, that while it remains in Heaven with the Father of spirits, and moves in the dance of the celestial powers, it nevertheless stretches out hands for man's salvation; that while it is the channel which draws down the Deity to share man's estate, it keeps wings for man's desires to rise to heavenly things, and is a bond of union between the Divine and human, by its mediation bringing into harmony these existences so widely divided-what words could be discovered powerful enough to reach this wondrous height? But still, it is monstrous to seem like creatures without expression and without feeling; and we must choose (if we are silent) one of two things; either to appear never to have felt the special beauty of virginity, or to exhibit ourselves as obstinately

blind to all beauty: we have consented therefore to speak briefly about this virtue, according to the wish of him who has assigned us this task, and whom in all things we must obey. But let no one expect from us any display of style; even if we wished it, perhaps we could not produce it, for we are quite unversed in that kind of writing. Even if we possessed such power, we would not prefer the favour of the few to the edification of the many.

⁴ A writer of sense should have, I take it, for his chiefest object not to be admired above all other writers, but to profit both himself and them, the many.

CHAPTER III.

¹ Would indeed that some profit might come to myself from this effort! I should have undertaken this labour with the greater readiness, if I could have hope of sharing, according to the Scripture, in the fruits of the plough and the threshing-floor; the toil would then have been a pleasure. As it is, this my knowledge of the beauty of virginity is in some sort vain and useless to me, just as the corn is to the muzzled ox that treads the floor, or the water that streams from the precipice to a thirsty man when he cannot reach it. Happy they who have still the power of choosing the better way, and have not debarred themselves from it by engagements of the secular life, as we have, whom a gulf now divides from glorious virginity: no one can climb up to that who has once planted his foot upon the secular life. We are but spectators of others' blessings and witnesses to the happiness of another class. Even if we strike out some fitting thoughts about virginity, we shall not be better than the cooks and scullions who provide sweet luxuries for the tables of the rich, without having any portion themselves in What they prepare. What a blessing if it had been otherwise, if we had not to learn the good by after-regrets! Now they are the enviable ones, they succeed even beyond their prayers and their desires, who have not put out of their power the enjoyment of these delights.

² We are like those who have a wealthy society with which to compare their own poverty, and so are all the more vexed and discontented with their present lot. The more exactly we understand the riches of virginity, the more we must bewail the other life; for we realize by this contrast with better things, how poor it is. I do not speak only of the future rewards in store for those who have lived thus excellently, but those rewards also which they have while alive here; for if any one would make up his mind to measure exactly

the difference between the two courses, he would find it well-nigh as great as that between heaven and earth. The truth of this statement may be known by looking at actual facts. ³ But in writing this sad tragedy what will be a fit beginning? How shall we really bring to view the evils common to life? All men know them by experience, but somehow nature has contrived to blind the actual sufferers so that they willingly ignore their condition. Shall we begin with its choicest sweets? Well then, is not the sum total of all that is hoped for in marriage to get delightful companionship? Grant this obtained; let us sketch a marriage in every way most happy; illustrious birth, competent means, suitable ages, the very flower of the prime of life, deep affection, the very best that each can think of the other, that sweet rivalry of each wishing to surpass the other in loving; in addition, popularity, power, wide reputation, and everything else. But observe that even beneath this array of blessings the fire of an inevitable pain is smouldering. I do not speak of the envy that is always springing up against those of distinguished rank, and the liability to attack which hangs over those who seem prosperous, and that natural hatred of superiors shown by those who do not share equally in the good fortune, which make these seemingly favoured ones pass an anxious time more full of pain than pleasure. I omit that from the picture, and will suppose that envy against them is asleep; although it would not be easy to find a single life in which both these blessings were joined, i.e. happiness above the common, and escape from envy.

⁴ However, let us, if so it is to be, suppose a married life free from all such trials; and let us see if it is possible for those who live with such an amount of good fortune to enjoy it. Why, what kind of vexation is left, you will ask, when even envy of their happiness does not reach them? I affirm that this very, thing, this sweetness that surrounds their lives, is the spark which kindles pain. They are human all the time, things weak and perishing; they have to look upon the tombs of their progenitors; and so pain is inseparably bound up with their existence, if they have the least power of reflection. This continued expectancy of death, realized by no sure tokens, but hanging over them the terrible uncertainty of the future, disturbs their present joy, clouding it over with the fear of what is coming. If only, before experience comes, the results of experience could be learnt, or if, when one has entered on this course, it were possible by some other means of conjecture to survey the reality, then what a crowd of deserters would run from marriage into the virgin

life; what care and eagerness never to be entangled in that retentive snare, where no one knows for certain how the net galls till they have actually entered it! You would see there, if only you could do it without danger, many contraries uniting;

5 smiles melting into tears, pain mingled with pleasure, death always hanging by expectation over the children that are born, and putting a finger upon each of the sweetest joys. Whenever the husband looks at the beloved face, that moment the fear of separation accompanies the look. If he listens to the sweet voice, the thought comes into his mind that some day he will not hear it. Whenever he is glad with gazing on her beauty, then he shudders most with the presentiment of mourning her loss. When he marks all those charms which to youth are so precious and which the thoughtless seek for, the bright eyes beneath the lids, the arching eyebrows, the cheek with its sweet and dimpling smile, the natural red that blooms upon the lips, the gold-bound hair shining in many-twisted masses on the head, and all that transient grace, then, though he may be little given to reflection, he must have this thought also in his inmost soul that some day all this beauty will melt away and become as nothing, turned after all this show into noisome and unsightly bones, which wear no trace, no memorial, no remnant of that living bloom. Can he live delighted when he thinks of that? Can he trust in these treasures which he holds as if they would be always his? Nay, it is plain that he will stagger as if he were mocked by a dream, and will have his faith in life shaken, and will look upon what he sees as no longer his.

6 You will understand, if you have a comprehensive view of things as they are, that nothing in this life looks that which it is. It shows to us by the illusions of our imagination one thing, instead of something else. Men gaze open-mouthed at it, and it mocks them with hopes; for a while it hides itself beneath this deceitful show; then all of a sudden in the reverses of life it is revealed as something different from that which men's hopes, conceived by its fraud in foolish hearts, had pictured. Will life's sweetness seem worth taking delight in to him who reflects on this? Will he ever be able really to feel it, so as to have joy in the goods he holds? Will he not, disturbed by the constant fear of some reverse, have the use without the enjoyment? I will but mention the portents, dreams, omens, and such-like things which by a foolish habit of thought are taken notice of, and always make men fear the worst. But her time of labour comes upon the young wife; and the occasion is regarded not

as the bringing of a child into the world, but as the approach of death; in bearing it is expected that she will die; and, indeed, often this sad presentiment is true, and before they spread the birthday feast, before they taste any of their expected joys, they have to change their rejoicing into lamentation.

7 Still in love's fever, still at the height of their passionate affection, not yet having grasped life's sweetest gifts, as in the vision of a dream, they are suddenly torn away from all they possessed. But what comes next? Domestics, like conquering foes, dismantle the bridal chamber; they deck it for the funeral, but it is death's room now; they make the useless wailings and beatings of the hands. Then there is the memory of former days, curses on those who advised the marriage, recriminations against friends who did not stop it; blame thrown on parents whether they be alive or dead, bitter outbursts against human destiny, arraignment of the whole course of nature, complaints and accusations even against the Divine government; war within the man himself, and fighting with those who would admonish; no repugnance to the most shocking words and acts. In some this state of mind continues, and their reason is more completely swallowed up by grief; and their tragedy has a sadder ending, the victim not enduring to survive the calamity.

8 But rather than this let us suppose a happier case. The danger of childbirth is past; a child is born to them, the very image of its parents' beauty. Are the occasions for grief at all lessened thereby? Rather they are increased; for the parents retain all their former fears, and feel in addition those on behalf of the child, lest anything should happen to it in its bringing up; for instance a bad accident, or by some turn of misfortunes a sickness, a fever, any dangerous disease. Both parents share alike in these; but who could recount the special anxieties of the wife? We omit the most obvious, which all can understand, the weariness of pregnancy, the danger in childbirth, the cares of nursing, the tearing of her heart in two for her offspring, and, if she is the mother of many, the dividing of her soul into as many parts as she has children; the tenderness with which she herself feels all that is happening to them. That is well understood by every one. But the oracle of God tells us that she is not her own mistress, but finds her resources only in him whom wedlock has made her lord; and so, if she be for ever so short a time left alone, she feels as if she were separated from her head, and can ill bear it; she even takes this short absence of her husband to be the prelude to her widowhood; her fear makes her at once give up all hope;

9 accordingly her eyes, filled with terrified suspense, are always fixed upon the door; her ears are always busied with what others are whispering; her heart, stung with her fears, is well-nigh bursting even before any bad news has arrived; a noise in the doorway, whether fancied or real, acts as a messenger of ill, and on a sudden shakes her very soul; most likely all outside is well, and there is no cause to fear at all; but her fainting spirit is quicker than any message, and turns her fancy from good tidings to despair. Thus even the most favoured live, and they are not altogether to be envied; their life is not to be compared to the freedom of virginity. Yet this hasty sketch has omitted many of the more distressing details. Often this young wife too, just wedded, still brilliant in bridal grace, still perhaps blushing when her bridegroom enters, and shyly stealing furtive glances at him, when passion is all the more intense because modesty prevents it being shown, suddenly has to take the name of a poor lonely widow and be called all that is pitiable. Death comes in an instant and changes that bright creature in her white and rich attire into a black-robed mourner. He takes off the bridal ornaments and clothes her with the colours of bereavement. There is darkness in the once cheerful room, and the waiting-women sing their long dirges. She hates her friends when they try to soften her grief;

10 she will not take food, she wastes away, and in her soul's deep dejection has a strong longing only for her death, a longing which often lasts till it comes. Even supposing that time puts an end to this sorrow, still another comes, whether she has children or not. If she has, they are fatherless, and, as objects of pity themselves, renew the memory of her loss. If she is childless, then the name of her lost husband is rooted up, and this grief is greater than the seeming consolation. I will say little of the other special sorrows of widowhood; for who could enumerate them all exactly? She finds her enemies in her relatives. Some actually take advantage of her affliction. Others exult over her loss, and see with malignant joy the home failing to pieces, the insolence of the servants, and the other distresses visible in such a case, of which there are plenty. In consequence of these, many women are compelled to risk once more the trial of the same things, not being able to endure this bitter derision. As if they could revenge insults by increasing their own sufferings! Others, remembering the past, will put up with anything rather than plunge a second time into the like troubles. If you wish to learn all the trials of this married life, listen to those women who actually know it.

¹¹ How they congratulate those who have chosen from the first the virgin life, and have not had to learn by experience about the better way, that virginity is fortified against all these ills, that it has no orphan state, no widowhood to mourn; it is always in the presence of the undying Bridegroom; it has the offspring of devotion always to rejoice in; it sees continually a home that is truly its own, furnished with every treasure because the Master always dwells there; in this case death does not bring separation, but union with Him Who is longed for; for when (a soul) departs, then it is with Christ, as the Apostle says. But it is time, now that we have examined on the one side the feelings of those whose lot is happy, to make a revelation of other lives, where poverty and adversity and all the other evils which men have to suffer are a fixed condition; deformities, I mean, and diseases, and all other lifelong afflictions. He whose life is contained in himself either escapes them altogether or can bear them easily, possessing a collected mind which is not distracted from itself; while he who shares himself with wife and child often has not a moment to bestow even upon regrets for his own condition, because anxiety for his dear ones fills his heart. But it is superfluous to dwell upon that which every one knows. If to what seems prosperity such pain and weariness is bound, what may we not expect of the opposite condition?

¹² Every description which attempts to represent it to our view will fall short of the reality. Yet perhaps we may in a very few words declare the depths of its misery. Those whose lot is contrary to that which passes as prosperous receive their sorrows as well from causes contrary to that. Prosperous lives are marred by the expectancy, or the presence, of death; but the misery of these is that death delays his coming. These lives then are widely divided by opposite feelings; although equally without hope, they converge to the same end. So many-sided, then, so strangely different are the ills with which marriage supplies the world. There is pain always, whether children are born, or can never be expected, whether they live, or die. One abounds in them but has not enough means for their support; another feels the want of an heir to the great fortune he has toiled for, and regards as a blessing the other's misfortune; each of them, in fact, wishes for that very thing which he sees the other regretting. Again, one man loses by death a much-loved son; another has a reprobate son alive; both equally to be pitied, though the one mourns over the death, the other over the life, of his boy. Neither will I do more than mention how sadly and disastrously family jealousies and quarrels,

arising from real or fancied causes, end. Who could go completely into all those details?

¹³ If you would know what a network of these evils human life is, you need not go back again to those old stories which have furnished subjects to dramatic poets. They are regarded as myths on account of their shocking extravagance; there are in them murders and eating of children, husband-murders, murders of mothers and brothers, incestuous unions, and every sort of disturbance of nature; and yet the old chronicler begins the story which ends in such horrors with marriage. But turning from all that, gaze only upon the tragedies that are being enacted on this life's stage; it is marriage that supplies mankind with actors there. Go to the law-courts and read through the laws there; then you will know the shameful secrets of marriage. Just as when you hear a physician explaining various diseases, you understand the misery of the human frame by learning the number and the kind of sufferings it is liable to, so when you peruse the laws and read there the strange variety of crimes in marriage to which their penalties are attached, you will have a pretty accurate idea of its properties; for the law does not provide remedies for evils which do not exist, any more than a physician has a treatment for diseases which are never known.

CHAPTER IV.

¹ But we need no lodger show in this narrow way the drawback of this life, as if the number of its ills was limited to adulteries, dissensions, and plots. I think we should take the higher and truer view, and say at once that none of that evil in life, which is visible in all its business and in all its pursuits, can have any hold over a man, if he will not put himself in the fetters of this course. The truth of what we say will be clear thus. A man who, seeing through the illusion with the eye of his spirit purged, lifts himself above the struggling world, and, to use the words of the Apostle, slights it all as but dung, in a way exiling himself altogether from human life by his abstinence from marriage,—that man has no fellowship whatever with the sins of mankind, such as avarice, envy, anger, hatred, and everything of the kind. He has an exemption from all this, and is in every way free and at peace; there is nothing in him to provoke his neighbours' envy, because he clutches none of those objects round which envy in this life gathers. He has raised his own life above the world, and prizing virtue as his only precious possession he will pass his days in painless peace and quiet. For virtue is a possession which,

though all according to their capacity should share it, yet will be always in abundance for those who thirst after it;

² unlike the occupation of the lands on this earth, which men divide into sections, and the more they add to the one the more they take from the other, so that the one person's gain is his fellow's loss; whence arise the fights for the lion's share, from men's hatred of being cheated. But the larger owner of this possession is never envied; he who snatches the lion's share does no damage to him who claims equal participation; as each is capable each has this noble longing satisfied, while the wealth of virtues in those who are already occupiers is not exhausted. The man, then, who, with his eyes only on such a life, makes virtue, which has no limit that man can devise, his only treasure, will surely never brook to bend his soul to any of those low courses which multitudes tread. He will not admire earthly riches, or human power, or any of those things which folly seeks. If, indeed, his mind is still pitched so low, he is outside our band of novices, and our words do not apply to him. But if his thoughts are above, walking as it were with God, he will be lifted out of the maze of all these errors; for the predisposing cause of them all, marriage, has not touched him. Now the wish to be before others is the deadly sin of pride, and one would not be far wrong in saying that this is the seed-root of all the thorns of sin;

³ but it is from reasons connected with marriage that this pride mostly begins. To show what I mean, we generally find the grasping man throwing the blame on his nearest kin; the man mad after notoriety and ambition generally makes his family responsible for this sin: "he must not be thought inferior to his forefathers; he must be deemed a great man by the generation to come by leaving his children historic records of himself": so also the other maladies of the soul, envy, spite, hatred and such-like, are connected with this cause; they are to be found amongst those who are eager about the things of this life. He who has fled from it gazes as from some high watch-tower on the prospect of humanity, and pities these slaves of vanity for their blindness in setting such a value on bodily well-being. He sees some distinguished person giving himself airs because of his public honours, and wealth, and power, and only laughs at the folly of being so puffed up. He gives to the years of human life the longest number, according to the Psalmist's computation, and then compares this atom-interval with the endless ages, and pities the vain glory of those who excite themselves for such low and petty and

perishable things. What, indeed, amongst the things here is there enviable in that which so many strive for, -honour? What is gained by those who win it? The mortal remains mortal whether he is honoured or not. What good does the possessor of many acres gain in the end?

4 Except that the foolish man thinks his own that which never belongs to him, ignorant seemingly in his greed that "the earth is the Lord's, and the fulness thereof," for "God is king of all the earth . It is the passion of having which gives men a false title of lordship over that which can never belong to them. "The earth," says the wise Preacher, "abideth for ever," ministering to every generation, first one, then another, that is born upon it; but men, though they are so little even their own masters, that they are brought into life without knowing it by their Maker's will, and before they wish are withdrawn from it, nevertheless in their excessive vanity think that they are her lords; that they, now born, now dying, rule that which remains continually. One who reflecting on this holds cheaply all that mankind prizes, whose only love is the divine life, because "all flesh is grass, and all the glory of man as the flower of grass," can never care for this grass which "to-day is and to-morrow is not"; studying the divine ways, he knows not only that human life has no fixity, but that the entire universe will not keep on its quiet course for ever; he neglects his existence here as an alien and a passing thing; for the Saviour said, "Heaven and earth shall pass away," the whole of necessity awaits its refashioning. As long as he is "in this tabernacle .

5 exhibiting mortality, weighed down with this existence, he laments the lengthening of his sojourn in it; as the Psalmist-poet says in his heavenly songs. Truly, they live in darkness who sojourn in these living tabernacles; wherefore that preacher, groaning at the continuance of this sojourn, says, "Woe is me that my sojourn is prolonged," and he attributes the cause of his dejection to "darkness"; for we know that darkness is called in the Hebrew language "kedar. It is indeed a darkness as of the night which envelops mankind, and prevents them seeing this deceit and knowing that all which is most prized by the living, and moreover all which is the reverse, exists only in the conception of the unreflecting, and is in itself nothing; there is no such reality anywhere as obscurity of birth, or illustrious birth, or glory, or splendour, or ancient renown, or present elevation, or power over others, or subjection. Wealth and comfort, poverty and distress, and all the other inequalities of life, seem to the ignorant, applying the test of pleasure, vastly

different from each other. But to the higher understanding they are all alike; one is not of greater value than the other; because life runs on to the finish with the same speed through all these opposites, and in the lots of either class there remains the same power of choice to live well or ill, "through armour on the right hand and on the left, through evil report and good report .

6 Therefore the clearseeing mind which measures reality will journey on its path without turning, accomplishing its appointed time from its birth to its exit; it is neither softened by the pleasures nor beaten down by the hardships; but, as is the way with travellers, it keeps advancing always, and takes but little notice of the views presented. It is the travellers way to press on to their journey's end, no matter whether they are passing through meadows and cultivated farms, or through wilder and more rugged spots; a smiling landscape does not detain them; nor a gloomy one check their speed. So, too, that lofty mind will press straight on to its self-imposed end, not turning aside to see anything on the way. It passes through life, but its gaze is fixed on heaven; it is the good steersman directing the bark to some landmark there. But the grosser mind looks down; it bends its energies to bodily pleasures as surely as the sheep stoop to their pasture; it lives for gorging and still lower pleasures ; it is alienated from the life of God , and a stranger to the promise of the Covenants; it recognizes no good but the gratification of the body. It is a mind such as this that "walks in darkness ," and invents all the evil in this life of ours; avarice, passions unchecked, unbounded luxury, lust of power, vain-glory, the whole mob of moral diseases that invade men's homes. In these vices, one somehow holds closely to another;

7 where one has entered all the rest seem to follow, dragging each other in a natural order, just as in a chain, when you have jerked the first link, the others cannot rest, and even the link at the other end feels the motion of the first, which passes thence by virtue of their contiguity through the intervening links; so firmly are men's vices linked together by their very nature; when one of them has gained the mastery of a soul, the rest of the train follow. If you want a graphic picture of this accursed chain, suppose a man who because of some special pleasure it gives him is a victim to his thirst for fame; then a desire to increase his fortune follows close upon this thirst for fame; he becomes grasping; but only because the first vice leads him on to this. Then this grasping after money and superiority engenders either anger with his kith and kin, or pride towards his inferiors, or envy of those above him;

then hypocrisy comes in after this envy; a soured temper after that; a misanthropical spirit after that; and behind them all a state of condemnation which ends in the dark fires of hell. You see the chain; how all follows from one cherished passion. Seeing, then, that this inseparable train of moral diseases has entered once for all into the world, one single way of escape is pointed out to us in the exhortations of the inspired writings;

8 and that is to separate ourselves from the life which involves this sequence of sufferings. If we haunt Sodom, we cannot escape the rain of fire; nor if one who has fled out of her looks back upon her desolation, can he fail to become a pillar of salt rooted to the spot. We cannot be rid of the Egyptian bondage, unless we leave Egypt, that is, this life that lies under water, and pass, not that Red Sea, but this black and gloomy Sea of life. But suppose we remain in this evil bondage, and, to use the Master's words, "the truth shall not have made us free," how can one who seeks a lie and wanders in the maze of this world ever come to the truth? How can one who has surrendered his existence to be chained by nature run away from this captivity? An illustration will make our meaning clearer. A winter torrent, which, impetuous in itself, becomes swollen and carries down beneath its stream trees and boulders and anything that comes in its way, is death and danger to those alone who live along its course; for those who have got well out of its way it rages in vain. Just so, only the man who lives in the turmoil of life has to feel its force; only he has to receive those sufferings which nature's stream, descending in a flood of troubles, must, to be true to its kind, bring to those who journey on its banks.

9 But if a man leaves this torrent, and these "proud waters," he will escape from being "a prey to the teeth" of this life, as the Psalm goes on to say, and, as "a bird from the snare," on virtue's wings. This simile, then, of the torrent holds; human life is a tossing and tumultuous stream sweeping down to find its natural level; none of the objects sought for in it last till the seekers are satisfied; all that is carried to them by this stream comes near, just touches them, and passes on; so that the present moment in this impetuous flow eludes enjoyment, for the after-current snatches it from their view. It would be our interest therefore to keep far away from such a stream, lest, engaged on temporal things, we should neglect eternity. How can a man keep for ever anything here, be his love for it never so passionate? Which of life's most cherished objects endures always? What flower of prime? What gift of

strength and beauty? What wealth, or fame, or power? They all have their transient bloom, and then melt away into their opposites. Who can continue in life's prime? Whose strength lasts for ever? Has not Nature made the bloom of beauty even more shortlived than the shows of spring? For they blossom in their season, and after withering for a while again revive; after another shedding they are again in leaf, and retain their beauty of to-day to a late prime.

¹⁰ But Nature exhibits the human bloom only in the spring of early life; then she kills it; it is vanished in the frosts of age. All other delights also deceive the bodily eye for a time, and then pass behind the veil of oblivion. Nature's inevitable changes are many; they agonize him whose love is passionate. One way of escape is open: it is, to be attached to none of these things, and to get as far away as possible from the society of this emotional and sensual world; or rather, for a man to go outside the feelings which his own body gives rise to. Then, as he does not live for the flesh, he will not be subject to the troubles of the flesh. But this amounts to living for the spirit only, and imitating all we can the employment of the world of spirits. There they neither marry, nor are given in marriage. Their work and their excellence is to contemplate the Father of all purity, and to beautify the lines of their own character from the Source of all beauty, so far as imitation of It is possible.

CHAPTER V.

¹ Now we declare that Virginité is man's "fellow-worker" and helper in achieving the aim of this lofty passion. In other sciences men have devised certain practical methods for cultivating the particular subject; and so, I take it, virginité is the practical method in the science of the Divine life, furnishing men with the power of assimilating themselves with spiritual natures. The constant endeavour in such a course is to prevent the nobility of the soul from being lowered by those sensual outbreaks, in which the mind no longer maintains its heavenly thoughts and upward gaze, but sinks down to the emotions belonging to the flesh and blood. How can the soul which is riveted to the pleasures of the flesh and busied with merely human longings turn a disengaged eye upon its kindred intellectual light? This evil, ignorant, and prejudiced bias towards material things will prevent it. The eyes of swine, turning naturally downward, have no glimpse of the wonders of the sky; no more can the soul whose body drags it down look any longer upon the

beauty above; it must pore perforce upon things which though natural are low and animal. To look with a free devoted gaze upon heavenly delights, the soul will turn itself from earth; it will not even partake of the recognized indulgences of the secular life; it will transfer all its powers of affection from material objects to the intellectual contemplation of immaterial beauty. Virginit

2 it aims at creating in it a complete forgetfulness of natural emotions; it would prevent the necessity of ever descending to the call of fleshly needs. Once freed from such, the soul runs no risk of becoming, through a growing habit of indulging in that which seems to a certain extent conceded by nature's law, inattentive and ignorant of Divine and undefiled delights. Purity of the heart, that master of our lives, alone can capture them.

CHAPTER VI.

1 This, I believe, makes the greatness of the prophet Elias, and of him who afterwards appeared in the spirit and power of Elias, than whom "of those that are born of women there was none greater . If their history conveys any other mystic lesson, surely this above all is taught by their special mode of life, that the man whose thoughts are fixed upon the invisible is necessarily separated from all the ordinary events of life; his judgments as to the True Good cannot be confused and led astray by the deceits arising from the senses. Both, from their youth upwards, exiled themselves from human society, and in a way from human nature, in their neglect of the usual kinds of meat and drink, and their sojourn in the desert. The wants of each were satisfied by the nourishment that came in their way, so that their taste might remain simple and unspoil

2 This was so, we may presume, because both, from beginning to end, so dedicated their hearts to the Lord that they were unsullied by any earthly passion; because the love of wife or child, or any other human call, did not intrude upon them, and they did not even think their daily sustenance

worthy of anxious thought; because they showed themselves to be above any magnificence of dress, and made shift with that which chance offered them, one clothing himself in goat-skins, the other with camel's hair. It is my belief that they would not have reached to this loftiness of spirit, if marriage had softened them. This is not simple history only; it is "written for our admonition," that we might direct our lives by theirs. What, then, do we learn thereby? This: that the man who longs for union with God must, like those saints, detach his mind from all worldly business. It is impossible for the mind which is poured into many channels to win its way to the knowledge and the love of God.

CHAPTER VII.

¹ An illustration will make our teaching on this subject clearer. Imagine a stream flowing from a spring and dividing itself off into a number of accidental channels. As long as it proceeds so, it will be useless for any purpose of agriculture, the dissipation of its waters making each particular current small and feeble, and therefore slow. But if one were to mass these wandering and widely dispersed rivulets again into one single channel, he would have a full and collected stream for the supplies which life demands. Just so the human mind (so it seems to me), as long as its current spreads itself in all directions over the pleasures of the sense, has no power that is worth the naming of making its way towards the Real Good; but once call it back and collect it upon itself, so that it may begin to move without scattering and wandering towards the activity which is congenital and natural to it, it will find no obstacle in mounting to higher things, and in grasping realities. We often see water contained in a pipe bursting upwards through this constraining force, which will not let it leak; and this, in spite of its natural gravitation: in the same way, the mind of man, enclosed in the compact channel of an habitual continence, and not having any side issues, will be raised by virtue of its natural powers of motion to an exalted love. In fact, its Maker ordained that it should always move, and to stop is impossible to it;

² when therefore it is prevented employing this power upon trifles, it cannot be but that it will speed toward the truth, all improper exits being closed. In the case of many turnings we see travellers can keep to the direct route, when they have learnt that the other roads are wrong, and so avoid them; the more they keep out of these wrong directions, the more they will preserve the straight course; in like manner the mind in turning from vanities

will recognize the truth. The great prophets, then, whom we have mentioned seem to teach this lesson, viz. to entangle ourselves with none of the objects of this world's effort; marriage is one of these, or rather it is the primal root of all striving after vanities.

CHAPTER VIII.

¹ Let no one think however that herein we depreciate marriage as an institution. We are well aware that it is not a stranger to God's blessing. But since the common instincts of mankind can plead sufficiently on its behalf, instincts which prompt by a spontaneous bias to take the high road of marriage for the procreation of children, whereas Virginity in a way thwarts this natural impulse, it is a superfluous task to compose formally an Exhortation to marriage. We put forward the pleasure of it instead, as a most doughty champion on its behalf. It may be however, notwithstanding this, that there is some need of such a treatise, occasioned by those who travesty the teaching of the Church. Such persons "have their conscience seared with a hot iron," as the Apostle expresses it; and very truly too, considering that, deserting the guidance of the Holy Spirit for the "doctrines of devils," they have some ulcers and blisters stamped upon their hearts, abominating God's creatures, and calling them "foul," "seducing," "mischievous," and so on. "But what have I to do to judge them that are without ? asks the Apostle. Truly those persons are outside the Court in which the words of our mysteries are spoken; they are not installed under God's roof, but in the monastery of the Evil One. They "are taken captive by him at his will . They therefore do not understand that all virtue is found in moderation, and that any declension to either side of it becomes a vice.

² He, in fact, who grasps the middle point between doing too little and doing too much has hit the distinction between vice and virtue. Instances will make this clearer. Cowardice and audacity are two recognized vices opposed to each other; the one the defect, the other the excess of confidence; between them lies courage. Again, piety is neither atheism nor superstition; it is equally impious to deny a God and to believe in many gods. Is there need of more examples to bring this principle home? The man who avoids both meanness and prodigality will by this shunning of extremes form the moral habit of liberality; for liberality is the thing which is neither inclined to spend at random vast and useless sums, nor yet to be closely calculating in necessary expenses. We need not go into details in the case of all good qual-

ies. Reason, in all of them, has established virtue to be a middle state between two extremes. Sobriety itself therefore is a middle state, and manifestly involves the two declensions on either side towards vice; he, that is, who is wanting in firmness of soul, and is so easily worsted in the combat with pleasure as never even to have approached the path of a virtuous and sober life, slides into shameful indulgence; while he who goes beyond the safe ground of sobriety and overshoots the moderation of this virtue, falls as it were from a precipice into the "doctrines of devils," "having his conscience seared with a hot iron.

3 In declaring marriage abominable he brands himself with such reproaches; for "if the tree is corrupt" (as the Gospel says), "the fruit also of the tree will be like it"; if a man is the shoot and fruitage of the tree of marriage, reproaches cast on that turn upon him who casts them. These persons, then, are like branded criminals already; their conscience is covered with the stripes of this unnatural teaching. But our view of marriage is this; that, while the pursuit of heavenly things should be a man's first care, yet if he can use the advantages of marriage with sobriety and moderation, he need not despise this way of serving the state. An example might be found in the patriarch Isaac. He married Rebecca when he was past the flower of his age and his prime was well-nigh spent, so that his marriage was not the deed of passion, but because of God's blessing that should be upon his seed. He cohabited with her till the birth of her only children, and then, closing the channels of the senses, lived wholly for the Unseen; for this is what seems to be meant by the mention in his history of the dimness of the Patriarch's eyes. But let that be as those think who are skilled in reading these meanings, and let us proceed with the continuity of our discourse. What then, were we saying?

4 That in the cases where it is possible at once to be true to the diviner love, and to embrace wedlock, there is no reason for setting aside this dispensation of nature and misrepresenting as abominable that which is honourable. Let us take again our illustration of the water and the spring. Whenever the husbandman, in order to irrigate a particular spot, is bringing the stream thither, but there is need before it gets there of a small outlet, he will allow only so much to escape into that outlet as is adequate to supply the demand, and can then easily be blended again with the main stream. If, as an inexperienced and easy-going steward, he opens too wide a channel, there

will be danger of the whole stream quitting its direct bed and pouring itself sideways. In the same way, if (as life does need a mutual succession) a man so treats this need as to give spiritual things the first thought, and because of the shortness of the time indulges but sparingly the sexual passion and keeps it under restraint, that man would realize the character of the prudent husband man to which the Apostle exhorts us. About the details of paying these trifling debts of nature he will not be over-calculating, but the long hours of his prayers will secure the purity which is the key-note of his life. He will always fear lest by this kind of indulgence he may become nothing but flesh and blood; for in them God's Spirit does not dwell.

5 He who is of so weak a character that he cannot make a manful stand against nature's impulse had better keep himself very far away from such temptations, rather than descend into a combat which is above his strength. There is no small danger for him lest, cajoled in the valuation of pleasure, he should think that there exists no other good but that which is enjoyed along with some sensual emotion, and, turning altogether from the love of immaterial delights, should become entirely of the flesh, seeking always his pleasure only there, so that his character will be a Pleasure-lover, not a God-lover. It is not every man's gift, owing to weakness of nature, to hit the due proportion in these matters; there is a danger of being carried far beyond it, and "sticking fast in the deep mire," to use the Psalmist's words. It would therefore be for our interest, as our discourse has been suggesting, to pass through life without a trial of these temptations, lest under cover of the excuse of lawful indulgence passion should gain an entrance into the citadel of the soul.

CHAPTER IX.

1 Custom is indeed in everything hard to resist. It possesses an enormous power of attracting and seducing the soul. In the cases where a man has got into a fixed state of sentiment, a certain imagination of the good is created in him by this habit; and nothing is so naturally vile but it may come to be thought both desirable and laudable, once it has got into the fashion. Take mankind now living on the earth. There are many nations, and their ambitions are not all the same. The standard of beauty and of honour is different in each, the custom of each regulating their enthusiasm and their aims. This unlikeness is seen not only amongst nations where the pursuits of the one are in no repute with the other, but even in the same nation, and the same city, and the same family; we may see in those aggregates also much difference ex-

isting owing to customary feeling. Thus brothers born from the same throe are separated widely from each other in the aims of life. Nor is this to be wondered at, considering that each single man does not generally keep to the same opinion about the same thing, but alters it as fashion influences him. Not to go far from our present subject, we have known those who have shown themselves to be in love with chastity all through the early years of puberty;

² but in taking the pleasures which men think legitimate and allowable they make them the starting-point of an impure life, and when once they have admitted these temptations, all the forces of their feeling are turned in that direction, and, to take again our illustration of the stream, they let it rush from the diviner channel into low material channels, and make within themselves a broad path for passion; so that the stream of their love leaves dry the abandoned channel of the higher way and flows abroad in indulgence. It would be well then, we take it, for the weaker brethren to fly to virginity as into an impregnable fortress, rather than to descend into the career of life's consequences and invite temptations to do their worst upon them, entangling themselves in those things which through the lusts of the flesh war against the law of our mind; it would be well for them to consider that herein they risk not broad acres, or wealth, or any other of this life's prizes, but the hope which has been their guide. It is impossible that one who has turned to the world and feels its anxieties, and engages his heart in the wish to please men, can fulfil that first and great commandment of the Master, "Thou shall love God with all thy heart and with all thy strength . How can he fulfil that, when he divides his heart between God and the world, and exhausts the love which he owes to Him alone in human affections?

³ "He that is unmarried careth for the things of the Lord; but he that is married careth for the things that are of the world . If the combat with pleasure seems wearisome, nevertheless let all take heart. Habit will not fail to produce, even in the seemingly most fretful , a feeling of pleasure through the very effort of their perseverance; and that pleasure will be of the noblest and purest kind; which the intelligent may well be enamoured of, rather than allow themselves, with aims narrowed by the lowness of their objects, to be estranged from the true greatness which goes beyond all thought.

CHAPTER X.

¹ What words indeed could possibly express the greatness of that loss in falling away from the possession of real goodness? What consummate power of thought would have to be employed! Who could produce even in outline that which speech cannot tell, nor the mind grasp? On the one hand, if a man has kept the eye of his heart so clear that he can in a way behold the promise of our Lord's Beatitudes realized, he will condemn all human utterance as powerless to represent that which he has apprehended. On the other hand, if a man from the atmosphere of material indulgences has the weakness of passion spreading like a film over the keen vision of his soul, all force of expression will be wasted upon him; for it is all one whether you understate or whether you magnify a miracle to those who have no power whatever of perceiving it. Just as, in the case of the sunlight, on one who has never from the day of his birth seen it, all efforts at translating it into words are quite thrown away; you cannot make the splendour of the ray shine through his ears; in like manner, to see the beauty of the true and intellectual light, each man has need of eyes of his own; and he who by a gift of Divine inspiration can see it retains his ecstasy unexpressed in the depths of his consciousness; while he who sees it not cannot be made to know even the greatness of his loss.

² How should he? This good escapes his perception, and it cannot be represented to him; it is unspeakable, and cannot be delineated. We have not learnt the peculiar language expressive of this beauty. An example of what we want to say does not exist in the world; a comparison for it would at least be very difficult to find. Who compares the Sun to a little spark? or the vast Deep to a drop? And that tiny drop and that diminutive spark bear the same relation to the Deep and to the Sun, as any beautiful object of man's admiration does to that real beauty on the features of the First Good, of which we catch the glimpse beyond any other good. What words could be invented to show the greatness of this loss to him who suffers it? Well does the great David seem to me to express the impossibility of doing this. He has been lifted by the power of the Spirit out of himself, and sees in a blessed state of ecstasy the boundless and incomprehensible Beauty; he sees it as fully as a mortal can see who has quitted his fleshly envelopments and entered, by the mere power of thought, upon the contemplation of the spiritual and intellectual world, and

in his longing to speak a word worthy of the spectacle he bursts forth with that cry, which all re-echo, "Every man a liar !

3 I take that to mean that any man who entrusts to language the task of presenting the ineffable Light is really and truly a liar; not because of any hatred on his part of the truth, but because of the feebleness of his instrument for expressing the thing thought of . The visible beauty to be met with in this life of ours, showing glimpses of itself, whether in inanimate objects or in animate organisms in a certain choiceness of colour, can be adequately admired by our power of aesthetic feeling. It can be illustrated and made known to others by description; it can be seen drawn in the language as in a picture. Even a perfect type of such beauty does not baffle our conception. But how can language illustrate when it finds no media for its sketch, no colour, no contour , no majestic size, no faultlessness of feature; nor any other commonplace of art? The Beauty which is invisible and formless, which is destitute of qualities and far removed from everything which we recognize in bodies by the eye, can never be made known by the traits which require nothing but the perceptions of our senses in order to be grasped. Not that we are to despair of winning this object of our love, though it does seem too high for our comprehension. The more reason shows the greatness of this thing which we are seeking, the higher we must lift our thoughts and excite them with the greatness of that object;

4 and we must fear to lose our share in that transcendent Good. There is indeed no small amount of danger lest, as we can base the apprehension of it on no knowable qualities, we should slip away from it altogether because of its very height and mystery. We deem it necessary therefore, owing to this weakness of the thinking faculty, to lead it towards the Unseen by stages through the cognizances of the senses. Our conception of the case is as follows.

CHAPTER XI.

1 Now those who take a superficial and unreflecting view of things observe the outward appearance of anything they meet, e.g. of a man, and then trouble themselves no more about him. The view they have taken of the bulk of his body is enough to make them think that they know all about him. But the penetrating and scientific mind will not trust to the eyes alone the task of taking the measure of reality; it will not stop at appearances, nor count that which is not seen amongst unrealities. It inquires into the qualit-

ies of the man's soul. It takes those of its characteristics which have been developed by his bodily constitution, both in combination and singly; first singly, by analysis, and then in that living combination which makes the personality of the subject. As regards the inquiry into the nature of beauty, we see, again, that the man of half-grown intelligence, when he observes an object which is bathed in the glow of a seeming beauty, thinks that that object is in its essence beautiful, no matter what it is that so prepossesses him with the pleasure of the eye. He will not go deeper into the subject. But the other, whose mind's eye is clear, and who can inspect such appearances, will neglect those elements which are the material only upon which the Form of Beauty works;

2 to him they will be but the ladder by which he climbs to the prospect of that Intellectual Beauty, in accordance with their share in which all other beauties get their existence and their name. But for the majority, I take it, who live all their lives with such obtuse faculties of thinking, it is a difficult thing to perform this feat of mental analysis and of discriminating the material vehicle from the immanent beauty, and thereby of grasping the actual nature of the Beautiful; and if any one wants to know the exact source of all the false and pernicious conceptions of it, he would find it in nothing else but this, viz. the absence, in the soul's faculties of feeling, of that exact training which would enable them to distinguish between true Beauty and the reverse. Owing to this men give up all search after the true Beauty. Some slide into mere sensuality. Others incline in their desires to dead metallic coin. Others limit their imagination of the beautiful to worldly honours, fame, and power. There is another class which is enthusiastic about art and science. The most debased make their gluttony the test of what is good. But he who turns from all grosser thoughts and all passionate longings after what is seeming, and explores the nature of the beauty which is simple, immaterial, formless, would never make a mistake like that when he has to choose between all the objects of desire;

3 he would never be so misled by these attractions as not to see the transient character of their pleasures and not to win his way to an utter contempt for every one of them. This, then, is the path to lead us to the discovery of the Beautiful. All other objects that attract men's love, be they never so fashionable, be they prized never so much and embraced never so eagerly, must be left below us, as too low, too fleeting, to employ the powers of loving

which we possess; not indeed that those powers are to be locked up within us unused and motionless; but only that they must first be cleansed from all lower longings; then we must lift them to that height to which sense can never reach. Admiration even of the beauty of the heavens, and of the dazzling sunbeams, and, indeed, of any fair phenomenon, will then cease. The beauty noticed there will be but as the hand to lead us to the love of the supernal Beauty whose glory the heavens and the firmament declare, and whose secret the whole creation sings. The climbing soul, leaving all that she has grasped already as too narrow for her needs, will thus grasp the idea of that magnificence which is exalted far above the heavens. But how can any one reach to this, whose ambitions creep below? How can any one fly up into the heavens, who has not the wings of heaven and is not already buoyant and lofty-minded by reason of a heavenly calling?

4 Few can be such strangers to evangelic mysteries as not to know that there is but one vehicle on which man's soul can mount into the heavens, viz. the self-made likeness in himself to the descending Dove, whose wings David the Prophet also longed for. This is the allegorical name used in Scripture for the power of the Holy Spirit; whether it be because not a drop of gall is found in that bird, or because it cannot bear any noisome smell, as close observers tell us. He therefore who keeps away from all bitterness and all the noisome effluvia of the flesh, and raises himself on the aforesaid wings above all low earthly ambitions, or, more than that, above the whole universe itself, will be the man to find that which is alone worth loving, and to become himself as beautiful as the Beauty which he has touched and entered, and to be made bright and luminous himself in the communion of the real Light. We are told by those who have studied the subject, that those gleams which follow each other so fast through the air at night and which some call shooting stars, are nothing but the air itself streaming into the upper regions of the sky under stress of some particular blasts. They say that the fiery track is traced along the sky when those blasts ignite in the ether.

5 In like manner, then, as this air round the earth is forced upwards by some blast and changes into the pure splendour of the ether, so the mind of man leaves this murky miry world, and under the stress of the spirit becomes pure and luminous in contact with the true and supernal Purity; in such an atmosphere it even itself emits light, and is so filled with radiance, that it becomes itself a Light, according to the promise of our Lord that "the right-

eous should shine forth as the sun . We see this even here, in the case of a mirror, or a sheet of water, or any smooth surface that can reflect the light; when they receive the sunbeam they beam themselves; but they would not do this if any stain marred their pure and shining surface. We shall become then as the light, in our nearness to Christ's true light, if we leave this dark atmosphere of the earth and dwell above; and we shall be light, as our Lord says somewhere to His disciples , if the true Light that shineth in the dark comes down even to us; unless, that is, any foulness of sin spreading over our hearts should dim the brightness of our light. Perhaps these examples have led us gradually on to the discovery that we can be changed into something better than ourselves;

6 and it has been proved as well that this union of the soul with the incorruptible Deity can be accomplished in no other way but by herself attaining by her virgin state to the utmost purity possible,—a state which, being like God, will enable her to grasp that to which it is like, while she places herself like a mirror beneath the purity of God, and moulds her own beauty at the touch and the sight of the Archetype of all beauty. Take a character strong enough to turn from all that is human, from persons, from wealth, from the pursuits of Art and Science, even from whatever in moral practice and in legislation is viewed as right (for still in all of them error in the apprehension of the Beautiful comes in, sense being the criterion); such a character will feel as a passionate lover only towards that Beauty which has no source but Itself, which is not such at one particular time or relatively only, which is Beautiful from, and through, and in itself, not such at one moment and in the next ceasing to be such, above all increase and addition, incapable of change and alteration. I venture to affirm that, to one who has cleansed all the powers of his being from every form of vice, the Beauty which is essential, the source of every beauty and every good, will become visible. The visual eye, purged from its blinding humour, can clearly discern objects even on the distant sky ;

7 so to the soul by virtue of her innocence there comes the power of taking in that Light; and the real Virginity, the real zeal for chastity, ends in no other goal than this, viz. the power thereby of seeing God. No one in fact is so mentally blind as not to understand that without telling; viz. that the God of the Universe is the only absolute, and primal, and unrivalled Beauty and Goodness. All, maybe, know that; but there are those who, as might

have been expected, wish besides this to discover, if possible, a process by which we may be actually guided to it. Well, the Divine books are full of such instruction for our guidance; and besides that many of the Saints cast the refulgence of their own lives, like lamps, upon the path for those who are "walking with God . But each may gather in abundance for himself suggestions towards this end out of either Covenant in the inspired writings; the Prophets and the Law are full of them; and also the Gospel and the Traditions of the Apostles. What we ourselves have conjectured in following out the thoughts of those inspired utterances is this.

CHAPTER XII.

¹ This reasoning and intelligent creature, man, at once the work and the likeness of the Divine and Imperishable Mind (for so in the Creation it is written of him that "God made man in His image "), this creature, I say, did not in the course of his first production have united to the very essence of his nature the liability to passion and to death. Indeed, the truth about the image could never have been maintained if the beauty reflected in that image had been in the slightest degree opposed to the Archetypal Beauty. Passion was introduced afterwards, subsequent to man's first organization; and it was in this way. Being the image and the likeness, as has been said, of the Power which rules all things, man kept also in the matter of a Free-Will this likeness to Him whose Will is over all. He was enslaved to no outward necessity whatever; his feeling towards that which pleased him depended only on his own private judgment; he was free to choose whatever he liked; and so he was a free agent, though circumvented with cunning, when he drew upon himself that disaster which now overwhelms humanity. He became himself the discoverer of evil, but he did not therein discover what God had made; for God did not make death. Man became, in fact, himself the fabricator, to a certain extent, and the craftsman of evil. All who have the faculty of sight may enjoy equally the sunlight;

² and any one can if he likes put this enjoyment from him by shutting his eyes: in that case it is not that the sun retires and produces that darkness, but the man himself puts a barrier between his eye and the sunshine; the faculty of vision cannot indeed, even in the closing of the eyes, remain inactive , and so this operative sight necessarily becomes an operative darkness rising up in the man from his own free act in ceasing to see. Again, a man in building a house for himself may omit to make in it any way of entrance for the light;

he will necessarily be in darkness, though he cuts himself off from the light voluntarily. So the first man on the earth, or rather he who generated evil in man, had for choice the Good and the Beautiful lying all around him in the very nature of things; yet he wilfully cut out a new way for himself against this nature, and in the act of turning away from virtue, which was his own free act, he created the usage of evil. For, be it observed, there is no such thing in the world as evil irrespective of a will, and discoverable in a substance apart from that. Every creature of God is good, and nothing of His "to be rejected"; all that God made was "very good". But the habit of sinning entered as we have described, and with fatal quickness, into the life of man;

3 and from that small beginning spread into this infinitude of evil. Then that godly beauty of the soul which was an imitation of the Archetypal Beauty, like fine steel blackened with the vicious rust, preserved no longer the glory of its familiar essence, but was disfigured with the ugliness of sin. This thing so great and precious, as the Scripture calls him, this being man, has fallen from his proud birthright. As those who have slipped and fallen heavily into mud, and have all their features so besmeared with it, that their nearest friends do not recognize them, so this creature has fallen into the mire of sin and lost the blessing of being an image of the imperishable Deity; he has clothed himself instead with a perishable and foul resemblance to something else; and this Reason counsels him to put away again by washing it off in the cleansing water of this calling. The earthly envelopment once removed, the soul's beauty will again appear. Now the putting off of a strange accretion is equivalent to the return to that which is familiar and natural; yet such a return cannot be but by again becoming that which in the beginning we were created. In fact this likeness to the divine is not our work at all; it is not the achievement of any faculty of man; it is the great gift of God bestowed upon our nature at the very moment of our birth;

4 human efforts can only go so far as to clear away the filth of sin, and so cause the buried beauty of the soul to shine forth again. This truth is, I think, taught in the Gospel, when our Lord says, to those who can hear what Wisdom speaks beneath a mystery, that "the Kingdom of God is within you". That word points out the fact that the Divine good is not something apart from our nature, and is not removed far away from those who have the will to seek it; it is in fact within each of us, ignored indeed, and unnoticed while it is stifled beneath the cares and pleasures of life, but found again whenever

we can turn our power of conscious thinking towards it. If further confirmation of what we say is required, I think it will be found in what is suggested by our Lord in the searching for the Lost Drachma . The thought, there, is that the widowed soul reaps no benefit from the other virtues (called drachmas in the Parable) being all of them found safe, if that one other is not amongst them. The Parable therefore suggests that a candle should first be lit, signifying doubtless our reason which throws light on hidden principles; then that in one's own house, that is, within oneself, we should search for that lost coin; and by that coin the Parable doubtless hints at the image of our King, not yet hopelessly lost, but hidden beneath the dirt;

5 and by this last we must understand the impurities of the flesh, which, being swept and purged away by carefulness of life, leave clear to the view the object of our search. Then it is meant that the soul herself who finds this rejoices over it, and with her the neighbours, whom she calls in to share with her in this delight. Verily, all those powers which are the housemates of the soul, and which the Parable names her neighbours for this occasion , when so be that the image of the mighty King is revealed in all its brightness at last (that image which the Fashioner of each individual heart of us has stamped upon this our Drachma), will then be converted to that divine delight and festivity, and will gaze upon the ineffable beauty of the recovered one. "Rejoice with me," she says, "because I have found the Drachma which I had lost. The neighbours, that is, the soul's familiar powers, both the reasoning and the appetitive, the affections of grief and of anger, and all the rest that are discerned in her, at that joyful feast which celebrates the finding of the heavenly Drachma are well called her friends also; and it is meet that they should all rejoice in the Lord when they all look towards the Beautiful and the Good, and do everything for the glory of God, no longer instruments of sin . If, then, such is the lesson of this Finding of the lost, viz.

6 that we should restore the divine image from the foulness which the flesh wraps round it to its primitive state, let us become that which the First Man was at the moment when he first breathed. And what was that? Destitute he was then of his covering of dead skins, but he could gaze without shrinking upon God's countenance. He did not yet judge of what was lovely by taste or sight; he found in the Lord alone all that was sweet; and he used the helpmeet given him only for this delight, as Scripture signifies when it said that "he knew her not " till he was driven forth from the garden, and till

she, for the sin which she was decoyed into committing, was sentenced to the pangs of childbirth. We, then, who in our first ancestor were thus ejected, are allowed to return to our earliest state of blessedness by the very same stages by which we lost Paradise. What are they? Pleasure, craftily offered, began the Fall, and there followed after pleasure shame, and fear, even to remain longer in the sight of their Creator, so that they hid themselves in leaves and shade; and after that they covered themselves with the skins of dead animals; and then were sent forth into this pestilential and exacting land where, as the compensation for having to die, marriage was instituted .

⁷ Now if we are destined "to depart hence, and be with Christ ," we must begin at the end of the route of departure (which ties nearest to ourselves); just as those who have travelled far from their friends at home, when they turn to reach again the place from which they started, first leave that district which they reached at the end of their outward journey. Marriage, then, is the last stage of our separation from the life that was led in Paradise; marriage therefore, as our discourse has been suggesting, is the first thing to be left; it is the first station as it were for our departure to Christ. Next, we must retire from all anxious toil upon the land, such as man was bound to after his sin. Next we must divest ourselves of those coverings of our nakedness, the coats of skins, namely the wisdom of the flesh; we must renounce all shameful things done in secret , and be covered no longer with the fig-leaves of this bitter world; then, when we have torn off the coatings of this life's perishable leaves, we must stand again in the sight of our Creator; and repelling all the illusion of taste and sight, take for our guide God's commandment only, instead of the venom-spitting serpent. That commandment was, to touch nothing but what was Good, and to leave what was evil untasted; because impatience to remain any longer in ignorance of evil would be but the beginning of the long train of actual evil.

⁸ For this reason it was forbidden to our first parents to grasp the knowledge of the opposite to the good, as well as that of the good itself; they were to keep themselves from "the knowledge of good and evil ," and to enjoy the Good in its purity, unmixed with one particle of evil: and to enjoy that, is in my judgment nothing else than to be ever with God, and to feel ceaselessly and continually this delight, unalloyed by aught that could tear us away from it. One might even be bold to say that this might be found the way by which a man could be again caught up into Paradise out of this world which

lieth in the Evil, into that Paradise where Paul was when he saw the unspeakable sights which it is not lawful for a man to talk of .

CHAPTER XIII.

¹ But seeing that Paradise is the home of living spirits, and will not admit those who are dead in sin, and that we on the other hand are fleshly, subject to death, and sold under sin , how is it possible that one who is a subject of death's empire should ever dwell in this land where all is life? What method of release from this jurisdiction can be devised? Here too the Gospel teaching is abundantly sufficient. We hear our Lord saying to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit . We know too that the flesh is subject to death because of sin, but the Spirit of God is both incorruptible, and life-giving, and deathless. As at our physical birth there comes into the world with us a potentiality of being again turned to dust, plainly the Spirit also imparts a life-giving potentiality to the children begotten by Himself. What lesson, then, results from these remarks? This: that we should wean ourselves from this life in the flesh, which has an inevitable follower, death; and that we should search for a manner of life which does not bring death in its train. Now the life of Virginity is such a life. We will add a few other things to show how true this is. Every one knows that the propagation of mortal frames is the work which the intercourse of the sexes has to do;

² whereas for those who are joined to the Spirit, life and immortality instead of children are produced by this latter intercourse; and the words of the Apostle beautifully suit their case, for the joyful mother of such children as these "shall be saved in child-bearing ; as the Psalmist in his divine songs thankfully cries, "He maketh the barren woman to keep house, and to be a joyful mother of children . Truly a joyful mother is the virgin mother who by the operation of the Spirit conceives the deathless children, and who is called by the Prophet barren because of her modesty only. This life, then, which is stronger than the power of death, is, to those who think, the preferable one. The physical bringing of children into the world-I speak without wishing to offend-is as much a starting-point of death as of life; because from the moment of birth the process of dying commences. But those who by virginity have desisted from this process have drawn within themselves the boundary line of death, and by their own deed have checked his advance; they have made themselves, in fact, a frontier between life and death, and a

barrier too, which thwarts him. If, then, death cannot pass beyond virginity, but finds his power checked and shattered there, it is demonstrated that virginity is a stronger thing than death; and that body is rightly named undying which does not lend its service to a dying world, nor brook to become the instrument of a succession of dying creatures.

3 In such a body the long unbroken career of decay and death, which has intervened between the first man and the lives of virginity which have been led, is interrupted. It could not be indeed that death should cease working as long as the human race by marriage was working too; he walked the path of life with all preceding generations; he started with every new-born child and accompanied it to the end: but he found in virginity a barrier, to pass which was an impossible feat. Just as, in the age of Mary the mother of God, he who had reigned from Adam to her time found, when he came to her and dashed his forces against the fruit of her virginity as against a rock, that he was shattered to pieces upon her, so in every soul which passes through this life in the flesh under the protection of virginity, the strength of death is in a manner broken and annulled, for he does not find the places upon which he may fix his sting. If you do not throw into the fire wood, or straw, or grass, or something that it can consume, it has not the force to last by itself; so the power of death cannot go on working, if marriage does not supply it with material and prepare victims for this executioner. If you have any doubts left, consider the actual names of those afflictions which death brings upon mankind, and which were detailed in the first part of this discourse.

4 Whence do they get their meaning? "Widowhood," "orphanhood," "loss of children," could they be a subject for grief, if marriage did not precede? Nay, all the dearly-prized blisses, and transports, and comforts of marriage end in these agonies of grief, The hilt of a sword is smooth and handy, and polished and glittering outside; it seems to grow to the outline of the hand ; but the other part is steel and the instrument of death, formidable to look at, more formidable still to come across. Such a thing is marriage. It offers for the grasp of the senses a smooth surface of delights, like a hilt of rare polish and beautiful workmanship; but when a man has taken it up and has got it into his hands, he finds the pain that has been wedded to it is in his hands as well; and it becomes to him the worker of mourning and of loss. It is marriage that has the heartrending spectacles to show of children left desolate in the tenderness of their years, a mere prey to the powerful, yet smiling often

at their misfortune from ignorance of coming woes. What is the cause of widowhood but marriage? And retirement from this would bring with it an immunity from the whole burden of these sad taxes on our hearts. Can we expect it otherwise? When the verdict that was pronounced on the delinquents in the beginning is annulled, then too the mothers' "sorrows" are no longer "multiplied," nor does "sorrow" herald the births of men;

5 then all calamity has been removed from life and "tears wiped from off all faces ; conception is no more an iniquity, nor child-bearing a sin; and births shall be no more "of bloods," or "of the will of man," or "of the will of the flesh ", but of God alone. This is always happening whenever any one in a lively heart conceives all the integrity of the Spirit, and brings forth wisdom and righteousness, and sanctification and redemption too. It is possible for any one to be the mother of such a son; as our Lord says, "He that doeth my will is my brother, my sister, and my mother . What room is there for death in such parturitions? Indeed in them death is swallowed up by life. In fact, the Life of Virginity seems to be an actual representation of the blessedness in the world to come, showing as it does in itself so many signs of the presence of those expected blessings which are reserved for us there. That the truth of this statement may be perceived, we will verify it thus. It is so, first, because a man who has thus died once for all to sin lives for the future to God; he brings forth no more fruit unto death;

6 and having so far as in him lies made an end of this life within him according to the flesh, he awaits thenceforth the expected blessing of the manifestation of the great God, refraining from putting any distance between himself and this coming of God by an intervening posterity: secondly, because he enjoys even in this present life a certain exquisite glory of all the blessed results of our resurrection. For our Lord has announced that the life after our resurrection shall be as that of the angels. Now the peculiarity of the angelic nature is that they are strangers to marriage; therefore the blessing of this promise has been already received by him who has not only mingled his own glory with the halo of the Saints, but also by the stainlessness of his life has so imitated the purity of these incorporeal beings. If virginity then can win us favours such as these, what words are fit to express the admiration of so great a grace? What other gift of the soul can be found so great and precious as not to suffer by comparison with this perfection?

CHAPTER XIV.

¹ But if we apprehend at last the perfection of this grace, we must understand as well what necessarily follows from it; namely that it is not a single achievement, ending in the subjugation of the body, but that in intention it reaches to and pervades everything that is, or is considered, a right condition of the soul. That soul indeed which in virginity cleaves to the true Bridegroom will not remove herself merely from all bodily defilement; she will make that abstension only the beginning of her purity, and will carry this security from failure equally into everything else upon her path. Fearing lest, from a too partial heart, she should by contact with evil in any one direction give occasion for the least weakness of unfaithfulness (to suppose such a case: but I will begin again what I was going to say), that soul which cleaves to her Master so as to become with Him one spirit, and by the compact of a wedded life has staked the love of all her heart and all her strength on Him alone—that soul will no more commit any other of the offences contrary to salvation, than imperil her union with Him by cleaving to fornication; she knows that between all sins there is a single kinship of impurity, and that if she were to defile herself with but one, she could no longer retain her spotlessness. An illustration will show what we mean.

² Suppose all the water in a pool remaining smooth and motionless, while no disturbance of any kind comes to mar the peacefulness of the spot; and then a stone thrown into the pool; the movement in that one part will extend to the whole, and while the stone's weight is carrying it to the bottom, the waves that are set in motion round it pass in circles into others, and so through all the intervening commotion are pushed on to the very edge of the water, and the whole surface is ruffled with these circles, feeling the movement of the depths. So is the broad serenity and calm of the soul troubled by one invading passion, and affected by the injury of a single part. They tell us too, those who have investigated the subject, that the virtues are not disunited from each other, and that to grasp the principle of any one virtue will be impossible to one who has not seized that which underlies the rest, and that the man who shows one virtue in his character will necessarily show them all. Therefore, by contraries, the depravation of anything in our moral nature will extend to the whole virtuous life; and in very truth, as the Apostle tells us, the whole is affected by the parts, and "if one member suffer, all the members suffer with it," "if one be honoured, all rejoice."

CHAPTER XV.

¹ But the ways in our life which turn aside towards sin are innumerable; and their number is told by Scripture in divers manners. "Many are they that trouble me and persecute," and "Many are they that fight against me from on high "; and many other texts like that. We may affirm, indeed, absolutely, that many are they who plot in the adulterer's fashion to destroy this truly honourable marriage, and to defile this inviolate bed; and if we must name them one by one, we charge with this adulterous spirit anger, avarice, envy, revenge, enmity, malice, hatred, and whatever the Apostle puts in the class of those things which are contrary to sound doctrine. Now let us suppose a lady, prepossessing and lovely above her peers, and on that account wedded to a king, but besieged because of her beauty by profligate lovers. As long as she remains indignant at these would-be seducers and complains of them to her lawful husband, she keeps her chastity and has no one before her eyes but her bridegroom; the profligates find no vantage ground for their attack upon her. But if she were to listen to a single one of them, her chastity with regard to the rest would not exempt her from the retribution; it would be sufficient to condemn her, that she had allowed that one to defile the marriage bed. So the soul whose life is in God will find her pleasure in no single one of those things which make a beautiful show to deceive her.

² If she were, in some fit of weakness, to admit the defilement to her heart, she would herself have broken the covenant of her spiritual marriage; and, as the Scripture tells us, "into the malicious soul Wisdom cannot come . It may, in a word, be truly said that the Good Husband cannot come to dwell with the soul that is irascible, or malice-bearing, or harbours any other disposition which jars with that concord. No way has been discovered of harmonizing things whose nature is antagonistic and which have nothing in common. The Apostle tells us there is "no communion of light with darkness , " or of righteousness with iniquity, or, in a word, of all the qualities which we perceive and name as the essence of God's nature, with all the opposite which are perceived in evil. Seeing, then, the impossibility of any union between mutual repellents, we understand that the vicious soul is estranged from entertaining the company of the Good. What then is the practical lesson from this? The chaste and thoughtful virgin must sever herself from any affection which can in any way impart contagion to her soul; she

must keep herself pure for the Husband who has married her, "not having spot or blemish or any such thing."

CHAPTER XVI.

1 There is only one right path. It is narrow and contracted. It has no turnings either on the one side or the other. No matter how we leave it, there is the same danger of straying hopelessly away. This being so, the habit which many have got into must be as far as possible corrected; those, I mean, who while they fight strenuously against the baser pleasures, yet still go on hunting for pleasure: the shape of worldly honour and positions which will gratify their love of power. They act like some domestic who longed for liberty, but instead of exerting himself to get away from slavery proceeded only to change his masters, and thought liberty consisted in that change. But all alike are slaves, even though they should not all go on being ruled by the same masters, as long as a dominion of any sort, with power to enforce it, is set over them. There are others again who after a long battle against all the pleasures, yield themselves easily on another field, where feelings of an opposite kind come in; and in the intense exactitude of their lives fall a ready prey to melancholy and irritation, and to brooding over injuries, and to everything that is the direct opposite of pleasurable feelings; from which they are very reluctant to extricate themselves. This is always happening, whenever any emotion, instead of virtuous reason, controls the course of a life.

2 For the commandment of the Lord is exceedingly far-shining, so as to "enlighten the eyes" even of "the simple," declaring that good cleaveth only unto God. But God is not pain any more than He is pleasure; He is not cowardice any more than boldness; He is not fear, nor anger, nor any other emotion which sways the untutored soul, but, as the Apostle says, He is Very Wisdom and Sanctification, Truth and Joy and Peace, and everything like that. If He is such, how can any one be said to cleave to Him, who is mastered by the very opposite? Is it not want of reason in any one to suppose that when he has striven successfully to escape the dominion of one particular passion, he will find virtue in its opposite? For instance, to suppose that when he has escaped pleasure, he will find virtue in letting pain have possession of him; or when he has by an effort remained proof against anger, in crouching with fear. It matters not whether we miss virtue, or rather God Himself Who is the Sum of virtue, in this way, or in that. Take the case of great bodily pros-

tration; one would say that the sadness of this failure was just the same, whether the cause has been excessive under-feeding, or immoderate eating; both failures to stop in time end in the same result. He therefore who watches over the life and the sanity of the soul will confine himself to the moderation of the truth;

3 he will continue without touching either of those opposite states which run along-side virtue. This teaching is not mine; it comes from the Divine lips. It is clearly contained in that passage where our Lord says to His disciples, that they are as sheep wandering amongst wolves, yet are not to be as doves only, but are to have something of the serpent too in their disposition; and that means that they should neither carry to excess the practice of that which seems praiseworthy in simplicity, as such a habit would come very near to downright madness, nor on the other hand should deem the cleverness which most admire to be a virtue, while unsoftened by any mixture with its opposite; they were in fact to form another disposition, by a compound of these two seeming opposites, cutting off its silliness from the one, its evil cunning from the other; so that one single beautiful character should be created from the two, a union of simplicity of purpose with shrewdness. "Be ye," He says, "wise as serpents, and harmless as doves."

CHAPTER XVII.

1 Let that which was then said by our Lord be the general maxim for every life; especially let it be the maxim for those who are coming nearer God through the gateway of virginity, that they should never in watching for a perfection in one direction present an unguarded side in another and contrary one; but should in all directions realize the good, so that they may guarantee in all things their holy life against failure. A soldier does not arm himself only on some points, leaving the rest of his body to take its chance unprotected. If he were to receive his death-wound upon that, what would have been the advantage of this partial armour? Again, who would call that feature faultless, which from some accident had lost one of those requisites which go to make up the sum of beauty? The disfigurement of the mutilated part mars the grace of the part untouched. The Gospel implies that he who undertakes the building of a tower, but spends all his labour upon the foundations without ever reaching the completion, is worthy of ridicule; and what else do we learn from the Parable of the Tower, but to strive to come to the finish of every lofty purpose, accomplishing the work of God in all the mul-

tiform structures of His commandments? One stone, indeed, is no more the whole edifice of the Tower, than one commandment kept will raise the soul's perfection to the required height.

² The foundation must by all means first be laid but over it, as the Apostle says , the edifice of gold and precious gems must be built; for so is the doing of the commandment put by the Prophet who cries, "I have loved Thy commandment above gold and many a precious stone . Let the virtuous life have for its substructure the love of virginity; but upon this let every result of virtue be reared. If virginity is believed to be a vastly precious thing and to have a divine look (as indeed is the case, as well as men believe of it), yet, if the whole life does not harmonize with this perfect note, and it be marred by the succeeding discord of the soul, this thing becomes but "the jewel of gold in the swine's snout " or "the pearl that is trodden under the swine's feet. But we have said enough upon this.

CHAPTER XVIII.

¹ If any one supposes that this want of mutual harmony between his life and a single one of its circumstances is quite unimportant, let him be taught the meaning of our maxim by looking at the management of a house. The master of a private dwelling will not allow any untidiness or unseemliness to be seen in the house, such as a couch upset, or the table littered with rubbish, or vessels of price thrown away into dirty corners, while those which serve ignobler uses are thrust forward for entering guests to see. He has everything arranged neatly and in the proper place, where it stands to most advantage; and then he can welcome his guests, without any misgivings that he need be ashamed of opening the interior of his house to receive them. The same duty, I take it, is incumbent on that master of our "tabernacle," the mind; it has to arrange everything within us, and to put each particular faculty of the soul, which the Creator has fashioned to be our implement or our vessel, to fitting and noble uses. We will now mention in detail the way in which any one might manage his life, with its present advantages, to his improvement, hoping that no one will accuse us of trifling , or over-minuteness. We advise, then, that love's passion be placed in the soul's purest shrine, as a thing chosen to be the first fruits of all our gifts, and devoted entirely to God;

² and when once this has been done, to keep it untouched and unsullied by any secular defilement. Then indignation, and anger, and hatred must be as watch-dogs to be roused only against attacking sins; they must follow

their natural impulse only against the thief and the enemy who is creeping in to plunder the divine treasure-chamber, and who comes only for that, that he may steal, and mangle, and destroy. Courage and confidence are to be weapons in our hands to baffle any sudden surprise and attack of the wicked who advance. Hope and patience are to be the staffs to lean upon, whenever we are weary with the trials of the world. As for sorrow, we must have a stock of it ready to apply, if need should happen to arise for it, in the hour of repentance for our sins; believing at the same time that it is never useful, except to minister to that. Righteousness will be our rule of straightforwardness, guarding us from stumbling either in word or deed, and guiding us in the disposal of the faculties of our soul, as well as in the due consideration for every one we meet. The love of gain, which is a large, incalculably large, element in every soul, when once applied to the desire for God, will bless the man who has it; for he will be violent where it is right to be violent. Wisdom and prudence will be our advisers as to our best interests;

³ they will order our lives so as never to suffer from any thoughtless folly. But suppose a man does not apply the aforesaid faculties of the soul to their proper use, but reverses their intended purpose; suppose he wastes his love upon the basest objects, and stores up his hatred only for his own kinsmen; suppose he welcomes iniquity, plays the man only against his parents, is bold only in absurdities, fixes his hopes on emptiness, chases prudence and wisdom from his company, takes gluttony and folly for his mistresses, and uses all his other opportunities in the same fashion, he would indeed be a strange and unnatural character to a degree beyond any one's power to express. If we could imagine any one putting his armour on all the wrong way, reversing the helmet so as to cover his face while the plume nodded backward, putting his feet into the cuirass, and fitting the greaves on to his breast, changing to the right side all that ought to go on the left and vice versa, and how such a hoplite would be likely to fare in battle, then we should have an idea of the fate in life which is sure to await him whose confused judgment makes him reverse the proper uses of his soul's faculties. We must therefore provide this balance in all feeling; the true sobriety of mind is naturally able to supply it;

⁴ and if one had to find an exact definition of this sobriety, one might declare absolutely, that it amounts to our ordered control, by dint of wisdom and prudence, over every emotion of the soul. Moreover, such a condition in the soul will be no longer in need of any laborious method to attain to the

high and heavenly realities; it will accomplish with the greatest ease that which erewhile seemed so unattainable; it will grasp the object of its search as a natural consequence of rejecting the opposite attractions. A man who comes out of darkness is necessarily in the light; a man who is not dead is necessarily alive. Indeed, if a man is not to have received his soul to no purpose, he will certainly be upon the path of truth; the prudence and the science employed to guard against error will be itself a sure guidance along the right road. Slaves who have been freed and cease to serve their former masters, the very moment they become their own masters, direct all their thoughts towards themselves so, I take it, the soul which has been freed from ministering to the body becomes at once cognizant of its own inherent energy. But this liberty consists, as we learn from the Apostle, in not again being held in the yoke of slavery, and in not being bound again, like a runaway or a criminal, with the fetters of marriage. But I must return here to what I said at first;

5 that the perfection of this liberty does not consist only in that one point of abstaining from marriage. Let no one suppose that the prize of virginity is so insignificant and so easily won as that; as if one little observance of the flesh could settle so vital a matter. But we have seen that every man who doeth a sin is the servant of sin; so that a declension towards vice in any act, or in any practice whatever, makes a slave, and still more, a branded slave, of the man, covering him through sin's lashes with bruises and seared spots. Therefore it behoves the man who grasps at the transcendent aim of all virginity to be true to himself in every respect, and to manifest his purity equally in every relation of his life. If any of the inspired words are required to aid our pleading, the Truth Itself will be sufficient to corroborate the truth when It inculcates this very kind of teaching in the veiled meaning of a Gospel Parable: the good and eatable fish are separated by the fishers' skill from the bad and poisonous fish, so that the enjoyment of the good should not be spoilt by any of the bad getting into the "vessels" with them. The work of true sobriety is the same;

6 from all pursuits and habits to choose that which is pure and improving, rejecting in every case that which does not seem likely to be useful, and letting it go back into the universal and secular life, called "the sea," in the imagery of the Parable. The Psalmist also, when expounding the doctrine of a full confession, calls this restless suffering tumultuous life, "waters coming

in even unto the soul," "depths of waters," and a "hurricane"; in which sea indeed every rebellious thought sinks, as the Egyptian did, with a stone's weight into the deeps. But all in us that is dear to God, and has a piercing insight into the truth (called "Israel" in the narrative), passes, but that alone, over that sea as if it were dry land, and is never reached by the bitterness and the brine of life's billows. Thus, typically, under the leadership of the Law (for Moses was a type of the Law that was coming) Israel passes unwetted over that sea, while the Egyptian who crosses in her track is overwhelmed. Each fares according to the disposition which he carries with him; one walks lightly enough, the other is dragged into the deep water. For virtue is a light and buoyant thing, and all who live in her way "fly like clouds," as Isaiah says, "and as doves with their young ones"; but sin is a heavy affair, "sitting," as another of the prophets says, "upon a talent of lead."

7 If, however, this reading of the history appears to any forced and inapplicable, and the miracle at the Red Sea does not present itself to him as written for our profit, let him listen to the Apostle: "Now all these things happened unto them for types, and they are written for our admonition."

CHAPTER XIX.

1 But besides other things the action of Miriam the prophetess also gives rise to these surmisings of ours. Directly the sea was crossed she took in her hand a dry and sounding timbrel and conducted the women's dance. By this timbrel the story may mean to imply virginity, as first perfected by Miriam; whom indeed I would believe to be a type of Mary the mother of God. Just as the timbrel emits a loud sound because it is devoid of all moisture and reduced to the highest degree of dryness, so has virginity a clear and ringing report amongst men because it repels from itself the vital sap of merely physical life. Thus, Miriam's timbrel being a dead thing, and virginity being a deadening of the bodily passions, it is perhaps not very far removed from the bounds of probability that Miriam was a virgin. However, we can but guess and surmise, we cannot clearly prove, that this was so, and that Miriam the prophetess led a dance of virgins, even though many of the learned have affirmed distinctly that she was unmarried, from the fact that the history makes no mention either of her marriage or of her being a mother; and surely she would have been named and known, not as "the sister of Aaron," but from her husband, if she had had one; since the head of the woman is not the brother but the husband.

² But if, amongst a people with whom motherhood was sought after and classed as a blessing and, regarded as a public duty, the grace of virginity, nevertheless came to be regarded as a precious thing, how does it behove us to feel towards it, who do not "judge" of the Divine blessings "according to the flesh"? Indeed it has been revealed in the oracles of God, on what occasion to conceive and to bring forth is a good thing, and what species of fecundity was desired by God's saints; for both the Prophet Isaiah and the divine Apostle have made this clear and certain. The one cries, "From fear of Thee, O Lord, have I conceived ; the other boasts that he is the parent of the largest family of any, bringing to the birth whole cities and nations; not the Corinthians and Galatians only whom by his travailings he moulded for the Lord, but all in the wide circuit from Jerusalem to Illyricum; his children filled the world, "begotten" by him in Christ through the Gospel . In the same strain the womb of the Holy Virgin, which ministered to an Immaculate Birth, is pronounced blessed in the Gospel ; for that birth did not annul the Virginity, nor did the Virginity impede so great a birth. When the "spirit of salvation ," as Isaiah names it, is being born, the willings of the flesh are useless. There is also a particular teaching of the Apostle, which harmonizes with this; viz.

³ each man of us is a double man ; one the outwardly visible, whose natural fate it is to decay; the other perceptible only in the secret of the heart, yet capable of renovation. If this teaching is true,-and it must be true because Wisdom is speaking there,-then there is no absurdity in supposing a double marriage also which answers in every detail to either man; and, maybe, if one was to assert boldly that the body's virginity was the co-operator and the agent of the inward marriage, this assertion would not be much beside the probable fact.

CHAPTER XX.

¹ Now it is impossible, as far as manual exercise goes, to ply two arts at once; for instance, husbandry and sailing, or tinkering and carpentering. If one is to be honestly taken in hand, the other must be left alone. Just so, there are these two marriages for our choice, the one effected in the flesh, the other in the spirit; and preoccupation? the one must cause of necessity alienation from the other. No more is the eye able to look at two objects at once; but it must concentrate its special attention on one at a time; no more can the tongue effect utterances in two different languages, so as to pronounce, for

instance, a Hebrew word and a Greek word in the same moment: no more can the ear take in at one and the same time a narrative of facts, and a hortatory discourse; if each special tone is heard separately, it will impress its ideas upon the hearers' minds; but if they are combined and so poured into the ear, an inextricable confusion of ideas will be the result, one meaning being mutually lost in the other: and no more, by analogy, do our emotional powers possess a nature which can at once pursue the pleasures of sense and court the spiritual union; nor, besides, can both those ends be gained by the same courses of life; continence, mortification of the passions, scorn of fleshly needs, are the agents of the oneunion; but all that are the reverse of these are the agents of bodily habitation.

² As, when two masters are before us to choose between, and we cannot be subject to both, for "no man can serve two masters," he who is wise will choose the one most useful to himself, so, when two marriages are before us to choose between, and we cannot contract both, for "he that is unmarried cares for the things of the Lord, but he that is married careth for the things of the world," I repeat that it would be the aim of a sound mind not to miss choosing the more profitable one; and not to be ignorant either of the way which will lead it to this, a way which cannot be learnt but by some such comparison as the following. In the case of a marriage of this world a man who is anxious to avoid appearing altogether insignificant pays the greatest attention both to physical health, and becoming adornment, and amplitude of means and the security from any disgraceful revelations as to his antecedents or his parentage; for so he thinks things will be most likely to turn out as he wishes. Now just in the same way the man who is courting the spiritual alliance will first of all display himself, by the renewal of his mind, a young man, without a single touch of age upon him; next he will reveal a lineage rich in that in which it is a noble ambition to be rich, not priding himself on worldly wealth, but luxuriating only in the heavenly treasures.

³ As for family distinction, he will not vaunt that which comes by the mere routine of devolution even to numbers of the worthless, but that which is gained by the successful efforts of his own zeal and labours; a distinction which only those can boast of who are "sons of the light" and children of God, and are styled "nobles from the sunrise" because of their splendid deeds. Strength and health he will not try to gain by bodily training and feeding, but by all that is the contrary of this, perfecting the spirit's strength in the

body's weakness. I could tell also of the suitor's gifts to the bride in such a wedding ; they are not procured by the money that perishes, but are contributed out of the wealth peculiar to the soul. Would you know their names? You must hear from Paul, that excellent adorning of the Bride , in what the wealth of those consists who in everything commend themselves. He mentions much else that is priceless in it, and adds, "in chastity "; and besides this all the recognized fruits of the spirit from any quarter whatever are gifts of this marriage.

4 If a man is going to carry out the advice of Solomon and take for help-mate and life-companion that true Wisdom of which he says, "Love her, and she shall keep thee," "honour her, that she may embrace thee ," then he will prepare himself in a manner worthy of such a love, so as to feast with all the joyous wedding guests in spotless raiment, and not be cast forth, while claiming to sit at that feast, for not having put on the wedding garment. It is plain moreover that the argument applies equally to men and women, to move them towards such a marriage. "There is neither male nor female ," the Apostle says; "Christ is all, and in all "; and so it is equally reasonable that he who is enamoured of wisdom should hold the Object of his passionate desire, Who is the True Wisdom; and that the soul which cleaves to the undying Bridegroom should have the fruition of her love for the true Wisdom, which is God. We have now sufficiently revealed the nature of the spiritual union, and the Object of the pure and heavenly Love.

CHAPTER XXI.

1 It is perfectly clear that no one can come near the purity of the Divine Being who has not first himself become such; he must therefore place between himself and the pleasures of the senses a high strong wall of separation, so that in this his approach to the Deity the purity of his own heart may not become soiled again. Such an impregnable wall will be found in a complete estrangement from everything wherein passion operates. Now pleasure is one in kind, as we learn from the experts; as water parted into various channels from one single fountain, it spreads itself over the pleasure-lover through the various avenues of the senses; so that it has been on his heart that the man, who through any one particular sensation succumbs to the resulting pleasure, has received a wound from that sensation. This accords with the teaching given from the Divine lips, that "he who has satisfied the lust of the eyes has received the mischief already in his heart "; for I take it that our

Lord was speaking in that particular example of any of the senses; so that we might well carry on His saying, and add, "He who hath heard, to lust after," and what follows, "He who hath touched to lust after," "He who hath lowered any faculty within us to the service of pleasure, hath sinned in his heart."

² To prevent this, then, we want to apply to our own lives that rule of all temperance, never to let the mind dwell on anything wherein pleasure's bait is hid; but above all to be specially watchful against the pleasure of taste. For that seems in a way the most deeply rooted, and to be the mother as it were of all forbidden enjoyment. The pleasures of eating and drinking, leading to boundless excess, inflict upon the body the doom of the most dreadful sufferings; for over-indulgence is the parent of most of the painful diseases. To secure for the body a continuous tranquillity, unstirred by the pains of surfeit, we must make up our minds to a more sparing regimen, and constitute the need of it on each occasion not the pleasure of it, as the measure and limit of our indulgence. If the sweetness will nevertheless mingle itself with the satisfaction of the need (for hunger knows how to sweeten everything, and by the vehemence of appetite she gives the zest of pleasure to every discoverable supply of the need), we must not because of the resulting enjoyment reject the satisfaction, nor yet make this latter our leading aim. In everything we must select the expedient quantity, and leave untouched what merely feasts the senses.

CHAPTER XXII.

¹ WE see how the husbandmen have a method for separating the chaff, which is united with the wheat, with a view to employ each for its proper purpose, the one for the sustenance of man, the other for burning and the feeding of animals. The labourer in the field of temperance will in like manner distinguish the satisfaction from the mere delight, and will fling this latter nature to savages "whose end is to be burned," as the Apostle says, but will take the other, in proportion to the actual need, with thankfulness. Many, however, slide into the very opposite kind of excess, and unconsciously to themselves, in their over-preciseness, laboriously thwart their own design; they let their soul fall down the other side from the heights of Divine elevation to the level of dull thoughts and occupations, where their minds are so bent upon regulations which merely affect the body, that they can no longer walk in their heavenly freedom and gaze above; their only inclination is to

this tormenting and afflicting of the flesh. It would be well, then, to give this also careful thought, so as to be equally on our guard against either over-amount, neither stifling the mind beneath the wound of the flesh, nor, on the other hand, by gratuitously inflicted weakenings sapping and lowering the powers, so that it can have no thought but of the body's pain; and let every one remember that wise precept, which warns us from turning to the right hand or to the left.

² I have heard a certain physician of my acquaintance, in the course of explaining the secrets of his art, say that our body consists of four elements, not of the same species, but disposed to be conflicting: yet the hot penetrated the cold, and an equally unexpected union of the wet and the dry took place, the contradictories of each pair being brought into contact by their relationship to the intervening pair. He added an extremely subtle explanation of this account of his studies in nature. Each of these elements was in its essence diametrically opposed to its contradictory; but then it had two other qualities lying on each side of it, and by virtue of its kinship with them it came into contact with its contradictory; for example, the cold and the hot each unite with the wet, or the dry; and again, the wet and the dry each unite with the hot, or the cold: and so this sameness of quality, when it manifests itself in contradictories, is itself the agent which affects the union of those contradictories. What business of mine, however, is it to explain exactly the details of this change from this mutual separation and repugnance of nature, to this mutual union through the medium of kindred qualities, except for the purpose for which we mentioned it?

³ And that purpose was to add that the author of this analysis of the body's constitution advised that all possible care be taken to preserve a balance between these properties, for that in fact health consisted in not letting any one of them gain the mastery within us. If his doctrine has truth in it, then, for our health's continuance, we must secure such a habit, and by no irregularity of diet produce either an excess or a defect in any member of these our constituent elements. The chariot-master, if the young horses which he has to drive will not work well together, does not urge a fast one with the whip, and rein in a slow one; nor, again, does he let a horse that shies in the traces or is hard-mouthed gallop his own way to the confusion of orderly driving; but he quickens the pace of the first, checks the second, reaches the third with cuts of his whip, till he has made them all breathe

evenly together in a straight career. Now our mind in like manner holds in its grasp the reins of this chariot of the body; and in that capacity it will not devise, in the time of youth, when heat of temperament is abundant, ways of heightening that fever; nor will it multiply the cooling and the thinning things when the body is already chilled by illness or by time; and in the case of all these physical qualities it will be guided by the Scripture, so as actually to realize it:

⁴ "He that gathered much had nothing over; and he that had gathered little had no lack . It will curtail immoderate lengths in either direction, and so will be careful to replenish where there is much lack. The inefficiency of the body from either cause will be that which it guards against; it will train the flesh, neither making it wild and ungovernable by excessive pampering, nor sickly and unstrung and nerveless for the required work by immoderate mortification. That is temperance's highest aim; it looks not to the afflicting of the body, but to the peaceful action of the soul's functions.

CHAPTER XXIII.

¹ Now the details of the life of him who has chosen to live in such a philosophy as this, the things to be avoided, the exercises to be engaged in, the rules of temperance, the whole method of the training, and all the daily regimen which contributes towards this great end, has been dealt with in certain written manuals of instruction for the benefit of those who love details. Yet there is a plainer guide to be found than verbal instruction; and that is practice: and there is nothing vexatious in the maxim that when we are undertaking a long journey or voyage we should get an instructor. "But," says the Apostle , "the word is nigh thee;" the grace begins at home; there is the manufactory of all the virtues; there this life has become exquisitely refined by a continual progress towards consummate perfection; there, whether men are silent or whether they speak, there is large opportunity for being instructed in this heavenly citizenship through the actual practice of it. Any theory divorced from living examples, however admirably it may be dressed out, is like the unbreathing statue, with its show of a blooming complexion impressed in tints and colours; but the man who acts as well as teaches, as the Gospel tells us, he is the man who is truly living, and has the bloom of beauty, and is efficient and stirring. It is to him that we must go, if we mean, according to the saying of Scripture, to "retain" virginity.

² One who wants to learn a foreign language is not a competent instructor of himself; he gets himself taught by experts, and can then talk with foreigners. So, for this high life, which does not advance in nature's groove, but is estranged from her by the novelty of its course, a man cannot be instructed thoroughly unless he puts himself into the hands of one who has himself led it in perfection; and indeed in all the other professions of life the candidate is more likely to achieve success if he gets from tutors a scientific knowledge of each part of the subject of his choice, than if he undertook to study it by himself; and this particular profession is not one where everything is so clear that judgment as to our best course in it is necessarily left to ourselves; it is one where to hazard a step into the unknown at once brings us into danger. The science of medicine once did not exist; it has come into being by the experiments which men have made, and has gradually been revealed through their various observations; the healing and the harmful drug became known from the attestation of those who had tried them, and this distinction was adopted into the theory of the art, so that the close observation of former practitioners became a precept for those who succeeded;

³ and now any one who studies to attain this art is under no necessity to ascertain at his own peril the power of any drug, whether it be a poison or a medicine; he has only to learn from others the known facts, and may then practise with success. It is so also with that medicine of the soul, philosophy, from which we learn the remedy for every weakness that can touch the soul. We need not hunt after a knowledge of these remedies by dint of guess-work and surmisings; we have abundant means of learning them from him who by a long and rich experience has gained the possession which we seek. In any matter youth is generally a giddy guide; and it would not be easy to find anything of importance succeeding, in which gray hairs have not been called in to share in the deliberations. Even in all other undertakings we must, in proportion to their greater importance, take the more precaution against failure; for in them too the thoughtless designs of youth have brought loss; on property, for instance; or have compelled the surrender of a position in the world, and even of renown. But in this mighty and sublime ambition it is not property, or secular glory lasting for its hour, or any external fortune, that is at stake;—of such things, whether they settle themselves well or the reverse, the wise take small account;—here rashness can affect the soul itself;

4and we run the awful hazard, not of losing any of those other things whose recovery even may perhaps be possible, but of ruining our very selves and making the soul a bankrupt. A man who has spent or lost his patrimony does not despair, as long as he is in the land of the living, of perchance coming again through contrivances into his former competence; but the man who has ejected himself from this calling, deprives himself as well of all hope of a return to better things. Therefore, since most embrace virginity while still young and unformed in understanding, this before anything else should be their employment, to search out a fitting guide and master of this way, lest, in their present ignorance, they should wander from the direct route, and strike out new paths of their own in trackless wilds . "Two are better than one," saythe Preacher ; but a single one is easily vanquished by the foe who infests the path which leads to God; and verily "woe to him that is alone when he falleth, for he hath not another to help him up . Some ere now in their enthusiasm for the stricter life have shown a dexterous alacrity; but, as if in the very moment of their choice they had already touched perfection, their pride has had a shocking fall , and they have been tripped up from madly deluding themselves into thinking that that to which their own mind inclined them was the true beauty.

5In this number are those whom Wisdom calls the "slothful ones ," who bestrew their "way" with "thorns"; who think it a moral loss to be anxious about keeping the commandments; who erase from their own minds the Apostolic teaching, and instead of eating the bread of their own honest earning fix on that of others, and make their idleness itself into an art of living. From this number, too, come the Dreamers, who put more faith in the illusions of their dreams than in the Gospel teaching, and style their own phantasies "revelations. Hence, too, those who "creep into the houses"; and again others who suppose virtue to consist in savage bearishness, and have never known the fruits of long-suffering and humility of spirit. Who could enumerate all the pitfalls into which any one might slip, from refusing to have recourse to men of godly celebrity? Why, we have known ascetics of this class who have persisted in their fasting even unto death, as if "with such sacrifices God were well pleased ; and, again, others who rush off into the extreme diametrically opposite, practising celibacy in name only and leading a life in no way different from the secular; for they not only indulge in the pleasures of the table, but are openly known to have a woman in their

houses ; and they call such a friendship a brotherly affection, as if, forsooth, they could veil their own thought, which is inclined to evil, under a sacred term.

6It is owing to them that this pure and holy profession of virginity is "blasphemed amongst the Gentiles ."

CHAPTER XXIV.

1It would therefore be to their profit, for the young to refrain from laying down for themselves their future course in this profession; and indeed, examples of holy lives for them to follow are not wanting in the living generation . Now, if ever before, saintliness abounds and penetrates our world; by gradual advances it has reached the highest mark of perfectness; and one who follows such footsteps in his daily rounds may catch this halo; one who tracks the scent of this preceding perfume may be drenched in the sweet odours of Christ Himself. As, when one torch has been fired, flame is transmitted to all the neighbouring candlesticks, without either the first light being lessened or blazing with unequal brilliance on the other points where it has been caught; so the saintliness of a life is transmitted from him who has achieved it, to those who come within his circle; for there is truth in the Prophet's saying , that one who lives with a man who is "holy" and "clean" and "elect," will become such himself. If you would wish to know the sure signs, which will secure you the real model, it is not hard to take a sketch from life.

2If you see a man so standing between death and life, as to select from each helps for the contemplative course, never letting death's stupor paralyze his zeal to keep all the commandments, nor yet placing both feet in the world of the living, since he has weaned himself from secular ambitions;-a man who remains more insensate than the dead themselves to everything that is found on examination to be living for the flesh, but instinct with life and energy and strength in the achievements of virtue, which are the sure marks of the spiritual life;-then look to that man for the rule of your life; let him be the leading light of your course of devotion, as the constellations that never set are to the pilot; imitate his youth and his gray hairs: or, rather, imitate the old man and the stripling who are joined in him; for even now in his declining years time has not blunted the keen activity of his soul, nor was his youth active in the sphere of youth's well-known employments; in both seasons of life he has shown a wonderful combination of opposites, or

rather an exchange of the peculiar qualities of each; for in age he shows, in the direction of the good, a young man's energy, while, in the hours of youth, in the direction of evil, his passions were powerless.

3 If you wish to know what were the passions of that glorious youth of his, you will have for your imitation the intensity and glow of his godlike love of wisdom, which grew with him from his childhood, and has continued with him into his old age. But if you cannot gaze upon him, as the weak-sighted cannot gaze upon the sun, at all events watch that band of holy men who are ranged beneath him, and who by the illumination of their lives are a model for this age. God has placed them as a beacon for us who live around; many among them have been young men there in their prime, and have grown gray in the unbroken practice of continence and temperance; they were old in reasonableness before their time, and in character outstripped their years. The only love they tasted was that of wisdom; not that their natural instincts were different from the rest; for in all alike "the flesh lusteth against the spirit ; but they listened to some purpose to him who said that Temperance "is a tree of life to them that lay hold upon her ; and they sailed across the swelling billows of existence upon this tree of life, as upon a skiff; and anchored in the haven of the will of God; enviable now after so fair a voyage, they rest their souls in that sunny cloudless calm. They now ride safe themselves at the anchor of a good hope, far out of reach of the tumult of the billows;

4 and for others who will follow they radiate the splendour of their lives as beacon-fires on some high watch-tower. We have indeed a mark to guide us safely over the ocean of temptations; and why make the too curious inquiry, whether some with such thoughts as these have not fallen nevertheless, and why therefore despair, as if the achievement was beyond your reach? Look on him who has succeeded, and boldly launch upon the voyage with confidence that it will be prosperous, and sail on under the breeze of the Holy Spirit with Christ your pilot and with the oarage of good cheer . For those who "go down to the sea in ships and occupy their business in great waters" do not let the shipwreck that has befallen some one else prevent their being of good cheer; they rather shield their hearts in this very, confidence, and so sweep on to accomplish their successful feat. Surely it is the most absurd thing in the world to reprobate him who has slipped in a course which requires the greatest nicety, while one considers those who all their lives have

been growing old in failures and in errors, to have chosen the better part. If one single approach to sin is such an awful thing that you deem it safer not to take in hand at all this loftier aim, how much more awful a thing it is to make sin the practice of a whole life, and to remain thereby absolutely ignorant of the purer course!

5 How can you in your full life obey the Crucified? How can you, hale in sin, obey Him Who died to sin? How can you, who are not crucified to the world, and will not accept the mortification of the flesh, obey Him Who bids you follow after Him, and Who bore the Cross in His own body, as a trophy from the foe? How can you obey Paul when he exhorts you "to present your body a living sacrifice, holy, acceptable unto God," when you are "conformed to this world," and not transformed by the renewing of your mind, when you are not "walking" in this "newness of life," but still pursuing the routine of "the old man"? How can you be a priest unto God, anointed though you are for this very office, to offer a gift to God; a gift in no way another's, no counterfeited gift from sources outside yourself, but a gift that is really your own, namely, "the inner man," who must be perfect and blameless, as it is required of a lamb to be without spot or blemish? How can you offer this to God, when you do not listen to the law forbidding the unclean to offer sacrifices?

6 If you long for God to manifest Himself to you, why do you not hear Moses, when he commands the people to be pure from the stains of marriage, that they may take in the vision of God? If this all seems little in your eyes, to be crucified with Christ, to present yourself a sacrifice to God, to become a priest unto the most high God, to make yourself worthy of the vision of the Almighty, what higher blessings than these can we imagine for you, if indeed you make light of the consequences of these as well? And the consequence of being crucified with Christ is that we shall live with Him, and be glorified with Him, and reign with Him; and the consequence of presenting ourselves to God is that we shall be changed from the rank of human nature and human dignity to that of Angels; for so speaks Daniel, that "thousand thousands stood before him." He too who has taken his share in the true priesthood and placed himself beside the Great High Priest remains altogether himself a priest for ever, prevented for eternity from remaining any more in death. To say, again, that one makes oneself worthy to see God, produces no less a result than this; that one is made worthy to see God.

7 Indeed, the crown of every hope, and of every desire, of every blessing, and of every promise of God, and of all those unspeakable delights which we believe to exist beyond our perception and our knowledge,-the crowning result of them all, I say, is this. Moses longed earnestly to see it, and many prophets and kings have desired to see the same: but the only class deemed worthy of it are the pure in heart, those who are, and are named "blessed," for this very reason, that "they shall see God . Wherefore we would that you too should become crucified with Christ, a holy priest standing before God, a pure offering in all chastity, preparing yourself by your own holiness for God's coming; that you also may have a pure heart in which to see God, according to the promise of God, and of our Saviour Jesus Christ, to Whom be glory for ever and ever. Amen.

On Infants' Early Deaths

GREGORY OF NYSSA

c. AD 335–395

Bishop of Nyssa, brother of Basil; theologian and mystic.

ON INFANTS' EARLY DEATHS

¹ Every essayist and every pamphleteer will have you, most Excellent, to display his eloquence upon; your wondrous qualities will be a broad race-course wherein he may expatiate. A noble and suggestive subject in able hands has indeed a way of making a grander style, lifting it to the height of the great reality. We, however, like an aged horse, will remain outside this proposed race-course, only turning the ear to listen for the contest waged in celebrating your praises, if the sound of any literary car careering in full swing through such wonders may reach us. But though old age may compel a horse to remain away from the race, it may often happen that the din of the trampling racers rouses him into excitement, that he lifts his head with eager looks, that he shows his spirit in his breathings, and prances and paws the ground frequently, though this eagerness is all that is left to him, and time has sapped his powers of going. In the same way our pen remains outside the combat, and age compels it to yield the course to the professors who flourish now; nevertheless its eagerness to join the contest about you survives, and that it can still evince, even though these stylists who flourish now are at the height of their powers. But none of this display of my enthusiasm for you has anything to do with sounding your own praises: no style, however nervous and well-balanced, would easily succeed there;

² so that any one, who attempted to describe that embarrassing yet harmonious mixture of opposites in your character, would inevitably be left far behind your real worth. Nature, indeed, by throwing out the shade of the eyelashes before the glaring rays, brings to the eyes themselves a weaker light, and so the sunlight becomes tolerable to us, mingling as it does, in

quantities proportionate to our need, with the shadows which the lashes cast. Just so the grandeur and the greatness of your character, tempered by your modesty and humbleness of mind, instead of blinding the beholder's eye, makes the sight on the contrary a pleasurable one; wherein this humbleness of mind does not occasion the splendour of the greatness to be dimmed, and its latent force to be overlooked; but the one is to be noticed in the other, the humility of your character in its elevation, and the grandeur reversely in the lowliness. Others must describe all this; and extol, besides, the many-sightedness of your mind. Your intellectual eyes are indeed as numerous, it may perhaps be said, as the hairs of the head; their keen unerring gaze is on everything alike; the distant is foreseen; the near is not unnoticed; they do not wait for experience to teach expedience; they see with Hope's insight, or else with that of Memory; they scan the present all over; first on one thing, then on another, but without confusing them, your mind works with the same energy and with the amount of attention that is required.

³ Another, too, must record his admiration of the way in which poverty is made rich by you; if indeed any one is to be found in this age of ours who will make that a subject of praise and wonder. Yet surely now, if never before, the love of poverty will through you abound, and your ingotten wealth will be envied above the ingots of Croesus. For whom has sea and land, with all the dower of their natural produce, enriched, as thy rejection of worldly abundance has enriched thee? They wipe the stain from steel and so make it shine like silver: so has the gleam of thy life grown brighter, ever carefully cleansed from the rust of wealth. We leave that to those who can enlarge upon it, and also upon your excellent knowledge of the things in which it is more glorious to gain than to abstain from gain. Grant me, however, leave to say, that you do not despise all acquisitions; that there are some which, though none of your predecessors has been able to clutch, yet you and you alone have seized with both your hands; for, instead of dresses and slaves and money, you have and hold the very souls of men, and store them in the treasure-house of your love. The essayists and pamphleteers, whose glory comes from such laudations, will go into these matters.

⁴ But our pen, veteran as it now is, is to rouse itself only so far as to go at a foot's pace through the problem which your wisdom has proposed; namely, this-what we are to think of those who are taken prematurely, the moment of whose birth almost coincides with that of their death. The cultured hea-

then Plato spoke, in the person of one who had come to life again , much philosophy about the judgment courts in that other world; but he has left this other question a mystery, as ostensibly too great for human conjecture to be employed upon. If, then, there is anything in these lucubrations of ours that is of a nature to clear up the obscurities of this question, you will doubtless welcome the new account of it if otherwise, you will at all events excuse this in old age, and accept, if nothing else, our wish to afford you some degree of pleasure. History says that Xerxes, that great prince who had made almost every land under the sun into one vast camp, and roused with his own designs the whole world, when he was marching against the Greeks received with delight a poor man's gift; and that gift was water, and that not in a jar, but carried in the hollow of the palm of his hand. So do you, of your innate generosity, follow his example; to him the will made the gift, and our gift may be found in itself but a poor watery thing.

5 In the case of the wonders in the heavens, a man sees their beauty equally, whether he is trained to watch them, or whether he gazes upwards with an unscientific eye; but the feeling towards them is not the same in the man who comes from philosophy to their contemplation, and in him who has only his senses of perception to commit them to; the latter may be pleased with the sunlight, or deem the beauty of stars worthy of his wonder, or have watched the stages of the moon's course throughout the month; but the former, who has the soul-insight, and whose training has enlightened him so as to comprehend the phenomena of the heavens, leaves unnoticed all these things which delight the senses of the more unthinking, and looks at the harmony of the whole, inspecting the concert which results even from opposite movements in the circular revolutions; how the inner circles of these turn the contrary way to that in which the fixed stars are carried round ; how those of the heavenly bodies to be observed in these inner circles are variously grouped in their approachments and divergements, their disappearances behind each other and their flank movements, and yet effect always precisely in the same way that notable and never-ending harmony; of which those are conscious who do not overlook the position of the tiniest star, and whose minds, by training domiciled above, pay equal attention to them all. In the same way do you, a precious life to me, watch the Divine economy;

6 leaving those objects which unceasingly occupy the minds of the crowd, wealth, I mean, and luxury and vainglory-things which like sunbeams flashing in their faces dazzle the unthinking-you will not pass without inquiry the seemingly most trivial questions in the world; for you do most carefully scrutinize the inequalities in human lives; not only with regard to wealth and penury, and the differences of position and descent (for you know that they are as nothing, and that they owe their existence not to any intrinsic reality, but to the foolish estimate of those who are struck with nonentities, as if they were actual things; and that if one were only to abstract from somebody who glitters with glory the blind adoration of those who gaze at him, nothing would be left him after all the inflated pride which elates him, even though the whole mass of the world's riches were buried in his cellars), but it is one of your anxieties to know, amongst the other intentions of each detail of the Divine government, wherefore it is that, while the life of one is lengthened into old age, another has only so far a portion of it as to breathe the air with one gasp, and die. If nothing in this world happens without God, but all is linked to the Divine will, and if the Deity is skilful and prudential, then it follows necessarily that there is some plan in these things bearing the mark of His wisdom, and at the same time of His providential care.

7 A blind unmeaning occurrence can never be the work of God; for it is the property of God, as the Scripture says, to "make all things in wisdom. What wisdom, then, can we trace in the following? A human being enters on the scene of life, draws in the air, beginning the process of living with a cry of pain, pays the tribute of a tear to Nature, just tastes life's sorrows, before any of its sweets have been his, before his feelings have gained any strength; still loose in all his joints, tender, pulpy, unset; in a word, before he is even human (if the gift of reason is man's peculiarity, and he has never had it in him), such an one, with no advantage over the embryo in the womb except that he has seen the air, so short-lived, dies and goes to pieces again; being either exposed or suffocated, or else of his own accord ceasing to live from weakness. What are we to think about him? How are we to feel about such deaths? Will a soul such as that behold its Judge? Will it stand with the rest before the tribunal? Will it undergo its trial for deeds done in life? Will it receive the just recompense by being purged, according to the Gospel utterances, in fire, or refreshed with the dew of blessing? But I do not see how

we can imagine that, in the case of such a soul. The word "retribution" implies that something must have been previously given;

8 but he who has not lived at all has been deprived of the material from which to give anything. There being, then, no retribution, there is neither good nor evil left to expect. "Retribution" purports to be the paying back of one of these two qualities; but that which is to be found neither in the category of good nor that of bad is in no category at all; for this antithesis between good and bad is an opposition that admits no middle; and neither will come to him who has not made a beginning with either of them. What therefore falls under neither of these heads may be said not even to have existed. But if some one says that such a life does not only exist, but exists as one of the good ones, and that God gives, though He does not repay, what is good to such, we may ask what sort of reason he advances for this partiality; how is justice apparent in such a view; how will he prove his idea in concordance with the utterances in the Gospels? There (the Master) says, the acquisition of the Kingdom comes to those who are deemed worthy of it, as a matter of exchange. "When ye have done such and such things, then it is fight that ye get the Kingdom as a reward. But in this case there is no act of doing or of willing beforehand, and so what occasion is there for saying that these will receive from God any expected recompense?

9 If one unreservedly accepts a statement such as that, to the effect that any so passing into life will necessarily be classed amongst the good, it will dawn upon him then that not partaking in life at all will be a happier state than living, seeing that in the one case the enjoyment of good is placed beyond a doubt even with barbarian parentage, or a conception from a union not legitimate; but he who has lived the span ordinarily possible to Nature gets the pollution of evil necessarily mingled more or less with his life, or, if he is to be quite outside this contagion, it will be at the price of much painful effort. For virtue is achieved by its seekers not without a struggle; nor is abstinence from the paths of pleasure a painless process to human nature. So that one of two probations must be the inevitable fate of him who has had the longer lease of life; either to combat here on Virtue's toilsome field, or to suffer there the painful recompense of a life of evil. But in the case of infants prematurely dying there is nothing of that sort; but they pass to the blessed lot at once, if those who take this view of the matter speak true. It follows

also necessarily from this that a state of unreason is preferable to having reason, and virtue will thereby be revealed as of no value:

¹⁰ if he who has never possessed it suffers no loss, so, as regards the enjoyment of blessedness, the labour to acquire it will be useless folly; the unthinking condition will be the one that comes out best from God's judgment. For these and such-like reasons you bid me sift the matter, with a view to our getting, by dint of a closely-reasoned inquiry, some firm ground on which to rest our thoughts about it. ¹¹ For my part, in view of the difficulties of the subject proposed, I think the exclamation of the Apostle very suitable to the present case, just as he uttered it over unfathomable questions: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord ? But seeing on the other hand that that Apostle declares it to be a peculiarity of him that is spiritual to "judge all things ," and commends those who have been "enriched " by the Divine grace "in all utterance and in all knowledge," I venture to assert that it is not right to omit the examination which is within the range of our ability, nor to leave the question here raised without making any inquiries, or having any ideas about it; lest, like the actual subject of our proposed discussion, this essay should have an ineffectual ending, spoilt before its maturity by the fatal indolence of those who will not nerve themselves to search out the truth, like a new-born infant ere it sees the light and acquires any strength. I assert, too, that it is not well at once to confront and meet objections, as if we were pleading in court, but to introduce a certain order into the discussion and to lead the view on from one point to another. What, then, should this order be?

¹² First, we want to know the whence of human nature, and the wherefore of its ever having come into existence. If we hit the answer to these questions, we shall not fail in getting the required explanation. Now, that everything that exists, after God, in the intellectual or sensible world of beings owes that existence to Him, is a proposition which it is superfluous to prove; no one, with however little insight into the truth of things, would gainsay it. For every one agrees that the Universe is linked to one First Cause; that nothing in it owes its existence to itself, so as to be its own origin and cause; but that there is on the other hand a single uncreate eternal Essence, the same for ever, which transcends all our ideas of distance, conceived of as

without increase or decrease, and beyond the scope of any definition; and that time and space with all their consequences, and anything previous to these that thought can grasp in the intelligible supramundane world, are all the productions of this Essence. Well, then, we affirm that human nature is one of these productions;

¹³and a word of the inspired Teaching helps us in this, which declares that when God had brought all things else upon the scene of life, man was exhibited upon the earth, a mixture from Divine sources, the godlike intellectual essence being in him united with the several portions of earthly elements contributed towards his formation, and that he was fashioned by his Maker to be the incarnate likeness of Divine transcendent Power. It would be better however to quote the very words: "And God created man, in the image of God created He him . Now the reason of the making of this animate being has been given by certain writers previous to us as follows. The whole creation is divided into two parts; that "which is seen," and that "which is not seen," to use the Apostle's words (the second meaning the intelligible and immaterial, the first, the sensible and material); and being thus divided, the angelic and spiritual natures, which are among "the things not seen," reside in places above the world, and above the heavens, because such a residence is in correspondence with their constitution; for an intellectual nature is a fine, clear, unencumbered, agile kind of thing, and a heavenly body is fine and light, and perpetually moving, and the earth on the contrary, which stands last in the list of things sensible, can never be an adequate and congenial spot for creatures intellectual to sojourn in.

¹⁴For what correspondence can there possibly be between that which is light and buoyant, on the one hand, and that which is heavy and gravitating on the other? Well, in order that the earth may not be completely devoid of the local indwelling of the intellectual and the immaterial, man (these writers tell us) was fashioned by the Supreme forethought, and his earthy parts moulded over the intellectual and godlike essence of his soul; and so this amalgamation with that which has material weight enables the soul to live on this element of earth, which possesses a certain bond of kindred with the substance of the flesh. The design of all that is being born , then, is that the Power which is above both the heavenly and the earthly universe may in all parts of the creation be glorified by means of intellectual natures, conspiring to the same end by virtue of the same faculty in operation in all, I

mean that of looking upon God. But this operation of looking upon God is nothing less than the life-nourishment appropriate, as like to like, to an intellectual nature. For just as these bodies, earthy as they are, are preserved by nourishment that is earthy, and we detect in them all alike, whether brute or reasoning, the operations of a material kind of vitality, so it is right to assume that there is an intellectual life-nourishment as well, by which such natures are maintained in existence.

¹⁵ But if bodily food, coming and going as it does in circulation, nevertheless imparts a certain amount of vital energy to those who get it, how much more does the partaking of the real thing, always remaining and always the same, preserve the eater in existence? If, then, this is the life-nourishment of an intellectual nature, namely, to have a part in God, this part will not be gained by that which is of an opposite quality; the would-be partaker must some degree be akin to that which is to be partaken of. The eye enjoys the light by virtue of having light within itself to seize its kindred light, and the finger or any other limb cannot effect the act of vision because none of this natural light is organized in any of them. The same necessity requires that in our partaking of God there should be some kinship in the constitution of the partaker with that which is partaken of. Therefore, as the Scripture says, man was made in the image of God; that like, I take it, might be able to see like; and to see God is, as was said above, the life of the soul. But seeing that ignorance of the true good is like a mist that obscures the visual keenness of the soul, and that when that mist grows denser a cloud is formed so thick that Truth's ray cannot pierce through these depths of ignorance, it follows further that with the total deprivation of the light the soul's life ceases altogether;

¹⁶ for we have said that the real life of the soul is acted out in partaking of the Good; but when ignorance hinders this apprehension of God, the soul which thus ceases to partake of God, ceases also to live. But no one can force us to give the family history of this ignorance, asking whence and from what father it is; let him be given to understand from the word itself that "ignorance" and "knowledge" indicate one of the relations of the soul; but no relation, whether expressed or not, conveys the idea of substance; a relation and a substance are quite of different descriptions. If, then, knowledge is not a substance, but a perfected operation of the soul, it must be conceded that ignorance must be much farther removed still from anything in the way of

substance; but that which is not in that way does not exist at all; and so it would be useless to trouble ourselves about where it comes from.

17 Now seeing that the Word declares that the living in God is the life of the soul, and seeing that this living is knowledge according to each man's ability, and that ignorance does not imply the reality of anything, but is only the negation of the operation of knowing, and seeing that upon this partaking in God being no longer effected there follows at once the cancelling of the soul's life, which is the worst of evils,-because of all this the Producer of all Good would work in us the cure of such an evil. A cure is a good thing, but one who does not look to the evangelic mystery would still be ignorant of the manner of the cure. We have shown that alienation from God, Who is the Life, is an evil; the cure, then, of this infirmity is, again to be made friends with God, and so to be in life once more. When such a life, then, is always held up in hope before humanity, it cannot be said that the winning of this life is absolutely a reward of a good life, and that the contrary is a punishment (of a bad one); but what we insist on resembles the case of the eyes. We do not say that one who has clear eyesight is rewarded as with a prize by being able to perceive the objects of sight; nor on the other hand that he who has diseased eyes experiences a failure of optic activity as the result of some penal sentence.

18 With the eye in a natural state sight follows necessarily; with it vitiated by disease failure of sight as necessarily follows. In the same way the life of blessedness is as a familiar second nature to those who have kept clear the senses of the soul; but when the blinding stream of ignorance prevents our partaking in the real light, then it necessarily follows that we miss that, the enjoyment of which we declare to be the life of the partaker. 19 Now that we have laid down these premisses, it is time to examine in the light of them the question proposed to us. It was somewhat of this kind. "If the recompense of blessedness is assigned according to the principles of justice, in what class shall he be placed who has died in infancy without having laid in this life any foundation, good or bad, whereby any return according to his deserts may be given him? To this we shall make answer, with our eye fixed upon the consequences of that which we have already laid down, that this happiness in the future, while it is in its essence a heritage of humanity, may at the same time be called in one sense a recompense; and we will make clear our meaning by the same instance as before. Let us suppose two persons suffering from

an affection of the eyes; and that the one surrenders himself most diligently to the process of being cured, and undergoes all that Medicine can apply to him, however painful it may be; and that the other indulges without restraint in baths and wine-drinking, and listens to no advice whatever of his doctor as to the healing of his eyes. Well, when we look to the end of each of these we say that each duly receives in requital the fruits Of his choice, the one in deprivation of the light, the other in its enjoyment; by a misuse of the word we do actually call trial which necessarily follows, a recompense.

²⁰ We may speak, then, in this way also as regards this question of the infants: we may say that the enjoyment of that future life does indeed belong of right to the human being, but that, seeing the plague of ignorance has seized almost all now living in the flesh, he who has purged himself of it by means of the necessary courses of treatment receives the due reward of his diligence, when he enters on the life that is truly natural; while he who refuses Virtue's purgatives and renders that plague of ignorance, through the pleasures he has been entrapped by, difficult in his case to cure, gets himself into an unnatural state, and so is estranged from the truly natural life, and has no share in the existence which of right belongs to us and is congenial to us. Whereas the innocent babe has no such plague before its soul's eyes obscuring its measure of light, and so it continues to exist in that natural life; it does not need the soundness which comes from purgation, because it never admitted the plague into its soul at all. Further, the present life appears to me to offer a sort of analogy to the future life we hope for, and to be intimately connected with it, thus; the tenderest infancy is suckled and reared with milk from the breast; then another sort of food appropriate to the subject of this fostering, and intimately adapted to his needs, succeeds, until at last he arrives at full growth.

²¹ And so I think, in quantities continually adapted to it, in a sort of regular progress, the soul partakes of that truly natural life; according to its capacity and its power it receives a measure of the delights of the Blessed state; indeed we learn as much from Paul, who had a different sort of food for him who was already grown in virtue and for the imperfect "babe. For to the last he says, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it . But to those who have grown to the full measure of intellectual maturity he says, "But strong meat belongeth to those that are of full age, even those who by reason of use have their senses exercised... " Now it is

not right to say that the man and the infant are in a similar state however free both may be from any contact of disease (for how can those who do not partake of exactly the same things be in an equal state of enjoyment?); on the contrary, though the absence of any affliction from disease may be predicated of both alike as long as both are out of the reach of its influence, yet, when we come to the matter of delights, there is no likeness in the enjoyment, though the percipients are in the same condition.

²² For the man there is a natural delight in discussions, and in the management of affairs, and in the honourable discharge of the duties of an office, and in being distinguished for acts of help to the needy; in living, it may be, with a wife whom he loves, and ruling his household; and in all those amusements to be found in this life in the way of pastime, in musical pieces and theatrical spectacles, in the chase, in bathing, in gymnastics, in the mirth of banquets, and anything else of that sort. For the infant, on the contrary, there is a natural delight in its milk, and in its nurse's arms, and in gentle rocking that induces and then sweetens its slumber. Any happiness beyond this the tenderness of its years naturally prevents it from feeling. In the same manner those who in their life here have nourished the forces of their souls by a course of virtue, and have, to use the Apostle's words, had the "senses" of their minds "exercised," will, if they are translated to that life beyond, which is out of the body, proportionately to the condition and the powers they have attained participate in that divine delight; they will have more or they will have less of its riches according to the capacity acquired.

²³ But the soul that has never felt the taste of virtue, while it may indeed remain perfectly free from the sufferings which flow from wickedness having never caught the disease of evil at all, does nevertheless in the first instance partake only so far in that life beyond (which consists, according to our previous definition, in the knowing and being in God) as this nursling can receive; until the time comes that it has thriven on the contemplation of the truly Existent as on a congenial diet, and, becoming capable of receiving more, takes at will more from that abundant supply of the truly Existent which is offered. ²⁴ Having, then, all these considerations in our view, we hold that the soul of him who has reached every virtue in his course, and the soul of him whose portion of life has been simply nothing, are equally out of the reach of those sufferings which flow from wickedness. Nevertheless we do not conceive of the employment of their lives as on the same level at all. The

one has heard those heavenly announcements, by which, in the words of the Prophet, "the glory of God is declared," and, travelling through creation, has been led to the apprehension of a Master of the creation; he has taken the true Wisdom for his teacher, that Wisdom which the spectacle of the Universe suggests; and when he observed the beauty of this material sunlight he had grasped by analogy the beauty of the real sunlight; he saw in the solid firmness of this earth the unchangeableness of its Creator; when he perceived the immensity of the heavens he was led on the road towards the vast Infinity of that Power which encompasses the Universe; when he saw the rays of the sun reaching from such sublimities even to ourselves he began to believe, by the means of such phenomena, that the activities of the Divine Intelligence did not fail to descend from the heights of Deity even to each one of us;

²⁵ for if a single luminary can occupy everything alike that lies beneath it with the force of light, and, more than that, can, while lending itself to all who can use it, still remain self-centred and undissipated, how much more shall the Creator of that luminary become "all in all," as the Apostle speaks, and come into each with such a measure of Himself as each subject of His influence can receive! Nay, look only at an ear of corn, at the germinating of some plant, at a ripe bunch of grapes, at the beauty of early autumn, whether in fruit or flower, at the grass springing unbidden, at the mountain reaching up with its summit to the height of the ether, at the springs on its slopes bursting from those swelling breasts, and running in rivers through the glens, at the sea receiving those streams from every direction and yet remaining within its limits, with waves edged by the stretches of beach and never stepping beyond those fixed boundaries of continent: look at these and such-like sights, and how can the eye of reason fail to find in them all that our education for Realities requires? Has a man who looks at such spectacles procured for himself only a slight power for the enjoyment of those delights beyond?

²⁶ Not to speak of the studies which sharpen the mind towards moral excellence geometry, I mean, and astronomy, and the knowledge of the truth that the science of numbers gives, and every method that furnishes a proof of the unknown and a conviction of the known, and, before all these, the philosophy contained in the inspired Writings, which affords a complete purification to those who educate themselves thereby in the mysteries of

God. But the man who has acquired the knowledge of none of these things and has not even been conducted by the material cosmos to the perception of the beauties above it, and passes through life with his mind in a kind of tender, unformed, and untrained state, he is not the man that is likely to be placed amongst the same surroundings as our argument has indicated that other man, before spoken of, to be placed; so that, in this view, it can no longer be maintained that, in the two supposed and completely opposite cases, the one who has taken no part in life is more blessed than the one who has taken a noble part in it. Certainly, in comparison with one who has lived all his life in sin, not only the innocent babe but even one who has never come into the world at all will be blessed. We learn as much too in the case of Judas, from the sentence pronounced upon him in the Gospels ;

²⁷ namely, that when we think of such men, that which never existed is to be preferred to that which has existed in such sin. For, as to the latter, on account of the depth of the ingrained evil, the chastisement in the way of purgation will be extended into infinity ; but as for what has never existed, how can any torment touch it?—However, notwithstanding that, the man who institutes a comparison between the infantine immature life and that of perfect virtue, must himself be pronounced immature for so judging of realities. Do you, then, in consequence of this, ask the reason why so and so, quite tender in age, is quietly taken away from amongst the living? Do you ask what the Divine wisdom contemplates in this? Well, if you are thinking of all those infants who are proofs of illicit connections, and so are made away with by their parents, you are not justified in calling to account, for such wickedness, that God Who will surely bring to judgment the unholy deeds done in this way. In the case, on the other hand, of any infant who, though his parents have nurtured him, and have with nursing and supplication spent earnest care upon him, nevertheless does not continue in this world, but succumbs to a sickness even unto death, which is unmistakably the sole cause of it, we venture upon the following considerations.

²⁸ It is a sign of the perfection of God's providence, that He not only heals maladies that have come into existence, but also provides that some should be never mixed up at all in the things which He has forbidden; it is reasonable, that is, to expect that He Who knows the future equally with the past should check the advance of an infant to complete maturity, in order that the evil may not be developed which His foreknowledge has detected in his

future life, and in order that a lifetime granted to one whose evil dispositions will be lifelong may not become the actual material for his vice. We shall better explain what we are thinking of by an illustration. ²⁹ Suppose a banquet of very varied abundance, prepared for a certain number of guests, and let the chair be taken by one of their number who is gifted to know accurately the peculiarities of constitution in each of them, and what food is best adapted to each temperament, what is harmful and unsuitable; in addition to this let him be entrusted with a sort of absolute authority over them, whether to allow as he pleases so and so to remain at the board or to expel so and so, and to take every precaution that each should address himself to the viands most suited to his constitution, so that the invalid should not kill himself by adding the fuel of what he was eating to his ailment, while the guest in robuster health should not make himself ill with things not good for him and fall into discomfort from over-feeding . Suppose, amongst these, one of those inclined to drink is conducted out in the middle of the banquet or even at the very beginning of it; or let him remain to the very end, it all depending on the way that the president can secure that perfect order shall prevail, if possible, at the board throughout, and that the evil sights of surfeiting, tippling, and tipsiness shall be absent.

³⁰ It is just so, then, as when that individual is not very pleased at being torn away from all the savoury dainties and deprived of his favourite liquors, but is inclined to charge the president with want of justice and judgment, as having turned him away from the feast for envy, and not for any forethought for him; but if he were to catch a sight of those who were already beginning to misbehave themselves, from the long continuance of their drinking, in the way of vomitings and putting their heads on the table and unseemly talk, he would perhaps feel grateful to him for having removed him, before he got into such a condition, from a deep debauch. If our illustration is understood, we can easily apply the rule which it contains to the question before us. What, then, was that question? Why does God, when fathers endeavour their utmost to preserve a successor to their line, often let the son and heir be snatched away in earliest infancy? To those who ask this, we shall reply with the illustration of the banquet; namely, that Life's board is as it were crowded with a vast abundance and variety of dainties; and it must, please, be noticed that, true to the practice of gastronomy, all its dishes

are not sweetened with the honey of enjoyment, but in some cases an existence has a taste of some especially harsh mischances given to it:

³¹ just as experts in the arts of catering desire how they may excite the appetites of the guests with sharp, or briny, or astringent dishes. Life, I say, is not in all its circumstances as sweet as honey; there are circumstances in it in which mere brine is the only relish, or into which an astringent, or vinegary, or sharp pungent flavour has so insinuated itself, that the rich sauce becomes very difficult to taste: the cups of Temptation, too, are filled with all sorts of beverages; some by the error of pride produce the vice of inflated vanity; others lure on those who drain them to some deed of rashness; whilst in other cases they excite a vomiting in which all the ill-gotten acquisitions of years are with shame surrendered. Therefore, to prevent one who has indulged in the carousals to an improper extent from lingering over so profusely furnished a table, he is early taken from the number of the banqueters, and thereby secures an escape out of those evils which unmeasured indulgence procures for gluttons. This is that achievement of a perfect Providence which I spoke of; namely, not only to heal evils that have been committed, but also to forestall them before they have been committed; and this, we suspect, is the cause of the deaths of new-born infants.

³² He Who does all things upon a Plan withdraws the materials for evil in His love to the individual, and, to a character whose marks His Foreknowledge has read, grants no time to display by a pre-eminence in actual vice what it is when its propensity to evil gets free play. Often, too, the Arranger of this Feast of Life exposes by such-like dispensations the cunning device of the "constraining cause" of money-loving, so that this vice comes to the light bared of all specious pretexts, and no longer obscured by any misleading screen. For most declare that they give play to their cravings for more, in order that they may make their offspring all the richer; but that their vice belongs to their nature, and is not caused by any external necessity, is proved by that inexcusable avarice which is observed in childless persons. Many who have no heir, nor any hope of one, for the great wealth which they have laboriously gained, rear a countless brood within themselves of wants instead of children, and they are left without a channel into which to convey this incurable disease, though they cannot find an excuse in any necessity for this failing. But take the case of some who, during their sojourn in life, have been fierce and domineering in disposition, slaves to every kind of lust, pas-

sionate to madness, refraining from no act even of the most desperate wickedness, robbers and murderers, traitors to their country, and, more execrable still, patricides, mother-killers, child-murderers, mad after unnatural intercourse;

³³suppose such characters grow old in this wickedness; how, some one may ask, does this harmonize with the result of our previous investigations? If that which is taken away before its time in order that it may not continuously glut itself, according to our illustration of the banquet, with Life's indulgences, is providentially removed from that carouse, what is the special design in so and so, who is of that disposition, being allowed to continue his revels to old age, steeping both himself and his boon companions in the noxious fumes of his debauchery? In fine, you will ask, wherefore does God in His Providence withdraw one from life before his character can be perfected in evil, and leave another to grow to be such a monster that it had been better for him if he had never been born? In answer to this we will give, to those who are inclined to receive it favourably, a reason such as follows: viz. that oftentimes the existence of those whose life has been a good one operates to the advantage of their offspring; and there are hundreds of passages testifying to this in the inspired Writings, which clearly teach us that the tender care shown by God to those who have deserved it is shared in by their successors, and that even to have been an obstruction, in the path to wickedness, to any one who is sure to live wickedly, is a good result .

³⁴But seeing that our Reason in this matter has to grope in the dark, clearly no one can complain if its conjecturing leads our mind to a variety of conclusions. Well, then, not only one might pronounce that God, in kindness to the Founders of some Family, withdraws a member of it who is going to live a bad life from that bad life, but, even if there is no antecedent such as this in the case of some early deaths, it is not unreasonable to conjecture that they would have plunged into a vicious life with a more desperate vehemence than any of those who have actually become notorious for their wickedness.

³⁵That nothing happens without God we know from many sources; and, reversely, that God's dispensations have no element of chance and confusion in them every one will allow, who realizes that God is Reason, and Wisdom, and Perfect Goodness, and Truth, and could not admit of that which is not good and not consistent with His Truth . Whether, then, the early deaths of infants are to be attributed to the aforesaid causes, or whether there is some

further cause of them beyond these, it befits us to acknowledge that these things happen for the best. I have another reason also to give which I have learnt from the wisdom of an Apostle; a reason, that is, why some of those who have been distinguished for their wickedness have been suffered to live on in their self-chosen course. Having expanded a thought of this kind at some length in his argument to the Romans, and having retorted upon himself with the counter-conclusion, which thence necessarily follows, that the sinner could no longer be justly blamed, if his sinning is a dispensation of God, and that he would not have existed at all, if it had been contrary to the wishes of Him Who has the world in His power, the Apostle meets this conclusion and solves this counter-plea by means of a still deeper view of things. He tells us that God, in rendering to every one his due, sometimes even grants a scope to wickedness for good in the end.

³⁶ Therefore He allowed the King of Egypt, for example, to be born and to grow up such as he was; the intention was that Israel, that great nation exceeding all calculation by numbers, might be instructed by his disaster. God's omnipotence is to be recognized in every direction; it has strength to bless the deserving; it is not inadequate to the punishment of wickedness; and so, as the complete removal of that peculiar people out of Egypt was necessary in order to prevent their receiving any infection from the sins of Egypt in a misguided way of living, therefore that God-defying and infamous Pharaoh rose and reached his maturity in the lifetime of the very people who were to be benefited, so that Israel might acquire a just knowledge of the two-fold energy of God, working as it did in either direction; the more beneficent they learnt in their own persons, the sterner by seeing it exercised upon those who were being scourged for their wickedness; for in His consummate wisdom God can mould even evil into co-operation with good.

³⁷ The artisan (if the Apostle's argument may be confirmed by any words of ours)-the artisan who by his skill has to fashion iron to some instrument for daily use, has need not only of that which owing to its natural ductility lends itself to his art, but, be the iron never so hard, be it never so difficult to soften it in the fire, be it even impossible owing to its adamant resistance to mould it into any useful implement, his art requires the co-operation even of this; he will use it for an anvil, upon which the soft workable iron may be beaten and formed into something useful. But some one will say, "It is not all who thus reap in this life the fruits of their wickedness, any more than all

those whose lives have been virtuous profit while living by their virtuous endeavours; what then, I ask, is the advantage of their existence in the case of these who live to the end unpunished? I will bring forward to meet this question of yours a reason which transcends all human arguments. Somewhere in his utterances the great David declares that some portion of the blessedness of the virtuous will consist in this; in contemplating side by side with their own felicity the perdition of the reprobate. He says, "The righteous shall rejoice when he seeth the vengeance; he shall wash his hands in the blood of the ungodly";

³⁸ not indeed as rejoicing over the torments of those sufferers, but as then most completely realizing the extent of the well-earned rewards of virtue. He signifies by those words that it will be an addition to the felicity of the virtuous and an intensification of it, to have its contrary set against it. In saying that "he washes his hands in the blood of the ungodly" he would convey the thought that "the cleanness of his own acting in life is plainly declared in the perdition of the ungodly. For the expression "wash" represents the idea of cleanness; but no one is washed, but is rather defiled, in blood; whereby it is clear that it is a comparison with the harsher forms of punishment that puts in a clearer light the blessedness of virtue. We must now summarize our argument, in order that the thoughts which we have expanded may be more easily retained in the memory. The premature deaths of infants have nothing in them to suggest the thought that one who so terminates his life is subject to some grievous misfortune, any more than they are to be put on a level with the deaths of those who have purified themselves in this life by every kind of virtue; the more far-seeing Providence of God curtails the immensity of sins in the case of those whose lives are going to be so evil. That some of the wicked have lived on does not upset this reason which we have rendered;

³⁹ for the evil was in their case hindered in kindness to their parents; whereas, in the case of those whose parents have never imparted to them any power of calling upon God, such a form of the Divine kindness, which accompanies such a power, is not transmitted to their own children; otherwise the infant now prevented by death from growing up wicked would have exhibited a far more desperate wickedness than the most notorious sinners, seeing that it would have been unhindered. Even granting that some have climbed to the topmost pinnacle of crime, the Apostolic view supplies a com-

forting answer to the question; for He Who does everything with Wisdom knows how to effect by means of evil some good. Still further, if some occupy a pre-eminence in crime, and yet for all that have never been a metal, to use our former illustration, that God's skill has used for any good, this is a case which constitutes an addition to the happiness of the good, as the Prophet's words suggest; it may be reckoned as not a slight element in that happiness, nor, on the other hand, as one unworthy of God's providing.

On Pilgrimages

GREGORY OF NYSSA

c. AD 335–395

Bishop of Nyssa, brother of Basil; theologian and mystic.

ON PILGRIMAGES

¹ Since, my friend, you ask me a question in your letter, I think that it is incumbent upon me to answer you in their proper order upon all the points connected with it. It is, then, my opinion that it is a good thing for those who have dedicated themselves once for all to the higher life to fix their attention continually upon the utterances in the Gospel, and, just as those who correct their work in any given material by a rule, and by means of the straightness of that rule bring the crookedness which their hands detect to straightness, so it is right that we should apply to these questions a strict and flawless measure as it were, -I mean, of course, the Gospel rule of life, -and in accordance with that, direct ourselves in the sight of God. Now there are some amongst those who have entered upon the monastic and hermit life, who have made it a part of their devotion to behold those spots at Jerusalem where the memorials of our Lord's life in the flesh are on view; it would be well, then, to look to this Rule, and if the finger of its precepts points to the observance of such things, to perform the work, as the actual injunction of our Lord; but if they lie quite outside the commandment of the Master, I do not see what there is to command any one who has become a law of duty to himself to be zealous in performing any of them.

² When the Lord invites the blest to their inheritance in the kingdom of heaven, He does not include a pilgrimage to Jerusalem amongst their good deeds; when He announces the Beatitudes, He does not name amongst them that sort of devotion. But as to that which neither makes us blessed nor sets us in the path to the kingdom, for what reason it should be run after, let him that is wise consider. Even if there were some profit in what they do, yet

even so, those who are perfect would do best not to be eager in practising it; but since this matter, when closely looked into, is found to inflict upon those who have begun to lead the stricter life a moral mischief, it is so far from being worth an earnest pursuit, that it actually requires the greatest caution to prevent him who has devoted himself to God from being penetrated by any of its hurtful influences. What is it, then, that is hurtful in it? The Holy Life is open to all, men and women alike. Of that contemplative Life the peculiar mark is Modesty . But Modesty is preserved in societies that live distinct and separate, so that there should be no meeting and mixing up of persons of opposite sex; men are not to rush to keep the rules of Modesty in the company of women, nor women to do so in the company of men.

3 But the necessities of a journey are continually apt to reduce this scrupulousness to a very indifferent observance of such rules. For instance, it is impossible for a woman to accomplish so long a journey without a conductor; on account of her natural weakness she has to be put upon her horse and to be lifted down again; she has to be supported in difficult situations. Whichever we suppose, that she has an acquaintance to do this yeoman's service, or a hired attendant to perform it, either way the proceeding cannot escape being reprehensible; whether she leans on the help of a stranger, or on that of her own servant, she fails to keep the law of correct conduct; and as the inns and hostelryes and cities of the East present many examples of licence and of indifference to vice, how will it be possible for one passing through such smoke to escape without smarting eyes? Where the ear and the eye is defiled, and the heart too, by receiving all those foulnesses through eye and ear, how will it be possible to thread without infection such seats of contagion? What advantage, moreover, is reaped by him who reaches those celebrated spots themselves? He cannot imagine that our Lord is living, in the body, there at the present day, but has gone away from us foreigners; or that the Holy Spirit is in abundance at Jerusalem, but unable to travel as far as us.

4 Whereas, if it is really possible to infer God's presence from visible symbols, one might more justly consider that He dwelt in the Cappadocian nation than in any of the spots outside it. For how many Altars there are there, on which the name of our Lord is glorified! One could hardly count so many in all the rest of the world. Again, if the Divine grace was more abundant about Jerusalem than elsewhere, sin would not be so much the fashion amongst those that live there; but as it is, there is no form of uncleanness

that is not perpetrated amongst them; rascality, adultery, theft, idolatry, poisoning, quarrelling, murder, are rife; and the last kind of evil is so excessively prevalent, that nowhere in the world are people so ready to kill each other as there; where kinsmen attack each other like wild beasts, and spill each other's blood, merely for the sake of lifeless plunder. Well, in a place where such things go on, what proof, I ask, have you of the abundance of Divine grace? But I know what many will retort to all that I have said; they will say, "Why did you not lay down this rule for yourself as well? If there is no gain for the godly pilgrim in return for having been there, for what reason did you undergo the toil of so long a journey? Let them hear from me my plea for this.

5 By the necessities of that office in which I have been placed by the Dispenser of my life to live, it was my duty, for the purpose of the correction which the Holy Council had resolved upon, to visit the places where the Church in Arabia is; secondly, as Arabia is on the confines of the Jerusalem district, I had promised that I would confer also with the Heads of the Holy Jerusalem Churches, because matters with them were in confusion, and needed an arbiter; thirdly, our most religious Emperor had granted us facilities for the journey, by postal conveyance, so that we had to endure none of those inconveniences which in the case of others we have noticed; our waggon was, in fact, as good as a church or monastery to us, for all of us were singing psalms and fasting in the Lord during the whole journey. Let our own case therefore cause difficulty to none; rather let our advice be all the more listened to, because we are giving it upon matters which came actually before our eyes. We confessed that the Christ Who was manifested is very God, as much before as after our sojourn at Jerusalem; our faith in Him was not increased afterwards any more than it was diminished. Before we saw Bethlehem we knew His being made man by means of the Virgin; before we saw His Grave we believed in His Resurrection from the dead; apart from seeing the Mount of Olives, we confessed that His Ascension into heaven was real.

6 We derived only thus much of profit from our travelling thither, namely that we came to know by being able to compare them, that our own places are far holier than those abroad. Wherefore, O ye who fear the Lord, praise Him in the places where ye now are. Change of place does not effect any drawing nearer unto God, but wherever thou mayest be, God will come

to thee, if the chambers of thy soul be found of such a sort that He can dwell in thee and walk in thee. But if thou keepest thine inner man full of wicked thoughts, even if thou wast on Golgotha, even if thou wast on the Mount of Olives, even if thou stoodest on the memorial-rock of the Resurrection, thou wilt be as far away from receiving Christ into thyself, as one who has not even begun to confess Him. Therefore, my beloved friend, counsel the brethren to be absent from the body to go to our Lord, rather than to be absent from Cappadocia to go to Palestine; and if any one should adduce the command spoken by our Lord to His disciples that they should not quit Jerusalem, let him be made to understand its true meaning. Inasmuch as the gift and the distribution of the Holy Spirit had not yet passed upon the Apostles, our Lord commanded them to remain in the same place, until they should have been endued with power from on high.

7 Now, if that which happened at the beginning, when the Holy Spirit was dispensing each of His gifts under the appearance of a flame, continued until now, it would be right for all to remain in that place where that dispensing took place; but if the Spirit "bloweth" where He "listeth," those, too, who have become believers here are made partakers of that gift; and that according to the proportion of their faith, not in consequence of their pilgrimage to Jerusalem.

PART THREE

Macarius of Egypt

*Fifty homilies on the spiritual life, ascribed to Macarius the
Egyptian.*

Fifty Spiritual Homilies

MACARIUS OF EGYPT

c. AD 300–391

Desert father; the Spiritual Homilies are attributed to him.

INTRODUCTION

¹ Traditionally attributed to St. Macarius the Egyptian; conventionally cataloged by modern scholars under Pseudo-Macarius. Translated by A. J. Mason, D.D. London: Society for Promoting Christian Knowledge; New York: The Macmillan Company, 1921. Public-domain in the United States. HTML transcription derived from Wikisource.

INTRODUCTION — 1. THE AUTHOR

² THE name of Macarius (= “Blessed”) was a common one among the Christians of the fourth and following centuries, especially in Egypt. Two men of the name stand out as twin giants of the ascetic life of that age and country. They are distinguished from each other as Macarius the Egyptian and Macarius the Alexandrian. An “Egyptian” means one who belonged to the ancient race of Egypt—a “Copt”; an Alexandrian means one who belonged to the Greek colony planted in that city. The two were friends and nearly contemporaries, though the Alexandrian was somewhat the younger. The Egyptian Macarius was born about the year 300. Palladius, Bishop of Helenopolis, friend of St. Chrysostom, and historian of the religious life of the wilderness, begins his account of the two by saying that he hesitates to relate what he has to say of them, lest he should be thought a liar, so great and wonderful was their history. Palladius was not personally acquainted with the Egyptian. He says that he knew the Alexandrian, but that the other died a year before his own entrance into the Nitrian desert, which was about the year 390. But he was familiar with the locality, and with the people who knew the great ascetic.

³“First,” he says, “I will speak of the Egyptian, who lived to the age of ninety years. Sixty of these he spent in the desert, having retired to it as a young man of thirty. He was gifted with such discernment as to be called ‘Age-in-Youth,’ because he made such swift progress. At the age of forty he received the grace of conquering evil spirits, and of healings and predictions. He was also admitted to the priesthood.” Palladius proceeds to relate instances of the exercise of these gifts. “Two disciples accompanied him into the inner desert, called Scetis. One of them served him close at hand, because of those who came to be cured; the other studied in an adjoining cell. In process of time Macarius had a prophetic vision, and said to the man who served him, whose name was John, ‘Hearken to me, brother John, and bear with my admonition. Thou art in temptation; and the spirit of covetousness tempts thee. I have seen it; and I know that if thou bearest with me, thou wilt be perfected in this place, and wilt be glorified, neither shall any plague come nigh thy dwelling. But if thou shalt neglect to hear me, upon thee shall come the end of Gehazi, with whose disease thou art afflicted.’ It came to pass after the death of Macarius, indeed fifteen or twenty years after, that he neglected the warning. He used for himself what belonged to the poor, and was so covered with elephantiasis that no whole spot could be found on his body on which a finger could be put. This was the prophecy of Macarius ... [Macarius] was said to be continually in trance, and to spend far more time with God than in things below.”

⁴Palladius then tells a curious story of a man whose wife had been bewitched and turned to all appearance into a mare. The man bridled her and took her to Macarius. The brethren standing near the cell rebuked him for bringing the animal; but Macarius said to them, “Horses you are, and have horses’ eyes. It is a woman, and only transformed to the eyes of those who are deceived.” “And he blessed water,” the narrative continues, “and poured it over the naked woman’s head, and prayed over her, and immediately made her appear a woman to everybody. Then he gave her some food, and made her eat it, and sent her away, thanking the Lord, in her own husband’s company. And he gave her this advice: ‘Never miss going to church. Never be away from communion. This happened to you because for five weeks you had not gone to the mysteries.’”

⁵“Another feature of his asceticism. He made an underground passage from his cell, half a furlong in length, and constructed a cave at the end of it.

This took him a long time. If too many people troubled him, he would slip secretly out of the cell, and go into the cave, where nobody could find him. One of his devoted disciples told me the story, and said that on the way to the cave he would say four-and-twenty prayers, and four-and-twenty on the way back.” Palladius adds that he was said to have brought a dead man back to life, in order to convince some one who would not believe in the resurrection; and that on one occasion he healed a boy of strangely disordered appetite, which was attributed to a particular species of devil. When the affliction stopped, Macarius asked the mother how much she wished the boy to eat. She answered, “Ten pounds of bread.” Macarius told her it was too much; and, fasting and praying over him for a week, he allowed him to eat three pounds, and sent him back to work.

⁶Palladius had been the disciple of Evagrius Ponticus, who had in turn been a disciple to the two Macarii. The account of these two masters given by Evagrius himself has been in part incorporated by Socrates in the fourth book of his Ecclesiastical History. Socrates adds to what we have learned from Palladius that Macarius the Egyptian was a native of “Upper” Egypt, and that with all his piety he was somewhat austere in his dealings with those who resorted to him. This is doubtless recorded on the authority of Evagrius. Evagrius, in a fragment preserved by Socrates, relates one or two incidents in his intercourse with the master. He says:— “That chosen vessel, the aged Macarius of Egypt, once asked me how it is that in remembering the wrongs done to us by men we ruin our powers of memory, but take no harm by remembering the wrongs done by devils. I was at a loss for an answer, and begged him to tell me the reason. He answered, ‘It is because the former is contrary to nature; the latter is in accordance with our mental constitution.’ When I first met with this holy father, Macarius, it was the very height of noon, and I was burning with excessive heat, and I asked for some water to drink. He answered, ‘Be content with the shade. There are many people travelling now, by land or by sea, who have not even that.’ Then, when I was discussing self-discipline with him, he said, ‘Be of good courage, my child. For twenty years without a break I have never had as much food, or drink, or sleep, as I liked. My bread I have eaten by weight, and my water by measure; and I have snatched a little sleep, leaning against the wall.’ ”

⁷In the year 373—the year in which the great Athanasius died—this peaceful life of the wilderness was rudely invaded. The Emperor Valens knew

that the ascetics of the Nitrian desert formed a great stronghold of the Athanasian belief, and determined to break it up. Orders were given for the expulsion of Macarius the Egyptian and Macarius the Alexandrian, “the fathers of the monks.” “These two were banished to an island which had no Christian inhabitant. In the island there happened to be a temple, and a priest in it whom all the people revered as a god. When the two men of God came to the island, all the demons there were in confusion and terror. The following incident occurred at that very time. The priest’s daughter was suddenly possessed by a devil and went mad. She overthrew everything. She was uncontrollable, and could not by any means be kept quiet, but shouted at the top of her voice, and said to those men of God, ‘Why have you come to drive us hence also?’ The men showed once more in that place the special work which they had received of the grace of God. They expelled the devil from the maiden, and gave her over to her father in good health, and brought both the priest and all those who lived there in the island to the faith of Christianity. They immediately cast out the images, transformed the appearance of the sanctuary into the character of a church, and were baptized and instructed in everything belonging to Christianity with rejoicing. Thus those wonderful men, when banished for the faith of the One Substance, were themselves the more approved, and saved others also, and made the faith yet more sure.”

8 A few more particulars about Macarius may be gathered from the ancient collections of Apophthegms of the Fathers, printed by Migne in the same volume with the works of Macarius, but it is not always possible to be sure that the Macarius referred to is the great Egyptian, nor whether the anecdotes have any historical foundation. 9 One of them gives, as from Macarius himself, the account of his withdrawal into the desert of Scetis. When he was a young man, he had settled himself in a cell in some part of Egypt, and the people of the place seized him and made him their clericus. Not wishing to undertake the duty, he removed to another spot, where a pious man, who had not renounced the world, attached himself to him and helped him in the basket-making by which he earned his livelihood. It happened that a girl in the village had fallen into sin, and alleged that she had been seduced by “the anchorite. “Then they came out and took me into the village, and hung sooty kitchen pots round my neck, and handles of broken wine-jars, and paraded me round every quarter of the village, beating me and saying, ‘This

monk has seduced our girl. Have him, have him. They beat me nearly to death. One of the old men came and said, 'How long will you go on beating the strange monk? The man who served me was following behind me with shame, for they were insulting him much and saying, 'Look at this anchorite whose part you took; what has he done? The girl's parents said, 'We shall not let him off till he gives us a surety for her maintenance'; and I told my helper, and he became surety for me.

¹⁰ When I got to my cell, I gave him all the baskets I had, saying, 'Sell them, and give my wife to eat. And I said to my mind, 'Macarius, see, thou hast found thyself a wife; thou must work a bit harder to support her'; and I worked night and day, and gave it her. When the time came for the birth of the child, the girl confessed that she had been lying, and wanted all the village to go to him to make amends. "And when I heard that, not to be troubled with the men, I arose and fled into the Scetis here. That was the original cause of my coming hither." ¹¹ Another anecdote relates that Macarius one day came from Scetis to the Nitrian hills, to attend the celebration of the eucharist by the abbot Pambo. "And the old man said, 'Speak a word to the brethren, father. He answered, 'I have not yet become a monk, though I have seen monks. Once as I was sitting in my cell at Scetis, my thoughts troubled me, saying, Go into the desert, and see what you shall see there. I stayed fighting with the thought five years, saying, Perhaps it comes from demons. But when the thought persisted, I went into the desert, and found there a lake of water, and an island in the middle of it; and the beasts of the desert came to drink of it; and among them I saw two naked men; and my body was afraid, for I thought they were spirits. But when they saw me afraid, they spoke to me: Fear not; we too are men. And I said to them, Whence are ye, and how came ye into this desert? And they said, We belong to a convent, and we made an agreement and came out hither, now forty years ago. One of us is an Egyptian, the other a Libyan. And they asked me, saying, How is the world? and does the water [of the Nile] come in its season, and has the world its plenty? I said, Yes; and I asked them, How can I become a monk? and I said to them, I am weak, and cannot do like you.

¹² And they said to me, And if you cannot do like us, sit in your cell and weep for your sins. And I asked them, When winter comes, are ye not cold? and when the hot weather comes, are not your bodies burned? But they said, It was God who made this ordinance for us, and we are neither cold in

winter, nor does the heat in summer hurt us. So, as I said, I have not yet become a monk, but I have seen monks. Forgive me, brethren.’ ” ¹³ “Some of the fathers once asked the abbot Macarius the Egyptian, ‘How is it that whether you eat or whether you fast, your body is dry?’ The aged man answered, ‘The stick which pokes the faggots in the fire gets eaten throughout with the fire; so, if a man cleanses his mind with the fear of God, the fear of God itself eats up his body.’ ” “They said that the abbot Macarius the Egyptian, going up from Scetis with a load of baskets, was so tired that he sat down and prayed, saying, ‘O God, Thou knowest that I cannot’; and immediately he was found at the river.” “It is said that two brethren at Scetis went wrong, and the abbot Macarius the City Man [i. e. the Alexandrian] expelled them. Certain men came and told the great abbot, Macarius the Egyptian. He said, ‘They are not expelled; it is Macarius that is expelled.’ For he loved him. The abbot Macarius heard that he had been expelled by the old man, and fled to the marsh. So the great abbot Macarius went out, and found him bitten by the mosquitoes, and said to him, ‘Thou didst expel the brethren, and they had to retire to the village. I expelled thee, and thou fleddest hither like a pretty maiden to her chamber. I called the brethren, and enquired of them, and they assured me that they had not done the thing. Take heed, brother, that thou be not mocked of devils; for thou sawest nothing. Do penance for thy fault.’ He answered, ‘If thou wilt, give me a penance.’ The old man, seeing his humility, said, ‘Go, and fast for three weeks, eating once a week,’ knowing that this was his constant practice, to fast all the week days.”

¹⁴ “A brother once met abbot Macarius the Egyptian, and said to him, ‘Abba, say something to me that I may be saved.’ The old man said, ‘Go to the burying-ground and revile the dead.’ The brother went, and reviled them, and threw stones at them, and came and reported to the old man. He said to him, ‘Did they not answer thee?’ He said, ‘No.’ The old man said, ‘Go again to-morrow and praise them.’ So the brother went, and praised them, calling them apostles, and saints, and righteous men, and came to the old man, and said, ‘I praised them.’ And he said to him, ‘Did they make no answer?’ The brother said, ‘No.’ The old man said, ‘Thou knowest how much thou didst insult them, and they answered nothing, and how much thou didst praise them, and they spake nothing to thee. If thou wouldest be saved,

become thou dead like them. Reck nothing of the wrongs done by men, nor of their praise, any more than the dead do; and thou mayest be saved.’ ”

15 “Once as the abbot Macarius was passing through Egypt with some brethren, he heard a child say to his mother, ‘Amma, a rich man loves me, and I hate him; and a poor man hates me, and I love him.’ The abbot Macarius wondered when he heard it. The brethren said to him, ‘What was there to wonder at in the saying, father?’ The old man said to them, ‘Truly, our Lord is rich and loves us, and we will not listen to Him; but our enemy the devil is poor and hates us, and we love his uncleanness.’ ” “Once upon a time, the abbot Macarius visited the abbot Antony, and after conversing with him returned to Scetis. The fathers came out to meet him, and as they talked, the old man said to them, ‘I told the abbot Antony that we have no offering [of the eucharist] in our place.’ And the fathers began to talk of other things, and did not enquire of the old man what he had answered; and the old man did not tell them. One of the fathers has said that when fathers see that the brethren do not ask them questions about a thing that would do them good, they constrain themselves to begin the subject, but if the brethren then do not constrain them [to continue], they say no more, that they may not be found like those who speak when no one asks them, and the conversation is only froth.”

16 “The abbot Vitimius related that the abbot said: Once, as I sat at Scetis, two young strangers came down there. One had a beard, the other the beginnings of a beard. They came to me, saying, ‘Where is the cell of abbot Macarius? And I said, ‘What do you want with him? They said, ‘We have heard of him and of Scetis, and we came to see him. I said, ‘I am he. And they begged pardon, saying, ‘We wish to stay here. Seeing that they looked delicately nurtured, and as if they came from a home of wealth, I said to them, ‘You cannot settle here. The elder of them said, ‘If we cannot settle here, we must go elsewhere. I said to my own thoughts, ‘Why should I persecute them and be a cause of offence to them? The difficulties will soon make them run away of themselves. And I said to them, ‘Come, make yourselves a cell, if you can. They said, ‘Show us a place, and we will make one. The old man gave them a hatchet, and a wrap full of bread, and some salt, and showed them a hard piece of rock, saying, ‘Quarry here, and fetch yourselves wood from the marsh, and make a thatch, and settle. I thought to myself, he said, that they

would take themselves off because of the labour. But they asked me, what they should work at here.

¹⁷ I said, 'Plaiting,' and I took palm leaves from the marsh, and showed them how to start a plait, and how to sew them up, and said, 'Make your baskets, and give them to the guards, and they will bring you bread. Then I went away. But they patiently did all that I had told them, and they never came to me for three years. And I remained wrestling with my thoughts, saying, How then are they getting on with their business, that they have not come to ask advice? Those from afar come to me, but these who are near have never come. Nor did they go to others. They only went to church, in silence, to receive the offering. And I prayed to God, with a week of fasting, to show me their business; and after the week I arose and went to them, to see how they were situated. When I knocked, they opened, and greeted me in silence, and I said a prayer and sat down. And the elder beckoned to the younger to go out, and sat down to weave his plait without saying a word. And at the hour of none he knocked, and the younger came, and made a little gruel, and at a sign from the elder he set a table, and put on it three biscuits, and stood in silence. Then I said, 'Rise, let us eat'; and we stood and ate; and he brought the water-bowl, and we drank. When evening came, they said to me, 'Art thou going?'

¹⁸ I said, 'No, I will sleep here. And they laid me a mat by myself apart, and another for themselves in a corner, and they took off their girdles, and their wrappers, and laid themselves down together on their mat before me. When they were laid down, I prayed to God to show me their business; and the roof was opened, and it became as light as day, but they did not see the light. And when they thought that I was asleep, the elder touched the younger one on the side, and they got up, and girded themselves, and stretched their hands towards heaven. And I saw them, without their seeing me. And I beheld the devils coming at the younger one like flies: some attempted to settle on his mouth, and some on his eyes; and I beheld an angel of the Lord holding a sword of fire, and making a rampart round him, and driving off the devils. They could not get near the elder. About daybreak they lay down, and I made as though I awoke, and they likewise. The elder said to me this and no more, 'Wouldest thou that we should say the twelve psalms? I said, 'Yes. And the younger sang five psalms of six verses and an Alleluia, and at each verse a torch of fire came out of his mouth and went up to

heaven. Likewise when the elder opened his mouth to sing, there came out like a cable of fire and reached to heaven.

¹⁹ I also repeated a little by heart; and as I went out I said, ‘Pray for me. They bowed to me in silence. So I knew that the elder one was perfect, but that the enemy was still warring with the younger. A few days later, the elder brother fell asleep; and on the third day after, the younger; and when some of the fathers visited the abbot Macarius, he took them to their cell, saying, ‘Come, see the martyrdom of the little strangers.’ ” ²⁰ “The abbot Paphnutius, the disciple of the abbot Macarius, related that the old man said, ‘When I was a boy, I was tending calves with the other boys, and they went to steal figs; and as they ran, one of the figs dropped, and I picked it up and ate it; and when I remember it, I sit and weep.’ ” ²¹ “They related of abbot Macarius the Egyptian, that one day he was going up from Scetis to the Nitrian hills, and when he drew near the place, he said to his disciple, ‘Go a little in front.’ And as he walked in front, he met a certain heathen priest, and the brother called out to him, crying, ‘Aha, devil, where art thou running?’ The man turned, and beat him well, and left him half killed, and took up his stick and ran. When he got a little further, the abbot Macarius met him, and said to him, ‘Salvation to thee, weary one.’ Surprised at this, the man came to him and said, ‘What good sawest thou in me, that thou didst accost me?’ The old man said to him, ‘Because I saw thee tired, and thou knowest not that thy labour is in vain.’ The other said to him, ‘And I was touched by thy salutation, and saw that thou art on God’s side; but another bad monk met me and insulted me, and I beat him to death.’ And the old man knew that it was his disciple. Then the priest seized him by the feet and said, ‘I will not leave thee till thou makest a monk of me.’ Then they went up to where the monk was, and they carried him, and brought him into the church of the hill. And when they saw the priest with him, they were astonished; and they made him a monk, and many of the heathens became Christians because of him. Therefore the abbot Macarius said that a bad word makes even good people bad, but a good word turns bad people into good.”

2. HIS WRITINGS

²² Such was the man. It was hardly to be expected that he would prove to be a great writer. Neither Evagrius nor Palladius makes mention of any literary work of his. Gennadius, who about a hundred years later composed a little book of biographical notices of Christian authors, knew of “only one

epistle” of Macarius, addressed “to younger men of his profession,” in which he taught that by continual striving against everything that is agreeable in this life, together with prayer to God, it is possible to gain a kind of natural purity, to which self-restraint becomes easy. This epistle cannot now with certainty be identified. As a matter of fact, a considerable number of epistles and other short writings exist, either in Greek or in Syriac and other translations, which are ascribed to Macarius. Of their genuineness it is not necessary here to dispute. It is quite possible that at least one prayer contained in Migne’s edition of his works is really his.

²³ The ascription of our Homilies to Macarius the Egyptian rests upon no external evidence. It rests only upon the manuscripts containing them and the internal evidence which they present. That internal evidence has been well drawn out by Bishop Gore in the *Journal of Theological Studies*, vol. viii. p. 85 ff., and is shown to accord with the date and circumstances of Macarius. The author is one who has known men who suffered in the great persecution, the persecution of Diocletian, which began in 303 (Hom. XXVII. 15). The wars from which he draws his illustrations are those between the Roman and the Persian empires, still equal rivals for dominion (Hom. XV. 46, XXVII. 22). There are no signs of the Nestorian controversy having come into Egypt. The scenery is exactly that of the Egypt of the fourth century, with its educational system (Hom. XV. 42), its nomenclature for the months (Hom. V. 9, cp. XLVII. 7), its collectors of customs-duties, worse there than anywhere, lying in wait to pounce upon wayfarers like devils on bad men when they die (Hom. XLIII. 9), particularly of the Egypt of the desert and its special temptations, its belief in angels and devils, its sometimes quaint, sometimes (we may hope) misleading reminiscences or imaginations of the secular life which had been left behind, its spiritual ambitions.

²⁴ It is, however, difficult to make sure whether Macarius himself wrote the Homilies down in their present form. That they represent addresses actually delivered appears clearly. Passages from the *Apophthegmata* above quoted show that Macarius was often invited to “speak a word,” to “say something,” to monks whom he visited. These Homilies are for the most part such as might well have been delivered on occasions of the kind. The fervour and directness of the appeal in most of them does not suggest composition in the cell, with no concrete hearers in view. And many of them consist largely in questions and answers. The questions are often only re-

motely connected with the subject with which the Homily begins. It appears as if the enquirer had long been bursting with his question, and seized the opportunity of the great teacher's visit, irrespective of the matter in hand. Some disciple skilled in shorthand has taken notes of what passed, and thrown them into the form of a "Homily," which means, strictly, a conversation. Yet, on the other hand, the last of the fifty Homilies concludes by describing either that Homily itself or the whole collection as being of the nature of an "epistle," addressed to a body of well-disposed readers. In the Bodleian MS., as a kind of title to the collection, occur the words "First Epistle of our holy father Macarius the Egyptian to the Abbot Symeon of Mesopotamia of Syria," and the seven additional Homilies, first printed by Mr. Marriott in 1918, are prefaced in that MS.

²⁵ and in its daughter at Holkham by the words, "A Second Epistle of the same divine monk our father Macarius to the Abbot Symeon, the ascetic of Mesopotamia of Syria, and to the rest of the brethren that are with him. It has even been contended that the fifty Homilies are the "one epistle" of which Gennadius knew. As the "second epistle" undoubtedly contains matter belonging to a date later than the death of Macarius, it might have been conjectured that both collections were put together in the fifth century by a disciple of the great abbot, and sent, with an interval of time between them, to the Syrian ascetic. But the first Homily of the second collection begins in proper letter form, "Macarius to the beloved and like-minded brethren in the Lord. Peace be multiplied unto you exceeding abundantly from the Lord," etc. Macarius must therefore himself have sent the collections in some form or other to his correspondents. How the later matter got into the second collection need not concern us at present. The fifty Homilies contain no such perplexing element. They are homogeneous in form, thought, and style, and there appears to be nothing in them inconsistent with their attribution to the great Egyptian. At the same time, it is possible that some of the prolixities and unnecessary repetitions which occasionally mar the artistic effect of the Homilies may be due to the hand of Symeon Metaphrastes, or whoever it was that inserted into his collection the fourth of the seven new Homilies.

²⁶ Perhaps it was the same hand which threw the material which he found into the form of the present fifty. Some of the fifty are so long that they could hardly have been delivered as they stand, while others are so short

as to appear to be fragments. Some have so little internal cohesion that they might well have been made up of disjointed pieces, or be the result of a succession of “questions” which are not recorded in the MSS. as we now have them. The headings of the Homilies may be the work of the same editor. But in spite of these defects of form the Homilies as a whole bear the stamp of individuality, and proceed from a master mind.

3. HIS TEACHING

²⁷ The Homilies are well described as “spiritual” Homilies. That is their purpose and their character. They are not dogmatic; they are not controversial; they are not expository; they are not concerned with the politics or the expansion of the church; they have little to say about the Christian’s duty to his fellow-men. There is a strange aloofness about them. The struggles of the Nicene faith against Arianism, the last struggle of Paganism against Christianity under Julian, the Meletian schism which rent the church of Egypt in twain, wake no echo in them. They have but one object, to help to bring individual souls to God in perfect self-subdual and absolute devotion. The persons to whom they are addressed are all monks Macarius can, indeed, contemplate the possibility of people in the world being saved. Saints of God, he says, may be found sitting in the theatres, apparently looking on at the performance, while their hearts are holding intercourse with God (XV. 8, cp. XXIX. 1). It is part of Christian perfection to pass no judgment upon those who remain in the world, not even upon those whose lives are notoriously bad (XVIII. 8, cp. XLII. 2). But to Macarius and those to whom he speaks it is the obvious and only natural thing, that when a man hears the word of God, he should forsake the world as they themselves had done, and withdraw to the wilderness. The call of the Gospel can scarcely take any other form (XI. 6 ff.). Christian and monk are almost convertible terms (XXXVIII. 1). For a system of social ethics a man must go to some other teacher than Macarius. God and the soul, the soul and God—this is his topic.

²⁸ Even about God Macarius does not give much direct teaching. He rather assumes that his hearers know the truth, and only need to apply it. “God is infinite and incomprehensible” (XVI. 5), and is therefore even “in” hell, “in” Satan: to exclude Him would be to limit Him. Macarius labours to explain, when questioned, how this can be. His doctrine of the relation between the Divine Persons is wholly that of Athanasius, though it is implied rather than taught. Once the great key-word is used, in passing, in an

ascription: "Glory to the consubstantial Trinity for ever" (XVII. 15). That the Son is all that this word implies is seen from the way in which Macarius passes from the one Person to the other, so that sometimes it is not easy to say at once which he is speaking of. He dwells with delight upon the Incarnation, which brought God within man's reach. "The infinite, inaccessible, uncreated God, through His infinite and inconceivable kindness, embodied Himself, and, if I may say so, diminished Himself from His inaccessible glory, to make it possible for Him to be united with His visible creatures" (IV. 9 ff.). It was the outcome of a charity and a compassion which extends to all mankind. The Lord wills to beget all men anew of the seed of His Godhead, and is grieved if they will not come to the new birth, after all that He suffered for them (XXX. 2 ff.). "God and the holy angels are in tears" over such souls (I. 11).

²⁹ The mode of the Incarnation was full of significance: "instead of bringing with Him a body from heaven, the Lord made a new thing from the Ever-Virgin Mary, and put this on" (XI. 9). In it He endured unlimited humiliation: "the Lord Himself, who is the Way, and is God, when He came for thy sake, not for His own ... see to what humiliation He came.... When they spat in His face, and put on Him the crown of thorns ... God for thy sake humbled Himself" (XXVI. 25 ff.). His manhood was no fiction. If at one time Macarius seems to attribute Christ's overthrow of Satan to His divine immunity to evil (XXVI. 15), at another he takes a deeper view: as the serpent overcame Adam by pride and self-esteem, so "Christ took upon Him the form of a servant and conquered the devil by humility" (XXVII. 5). Macarius makes no attempt to formulate a doctrine of the Atonement. It is enough for him that Christ's death is a conquest of death, because death had no claim upon Him, as it has upon us (XI. 10); that we are saved by it like the bird in the Law which was dipped in the blood of its fellow (XLVII. 2), or the Israelites whose houses were sealed by the blood of the Passover (XLVII. 8). There is no salvation except in Christ. This is everywhere the doctrine of Macarius:

³⁰ with true evangelical fervour he returns again and again to the cry, "Behold the Lamb of God, which taketh away the sin of the world" (e.g. XXVIII. 6). Yet it is not to what Christ once did for us that Macarius most characteristically turns, but to what He is, to what He is now. He exhausts the power of language to set this forth: "Himself in thee made all things—

Paradise, Tree of Life, pearl, crown, builder, husbandman, sufferer, incapable of suffering, man, God, wine and living water, lamb, bridegroom, warrior, armour, Christ all in all" (XXXI. 4). His teaching of the person and work of the Spirit is rich and abundant, but presents no novelty. Once there appears a trace of the primitive (but not scriptural) identification of the Holy Spirit with the as yet not incarnate Word (XII. 6. ff). Frequently, like the New Testament itself, Macarius passes from the action of the Spirit to that of Christ, or from the action of Christ to that of the Spirit, without noting the transition. It is not that he is unaware of the difference; but for the moment the mode of the divine operation does not concern him. What the Spirit does, God does.

³¹ The aloofness of these Homilies extends even to the church and its ordinances. Not that Macarius despises them. In one place he speaks of Peter as having succeeded Moses and Aaron—and Caiaphas—as trustee of "Christ's new church and the true priesthood"; but it is in order to show that even such an one, so long as he is in the flesh, has reason to fear lest he should fail (XXVI. 23). Once he refers to resorting "to the place of prayer"; but it is to insist that the Christian ought to "have the remembrance of God" quite as much with him when walking, or eating, or talking (XLIII. 3). That he valued the reception of the holy eucharist is certain from the story told by Palladius of the woman who had laid herself open to bewitchment by going for five weeks without it (p. vii). When asked to explain what it was that eye had not seen, nor ear heard, till Christianity came, he answers among other things that the Old Testament saints never knew "that in the church bread and wine should be offered, the symbol of [the Redeemer's] flesh and blood, and that those who partake of the visible bread eat spiritually the flesh of the Lord" (XXVII. 17). But there is nothing in these Homilies like the wonderful Fourth Book of the *Imitatio Christi*. In general, when Macarius speaks of Christ as the bread of life, the reference is mystical, not sacramental. "The Lord," he says, "embodies Himself even in meat and drink";

³² but He makes Himself "meat" for the refreshment of the faithful in the same sense as He becomes a well of water springing up within them (IV. 12). Baptism, like the eucharist, is one of the peculiar glories of Christianity; but it is the "baptism of fire and of the Holy Ghost" (XXVII. 17), of which the sacrament of baptism—no doubt through the fault of the recipients—often falls deplorably short. Here is the appeal to facts. "If you say ... that after

baptism evil is no more at liberty to argue in the heart, do you not know that from the advent of the Lord to this day all that have been baptized have had bad thoughts at times?... All the worldly people dwelling within the pale of the church, are their hearts spotless and pure? (XV. 14). The seal, the unction, which form a part of the initiatory sacrament of the church, are represented in these Homilies only by their spiritual counterparts. We must seek "to have the brand and seal of the Lord upon us" (XII. 13). If the anointing oil under the Old Testament made men kings, how much more profit is there in the only unction for which Macarius seems to care, the unction of the inner man with the Holy Ghost the Comforter (XVII. 1, cp. XV. 35). It has been well pointed out by a modern teacher of the religion of experience that St. Paul nowhere appeals "to the man already in Christ to seek the baptism of the Spirit.

³³ But this is what Macarius does again and again. To find the new birth, to become a Christian, to be made a child of God, to receive the gift of the Spirit, this is the object of every effort. It is not the equipment with which a man under the gospel starts on his career towards perfection; it is the crowning grace which perfects him after he has passed faithfully through a thousand temptations and years of self-mastery (e.g. IX. 10, 13; XI. 6), to be sought by incessant prayer. ³⁴ In a life such as Macarius contemplates, Holy Scripture naturally occupies an important place. He is not himself one of the great interpreters of Scripture, but he has a wide range of acquaintance with it. "Reading" is one of the normal occupations of those whom he addresses; it is of course the reading of the Bible (III. 1, 2; cp. XXIX. 6). The Bible is given us by God, as a king may send a letter to inform his subjects of privileges to be had on application. It is ill for those who know the offer and will not avail themselves of it (XXXIX. 1). Macarius uses the promises with all the literal earnestness of a Bunyan or a John Newton. When Satan seeks to depress us by reminding us of our sins, we are to answer, "I have the testimonies of the Lord in writing, that say, I desire not the death of the sinner" (XI. 15). But the true Christian will not rest his assurance only upon the written word, but will seek the impression of the Spirit upon his inner consciousness (XV. 20). It is a natural and holy impulse which makes a believer wish to impart to others the word which has proved helpful to himself; and Macarius draws an unfavourable picture of the man who is so intoxicated with the revelations made to him that he is unable to think of the needs of others or to minister

the word to them (VIII. 4). But he has heart-searching things to say about those who attempt to edify others by “words borrowed from various parts of the Bible” without having themselves the experience of their spiritual force (XVIII. 5). When all is said and done, Macarius teaches that even the most inspired words, full of divine efficacy, are inadequate to convey all that they suggest. “The word is like a shadow of the truth of Christ” (XXX. 1).

³⁵ It is in dealing with human nature and its strivings after perfection that Macarius is seen at his greatest, though even here we are not to look for a logical system, or an exact science. A few broad principles are postulated; and the rest is the result of experience. The nomenclature is not, as a rule, the nomenclature of the schools of philosophy. It is tentative, a little wavering, the outcome of the noble experiment, still new, of the solitudes of the desert.

³⁶ And first, Macarius insists upon the greatness of the human soul. It is no part of Christian humility to think meanly of what we are by nature. Quite the contrary. “The soul in itself is neither of the nature of the Godhead, nor of the nature of the darkness of wickedness, but is a creature intellectual, beauteous, great, and wonderful, a fair likeness and image of God” (I. 7). However wonderful God’s other creations are, God does not find in them satisfaction and “rest,” as He does in the soul of man—no, not even in Michael and Gabriel (XV. 22). This is a point to which Macarius returns so frequently that it seems to be taken from an authority like that of Scripture (see e.g. XVI. 7, XXVI. 1, XLV. 5). The worth of the soul can only be measured by the price which God was prepared to pay for it (XV. 43 ff.). It is akin to God, though with a folly which the animals do not share it does not recognise its kindred (XLV. 5, 6). Its “subtilty” is so great that earthly wisdom fails to comprehend it (XLIX. 4). It is capable of infinite distention under the power of the Spirit (XLVI. 5). Even without the help of grace, it moves at large throughout all creation, annihilating space in its fleetness and nimbleness (XLVI. 4; cp. XII. 12). This belief must be borne in mind when we find Macarius elsewhere asserting that souls, like the angels, or the devils, have a “body” of their own. (IV. 9; cp. VII. 7). It is his way of asserting that each has its special characteristics, limitations, and idiosyncrasies, which give it a kind of outline, and, in the case of man, prescribe also the bodily configuration.

³⁷ “For soul is form, and doth the body make.” From the current psychology of the schools Macarius borrows the word which describes the intelligence as the guiding or ruling principle of the soul (*ἡγεμονικόν* XXV. 3; cp.

XL. 5). But he has hardly made the definition his own. He loves rather to dwell upon the complexity of man's inner constitution. "The soul has many members, intelligence, conscience, will, thoughts accusing and excusing; but all these are dependent upon one factor (εἰς ἓνα λογισμόν)." This "factor" is what we should call the personality, or ego. Macarius calls it the soul. "They are members of the soul, and the soul is one, the inward man" (VII. 8): the mind is "the eye of the soul" (*ibid.*). Elsewhere Macarius gives a different enumeration. The soul's ruling, or "more kingly," factors "are the will, the conscience, the intelligence, and the faculty of love" (I. 3). Elsewhere again he speaks of "the five rational (or spiritual) senses of the soul," corresponding to the physical senses of the body (IV. 7), but without specifying them. In one place he seems to make conscience the supreme governing power of the soul; or perhaps he identifies it with the intelligence when the intelligence is brought to bear upon the moral aspects of conduct. "The heart has a captain in the intelligence, the conscience which is ever judging us.... It is the intelligence and conscience that chides and guides the heart, and calls from sleep the natural faculties.... For the soul has many members, though it is but one" (XV. 33, 34). Macarius never tires of impressing this unity of the soul in its multiplicity of "members" (e.g. XV. 7, XLI. 1, L. 4).

³⁸ Such is the constitution of the soul; but as things are, it is all plunged into disorder. No one has ever taken more seriously the doctrine of the Fall than Macarius does. It would be scarcely an exaggeration to say that there is some reference to it on every page. To "the transgression of the commandment" all our disasters and our difficulties are traced. It has vitiated our moral nature. "One thing foreign to our nature, the disaster of the passions, we have received into ourselves through the first man's disobedience, and it has taken its place as almost a part of our nature by long custom and propensity" (IV. 8). "From the time that Adam transgressed the commandment the serpent entered in and made himself master of the house, and became like a second soul beside the soul" (XV. 35). Through man, the mischief penetrated to all creation. "When the evil word came to Adam ... he first received it by the outward hearing, then it penetrated through his heart, and took possession of all his being. When he was thus seized, creation, which served him and ministered to him, was seized with him. Through him, death reigned over every soul, and defaced every image of Adam" (XI. 5). The

taint has become hereditary. Macarius knows of some “who say that evil is not born and bred in man” (XV. 21), but they are mistaken.

³⁹ “We all are his sons of that dark race; ... the malady from which he suffered, we all who are of Adam’s seed suffer from the same” (XXX. 8, cp. XXIV. 2). It rendered man liable to bodily disease, (XLVIII. 5). Its primary effect upon the soul, from which all flows, is to “darken” it. By this Macarius means that the Fall has dulled all man’s perceptions, especially with regard to moral truth. Man has so lost this perception as to be unconscious of the loss. “The world that you see round you, from the king to the beggar, are all in confusion and disorder and battle, and none of them knows the reason, or that it is the manifestation of the evil which crept in through Adam’s disobedience, the sting of death.... The sin that crept in works upon the inner man without being detected.... Men are not aware that they are doing these things at the instigation of a foreign force. They think it all to be natural, and that they do these things of their own determination, while [Christians] know very well the source of these movements. The world is subject to the lust of evil, and knows it not” (XV. 48 ff.). Macarius does not admit that the evil which has invaded us is actually a substantive thing (ἐνυπόστατον): those who so affirm know nothing. “To God there is no substantive evil ... but in us it works with full force and makes itself felt, suggesting all foul concupiscence” (XVI. 1).

⁴⁰ It is “a kind of invisible power of Satan, and a reality (οὐσία)” (XV. 49). “To us evil is a real thing, because it dwells and works in the heart, suggesting wicked and defiling thoughts, and not allowing us to pray purely, but bringing our mind into captivity to this world. It has clothed itself with our souls, and touched even our bones and members” (XVI. 6). It is like a kind of evil leaven which has grown and increased with the increase of the race “to such an extent that they have come to think that there is no God, and to worship inanimate stones, and to be unable so much as to take in the notion of a God” (XXIV. 2). ⁴¹ The case was desperate; but Macarius says that not all was lost. That could not be, so long as man “lives, and discerns, and has the power of will” (XXVI. 1). The contest which gathers round the names of Augustine and Pelagius had not begun; but Macarius had already heard of some who went too far in their depreciation of fallen nature. “It is not as some say, who are led astray by wrong teachings, that man is dead once for all, and cannot accomplish anything good whatever” (XLVI. 3). What Macarius

thought that man could still do we shall see presently; but meanwhile the utmost that he could do could not avail to restore or save him. No evangelical Christian of modern times can be more emphatic on the point than he. "Only the appearing of Christ is able to cleanse soul and body" (XLV. 3). "If thou hadst been able to do it, what need was there of the coming of the Lord? As the eye cannot see without light, as a man cannot speak without a tongue, or hear without ears ... so he cannot be saved without Jesus, nor enter into the kingdom of heaven" (III. 4). "If any one takes his stand upon his own righteousness and redemption, not looking for the righteousness of God, which is the Lord (as the apostle says, 'Who is made to us righteousness and redemption') he labours in vain and to no purpose. All the dream of a righteousness of his own is at the last day manifested as nothing but filthy rags" (XX. 3). Man "was so sore wounded that none could cure him, but the Lord only" (ibid. 5), "Moses came, but he could not bestow a complete cure.... Every righteousness of the soul [under the law] was unavailing to heal man, until the Saviour came, the true Physician, who cures without cost, who gave Himself a ransom for mankind" (ibid. 6; cp. XXX. 8).

⁴² What, then, is man's part in the work, and what, besides the cost of the Incarnation and the Sacrifice, is God's? Where does grace come in, and where the will of man? ⁴³ It must be remembered that the aim of Macarius is strictly practical, that he is not setting forth a scheme of Christian doctrine, but appealing to companies of men whose temptation is to think that they have done all that is required of them in renouncing the world, and to become indolent and secure. This may be a reason why he does not make much of the ideas of predestination and election and vocation, and of the initial grace which starts the Christian on his distinguishing career. Such thoughts lead naturally to complacency. His view is that all men would like to be good (XVII. 15), though they will not take the trouble to become so. Mere wishing will not do it. A man may wish to fly, but he cannot. "So the will is present with a man to be pure and blameless and without spot; but he has not the power" (II. 3). Some men, indeed, are bad because they choose to be bad; but others are bad in spite of themselves. They fight against it and resent it, but do not succeed in overcoming it. "These are far nobler and more honourable in God's eyes than the other" (XXVII. 2), and no doubt receive a better lot hereafter from a righteous Judge, whose awards in heaven and hell admit of infinite gradations (XL. 3 ff.). Even among those who hear the call of the

gospel, not all respond to it. "If merely hearing made a man to belong without more ado to the good, then all the theatre-people and the whore-mongers will go into the kingdom and the life" (XXVII. 20). The call, then, goes out universally, but only particular souls benefit by it, namely those who choose to accept it.

⁴⁴ The freedom of the will is a main article in the creed of Macarius. Nothing takes it away. God Himself respects it. He will do nothing to force it. The apostles would have been glad to heal all the sick in the places that they came to; but they were not allowed, for if they had done so, faith would have been extorted from everybody. "Men and their free will would have been planted in God's service by compulsory force" (XXVI. 6). If Christians did not die, like others, "the whole world would come over by a kind of compulsion, not by a voluntary decision." Providence orders things thus, "that the freedom of will which God gave man at the beginning might abide" (XV. 39 ff.). "If it were possible to succeed without effort, Christianity would no longer be a stone of stumbling and a rock of offence. There would be no faith and unbelief. You would make man a creature of necessity," like the sun and the earth, for which there can be no praise or blame, reward or punishment (XXVII. 21, cp. XV. 22). From the outset to the finish, all depends upon man's free will.

⁴⁵ Macarius accordingly represents God as waiting upon the movement of man's will. God and the devil both desire to gain him. "The soul is in the middle between the two subsistences, and to whichever side the will of the soul inclines, of that side it becomes a possession and a son" (XXVI. 24). It is like a babe on the floor, which cannot get up and go to its mother, but has just the power to roll towards her and cry to her, and when God sees that movement of the soul, He comes to it and takes it up (XLVI. 3). Man cannot do a great deal, but what he can do, he must. "It is not possible or within a man's competence to root out sin by his own power, [but] to wrestle against it, to fight against it, to give and receive blows, is thine; to uproot is God's" (III. 4, cp. XXVII. 22). "That the war comes upon you is not your doing; but to hate it is; and then the Lord, seeing your mind, that you are striving ... parts death from your soul" (XXVI. 18). "What is man's working? To renounce, to go out of the world, to pray when it is hard, to be on the watch, to love God and the brethren—this is his own doing," though he needs

much in addition (*ibid.*, 19, cp. XLVI. 2). God therefore meets man's natural efforts with a corresponding grace.

⁴⁶ "The things which you do yourself are all very well, and acceptable to God, but they are not quite pure. For instance, you love God, but not perfectly. The Lord comes and gives a love which is unchangeable, the heavenly love. You pray in the natural manner, with wandering and doubt. God gives you the pure prayer, in spirit and in truth" (XXVI. 21). "The man to whom He gives help is the one who turns away from material pleasures and from his former habits, who drags his mind at all times to the Lord, whether it will or no, who denies himself, and seeks the Lord only. This is the man whom He keeps under His care" (IV. 5). Again and again Macarius speaks of help coming "when the Lord sees" that the soul is in earnest, but He holds His hand till then. ⁴⁷ If it should seem that too much is thus left for man to do, Macarius answers that nothing is required of him but what lies within his power. He often uses the expression that man is a "match" for the power opposed to him. "The mind, as I have said many times, is an even match for it, and possesses a power that is well balanced against sin, to withstand and repel its suggestions. If you say that the opposing power is too strong, and that evil has complete sovereignty over man, you make God unrighteous, when He condemns man for submitting to Satan.... 'It is as though a young man should wrestle with a little child, and the child, when he is worsted, is condemned for getting worsted. This is a great injustice.' I tell you that the human mind is a good match for the enemy, and evenly balanced against him; and a soul of that kind, when it seeks, finds help and succour, and redemption is vouchsafed to it. The contest and struggle is not an unequal one" (III. 5). The description takes almost an epic form. The Persians and the Romans are in opposing camps, and "two winged youths of equal powers "come out and engage in a struggle between the lines: "so the opposing force and the mind are in equipoise" (XXVII. 22). Macarius repeats a former simile. "Those who say that sin is like a mighty giant, and the soul like a little child, are wrong. If things were so ill-matched ... the Lawgiver would be unjust, in having given man a law to struggle against Satan" (*ibid.*, cp. XV. 23). The tempter is, after all, in God's hands, and God only "lets him loose upon men by a kind of measure," as a man suits the burden to his beast (XXVI. 3).

⁴⁸ Macarius holds out no great hope of the struggle being ended before death. On the one hand, Satan is remorseless and relentless in his siege; and,

on the other, man always remains free to change. "You see how alterable this nature is. You find it inclining to evil, you find it again inclining to good. In both cases it is in a position to assent to such action as it likes. Nature is susceptible both of good and of evil, either of Divine grace or of the contrary power, but is under no compulsion" (XV. 25). "In the depth of wickedness and the bondage of sin a man is at liberty to turn to what is good. A man bound over to the Holy Spirit, and inebriated with heavenly things, has power to turn to evil" (*ibid.*, 36, cp. 40). "I assure you that freedom of choice remains even in perfect Christians, who are subjugated to what is good and intoxicated with it.... You may believe me that even the apostles, perfected as they were in grace, were not hindered by that grace from doing as they desired." Macarius gives instances of the apostles' wrongdoing. When questioned upon the point, he answers that the apostles "could not sin"—no doubt in the sense of giving themselves up to it—"because they could not choose to sin, being in light and in such grace. I do not say that grace in them was weak. What I say is that grace permits even perfect spiritual persons to have the use of their will, and power to do what they choose, and to turn in which direction they like. And human nature, which is weak, has power to turn, even when good is present with it" (XXVII. 9 ff.). He tells many warning tales of men who had received high measures of grace, and fallen away.

⁴⁹ The purpose of this continual warfare is, of course, to test the sincerity and steadfastness of man's will. This thought recurs continually, and hardly needs illustration. "Man's resolution in combat and strife, and his genuine worth, and his goodwill towards God, are then shown when grace withdraws and he will still be brave and cry to God" (XVI. 13). So Macarius interprets the story of Job. "So it is still with those who endure afflictions and temptations; Satan is ashamed and sorry, because he has got nothing by it. The Lord begins to reason with him: 'Behold I suffered thee to tempt him. Wast thou able to do anything?' " (XXVI. 8). It seems to be God's way to give the minimum of grace that will be effective. This is partly to check spiritual pride. "The Lord knows the man's weakness, that he is easily lifted up. Therefore He withdraws, and permits the man to be exercised and put to trouble" (XXVII. 8). But it has a more general purpose. "In order that your free will and your liberty may be tested, which way it inclines, grace makes way for sin" (*ibid.*, 9). "Grace purposely withdraws, for the man's good, and

he enters into training, and [eventually] becomes a Christian” (XXVII. 20). To some, “even when they have withdrawn from the world,—and pass their time in much perseverance in prayer and fasting ... God does not immediately grant the grace and the refreshment and rejoicing of the Spirit, being patient with them,” in the sense of Luke 18:7, i. e., being willing to spend time over the business, instead of hurrying it on, “and reserving the gift. This He does not idly, nor unseasonably, nor at random, but with unspeakable wisdom, for the testing of their free will, to see whether they have counted God faithful and true who promised” (XXIX. 2, cp. XLVII. 13).

⁵⁰ All this reserve on God’s part, and laying so much upon the will of man, might seem to lead up to something like a doctrine of human merit. Nothing could be further from the teaching of Macarius. All is of God’s doing. “Never think that you have been beforehand with the Lord in your virtue; it is He that worketh in you both to will and to do” (XXXVII. 9). Is that not prevenient grace? In a noble passage Macarius speaks of the inconceivable “minuteness “of God, which goes into every particular to effect the salvation of man. He arranges for the afflictions which make a man think of giving up the world. Then He teaches him that there is an inward renuntiation to be made, as well as the outward. “And when thou deemest thyself to have done all by renouncing, the Lord taketh account with thee. ‘Why dost thou boast? Did not I create thy body and thy soul? Did not I make the gold and silver? What hast thou done? The soul begins to make confession, and to beseech the Lord and say, ‘All things are Thine. The house I am in is Thine. My clothes are Thine. From Thee is my food, and of Thee am I supplied for every need. Then the Lord begins to reply, ‘I thank thee. The goods are thine own. The goodwill is thine own;

⁵¹ and because of thy love towards Me, since thou hast made Me thy refuge, come, I will now give thee what hitherto neither thou hast gained, nor do men have it upon earth. Take Me, thy Lord, with thine own soul, that thou mayest ever be with Me in joy and gladness’ ” (XXXII. 8). Again, “This is the part of man, that whether he fasts, or keeps watch, or prays, or does some fine thing, he should ascribe all to the Lord and say, ‘If God had not enabled me, I could not have fasted, or prayed, or gone out of the world. In this way, God, seeing your intention, that you ascribe to God the things that are yours, which you do of your own nature, bestows upon you in return the things that are His, the spiritual things, the divine and heavenly

things” (XXVI. 20). Although the language may not be quite that of St. Augustine or of the Council of Orange, Macarius does not differ from them in meaning. The Lord, he says, “secretly helps” the man in his striving (XXI. 5). “Whatever the soul may think fit to do of itself, whatever care and pains it may take ... without the cooperation of the Spirit ... it is of no use for the heavenly places” (XXIV. 5). Indeed St.

⁵² Augustine’s famous saying, *Fac quod iubes*, is almost verbally anticipated by Macarius when he speaks of the man who comes at last to doing all the commandments with ease, and then corrects himself, “or rather, the Lord in him does His own commandments” (XIX. 2). ⁵³ The result of this conception is a profound humility. The nearer a man approaches to perfection, the more he is conscious how ill he has corresponded to the divine influence, and that whatever success may have been gained is due to that influence, and not to himself. And the humility thus formed combines with an ardent longing for better and better things. “The soul that really loves God and Christ ... esteems itself as having wrought nothing, by reason of its insatiable aspiration after God. Though it should exhaust the body with fastings, with watchings, its attitude towards the virtues is as if it had not yet even begun to labour for them” (X. 4). “Until a man ... makes progress, he is not poor in spirit, but has some opinion of himself; but ... grace itself teaches him to be poor in spirit, which means that a man, being righteous and chosen of God, does not esteem himself to be anything, but holds his soul in abasement and disregard, as if he knew nothing and had nothing, though he knows and has” (XII. 3). “The sign of Christianity is this ... to say continually, ‘It is not mine; another has put this treasure in my charge. I am a poor man, and when He pleases, He takes it from me ... I am not fit for this sun to shine upon me. This is the sign of Christianity, this humility” (XV. 37; cp. XXVI. 11, XLI. 2).

⁵⁴ “Such an one despises himself beyond all sinners, and holds this notion implanted in him as if by nature, and the further he advances in the knowledge of God, the more he considers himself an ignoramus. It is grace which ministers this effect, and makes it like a part of nature in the soul” (XVII. 12; cp. XXVII. 5). This was Christ’s way of conquering the devil, “and howsoever thou mayest be humbled, thou wilt never do anything like thy Master” (XXVI. 26). The author of the *Pilgrim’s Progress* was not the first to teach that “he that is down need fear no fall. Macarius had taught the safety

of humility before him. "The humble never falls. Whence indeed could he fall, being lower than all? A proud mind is a great humiliation; a humble mind is a great exaltation and honour and dignity" (XIX. 8). ⁵⁵ The Homilies contain some wonderful passages about "the measures of perfection," which Macarius and his hearers were endeavouring to reach. The Eighth Homily is given up to the subject. Macarius appears to be about to describe the various stages in the spiritual progress. But if that was his intention he does not carry it into effect. He leaves the "measures" undefined, but gives glimpses of spiritual experience which surpass "measurement. Yet he avows that he has never seen "a perfect Christian, one completely free" (VIII. 5). A daring disciple ventures to ask Macarius in what "measures" he is himself. The reply can only be read with awe. There are other places, however, where Macarius defines the highest point as the attainment of "charity" or "love. By it he means an absolute and entire love of God for God's own sake. It is characteristic of him to regard it as a thing not of degrees or of progressive attainment, but marking a positive and well-ascertained position. Other gifts "serve only as inducements" to attain it. "Those who are contented with them are but children, though in the light. Many of the brethren have come to such measures, and had gifts of healing and revelation and prophecy, and because they did not reach the perfect charity, wherein lies the bond of perfectness, war came upon them ... and they fell. But if any one reaches the perfect love, that man is from thenceforth fast bound, and is the captive of grace" (XXVI. 16; cp. XXVII. 14).

⁵⁶ As a bride is not satisfied with her bridegroom's gifts, but craves for the bridegroom himself, "so the soul ... receives as an earnest from the Spirit gifts of healings, it may be, or of knowledge, or of revelation, but it is not satisfied with these, until it attains the complete union, namely charity, which can never change nor fail, and which sets those who have longed for it free from passion and from agitation" (XLV. 7). ⁵⁷ Hard though it is to attain these "perfect measures," Macarius will not let us be daunted by the difficulties. A more encouraging teacher it would not be easy to find. "Every day a man should have the hope and the joy and the expectation of the coming kingdom and deliverance, and to say, 'If to-day I have not been delivered, I shall to-morrow.' ... If a man does not keep before his eyes the joy and the hope ... he cannot endure" (XXVI. 11). One great element of evangelical comfort is, indeed, scarcely mentioned by name in the Homilies—the forgive-

ness of sins. But the substance of it is always there, implied in the patient kindness and helpfulness of God towards the striving soul. The striving is everything. We must “not disbelieve that the grace of God has pleasure even in sinners when they repent; for that which is bestowed according to grace is not measured by comparison with previous infirmity; otherwise grace is no more grace” (XXXVII. 7). By an anticipation of some of the most encouraging passages of Robert Browning, Macarius bids us think that the virtuous soul is accepted “not because of what it has done, but because of what it has desired” (*ibid.*, 9).

⁵⁸ It has been said above that Macarius in these Homilies is not much concerned with what man owes to man. His main preoccupation is with the struggle of the solitary soul to find God and to love Him aright. But Macarius discloses, if but incidentally, the Christian’s concern for other men. His hearers, cut off from parents and kinsfolk, whom the Homilies treat unsympathetically, as only so many encumbrances to be shaken off, live in some kind of community, sometimes thirty together under a governor (III. 1). He encourages them to seek the judgment of a spiritual man upon their state (XLVIII. 2). It is their duty to be considerate for each other—for instance, not to pray in such a manner as to disturb the brethren around them (VI. 3). To have an eye to the spiritual advantage of the brethren is better than to be wholly wrapped up in the pursuit of one’s own (*ibid.*, 4; cp. VIII. 4). Instead of judging or envying others, we ought to feel that all are contributing to the welfare of all, whatever the work assigned to us and to them may be (III.). “Though grace works after a different manner in each individual Christian ... yet all are of one city, of the same mind, of the same tongue, recognising one another” (XII. 4). This fellowship extends beyond the visible world.

⁵⁹ As a merchant abroad sends word home to prepare for his return, so “if any are making the heavenly wealth their merchandise, their fellow citizens, the spirits of saints and angels, are aware of it, and say with admiration, ‘Our brethren on the earth have come into great wealth. So they ... come with mighty rejoicing to those above, and those who belong to the Lord receive them, having prepared for them there houses, and gardens, and clothes, all bright and costly’ (XVI. 8). But it cannot be said that the relation of the Christian to his fellow creatures occupies a prominent part in the teaching of these Homilies. Macarius is even jealous that it should not become too prominent. “Even the much-loved brethren, whom such a soul has under its eye,

if they hinder it from that love [of God], it turns from them, in a sense. Here speaks that aloofness of spirit which allowed two “little strangers” to live for three years within a bowshot without once interfering in their inward concerns.

⁶⁰ Enough has been said about the nature of the teaching of these Homilies. They leave upon the reader an impression of the tremendous reality of the contest in which the Christian is engaged. Macarius insists frequently that these things are not to be regarded as matters of words, or doctrines, or systems, but as practical truths of which the force ought to be felt in experience (I. 10, 11). It is of comparatively little account to have right theories on religious subjects. “It is one thing to give descriptive accounts with a certain head-knowledge and correct notions, and another, in substance and reality, in full experience, and in the inward man, and in the mind, to possess the treasure and the grace and the taste and the effectual working of the Holy Ghost” (XXVII. 12). As Bishop Gore has said, these Homilies “constitute one of the best guides to the spiritual life that the church possesses.”

4. THE TEXT AND TRANSLATION

⁶¹ The fifty Homilies were first printed at Paris in 1559, by Morel, from a MS. in the French King’s library. In 1562 a Latin translation by Picus was added; and in 1699 J. G. Pritius published at Leipzig an edition of the works of Macarius then known, or attributed to him, containing, amongst other pieces, the fifty Homilies. This was the standard edition, till 1850, when H. J. Floss published at Köln a new and improved edition, reprinted with further improvements and enrichments in Migne’s *Patrologia Græca*, vol. xxxiv. The text as given in Migne has been taken as the basis of the present translation. But the translator has employed in addition the two MSS. now to be found in English libraries. The first of these is in the Bodleian Library (Cod. Baroccianus, 213). The second is at Holkham, and belongs to the Earl of Leicester, who kindly allowed the translator to collate it. The Holkham MS. is a direct transcript of the Bodleian, and only varies from it in a few places. Where these MSS. differ from Floss’s text, their reading has generally been found superior, and has been followed accordingly. As the translator has wished the book to be rather a book of spiritual edification for the general reader than an aid to the critical student, he has usually refrained from calling attention to textual points. Those who have Migne’s text before them will kindly remember this when the translation silently parts company with that text.

⁶² The work of Macarius has received but scanty attention from English scholars and divines. The article upon him and his Alexandrian namesake in the Dictionary of Christian Biography is little short of a scandal. Even so admirable and judicious a book as Dr. Swete's *Patristic Study* makes no reference to him. No edition of any text of his had appeared by an English hand till Mr. G. L. Marriott in 1918 published from the Harvard University Press the seven additional Homilies contained in the Bodleian and Holkham MSS. The one happy exception to this conspiracy of neglect is the translation of the fifty Homilies "by a Presbyter of the Church of England," published in 1721. The "Presbyter" was Thomas Haywood, and he used the Bodleian MS. as the basis of his translation. His book, entitled *Primitive Morality, or, The Spiritual Homilies of St. Macarius the Egyptian*, is now not often found. The copy which the present translator is fortunate enough to possess was given to him by the late Bishop of Gibraltar, William Edward Collins, who picked it up on a bookstall. As long ago as 1893 the translator had remarked, in his book on *The Relation of Confirmation to Baptism*, that "it seems strange that his Homilies have never been brought to the knowledge of the modern church as a companion volume to the *Imitation of Christ*." He did not then know the work of Haywood. When he began the present translation he was in hopes that he would not find it necessary to do more than modernise, with some corrections, the translation of his predecessor. The hope proved illusory; and though he has often borrowed a racy word or phrase from the "Presbyter," he has been compelled to work independently.

⁶³ Perhaps some apology is needed for a certain freedom in the translation. No attempt has been made to represent the same Greek word by the same English one throughout. Certain words recur again and again, such as ἀναπαύεσθαι or ἐπαναπαύεσθαι, εὐδοκία, πληροφορία, νοῦς, πάθη, λογισμός. They bear various shades of meaning, according to the context, and it has been felt useless, to aim at a rigid uniformity of rendering. The translator has wished to make the meaning and spirit of the saint felt through the English sentences, rather than to secure a pedantic and tiresome literalness. God grant that those who read may be moved to that "insatiable" desire after Him which breathes in all the Homilies. "If you believe that these things are true, as indeed they are, take heed to yourself, whether your soul has found the light to guide it, and the true meat and drink, which is the Lord. If you have not, seek night and day, that you may receive" (XXXIII. 4).

ADDITIONAL NOTE

⁶⁴ Since this book was set in type, two French scholars, Dom Villecourt and Dom Wilmart, have endeavoured to prove that these Homilies are in fact a manual of the sect of the Massalians or Euchites, who were condemned by various councils of the fourth and fifth centuries. Their history may be seen in the Dictionary of Christian Biography, under the name Euchites. The work of these two scholars is noticed, and accepted as convincing, by the Rev. G. L. Marriott in the Journal of Theological Studies for April, 1921. That certain propositions taken from these Homilies, and from the seven others referred to on p. xviii, were used by the Euchites, and (as used by them) condemned, is certain. St. John Damascene, in his *de Haeresibus* (vol. I, p. 95 in Le Quien's edition of his works), gives eighteen propositions of the Massalians "collected from a book of theirs." He does not name the author of the book. It would seem likely that it was the book called *Asceticus*, from which extracts were read at the Council of Ephesus in 431. If so, the *Asceticus* must have been largely based on these Homilies.

⁶⁵ The second of the propositions, for instance, is "that Satan and the devils have hold of the mind of men, and the nature of men is capable of communion with the spirits of wickedness." The first half of this sentence, severed from its context, is taken from Hom. XXVII, 19; the second half occurs a few lines lower down in the same section. The eighteenth proposition is based upon Hom. VIII, 3: it runs, "That the Saviour may be manifested to those at prayer in light, and that a man was found at a certain time standing by the altar and that three loaves were offered to him, kneaded with oil." Parallels to most of the other propositions could be found in the Homilies. Not all of them, however, are taken from the Homilies, so that the Homilies cannot themselves be the Euchite book from which St. John's propositions are extracted. The origin of the Euchites, as known to history, was in Mesopotamia. Our Homilies were not composed in that country. The words of the title quoted on p. xviii, "Epistle ... to the Abbot Symeon of Mesopotamia in Syria," are sufficient proof that they came from elsewhere. A certain Symeon, according to Theodoret, was among the founders of the sect. It was a common name in the East, but the Symeon to whom the Homilies were sent may well have made a harmful use of them, in a heretical direction. Because they lent themselves to such treatment is not a sufficient reason for doubting

the authorship of Macarius, nor for ceasing, as Dom Wilmart regretfully does, to regard the author as a doctor of the Catholic Church.

⁶⁶June 11, 1921.

HOMILY I

An allegorical interpretation of the vision described in the prophet Ezekiel 1. THE blessed prophet Ezekiel relates a glorious and inspired vision or apparition which he saw, and his description is that of a vision full of mysteries unspeakable. He saw in the plain a chariot of Cherubim, four spiritual living creatures. Each living creature had four faces, one the face of a lion, another the face of an eagle, another the face of a calf, and the fourth the face of a human being. To every face there were wings, so that there were no hinder parts to any of them. Their backs were full of eyes; their bellies likewise were thick set with eyes; there was no part about them that was not full of eyes. There were also wheels to every face, wheel within wheel. In the wheels there was a Spirit. And Ezekiel saw as it were the likeness of a man, and under his feet as it were a work of sapphire. The Cherubim-chariot and the living creatures bore the Master who rode upon them. Wheresoever He chose to go, it was with face forward. Beneath the Cherubim he saw as it were a man's hand supporting and carrying.

2. And this that the prophet saw was in substance true and certain, but it signified and foreshadowed something else, mysterious and divine—a mystery hidden verily from ages and from generations, but in the last times made manifest at the appearing of Christ. The mystery which he beheld was that of the soul, that was to receive her Lord, and to become a throne of glory for Him. For the soul that is privileged to be in communion with the Spirit of His light, and is irradiated by the beauty of the unspeakable glory of Him who has prepared her to be a seat and a dwelling for Himself, becomes all light, all face, all eye; and there is no part of her that is not full of the spiritual eyes of light. That is to say, there is no part of her darkened, but she is all throughout wrought into light and spirit, and is full of eyes all over, and has no such thing as a back part, but in every direction is face forward, with the unspeakable beauty of the glory of the light of Christ mounted and riding upon her.

As the sun is of one likeness all over, without any part behind or inferior, but is all glorified with light throughout, and is, indeed, all light, with no difference between the parts,—or as fire, the very light of the fire, is alike all

over, having in it no first or last, or greater or less,—so also the soul that is perfectly irradiated by the unspeakable beauty of the glory of the light of the face of Christ, and is perfectly in communion with the Holy Ghost, and is privileged to be the dwelling-place and throne of God, becomes all eye, all light, all face, all glory, all spirit, being made so by Christ, who drives, and guides, and carries, and bears her about, and graces and adorns her thus with spiritual beauty; for it says, the hand of a man was under the Cherubim, because He it is that is carried upon her and directs her.

3. The four living creatures which bore the chariot were a symbol of the ruling factors of the soul. As the eagle is the king of birds, and the lion of wild beasts, and the bull of tame ones, and man of creatures in general, so the soul also has its ruling factors. They are the will, the conscience, the intelligence, and the faculty of love. By these the chariot of the soul is controlled, and upon these God rests. According to another interpretation the symbolism is applied to the church of the saints in heaven. As it is here said that the living creatures were exceeding high, and full of eyes, and it was not possible for any one to apprehend the number of the eyes, or the height, because the knowledge of these was not given; and as it is with the stars in the sky, to see and wonder at them was given to all men, but to know and apprehend the number was not given; and with the plants of the earth, to enjoy them was given to all, but it is impossible for any one to know the number of them; so with regard to the church of the saints in heaven, to enter into it and enjoy it was given to all who will but strive, but how to see and apprehend the number is reserved for God alone to know.

The Rider, then, is conveyed and carried by the chariot or throne of the living creatures which are all eye, or, in other words, by every soul that has become His throne and seat, and is now eye and light. He is mounted thereon, and governs her with the reins of the Spirit, and guides her according to His understanding. For as the spiritual living creatures went not whither they were minded to go, but whither He that sat upon them and directed them knew and willed, so here it is He that holds the reins and drives by His Spirit, and they go accordingly, not by their own will when they are minded to go through heaven. Sometimes, discarding the body, He drives and takes the soul in thought through heaven; sometimes, when so it pleases Him, He comes into the body and its affairs; sometimes, when so minded, to the ends of the earth, and discovers to the soul mysteries revealed. Oh, the noble and

good and only true Charioteer! In like manner shall our bodies also be privileged at the resurrection, the soul being thus pre-glorified even now, and mingled with the Spirit.

4. That the souls of the righteous become heavenly light, the Lord Himself told the apostles, when He said, Ye are the light of the world. He first wrought them into light, and ordained that through them the world should be enlightened. Neither do men light a lamp, He says, and put it under the bushel, but on the lampstand, and it giveth light to all that are in the house. Let your light so shine before men. In other words, Hide not the gift which ye have received from Me, but give to all that are minded to receive it. Again, The light of the body is the eye; if thine eye be full of light, thy whole body is enlightened, but if thine eye be evil, thy whole body is dark. If therefore the light that is in thee be darkness, how great is that darkness. As the eyes are the light of the body, and, so long as the eyes are well, the whole body is enlightened, but, if any accident befalls them and they are darkened, the whole body is in darkness, so the apostles were set to be the eyes and light of the whole world. The Lord therefore charged them by this saying, If ye who are the light of the body, stand fast and turn not aside, behold, the whole body of the world is enlightened; but if ye who are the light are darkened, how great is that darkness, which is nothing less than the world. So the apostles, being themselves light, administered light to those who believed, enlightening their hearts with that heavenly light of the Spirit by which they were themselves enlightened.

5. And being themselves salt they seasoned and salted every believing soul with the salt of the Holy Ghost; for the Lord said to them, Ye are the salt of the earth, meaning by earth the hearts of men. They administered in the souls of men the heavenly salt of the Spirit, seasoning them and rendering them free from corruption and from going bad, instead of that unsavoury condition they were in. Flesh, if it be not salted, corrupts and is filled with ill savour, so that every one turns from the evil odour, and worms creep into the corrupted flesh, and there dwell, and feed, and burrow; but when the salt comes, the worms that dwell there are destroyed, and the offensive smell is at an end; for it is the property of salt to kill worms and to banish an ill smell. In the same manner, every soul that is not salted with the Holy Ghost, and does not partake of the heavenly salt, which is the power of God, corrupts, and is filled with the ill odour of bad thoughts, so that the countenance of

God turns from the dreadful odour of the vain thoughts of darkness, and from the passions that dwell in such a soul. The evil and dreadful worms, which are the spirits of wickedness, and the powers of darkness, walk up and down in it, and dwell there, and burrow, and creep, and devour it, and bring it to decay. My wounds stink and are corrupt, says the Psalm.

But when the soul flies to God for succour, and believes, and asks for the salt of life, which is the good Spirit that loves mankind, then the heavenly salt comes, and kills those dreadful worms, and banishes the ill savour, and cleanses the soul by the effectual working of its power, and thus the soul is made sound and free from deterioration by that true salt, and is restored to being useful and serviceable to the heavenly Lord. That is why in the Law God, using a figure, commanded that every sacrifice should be salted with salt. 6. First the sacrifice must be slain by the priest, and die, then cut in pieces and salted, and then laid upon the fire. Unless the priest first slays the lamb, so that it dies, it is neither salted nor brought to the Lord for a burnt offering. Thus our soul also must come to Christ, the true High-priest, and be slain by Him, and die to its own mode of thought, and to the evil life of sin which it lived before. The life must go out of it—that life of bad passions. As the body, when the soul goes out of it, is dead, and lives no longer with the life which it lived before, and neither hears nor walks, so when Christ, our heavenly Highpriest, by the grace of His power, slays our life to the world and puts it to death, it dies to the life of evil which it lived, and no longer hears, nor speaks, nor maintains any citizenship in the darkness of sin, because the evil passions which were its soul have by grace gone out of it. The apostle cries, The world is crucified to me, and I unto the world. The soul which yet lives in the world, and in the darkness of sin, and has not been done to death by Him, but still has the soul of wickedness in it, that is, the activity of the darkness of the passions of evil, and is governed by it, does not belong to the body of Christ, does not belong to the body of light, but is indeed the body of darkness, and is still part and parcel of the darkness; while they who have the soul of light, that is, the power of the Holy Ghost, form part and parcel of the light.

7. But some one may say, How is it that you call the soul the body of darkness, when it is no creation of the darkness? Attend, and understand me aright. As the coat or garment that you have on was made by another, and you wear it, and your house was created or built by another, and you live in

it, so when Adam transgressed the commandment of God, and hearkened to the wicked serpent, he was sold, or sold himself, to the devil, and the evil one put on his soul like a garment—his soul, that fair creation, which God had fashioned after His own image. Thus the apostle says, Having stripped the principalities and powers, He triumphed over them in the cross. This was the purpose of the Lord's coming, that He might cast them out, and recover His own house and temple, man. For this reason, the soul is called the body of the darkness of wickedness, as long as the darkness of sin is in it, because there it lives to the evil world of darkness, and is there held fast. So Paul calls it the body of sin, the body of death, saying, that the body of sin might be destroyed, and, Who shall deliver me from the body of this death?

On the other hand, the soul which has believed God, and has been rescued from sin, and done to death out of the life of darkness, and has received the light of the Holy Ghost as its life, and by that means has come to life indeed, spends its existence in the same for ever after, because it is there held fast by the light of the Godhead. For the soul in itself is neither of the nature of the Godhead, nor of the nature of the darkness of wickedness, but is a creature intellectual, beauteous, great, and wonderful, a fair likeness and image of God. It was through the transgression that the wickedness of the passions of darkness entered into it. 8. Whichever the soul, then, is mixed with, it is thenceforward united with the same in the motions of the will. Either it has the light of God within it, and lives in the same, in all virtues, and belongs to the light of rest, or it has the darkness of sin, and meets with condemnation. The soul that desires to live with God in rest and eternal light must come, as was said before, to Christ the true High-priest, and be slain, and die to the world, and to the former life of the darkness of wickedness, and be translated into another life and to a conversation that is divine. As when a man dies in some city, he neither hears the voice of the people there, nor their talking, nor the noise that they make, but is once for all dead, and is translated to another region, where there are no voices and none of the cries of that city, even so the soul, when it is once slain and dead to that city of the evil passions in which it dwells and lives, hears no longer within itself the voice of the communings of darkness; no longer is heard the talking and crying of vain disputation, or of the hubbub of the spirits of darkness; but it is translated into a city all full of goodness and peace, into the city of the light of the Godhead, and there it lives, and hears, and there it has its cit-

izenship, and talks, and communes, and there it works spiritual works, that are worthy of God.

9. Let us therefore pray that we ourselves may be slain through His power, and die to the world of the wickedness of darkness, and that the spirit of sin may be destroyed in us, and that we may put on and receive the soul of the heavenly Spirit, and be translated from the wickedness of darkness into the light of Christ, and may rest in life through world after world. For as on the race-course the chariots run, and the one that gets the start of the other is a clog, and check, and hindrance to the other, so that it cannot make progress and get to victory first, so do the thoughts of the soul and of sin run in man. If the thought of sin happens to get the start, it clogs and checks and hampers and hinders the soul, so that it cannot get near to God and carry off the victory from it. But where the Lord mounts and takes the reins of the soul into His own hands, He always wins, skilfully managing and guiding the chariot of the soul into a heavenly and inspired mind for ever. He does not war against wickedness; having always supreme power and authority in Himself, He works Himself the victory. So the Cherubim are driven, not where they are inclined of themselves to go, but where the Rider or Charioteer directs. Where He wills, they go; and He supports them. The hand of a man, it says, was under them. These holy souls are driven and guided by the Spirit of Christ, who holds the reins, whithersoever He pleases—when He pleases, in heavenly communings; when He pleases, that it should be in the body; where He pleases, there they minister. As the wings are the feet of the bird, so the heavenly light of the Spirit takes up the wings of the thoughts of worthy souls, guiding and managing as He knows best.

10. When thou hearest these things, therefore, look to thyself, whether thou art in deed and in truth possessed of them in thine own soul. They are not mere words spoken; it is a work of truth going on in thy soul. If thou hast it not, but art destitute of such spiritual good things, thou oughtest to have continual grief and sorrow and trouble, as one still dead to the kingdom. Like one that is wounded, be always crying to the Lord, and ask in faith, that this true life may be vouchsafed even to thee. When God made this body of ours, He did not grant to it that it should have life either from His own nature or from the body itself, nor meat and drink, raiment and shoes; He appointed that it should have all the supplies of life from without, making the body in itself quite naked, and it is impossible for the body to

live at all apart from things outside itself, without food and drink and clothing. If it attempts to subsist upon its own nature alone, taking nothing from without, it wastes and perishes. In the same manner is it with the soul also. It has not the divine light, though it is created after the image of God. So has He ordered its conditions, and has been pleased that it should not have eternal life of its own nature; but of His Godhead, of His Spirit, of His light, it has spiritual meat and drink, and heavenly clothing, which are the soul's life, the life indeed.

11. As, then, we have seen that the body's life is not from itself, but from without, from the earth, and apart from the things without it is impossible for it to live, so also, unless the soul be born now into that land of the living and spiritually draw nourishment from it and make increase, growing up unto the Lord, and be arrayed from the Godhead with the ineffable raiment of heavenly beauty, without that sustenance it is impossible for it to live, of itself, in enjoyment and rest. The divine nature contains the bread of life, which said, I am the bread of life and living water, and wine that maketh glad the heart of man, and the oil of gladness, and the whole variety of the food of the heavenly Spirit, and the heavenly raiment of light which comes from God. In these things the eternal life of the soul consists. Woe to the body when it stands upon its own nature, because then it wastes and dies; and woe to the soul if it takes its stand upon nothing but its own nature, and puts its trust in nothing but its own works, not having the fellowship of the Spirit of God, because it dies, not having the eternal life of the Godhead vouchsafed to it. When men are sick, as soon as the body is no longer able to receive nourishment, all hopes of them are given over, and all true friends and kinsfolk and lovers are in tears. In the same way, God and the holy angels are in tears over souls that are not nourished with the heavenly nourishment of the Spirit, and have not come to life in incorruption. These things, I say again, are not merely words that are spoken, but the work of spiritual life, the work of truth accomplished upon the soul that is worthy and faithful.

12. If then thou art become a throne of God, and the heavenly Charioteer has mounted thee, and thy whole soul has become a spiritual eye, and thy whole soul light; and if thou hast been nourished with that nourishment of the Spirit, and if thou hast been made to drink of the Living Water, and if thou hast put on the garments of the ineffable light; if thine inward man is established in the experience and full assurance of all these things, behold,

thou livest, thou livest the eternal life indeed, and thy soul from henceforth is at rest with the Lord. Behold, thou hast received these things from the Lord and possessest them in truth, that thou mayest live the true life. But if thou art conscious that thou hast none of these things, then weep, and mourn, and lament, because even yet thou hast not found the eternal heavenly riches. Be in trouble therefore for thy penury, beseeching the Lord night and day, because thou hast stopped short in the dreadful poverty of sin. Would to God that a man had even gained as much as this trouble because of his poverty—that we did not go on without a care, as though we were full! because one that is seriously troubled, and seeks and asks of the Lord continually, will soon find redemption and the heavenly riches, as the Lord said at the conclusion of His discourse of the Unjust Judge and the Widow, How much more shall God avenge them that cry to Him night and day? Yea, I say unto you, He shall avenge them speedily. To whom be glory and power for ever. Amen.

HOMILY II

Concerning the kingdom of darkness, that is, of sin, and that God alone is able to take away sin from us, and to deliver us out of the bondage of the evil prince. 1. THE kingdom of darkness, the evil prince, having taken man captive at the beginning, enveloped and clothed the soul in the power of darkness, as a man might clothe another. “And that they may make him king, and clothe him with royal garments, so that from head to foot he may wear royal apparel.” In this manner the evil prince clothed the soul and all its substance with sin. He defiled it all, and brought it all into captivity to his kingdom, leaving not one member of it free from him—not the thoughts, not the understanding, not the body; he clothed it all with the purple of darkness. For as it is the body that suffers, not one part or member of it, but the whole is liable to suffer together, so the whole soul suffered the passions of unhappiness and sin. The evil one clothed the whole soul, which is the indispensable part or member of man, with his own unhappiness, which is sin, and thus the body became liable to suffering and decay.

2. For when the apostle says, Put off the old man, he means a complete man, with eyes for eyes, ears for ears, hands for hands, and feet for feet. For the evil one has defiled the entire man, soul and body, and dragged him down, and has clothed the man with an “old man,” polluted man, unclean, at enmity with God, not subject to the law of God, and all identified with

sin, that he may no longer see as the man himself wishes, but may see wrongly, and hear wrongly, and have feet that are swift to do evil, and hands that work iniquity, and a heart that devises evil things. Let us therefore beseech God that He would put off the old man from us; because He alone is able to take away sin from us, for those that have taken us captive, and that detain us in their kingdom, are too mighty for us. But He has promised to deliver us from this sore bondage. When there is a hot sun and a wind blowing, the sun and the wind each have a body and nature of their own, but no one can separate between sun and wind, unless God, who alone can, should make the wind to cease from blowing. In like manner sin is mingled with the soul, though each has its own nature. 3. It is impossible to separate between the soul and sin, unless God should stop and repress this evil wind, which dwells in the soul and in the body.

A man watches a bird flying, and wishes to fly himself, but he cannot, because he has no wings. Even so the will is present with a man to be pure, and blameless, and without spot, and to have no wickedness in him, but to be always with God; but he has not the power. To fly into the air of God and the liberty of the Holy Ghost may be his wish, but unless wings are given him, he cannot. Let us then beseech God to bestow upon us the wings of a dove, even of the Holy Ghost, that we may fly to Him and be at rest, and that He would separate and make to cease from our souls and bodies, that evil wind, which is the sin that dwelleth in the members of our souls and bodies. None but He can do it. Behold, it says, the Lamb of God, that taketh away the sin of the world. He alone has shewn this mercy to those men who believe Him, redeeming them from sin; and for those who are always waiting for Him, and hope, and seek without ceasing, He achieves this unutterable salvation.

4. As in a gloomy black night a fierce wind blows, and stirs and searches and shakes all the plants and seeds, so when man falls under the power of the darkness of the devil's night, and is in night and darkness, he is agitated by that dreadful wind of sin that blows, and is shaken and stirred, and searched through all his nature, his soul, his thoughts, his understanding; and all the limbs of his body are shaken, and no member of either soul or body escapes free and immune from the sin that dwelleth in us. In like manner there is a day of light and a divine wind of the Holy Ghost, which blows and refreshes the souls that are in the day of the light of God. It penetrates all the substance of the soul and its thoughts, and all the being and all the members of

the body, refreshing and resting them with a divine, unspeakable rest. This is what the apostle declared when he said, We are not children of the night or of darkness, for ye are all the sons of light and the sons of day. And as yonder, in the state of error, the old man put on man as a complete whole, and wears the garment of the kingdom of darkness, the garment of blasphemy, unbelief, unconcern, vainglory, pride, avarice, lust, and all the other trappings of the kingdom of darkness, ragged, unclean, and abominable; so here, all who have put off the old man, which is from beneath the earth—all whom Jesus has stripped of the clothing of the kingdom of darkness—have put on the new and heavenly man, Jesus Christ, once more corresponding, eyes to eyes, ears to ears, head to head, to be all pure, and wearing the heavenly image.

5. The Lord has clothed them with the clothing of the kingdom of ineffable light, the clothing of faith, hope, charity, of joy, peace, goodness, kindness, and all the other divine and living clothing of the light of life, of inexpressible rest, that, as God Himself is love, and joy, and peace, and kindness, and goodness, so the new man may be through grace. And as the kingdom of darkness, and sin, are hidden in the soul until the day of resurrection, when the bodies also of sinners shall be covered with the darkness that is now hidden in the soul, so the kingdom of light, and the heavenly Image, Jesus Christ, now mystically enlightens the soul, and reigns in the soul of the saints, but is hidden from the eyes of men, and only with the eyes of the soul is Christ truly seen, until the day of resurrection; but then the body also shall be covered and glorified with the light of the Lord, which is now in the man's soul, that the body also may reign with the soul which now receives the kingdom of Christ and rests and is enlightened with eternal light. Glory to His mercies and His tender compassion, for that He has such pity on His servants, and enlightens them, and delivers them from the kingdom of darkness, and bestows upon them His own light and His own kingdom. To Him be glory and might for ever. Amen.

HOMILY III

That the brethren ought to live in sincerity, simplicity, love, and peace with each other, and to carry on contest and war in their inward thoughts. 1. THE brethren ought to dwell together in much charity, whether they are praying, or reading the scriptures, or doing some kind of work, that they may have the foundation of mutual charity. In this way, those various inclinations

may find favour, and those who pray, and those who read, and those who work, can all live in sincerity and simplicity with each other to their profit. What is written? Thy will be done, as in heaven, so on earth, in order that as the angels in heaven dwell together in great concord, peace, and charity, and there is no such thing there as pride, or as envy, but they live together in charity and sincerity, so should the brethren dwell together. Some thirty, perhaps, are under one government; they cannot continue all day and night at one thing. Some give themselves up to prayer for six hours, and then would like to read; others are very ready to serve, while others work at some form of labour.

2. Whatsoever they are about, the brethren ought to be in charity and cheerfulness with each other. Let him who is at work say of him who is at prayer, "The treasure that my brother gets is common, and therefore mine." Let him who prays say of the reader, "The profit which he gets by reading is to my advantage." Let him who is at work say, "The service which I am doing is for the benefit of all." As the members of the body, being many, are one body, and help each other, and each performs its own function, but the eye sees on behalf of the whole body, and the hand labours for all the members, and the foot, as it walks, carries them all, and another member suffers with all alike, so let the brethren be with one another. Let not him who prays judge the labouring brother because he is not at prayer. Let not him that is at work judge the one who is praying, or say, "He lies by, while I am working." Let not him who serves judge some one else, but let each one do whatever he is doing to the glory of God. Let him who reads hold him who prays in charity and cheerfulness, with the thought, "It is for me that he prays"; and let him who prays think of him who is at work, "What he is doing is done for the benefit of us all."

3. Thus much concord and peace and unity in the bond of peace holds them all fast, and they are enabled to live together in sincerity and simplicity and the favour of God. No doubt the principal thing among these is continuance in prayer; but one thing is required, that a man should have treasure in his soul, and the life which is the Lord in his mind—that whether he is working, or praying, or reading, he should have that possession which passes not away, which is the Holy Ghost. There are some who say thus—that the Lord requires of men only the fruits that are visible, and that it is for God to rectify the things that are hidden. That is not the case. As a man

secures himself with regard to the outer man, so ought he to carry on strife and war in his thoughts. The Lord requires of thee to be angry with thyself, and to do battle with thy mind, and neither to consent nor to take pleasure in the thoughts of wickedness.

4. Nevertheless, to root out sin and the evil that is ever with us, this can only be accomplished by the divine power. It is not possible or within a man's competence to root out sin by his own power. To wrestle against it, to fight against it, to give and receive blows, is thine; to uproot is God's. If thou hadst been able to do it, what need was there of the coming of the Lord? As the eye cannot see without light, as a man cannot speak without a tongue, or hear without ears, or walk without feet, or work without hands, so he cannot be saved without Jesus, nor enter into the kingdom of heaven. If thou sayest, "In outward conduct, I do not commit fornication or adultery, I am not covetous; therefore I am righteous," thou art wrong in this, thinking that thou hast fulfilled all. Sin has not only three departments against which a man ought to ensure himself, but ten thousand. Arrogance, presumption, unbelief, hatred, envy, deceit, hypocrisy, whence are they? Oughtest thou not to wrestle and strive against these in the hidden places in thy thoughts? If there is a robber in the house, at once thou art distressed; he does not allow thee to be at ease; thou beginnest to strike back; blows are exchanged. So ought the soul to strike back, to resist, to repel force by force.

5. What follows? By resisting and taking trouble and pains, the will begins to get the upper hand. It falls; it recovers itself. Sin throws it again in ten, in twenty conflicts. It conquers the soul and throws it; then the soul after a time in one engagement conquers the sin. If the soul perseveres and in no direction flags, it begins to have the best of it, to see through the enemy, and to carry off the trophies of victory from sin. But if the man is strictly examined even at this point, sin still is too hard for him, until he comes to a perfect man, to the measure of his stature, and perfectly conquers death; for it is written The last enemy that shall be destroyed is death. Thus will they get the upper hand, and be the conquerors of the devil. But if, as we observed before, a man should say, "I do not commit fornication or adultery; I am no money-lover; and that is enough," in this reckoning he has contended against three forces, but against twenty others that sin can employ upon the soul he has not contended, and is therefore beaten. He ought to contend against them all, and to strive; for the mind, as I have said many times, is an

even match for it, and possesses a power that is well balanced against sin, to withstand and repel its suggestions. 6. If you say that the opposing power is too strong, and that evil has complete sovereignty over man, you make God unrighteous when He condemns mankind for submitting to Satan, because Satan is so strong, and wields a power which compels submission. "Thou makest Satan greater and stronger than the soul, and then commandest me, 'Do not submit.' It is as though a young man should wrestle with a little child, and the child, when he is worsted, is condemned for getting worsted. This is a great injustice." I tell you then that the human mind is a good match for the enemy and evenly balanced against him; and a soul of that kind, when it seeks, finds help and succour, and redemption is vouchsafed to it. The contest and struggle is not an unequal one. Let us glorify the Father, the Son, and the Holy Ghost for ever. Amen.

HOMILY IV

Christians ought to accomplish their race in this world with heed and care, that they may gain heavenly praises from God and angels. 1. WE who wish to achieve the life of Christianity with any great thoroughness must before anything else cultivate with all our might that faculty of the soul which discerns and discriminates, in order that, having acquired a delicate sense of the difference between good and evil, and always distinguishing the things with which pure nature has been unnaturally adulterated, we may behave ourselves in a straightforward manner, without offence. By using this power of discernment as a kind of eye, we may keep free from any union or connexion with the suggestions of sin, and thus the heavenly gift may be vouchsafed to us by which we become worthy of the Lord. Let us take an illustration from the visible world; for there is a likeness between the body and the soul, between the things of the body and the things of the soul, and between the objects of sense and those which are hidden. 2. The body has the eye for its guide. The eye, by seeing, guides the whole body straight. Imagine a man going through woody regions, full of thorns and miry places, where fire also breaks out, and there are swords stuck in the ground, and precipices and frequent waters are found there. The active, heedful, nimble traveller, using the guidance of his eye, passes those difficult places with great attention, gathering up his garment on every side with hands and feet, for fear it should be torn off him in the thickets and thorns, or spoiled by the mire, or cut by a sword. His eye guides the whole body. It is his light, to save him from tum-

bling down the precipices, or getting drowned in the waters, or injured by some other danger. The man who is thus active and wary, and goes along with all vigilance, wrapping his gown close, under the guidance of his eye, keeps himself from injury, and preserves the gown that clothes him from burning and tearing.

But if a man is idle, and slothful, and careless, and clumsy, and slack, as he passes through places like those, his garment floating about him this way and that is torn off upon the thickets and thorns, or burnt by the fire, because he does not resolutely keep it tight round him; or else it is reduced to tatters by the swords that are stuck by the wayside, or smirched by the mire—in one way or another he quickly ruins his fine new garment, by his heedlessness, and slackness, and sloth; and if he does not attend properly and well to what his eye tells him, he will himself fall into some ravine, or be drowned in the waters. 3. In the same way the soul, which is clothed with the fair garment of the body for its vesture, possesses the faculty of discernment to direct the whole soul, together with the body, as it passes amidst the thickets and thorns of life, and the mud, and the fire, and the precipices, which are the lusts and pleasures and other wrong things of this world; and it ought to wrap itself, and the body its garment, closely in on every side with vigilance, and resolution, and earnestness, and heed, and keep itself from getting at all rent in the thickets and thorns of the world—cares, and businesses, and earthly distractions; and from being burned by the fire of lust. Thus clothed, it turns away the eye from seeing evil sights, turns away the ear from listening to slander, the tongue from speaking vanities, the hands and feet from bad pursuits. The soul has a will, by which to turn away and hinder the members of the body from base spectacles, and evil and shameful sounds, and indecent words, and worldly and evil pursuits. 4. It turns itself also from evil roving, keeping the heart from letting the members of its thought rove in the world.

Thus striving, and earnestly endeavouring, and with great heed restraining the members of the body on every side from what is bad, it preserves that fair garment of the body unrent, unburned, and unstained, and it will itself be preserved by means of a knowing, discerning, discriminating will, and all by the power of the Lord, while with all its might it gathers itself in and turns away from all worldly lusts, and thus is helped by the Lord to be truly preserved from the disasters that have been spoken of. For when the Lord

sees any one bravely turning his back on the pleasures and distractions of life, and material cares, and earthly ties, and the roving of vain thoughts, He gives the help of His own grace, and maintains that soul unfallen, as it passes nobly through the present evil world; and so the soul wins heavenly praises from God and angels because it has preserved well the garment of its body and itself also, turning away, as far as lay in its power, from all the lusts of the world, and with His help has run nobly the race of this world's course.

5. But if a man goes his way in this life with slackness and carelessness, taking no heed, and, to please himself, will not turn away from all the lust of the world, and will not seek the Lord, and Him only, with all desire, he is pierced on the thorns and thickets of this world, and the garment of the body is burned here and there by the fire of lust, and soiled by the mire of pleasures; and thus the soul is found without boldness in the day of judgment, not having succeeded in keeping its raiment unspotted, but having corrupted it with the deceits of this world; and for this reason it is rejected from the kingdom. What can God do with one who wilfully gives himself over to the world, and is deceived by its pleasures, or led astray by material wanderings? The man to whom He gives help is the one who turns away from material pleasures and from his former habits, who drags his mind at all times to the Lord, whether it will or no, who denies himself and seeks the Lord only. This is the man whom He keeps under His care, who guards himself on every side from the snares and entanglements of the material world, who works out his own salvation with fear and trembling, who passes with all heed amidst the snares and entanglements and lusts of this world, and seeks the help of the Lord, and hopes by His mercy to be saved through grace.

6. Think; the five wise virgins, who had been watchful and alert, and had taken in the vessels of their heart—that which was no part of their own nature—the oil, which means the grace of the Spirit from above, were enabled to enter with the Bridegroom into the heavenly bridechamber; but the other, foolish five, who were content with their own nature, would not watch nor busy themselves to receive the oil of gladness in their vessels while they were still in the flesh, but sank as it were to sleep through carelessness, and slackness, and idleness, and ignorance, or fancied righteousness; so they were shut out of the bridechamber of the kingdom, being unable to give satisfaction to the heavenly Bridegroom. Held fast by the tie of the world, and

by some earthly affection, they did not give their whole love or passionate devotion to the heavenly Bridegroom, and were not provided with the oil. Souls who seek the sanctification of the Spirit, which is outside of nature, fasten all their affection upon the Lord, and there they walk, and there they pray, and there they employ their thoughts, turning away from all else; for which cause they are privileged to receive the oil of heavenly grace, and succeed in coming through unfallen, giving perfect satisfaction to the spiritual Bridegroom; while souls that are content with what belongs to their own nature creep in thought upon earth; they employ their thoughts upon earth; their mind has its whole existence upon earth. In their own estimation they appear to belong to the Bridegroom, and to be adorned with the ordinances of the flesh; but they have not been born of the Spirit from above, and have not received the oil of gladness.

7. The five rational senses of the soul, if they receive grace from above and the sanctification of the Spirit, are really wise virgins, receiving the wisdom of the grace from above. But if they rest content with what is natural to them, they are found foolish, and shown to be children of the world. They have not put off the spirit of the world, although in their own estimation, because of some specious appearances and outward form, they take themselves for brides of the Bridegroom. As the souls which wholly and entirely cleave to the Lord are there in thought, and there pray, and there walk, and there long after the love of the Lord, so, on the other hand, those souls which are tied and bound in the love of the world, and are willing to spend their existence on the earth, walk there, think there, their mind passes its existence there. For this reason they are incapable of being converted to the good wisdom of the Spirit, being a thing foreign to our own nature—the heavenly grace—which requires to be combined and compounded with our nature, if we are to enter with the Lord into the heavenly bridechamber of the kingdom, and to find eternal salvation.

8. One thing foreign to our nature, the disaster of the passions, we have received into ourselves through the first man's disobedience, and it has taken its place as almost a part of our nature by long custom and propensity; and this must be expelled again by that other thing foreign to our nature, the heavenly gift of the Spirit, that the original purity may be restored; and unless we receive now that love of the Spirit from heaven by much entreaty, and supplication, and faith, and prayer, and turning from the world, and unless

our nature, which has been polluted by wickedness, cleaves to the love which is the Lord, and is sanctified by that love of the Spirit, and unless we persevere to the end unfallen, walking strictly in all His commandments, we cannot attain the heavenly kingdom. 9. I desire to say a word that is deep and subtile, to the best of my ability; listen to me, therefore, with intelligence. The infinite, inaccessible, uncreated God, through His infinite and inconceivable kindness, embodied Himself, and, if I may say so, diminished Himself from His inaccessible glory, to make it possible for Him to be united with His visible creatures, such as the souls of saints and angels, that they might be enabled to partake of the life of Godhead. For each of these, after its kind, is a body, be it angel, or soul, or devil. Subtile though they are, still in substance, character, and image according to the subtilty of their respective natures they are subtile bodies, even as this body of ours is in substance a gross body. The soul, moreover, which is so subtile, has gathered to itself the eye to see with, the ear to hear with; likewise the tongue to speak with, the hand, in fact the whole body and its members the soul has gathered to it and is blended with the same, and accomplishes by means of it all the offices of life.

10. In the same way, the infinite and inconceivable God in His kindness diminished Himself, and put on the members of this body, and gathered Himself in from the inaccessible glory; and through His clemency and love of man transforms and embodies Himself, and mixes with and assumes holy, well-pleasing, faithful souls, and becomes one Spirit with them, according to the saying of Paul, soul in soul, if I may put it so, substance in substance, that the soul may be enabled to live in newness, and to feel immortal life, and may become partaker of glory incorruptible—that is, if it be worthy and well-pleasing. If out of things that were not He hath made the visible creature to be, with such abundant diversity and variety, and before it came into existence it was not—if He willed, and easily made, of things that were not, substances solid and hard, like earth, mountains, trees—you see what hardness of nature is—and again waters intermediate, and commanded that birds should be produced from them—and again more subtile objects, fire, and winds, and things too subtile to be seen by the bodily eye; 11. how could the infinite and inexpressible skill of the manifold wisdom of God create, out of things that were not, grosser, subtler, and still finer bodies, each in its own substance, by His will;

and how much more cannot He, who is as He will and what He will, through His unspeakable kindness and inconceivable goodness change and diminish and assimilate Himself, embodying Himself according to their capacity in holy and worthy faithful souls, that He, the invisible, might be seen by them, He, the impalpable, be felt, after the subtilty of the soul's nature—and that they might feel His sweetness, and enjoy in real experience the goodness of the light of that ineffable enjoyment? When He pleases, he becomes fire, which burns up every base passion that has been introduced into the soul; for our God is a consuming fire. When He pleases, He is rest unspeakable, unutterable, that the soul may rest in the Godhead's own rest; when He pleases, He is joy and peace, cherishing it and making much of it. 12. Indeed, if He should please to make Himself like to one of the creatures for the delectation and rejoicing of the intelligences among them, as for instance Jerusalem the city of light, or the heavenly mountain of Sion, He can do all at will, according as it is written, Ye are come to the Mount Sion, and to the city of the living God, the heavenly Jerusalem. All things are facile and easy to Him, and He transforms Himself into any shape He chooses for the benefit of faithful souls that are worthy of Him. Only let a man strive to be a friend of His and well pleasing to Him, and in real experience and feeling he shall truly see the good things of heaven, and the inexpressible delights and infinite riches of Godhead, which eye hath not seen, nor ear heard, neither have entered into the heart of man, even the Spirit of the Lord, making Himself for worthy souls their rest, their rejoicing, their delight, and their eternal life. For the Lord embodies Himself even in meat and drink, as it is written in the gospel, He that eateth this bread shall live for ever, to give the soul rest unutterable, and fill it with spiritual cheer; for He says, I am the bread of life, He embodies Himself in the drink of a spring of heaven, as He says, Whosoever drinketh of the water that I shall give him, it shall be in him a well of water springing up into eternal life, and We have all, it says, been made to drink the same drink.

13. To each of the holy fathers He appeared in the manner that pleased Him and was best for them—in one way to Abraham, in another to Isaac, another to Jacob, another to Noe, to Daniel, to David, to Solomon, to Esaias, and each of the holy prophets—in one way to Elias, in another to Moses. My belief is that Moses, every hour in the mountain, during the fast of forty days, was admitted to that spiritual table, and feasted at it and received en-

joyment. To each of the saints He appeared as He pleased, to give them rest and salvation and lead them to the knowledge of God. Everything is easy to Him that He chooses. As He pleases, He diminishes Himself by some embodiment, and transforms Himself to come under the eyes of those who love Him, manifesting Himself to those who are worthy in an inaccessible glory of light, according to His great and unspeakable love, and by His own power. The soul that has been privileged to receive with great desire, and waiting upon God, and faith, and love, that power from on high, the heavenly love of the Spirit, and has gained the heavenly fire of the life immortal, is verily disengaged from every worldly affection, and set at liberty from every bond of wickedness.

14. As iron, lead, gold, or silver, when cast into the fire, melts, and changes from its natural hardness to a soft consistency, and so long as it is in the fire continues to be molten and altered from that hard nature by the hot force of the fire, so the soul which has denied the world, and fixed its longing upon the Lord alone, in much searching, and pains, and conflict of soul, and maintains an uninterrupted waiting upon Him in hope and faith, and which has received that heavenly fire of the Godhead and of the love of the Spirit, this soul is then verily disengaged from all affection of the world, and set at liberty from all mischief of the passions, and casts everything out of itself, and is changed from the natural habit and hardness of sin, and considers all things indifferent in comparison with the heavenly Bridegroom whom it has received, at rest in His fervent and ineffable love.

15. I tell you, indeed, that even the much-loved brethren, whom such a soul has under its eye, if they hinder it from that love, it turns from them, in a sense. For that is its life and rest, the mystical, ineffable fellowship of the heavenly King. If the fellowship of an earthly affection severs from father, mother, brethren, and all things come to be outside in the estimation of such a pair, and though they still love them, they love them with a more outside love, while the man's whole attitude is determined by the relation to his spouse—For this cause, it says, shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh—if, I say, the fleshly love thus disengages from all other love, how much more shall those who have been allowed to enter in truth into the fellowship of that Holy Spirit, that heavenly and beloved Spirit, be disengaged from all worldly love, and everything else appear a matter of indifference, because they have

been overcome by a heavenly longing, and are altogether in unison with the mood of it.

16. Well, my beloved brethren, when such good things are set before us, and such great promises have been made to us by the Lord, let us cast away from us all hindrances, renounce all love of the world, and give ourselves over to that one good thing with seeking and longing, that we may attain that unspeakable love of the Spirit concerning which St. Paul urged us to endeavour after it, saying, Follow after charity, that we may be changed from our hardness by the right hand of the Most High, and may come to spiritual tenderness and rest, wounded with the passionate affection of the Divine Spirit. The Lord is very kind to man, waiting in pity for our complete conversion to Himself and emancipation from all things contrary. Although we in our great ignorance and childishness and propensity to evil turn away from life, and set many a hindrance in our own way, not liking really to repent, yet He is full of pity for us, and suffers long till we shall repent and come to Him, and be enlightened in our inward man, that our faces may not be ashamed in the day of judgment.

17. If it seems to us difficult, because the practice of virtue is hard, and still more because of the insidious counsel of the adversary, behold, He is pitiful and longsuffering, waiting for our conversion; and when we sin, He holds His hand, in expectation of our repentance; and when we fall, He is not ashamed to take us back, as the prophet says, Shall they fall, and not arise? shall he turn away, and not return? Only let us be on the watch, making sure of a good intention, and let us be converted straight and fair, seeking help from Him, and He is ready to save us. He is looking for our will to turn to Him with a fervent impulse, to the best of our power, and for faith and zeal that springs from a good purpose; the whole success of the endeavour is His own work in us. Let us then endeavour, beloved, like children of God, putting away all preoccupation, and carelessness, and sloth, to be courageous and ready to follow after Him. Let us not put off from day to day, without observing how sin is injuring us. We do not know when we are to depart out of the flesh. The promises made to Christians are great and unspeakable, so great, that all the glory and beauty of sky and earth, and all the other adornment and variety, the wealth and comeliness and delight, of things visible, bear no proportion to the faith and wealth of a single soul.

18. How can we then refuse to accept heartily such persuasions and promises of the Lord, and to yield ourselves over to Him, denying, as the Gospel says, all other things and our own souls also, and to love Him only and nothing else besides Him? But behold, in spite of all these things, and of the great glory that has been given, and of all the dispensations of the Lord from the times of patriarchs and prophets—what great promises have been made, what persuasions offered, what compassion of the Master shown to us from the beginning! and lastly, in His own sojourn here He displayed His inexpressible kindness towards us by His crucifixion, to convert us and bring us round to life—and we, we will not part with our own wills, and with the love of the world, and with our bad inclinations and customs. Thus we prove ourselves men of little faith, or of none; and yet for all this, He continues to be kind, invisibly protecting and cherishing, not giving us over, according to our iniquities, to the power of sin for ever, nor letting us perish by the deceitfulness of the world, but in His great kindness and longsuffering watching fixedly for the moment when we shall be converted to Him.

19. I dread lest some day the words of the apostle should be fulfilled in us, while we cling to our contemptuous ideas and follow out our inclinations, Or despisest thou the riches of His kindness and forbearance and longsuffering, not knowing that the kindness of God leadeth thee to repentance? But if to this longsuffering and kindness and forbearance we make no return but to add further sins, and through our carelessness and contempt purchase to ourselves yet greater judgments, the saying will be fulfilled, But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. God has used great and indescribable goodness in relation to mankind, and longsuffering beyond expression, if only we are willing to recover ourselves, and endeavour to be wholly converted to Him, that we may find salvation. 20. If you wish to know the longsuffering of God and His great kindness, let us learn it from the inspired scriptures. Look at Israel, of whom are the fathers, to whom the promises were directed, of whom is Christ according to the flesh, to whom pertained the services and the covenant; how greatly they sinned, how often they turned out of the way, yet He did not altogether let them go, but from time to time He gave them over to chastisements for a season for their profit, desiring to soften the hardness of their heart through affliction; He converted them, encouraged them, sent prophets to them. How often they sinned

and offended Him, and He was long suffering with them, and when they converted, He received them back with joy, and when again they turned out of the way, He did not abandon them, but through the prophets recalled them to conversion; and when many times over they turned away and came back, He bore with them gently, and received them kindly back, until at last they were found in the great transgression of all, when they laid hands upon their own Master, whom the traditions of the holy fathers and prophets taught them to expect as their deliverer and saviour, king and prophet. When He came, they did not welcome Him, but on the contrary, after offering Him indignity after indignity, they at last punished Him with the cross of death; and in this great offence, this surpassing transgression, their sins abounded beyond measure and were filled up;

and so they were left for good and all, the Holy Spirit departing from thence when the veil of the temple was rent. And so their temple was given over to the heathen and destroyed and made desolate, according to that denuntiation of the Lord, There shall not be left one stone upon another here, that shall not be thrown down. Thus were they finally given over to the heathen, and were scattered over all the earth by the kings who then took them captive, and were forbidden ever to return to their own places. 21. In this manner, even now, with each one of us, like a kind, good God, He is long suffering, seeing how often each one offends, and holds His peace, waiting till the man shall recover himself and turn from offending further, and welcoming the converted sinner with much love and joy. That is what He says, There is joy over one sinner that repenteth; and again, It is not the will of My Father that one of the least of these little ones should perish. But if a man, under this great kindness and long suffering of God, who will not proceed to requital for every offence, secret or open, as it is committed, but sees and holds His peace, as waiting for the sinner's repentance—if, I say, the man so far despises that he adds sin to sin, and joins sloth to sloth, and piles offence upon offence, he fills the limits of his sins, and comes in the end to an offence of such a character that he can never get up from it again, but is crushed to pieces, and delivered over to the evil one to perish utterly.

22. Thus it was with Sodom. Many times sinning, without conversion, at length they offended by their wicked design upon the angels, desiring to commit a criminal outrage upon them, so that they could no longer repent, but were finally rejected. They filled up the limit of their sins, and exceeded

it; and therefore they were consumed with fire by the divine vengeance. So it was in the days of Noah. Offending often without repenting, they reached sins of such enormity, that the whole earth was utterly corrupted. So with the Egyptians; they offended often, and sinned against God's people, and God was kind and would not inflict upon them such plagues as to destroy them utterly; but for their chastisement and conversion and repentance He brought upon them the stripes of those smaller plagues, bearing long with them, and waiting for them to repent. But they, sinning against God's people, and thinking better of it, and then changing their minds again and fixing themselves in the original unbelief of their evil purpose, and oppressing the people of God, at last, when God with many wonders brought the people out of Egypt by Moses, they committed the great offence of pursuing after God's people; for which the divine vengeance utterly destroyed and consumed them; and overwhelmed them in the waters, judging them unworthy even of this visible existence.

23. In like manner, as was said before, Israel, often sinning and offending, killing God's prophets and doing many other wicked things, while God held His peace and was patiently waiting for them to repent, ended by committing an offence for which they were crushed so that they could never rise again. They laid their own hands on the dignity of the Lord Himself. For this they were utterly abandoned and rejected. Prophecy, priesthood, the service, were taken from them and given to the believing Gentiles, as the Lord says, The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof. Till then, God forbore and was patient with them, and forsook them not, in compassion for them; but when they filled up the limit of their sins, and overflowed it, laying hands upon the dignity of their Lord, they were entirely deserted by God.

24. We have treated of these things at some length, beloved, proving from the ideas of scripture that we ought to make a quick conversion, and hasten to the Lord, who in His kindness waits for us to break off entirely from all wickedness and evil propensity, and who welcomes us on our conversion with much joy, and not to let our contempt increase from day to day, and our offences be added and multiplied upon us, and thus we bring the wrath of God upon ourselves. Let us earnestly endeavour to come to Him with a truly converted heart, not despairing of salvation; for that of itself is a wrong thing and an iniquity, when the remembrance of sins takes such pos-

session that it leads a man to despair, and to slackness and recklessness and sloth, that he may not be converted and come to the Lord and find salvation, when the great kindness of the Lord is over all the race of men.

25. If it seems to us hard and impossible to be converted from such a multitude of sins, because we are in their possession—a thought which, as I said, is a device of wickedness and a hindrance to our salvation—let us remember and consider how our Lord, when in His goodness He sojourned here, made the blind to recover their sight, healed the palsied, cured all manner of disease, raised the dead when they were already in decay and disintegration, gave back hearing to the deaf, cast out a legion of devils from a single man, and restored him to his senses, though he was so far gone in madness. How much rather will He not convert a soul which returns to Him, seeking mercy from Him, and in need of His succour, and bring it into a happy release from passions, and the settled state of all virtue, and renewal of the mind, and change it to health and mental sight and thoughts of peace from the blindness and deafness and deadness of unbelief and ignorance and unconcern, bringing it to the sobriety of virtue and to purity of heart? He who created the body, made the soul also; and as in His sojourn on earth, when men came to Him seeking help and healing from Him, He granted ungrudgingly in His kindness according as their needs were, like a good physician, the only true physician, so is it with spiritual things.

26. If He was moved to such compassion over bodies that were to be dissolved and die again, and did with eager kindness for each applicant the thing that he sought, how much more when an immortal, imperishable, incorruptible soul, labouring under the disease of ignorance, wickedness, unbelief, unconcern, and all the other maladies of sin, comes nevertheless to the Lord, and seeks His help, and fixes its eyes upon His mercy, and desires to receive of Him the grace of the Spirit for its deliverance and salvation and riddance of all wickedness, and all passion, will He not grant more speedily and more readily His healing deliverance, according to His own word, How much more shall your heavenly Father avenge those that cry unto Him day and night? And He adds, Yea, I say unto you, He will avenge them speedily; and in another place He exhorts, Ask, and it shall be given unto you, for every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh it shall be opened; and at the close He adds, How much more shall your heavenly Father give the Holy Spirit to them that ask Him. Verily

I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as much as he needeth.

27. With importunity then, without ceasing, without fainting, He has admonished us in all these passages to ask for the succour of His grace. It was for the sake of sinners that He came, that He might convert them to Himself, and heal those that believe Him. Only let us to the best of our power withdraw ourselves from evil preoccupations, and hate bad pursuits and the deceits of the world, and turn our backs upon wicked and vain thoughts, and ever cleave to Him with all our might, and He readily gives us His help. To this purpose He is merciful, and quickening, curing the maladies that were incurable, working deliverance for those who call upon Him and turn to Him, departing to the best of their ability in will and intention from all worldly affection, and forcing their mind away from the earth, and fastening it upon Him with seeking and longing. To such a soul His help is vouchsafed, the soul that counts all things else unnecessary, and rests upon nothing in the world, but looks to find rest and rejoicing in the repose of His loving kindness, and thus through such a faith attaining the heavenly gift, gaining satisfaction for its desire in full assurance through grace, thenceforward serving the Holy Ghost agreeably and consistently, and daily advancing in that which is good, and abiding in the way of righteousness; and having persevered to the end inflexible and uncomplying towards the side of evil, without grieving grace in anything, it is granted eternal salvation with all the saints, as having lived in the world like a partner and a comrade of theirs, in imitation of them. Amen.

HOMILY V

A great difference between Christians and the men of this world. Those who have the spirit of the world are in heart and mind bound in earthly bonds, but the others long after the love of the heavenly Father, having Him only before their eyes with much desire. I. THE world of Christians is one thing—their way of living, their mind, and speech, and action, is one—and the way of living, and mind and speech and action of the men of this world is another. Those are one thing, and these another, and the difference between them is great. The inhabitants of the earth, the children of this age, are like corn put in the sieve of this earth, sifted by restless thoughts of this world, and by the ceaseless tossing of earthly businesses and desires and of tangled

material notions, while Satan waves their souls about, as he sifts in this sieve of earthly businesses the whole sinful race of man, ever since Adam fell by transgressing the commandment and came under the power of the prince of wickedness. From the time when he gained this power, he does nothing but sift with thoughts of deceit and agitation all the sons of this age, and dash them on the sieve of the earth.

2. As the corn in the sieve is knocked by the man who sifts, and constantly shaken and turned in it, so the prince of wickedness holds all men by means of earthly affairs, and through these he shakes them, and agitates them, and tosses them, and knocks them on vain lines of thought, and base desires, and earthly ties of the world, constantly taking captive and agitating and alluring all the sinful race of Adam; as the Lord forewarned the apostles how the wicked one would rise up against them: Satan hath desired to have you that he may sift you as wheat; but I have prayed My Father that your faith fail not. The word spoken to Cain by the Creator, that sentence pronounced upon him with an outward meaning, Groaning and trembling and tossed shall thou be upon the earth, is a type and likeness of what all sinners undergo in secret. After falling from the commandment and entering the sinful state, the race of Adam has acquired that likeness in secret; it is tossed about with shifting thoughts of fear and terror and every kind of commotion; the prince of this world keeps each soul on the waves of all sorts and varieties of pleasure and lust, unless it be begotten of God; as corn is turned incessantly in the sieve, he keeps men's thoughts rocking about in various directions, and shakes and entices them all by worldly lusts, and pleasures of the flesh, and fears, and commotions.

3. The Lord showed that those who follow the deceits and desires of the wicked one bear the likeness of Cain's wickedness, when He reproved them and said, The lusts of your father ye will do: he was a murderer from the beginning and abode not in the truth. So that the whole sinful race of Adam has acquired that condemnation in secret, Groaning and trembling shall ye be, and shaken in the sieve of the earth, by Satan sifting you. For as from one Adam all the race of men was spread over the earth, so one form of evil passion sank into the sinful race of men, and the prince of evil suffices to sift them all with shifting, material, vain, troublesome thoughts. As one wind is enough to shake and agitate all the plants and seeds, or as one darkness of the night is spread over all the inhabited earth, so the prince of wickedness,

who is himself the spiritual darkness of sin and death, and a wild though hidden wind, rocks the whole race of men upon earth, and carries them about with restless thoughts, and entices the hearts of men with the lusts of the world, and fills every soul with the darkness of ignorance, blindness and forgetfulness, save those which have been begotten from above, and have been translated in disposition and mind to another world, according as it is said, But our citizenship is in heaven.

4. This constitutes the difference between true Christians and the rest of mankind, and the distance between the two is great, as we said before. The Christian mind and way of thinking is always in the heavenly frame; they behold as in a mirror the good things of eternity, by reason of their partaking and having the Holy Ghost, by being born of God from above, and being privileged to be children of God in truth and efficacy, and by having arrived, through many conflicts and labours spread over a long time, at a fixed and settled condition of freedom from disturbance and of rest, no longer sifted and wave-tossed by unquiet and vain thoughts. By this they are greater and better than the world, because their mind and the frame of their soul is in the peace of Christ and the love of the Spirit. It was of such that the Lord spoke when He said that they had passed from death unto life. Not in a form or in outward figures lies the distinguishing mark of Christians. Most men think that the difference which distinguishes themselves from the world consists in a form and in figures; and lo! in mind and frame they are like the world, undergoing the same shaking, and inconstancy of thoughts, and unbelief, and confusion, and helter-skelter as all other men. In outward form and appearance they differ from the world, and in a few points of religious ordinance; but in heart and mind they are bound with earthly bonds, never having acquired rest from God and the peace of the heavenly Spirit in their heart, because they never sought it from God, nor believed that He would vouchsafe these things to them.

5. For it is in the renewing of the mind, and the peace of the thoughts, and the love and heavenly passion for the Lord, that the new creation of Christians distinguishes them from all the men of the world. This was the purpose of the Lord's coming, to vouchsafe these spiritual blessings to those who truly believe in Him. Christians have a glory and a beauty and a heavenly wealth which is beyond words, and it is won with pains, and sweat, and trials, and many conflicts, and all by the grace of God. If the sight of an

earthly king is an object of desire to all men, so that every one who sojourns in the capital desires to catch even a glimpse of his beauty, the magnificence of his apparel, the glory of his purple, the beauty of his various pearls, the comeliness of his diadem, the impressive retinue of dignities attending him—except that spiritual men think nothing of all this, because they have had experience of another glory, which is heavenly and out of the body, and have been smitten with another beauty unspeakable, and have an interest in another wealth, and have felt in the inward man and are partakers of another Spirit—when the men of this world, who have the spirit of the world, are so keenly desirous to set eyes, if no more, on the earthly king with all his comeliness and glory—because in proportion as his share of visible advantages excels that of other men, so even to have set eyes on him is a distinction and an object of desire to them all, and each man inwardly says, “I wish that some one would give me that glory, and comeliness, and magnificence,” ascribing happiness to that man, like himself, earthly, of like passions, and subject to death, though an object of desire for his temporal comeliness and glory—6.

if, I say, carnal men thus desire the glory of the earthly king, how much more are those upon whom has dropped that dewdrop of the Spirit of the life of the Godhead, and has smitten their heart with a divine passion for Christ the heavenly King, bound fast to that beauty, to the unspeakable glory, the immortal comeliness, the unimaginable wealth of Christ, the true eternal King, with desire and longing after whom they are carried away captive, and have their whole being directed towards Him, and desire to obtain those unspeakable blessings, which by the Spirit they see in a mirror; for whose sake they think nothing of all the beauties and comelinesses and glories and honours and wealth of kings and princes upon earth, because they are smitten with a divine beauty, and the life of immortality in heaven has dropped upon their souls? Therefore their longing is towards that love of the heavenly King, and having Him only before their eyes with great desire, they detach themselves for His sake from all worldly affection, and withdraw from every earthly tie, that they may be free always to cherish in their hearts that one longing, and to mix nothing else with it.

Very few, however, are they who supply a good beginning with a good end, and come through to the end without falling, with no love but one, for God only, and detached from all else. Many are pricked at heart, and many become partakers of heavenly grace, and are smitten with divine passion; but

because of the conflicts and struggles and labours and divers temptations of the devil to be borne on the way, they do not hold out, but are occupied with divers and sundry worldly desires, because every one has some worldly thing that he chooses to love, and has not detached his affections all round, and so they have stopped short, and have been plunged in the deeps of the world, through the feebleness and slackness and cowardice of their own wills, or through some worldly affection. For those who wish really to come through to the end in good living must not willingly admit and combine any other love or affection with that heavenly one, for fear of being hindered from spiritual things, and turning backward, and at last being exiled from life. Great and unspeakable and inestimable are the promises made by God; and in proportion to them great faith and hope and labours and conflicts are required, and much trial. The blessings for which a seeker of the kingdom of heaven hopes are no trifle. Thou desirest to reign with Christ through ages without end;

wilt thou not readily welcome the conflicts and labours and temptations of this short span of life, even unto death? The Lord cries, If any man will come after Me, let him deny himself, and take up his cross daily rejoicing and follow Me; and again, If any man hate not father, mother, wife, children, brethren, sisters, yea and his own life also, he cannot be My disciple. But most men wish to attain the kingdom, and would like to inherit eternal life, but do not refuse to live to their own wills and to follow them out. Not denying themselves, they wish to inherit eternal life; and this is impossible. The Lord's saying is true. The men who come through without falling are those who according to the Lord's commandment have wholly denied themselves, and have abhorred all the desires, and entanglements, and excitements, and pleasures, and businesses of the world, and who keep Him only before their eyes, and desire to do His commandments, so that each man by his own will turns away, even from a kingdom, and positively would not wish to have it, or to love anything along with that love, by being pleased with any pleasures or desires of this world, instead of keeping his whole love, to the utmost of his will and choice, fixed upon the Lord.

A single example will shew you all that I mean. Sometimes a man passes judgment on another. He knows that what he is inclined to do is wrong, but because he loves the thing, and will not deny it, he is overcome. To begin with, inwardly, in his heart, there is war, and conflict, weighing and balan-

cing; the love of God and the love of the world are in the scales; and then the man comes forth, and passes judgment upon his brother, perhaps even to fighting and blows, saying within himself, "Let me speak; let me say it; nay, let me not say it," because, while remembering God, he yet seeks to obtain his own glory, and will not deny himself, but if the love of the world for a moment outweighs the other and dips the scale in his heart, at once the bad word springs to his lips. Then the mind from within, like one who aims a missile, uses the tongue to shoot his neighbour, discharging the volley of unseemly words at his discretion, in the desire to gain his own glory. Then this shooting with unseemly words goes on and on, until the sin is diffused through other members, and sometimes it comes to blows and wounds, body and members against body and members, and sometimes the bad desire issues even in death and murder. See the origin and the outcome of the love of worldly glory, when it has once turned the scale in the balance of the heart in the way of self-will. The man would not deny himself, and fixed his affection on a worldly thing, and all those wrong deeds were a result.

Think in this way, I pray you, of every form of sin and of every immoral practice, which spring from the intrigues of evil, gaining over the will of the mind to worldly desires and to the deceit and pleasure of the flesh. In this way every bad deed comes about, adultery and theft, covetousness and drunkenness, love of money and vain glory, envy and self-assertion, and every other bad practice that you can name. Sometimes actions that appear good are performed for the sake of the glory and praise of men; and with God these are on the same footing as injustice and theft or any other sin. God says, He hath scattered the bones of men-pleasers. So the evil one likes to be served by things that appear good. He is versatile and cunning in the lusts of the world. By means of some earthly and carnal affection, by which a man in his natural will is bound, sin entices him, until it becomes to him a fetter and a chain and a heavy weight, sinking and stifling him in the world of wickedness, and not allowing him to come to the surface and get to God. Whatever a man has loved in the world, weighs down his mind, and holds it down, and will not let him come up.

In this balance, with its bias to the scale of evil, all mankind hangs and is tested, Christians and all, whether dwelling in cities, or in mountains, or in monasteries, or in fields, or in deserts; because the natural will of man entices him to set his affection on something, and that affection is somewhere or

other tied, and is not wholly towards God. A man has set his affection, say, on property, another on gold and silver, another on the wisdom of the eloquence of the world for the sake of glory from men; another has loved power, another glory and honours among men, another wrath and anger—for yielding quickly to it is loving it—another unseasonable conversations, another jealousy; another amuses himself and seeks pleasure all day long; another deceives himself with idle thoughts; another loves to be a teacher of the law for the glory of men; another finds pleasure in sloth and heedlessness; another is absorbed in dress and clothes; another gives himself to earthly cares; another loves sleep and jesting and low talk. Whether it be a little thing of the world or a great that ties him, the man is kept down by it, and not allowed to rise. Whatever passion a man does not bravely war against, is an object of his affection; and it holds him fast, and weighs him down, and becomes to him a hindrance and a fetter, preventing his mind from going up to God and pleasing Him, and from serving Him only and thereby proving fit for the kingdom and obtaining eternal life.

The soul whose movement is truly towards the Lord, compels its affection wholly to Him, and in will and intention binds itself with all its power to Him only, and from that quarter gains the help of grace, and denies itself, and refuses to follow the desires of its own mind, because the mind deals deceitfully with us through the evil that is present with us and entices us; but surrenders itself entirely to the word of the Lord, and detaches itself from every external bond, as far as lies in the power of the will, and gives itself altogether to the Lord, and in this way will be enabled to pass without difficulty through conflicts and troubles and afflictions. Where the affection is engaged, from that quarter comes help or hindrance. If a man loves something of the world, that thing becomes to him a burden and bonds to drag him downward, not suffering him to go upwards and Godwards. If he loves the Lord and His commandments, from thence comes his help, and from thence he is buoyed up, and all the precepts of the Lord become easy to him, because his love for Him completely saves him; and it weights his scale towards the good, or rather buoys him up and makes every battle and every affliction light, and through the power of God it cuts through the world and through the powers of evil which in the world lay traps for the soul, and which use all kinds of desires to bind the soul in the depths of the world. In this way the man is disentangled from them through his personal faith and

much earnestness and through the help that comes from above, and is accounted worthy of the eternal kingdom where his affection was set, and having truly loved that kingdom with his personal will, and having received help of the Lord, he does not fail of eternal life.

In order to see by plain illustrations how many men are ruined by their own wills, and are drowned in the sea, and are carried off into captivity, imagine a house on fire, and one man, wishing to save himself, as soon as he is aware of the fire, flees out of it naked, leaving everything to its fate, and only caring to make sure of his own life is saved. Another, wishing to take some of the furniture out of the house, or other articles, goes inside to get them, and just as he takes them, the fire masters the house, and the man is caught within and burned. You see that attaching himself by his personal will to some temporal object he perishes in the fire. Or at sea, people are caught in a storm of waves and shipwrecked. One strips himself naked, and plunges into the depth of the waters, caring only to save himself; and so, though buffeted by the billows, he emerges to the top of them, because there is nothing about him to break up, and thus manages to get through the bitter sea, and purchases his own life. Another, desirous of saving some of his clothes, fancies that he can dive and get through with what he has taken and all, and the very things that he got hold of weigh him down, and sink him in the depth of the sea, and for a trifling gain he loses himself, unable to secure his own life.

You see how his personal will causes his death. Or suppose a rumour comes of the irruption of savage tribes. One man, the moment he hears of it, makes off, without wasting time, and gets away with nothing but his bare self. Another, disbelieving that the enemy are coming, or setting his heart on some of his possessions and anxious to take them with him, is slow to flee, and the foes come and catch him, and carry him captive into the enemy country, and there make a slave of him. You see how his personal will is the cause of slackness, and want of energy, and attachment to some object or another, by which he is taken away into captivity. In like manner, those who do not follow the commandments of the Lord, and will not deny themselves and set their affection on the Lord alone, but choose to be bound with earthly bonds, these, when the eternal fire comes, being tied and bound with the love of the world, will find themselves burned, and sunk under the bitter sea

of wickedness, and carried captive by the savage captors who are the spirits of wickedness, and are lost.

If you please to learn from the holy inspired scripture how straight a perfected love to the Lord can go, look at Job, how he divested himself, so to speak, of all that he possessed—children, property, cattle, servants, and all that he had—how he stripped them all off and escaped, and saved himself, even letting go his bodily clothing and abandoning it to Satan, never blaspheming either in word or in his heart, nor uttering anything with his lips before the Lord, but on the contrary blessed the Lord and said, The Lord gave, and the Lord hath taken away; as it seemed good to the Lord, so hath He done; blessed be the name of the Lord. Although he was reputed to have great possessions, the testing which he received from the Lord showed plainly that he had none but God. In like manner Abraham, being bidden by the Lord to leave his country and his kindred and his father's house, immediately stripped himself, so to speak, of all—fatherland, kinsfolk, parents—and followed the word of the Lord; then, many trials and temptations befalling him in the meanwhile, his wife taken from him, living in a strange land, subjected to unjust treatment, he was proved by all these things to love God only above everything. At last, when by promise, after an interval of many years, he had gotten an only much-desired son, he was asked to offer this son in sacrifice with his own hands, and readily stripped himself of himself and denied himself, proving by the sacrifice of his only begotten that there was nothing that he loved besides God: for if he readily parted with his son, how much more, if he had been bidden to relinquish all his other possessions, or to distribute them at one stroke to the poor, would he not readily and promptly have done it!

You see the straight character of a whole-hearted and perfected love to the Lord; and those who wish to be fellow-heirs of these men must love nothing besides God, in order that, when trial comes, they may be found serviceable and true, keeping their love to the Lord unimpaired. Such can go through their conflict to the end—who have always heartily loved God and God only, and have loosed themselves from all love of the world. But few, and very few, are found who have taken up a love like this, renouncing all the pleasures and desires of the world, and enduring patiently the assaults and temptations of the evil one. If many in crossing the rivers are sucked under by the waters, are there not some who pass over the turbulent streams of

the world with its manifold desires, and of the various temptations of the spirits of wickedness? Many ships on the sea are covered by the waves and founder; but are there not some that get across, and travel over the waves, and reach the haven of peace? There is need therefore of much faith, and patience, and conflict, and endurance, and labour, and hunger and thirst for what is good, and keenness, and importunity, and discretion, and understanding at all times; for most men wish to obtain the kingdom without trouble, or pains, or sweat, and that is a thing impossible.

As in the world men go to some rich person, to work at harvest or something else, in order to gain what they need for their sustenance, and some of them are sluggish and idle, not working hard or labouring as they ought, and these, who have not toiled at all nor exerted themselves for the rich man's house, wish to receive equal pay with those who have manfully and vigorously exerted themselves with all their might, as if they too had done their work; so when we read in scripture how some righteous man pleased God, how he became a friend and companion of God, and how all the fathers became friends and heirs of God, what afflictions they endured, how much they suffered for God's sake, how they played the man and contended, we call them blessed, and wish to obtain equal gifts and dignities with them, and covet earnestly those splendid endowments, without observing their pains and struggles and afflictions and sufferings, and earnestly wish to receive honours and dignities like those which they have from God, but their labours and pains and struggles we will not accept. But I tell you, that everyone covets and desires this—harlots and publicans and unrighteous men and all—easily and without labours or struggles to gain a kingdom.

But this is the reason why temptations lie along the road, and many trials and afflictions, and struggles, and exhausting labours, to prove, who have really loved the Lord and Him only, with all their will and all their might, even to death, and have held nothing else desirable along with love to Him. Justly therefore they enter into the kingdom of heaven, having denied themselves according to the Lord's word, and having loved the Lord, and Him alone, more than their own breath; and their surpassing love shall be requited with surpassing gifts of heaven. In those afflictions and sufferings, in that patience and faith, are hidden the promises, and the glory, and the restitution of the good things of heaven, as the fruit is in the seed when it is sown in the earth, or in the tree when a graft is inserted into it and plastered

with some degrading rotten stuff. Then they were proved to have in them the comeliness and the glory and the abounding fruit which clothes them; as the apostle says, Through much tribulation we may enter into the kingdom of heaven, and the Lord, In your patience possess ye your souls, and again, In the world ye shall have tribulation.

There is need of pains, and diligence, and watchfulness, and great heed, and of vigour and importunity in prayer to the Lord, in order to pass through the traps of earthly desire, and the snares of pleasure, and the pitfalls of the world, and to escape the assaults of evil spirits, and to know well by what watchfulness and alertness of faith and love the saints came to possess within their souls, even here, the heavenly treasure, that is, the power of the Spirit, which is the earnest of the kingdom. The blessed apostle Paul, discoursing of this heavenly treasure of the grace of the Spirit, and declaring the exceeding greatness of that tribulation, and at the same indicating what each of us ought to strive to attain in this life, says, We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. We ought all, therefore, to strive and endeavour by every kind of virtue, and to believe that we shall gain possession of that house, even here. For if the house of our body is dissolved, we have no other house for the soul to turn into. If, it says, being clothed, we shall not be found naked—naked, that is, of the communion and inblending of the Holy Ghost, in which alone the faithful soul can find rest. For this reason, Christians who are Christians in truth and efficacy are confident and glad at departure from the flesh, because they have that house made without hands, which house is the power of the Spirit dwelling in them. Therefore, even if the house of the body is dissolved, they are in no fear, because they have the heavenly house of the Spirit and that incorruptible glory, which glory in the resurrection day shall build up and glorify the house of the body as well, as the apostle tells us; He that raised up Christ from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you, and again, That the life also of Jesus might be made manifest in our mortal flesh, and That mortality, it says, may be swallowed up of life.

8. Let us then strive by faith and virtuous living to gain here that clothing, that when we put off the body we may not be found naked, and there be nothing in that day to glorify our flesh. For in proportion as any one has

been permitted to become through faith and diligence a partaker of the Holy Ghost, his body also shall be glorified in that day. What the soul has now stored up within, shall then be revealed and displayed outwardly in the body. As trees that have got over the winter, when warmed by the unseen influence of sun and winds, put forth from within and shoot out their clothing of leaves, and as at that season flowers of the grass come forth from within the bosom of the earth, and the earth is covered and dressed, and the grass is like those lilies of which the Lord said that not even Solomon in all his glory was arrayed like one of them, for these are all parables and types and figures of Christians at the resurrection.—9. so to all God-loving souls, to true Christians, there comes a first month, a Xanthicus, which is called April. It is the day of resurrection; and by the power of the Sun of Righteousness the glory of the Holy Ghost comes out from within, decking and covering the bodies of the saints—the glory which they had before, but hidden within in their souls. What a man has now, the same then comes forth externally in the body.

This month, it says, shall be the first month of the year; this brings forth joy for all the creation; this dresses the naked trees, opening the earth; this brings forth joy for all living things; this displays mirth for all; this for Christians is Xanthicus, the first month, which is the season of resurrection, in which their bodies shall be glorified through the unspeakable light which even now is in them—that is the power of the Holy Ghost—and which shall then be to them raiment, meat, drink, gladness, joy, peace, robe, eternal life; for all beauty of brightness and of heavenly splendour will then come to them from that Spirit of the Godhead which they were privileged even now to receive. 10. How then ought every one of us to believe, and to strive, and to be diligent in all virtuous living, and with much hope and patience to look for the privilege of receiving now that power from heaven, and the glory of the Holy Ghost inwardly in the soul, in order that then, when our bodies are dissolved, we may have what shall clothe and quicken us! If so be, it says, that being clothed we shall not be found naked, and He shall quicken our mortal bodies by His Spirit that dwelleth in us. The blessed Moses showed in a type, through the glory of the Spirit which was set upon his countenance, upon which no man was able to look steadfastly, how at the resurrection of the just the bodies of those that are worthy shall be glorified, with a glory which even now the souls of holy and faithful people are privileged to

have within, upon the inner man. For we all, it says, with open face, that is to say, in the inward man, reflecting as in a glass the glory of the Lord, are changed into the same image from glory to glory. In like manner, for forty days and forty nights, as it is written, he did neither eat bread nor drink water. It was not possible for the nature of the body to live so long without bread, unless he partook of some other spiritual food; of which food the souls of the saints even now invisibly partake by gift of the Spirit.

11. In two ways, therefore, the blessed Moses showed what glory of light and what immaterial dainties of the Spirit true Christians shall have at the resurrection, which even now are vouchsafed to them in a hidden manner, and therefore shall then be manifested also upon their bodies. The glory which the saints now have in their souls, the same, as we said before, shall cover and clothe their naked bodies, and catch them into heaven; and thenceforward we shall rest, in body and soul, in the kingdom with the Lord for ever. When God created Adam, He did not provide him with bodily wings, like the birds, but He had designed for him the wings of the Holy Ghost, those wings which He purposes to give him at the resurrection, to lift him up and catch him away whithersoever the Spirit pleases—which holy souls even now are privileged to have, and fly up in mind to the heavenly frame of thought. For Christians have a different world of their own, another table, other raiment, another sort of enjoyment, other fellowship, another frame of mind; for which reason they are superior to other men. The power of these things it is their privilege to have now within them in their souls, through the Holy Ghost; therefore at the resurrection their bodies also will be permitted to share those eternal blessings of the Spirit, and will be mixed with that glory, which their souls in this life had known by experience.

12. Every one of us therefore ought to strive, and take pains, and be diligent in all virtues, and to believe, and to seek from the Lord that the inward man may be made partaker of that glory here and now, and that the soul may have fellowship in that sanctity of the Spirit, in order that we may be cleansed from the defilements of wickedness and may have at the resurrection wherewithal to clothe our bodies as they rise naked, and to robe their uncomeliness, and quicken them, and refresh them for ever in the kingdom of heaven. For Christ will come down from heaven, and raise up all the tribes of Adam, those who from the beginning have fallen asleep, according

to the holy scriptures, and will set them all in two divisions, and those who bear His own sign, that is the seal of the Spirit, He will call to Him as His very own and set them on His right hand; for My sheep, He says, hear My voice, and I know Mine own and am known of Mine. Then shall the bodies of these be arrayed with divine glory from their good works, and shall be full of the glory of the Spirit, which they had in their souls even here; and thus being glorified in the divine light, and caught up into heaven to meet the Lord in the air, as it is written, we shall ever be with the Lord, rejoicing with Him to ages without end. Amen.

HOMILY VI

Those who desire to please God, ought to offer their prayers in peace and quietness, in gentleness and wisdom, and not to give scandal to others by the use of loud outcries. The Homily also contains two questions, whether the thrones and crowns are actual created things, and concerning the twelve thrones of Israel. 1. THOSE who draw near to the Lord ought to make their prayers in quietness and peace and great composure, and to fix their minds upon the Lord not with unseemly and confused outcries, but with effort of the heart and vigilant thoughts. If some one suffering from a malady needs to be cauterized or to undergo a surgical operation, one man will bear the pain of it with courage and patience, self-possessed, and making no noise or disturbance, while others undergoing the same infliction give way under the fire or the knife to unseemly outcries, and yet the pain of the man who calls out is exactly the same as that of the man who does not—of him who makes a disturbance as of him who makes none. So are there some who under affliction and travail of the soul submit to it with dignity and make no disturbance, controlling themselves by mental reflexion, while others under the same affliction lose their power of endurance, and make their prayers with disorderly noise, so as to give offence to those who hear them. There are others again who are under no real concern, but for ostentation or singularity make use of undisciplined outcries, as if by these they could please God.

2. A servant of God ought not thus to lose self-control, but to continue in all meekness and wisdom, as the prophet said, Unto whom shall I look but unto him that is meek and quiet, and that trembleth at My words? And in the cases of Moses and Elias we find that in the appearances vouchsafed to them, although there was a great ministry of trumpets and powers before the majesty of the Lord, yet the presence of the Lord was distinguished amongst

and from them all, and was manifested in peace and quietness and repose. Lo, it says, a humble still small voice, and the Lord was in it. This shows that the Lord's rest is in peace and composure. Whatever foundation a man lays, however he starts, he will continue in the same line to the last. If he begins praying with a loud voice and noisy behaviour, he maintains to the last the same usage. Since the Lord is a lover of men, it happens that He gives succour even to such an one; so they, through the encouragement of grace, use the same ways to the last. Nevertheless we see that this is the part of the uninstructed, because they give offence to others, and at the same time are themselves in disorder at their prayers.

3. The true foundation of prayer is this, to concentrate attention, and to pray in great quietness and peace, so as to give no offence to those outside. Such a man, if he receives the grace of God upon his prayer, and continues to the last in his quietness, will edify other people more. For God is not the God of confusion, but of peace. Those who pray noisily are like the man who shouts to keep the rowers in time; they cannot pray everywhere, either in churches, or in villages; perhaps only in the deserts can they do it as they like. But those who pray quietly edify everybody everywhere. A man's whole labour should be employed upon his thoughts; he must cut away the bush of evil thoughts which besets him, and urge himself to God, and not let his thoughts carry him where they like, but collect them when they wander in any direction, distinguishing natural thoughts from bad ones. Being under sin, the soul comes near to being like a great wood upon a hill, or the reeds in the river, or thickets of thorns and bushes. Those who wish to pass through the place, have to stretch out their hands, and with force and laborious effort to shove aside the bushes that beset them. So do the thoughts that come from the adverse power beset the soul like bushes. Much diligence and application of mind, therefore, is required, in order to distinguish the thoughts which are not our own, but suggested by the adverse power.

4. One man, trusting to his own abilities, thinks to fell the hills round him by himself; another, governing his mind with composure and discernment, without great trouble makes more of his work than the other. Thus there are some who at prayer make use of unseemly outcries, as if they relied upon their muscular strength, not knowing how their thoughts deceive them, and fancying that they can achieve a perfect success by their own power. Others there are who pay attention to their thoughts, and exercise all

their labour within. These by their understanding and discernment are enabled to reach success, and to shake off the insurrection of the thoughts and to walk after the will of the Lord. And we find in the apostle that he calls the person who edifies others greater than he who does not. He says, He that speaketh with tongues edifieth himself, but he that prophesieth edifieth the church. Greater is he that prophesieth than he that speaketh with tongues. Every one, therefore, will choose to edify others, and thus will have the kingdom of heaven vouchsafed to him.

5. Question. Some people tell us that the thrones and crowns are actual creatures, not spiritual things. How ought we to understand them? Answer. The throne of the Godhead is our mind, and again, the throne of our mind is the Godhead and the Spirit. In like manner Satan also and the powers and rulers of darkness have, ever since the transgression of the commandment, seated themselves in the heart and mind and body of Adam, as their own throne. That was why the Lord came, and took His body of the Virgin. For if He had willed to come down in His uncovered Godhead, who would have been able to bear it? So He spoke to men through the instrument of the body. By this means he put down the spirits of wickedness, which had their seat in the body, from these thrones of mind and thought, wherein they dwelt, and the Lord cleansed the conscience, and made Himself a throne of the mind, the thoughts, and the body.

6. Question. What then is the meaning of the text, Ye shall sit upon twelve thrones, judging the twelve tribes of Israel? Answer. We find that this came to pass upon earth, when the Lord had been taken up into heaven. For He sent the Comforter Spirit upon the twelve apostles, and that holy power which came and tabernacled and seated itself in the throne of their minds. When the bystanders said, These men are full of new wine, Peter began at once to judge them, saying concerning Jesus, "A Man mighty in words and signs ye crucified, hanging Him on a tree; and behold, He there did wondrous things, rending the graves of stone, and raising the dead. For it is written, In the last days I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy." Many, therefore, came to repentance under Peter's instruction, so that a new world, elect of God, came into being.

7. Do you see how the beginning of judgment appeared? A new world appeared there. Authority was given them here to sit and judge even in this world. Not but that they are to sit and give judgment hereafter, at the advent

of the Lord, at the resurrection of the dead. But it came to pass here also, when the Holy Ghost seated Himself on the thrones of their minds. The diadems which Christians receive in that age are not creatures. Those who say so, say amiss. The Spirit uses them as a suggestive figure. What does the apostle Paul say concerning the heavenly Jerusalem? This is the mother of us all, in whose confession we agree. As for the garment which Christians wear, it is evidently the Spirit Himself that clothes them, in the name of the Father and of the Son and of the Holy Ghost for ever. Amen.

HOMILY VII

Concerning the loving kindness of Christ towards men. The Homily also contains certain questions and answers. 1. IMAGINE a man to go into a royal palace, and to see the portraits and works of art there, treasures kept in one place, other things in another. Imagine him to sit down to table with the king, and to have delicious meats and drinks set before him, and to be in every way refreshed with the contemplation of such beautiful things; and after that, to be hurried off, and found carried away to noisome places. Or imagine a maiden fairer, wiser, and wealthier than all others, to take for her husband a poor, lowly, ugly man, clothed in tatters; to take the filthy garments from him, and clothe him with the robes of a king, and set a diadem on his head, and enter into union with him. There comes a moment when that poor man begins to be frightened, and to say, "Am I, who am wretched and poor and mean and lowly, to have such a wife given to me?" This is what God has done to poor wretched man. He has given him to taste of another world, of other delicious food; He has shown him glories and royal beauties unspeakable and heavenly; and so the man, comparing those spiritual things with the things of this world, casts all away, and whether king, or princes, or wise men meet his eye, he turns his gaze to the heavenly treasure. For since God is love, man has received the heavenly and divine fire of Christ, and is at rest, and rejoices, and is there fast bound.

2. Question. Is Satan in the same place as God, either in the air, or in men? Answer. The sun yonder is but a creature. When it shines upon miry places, what harm does it take? How much more can the Divine Being be in the same place as Satan without being sullied or polluted? Evil, however, is darkened and blinded, and cannot see the purity and fineness of God. If any one says that Satan has his own proper place, and God His, he makes God to be circumscribed with reference to the place where the wicked one dwells.

How then can we say that the good is not circumscribed or comprehended, and that all things are contained within it, and yet that the good is not polluted by the evil? What then? Because sky, and sun, and mountains are in God, and have their consistency through Him, are they then God? Created things are established in their own order, and the Creator, who is present with them all, is God.

3. *Question.* When sin is transformed into an angel of light, and comes to look like grace, how is a man to detect the wiles of the devil, and how shall he welcome and discern the things of grace? *Answer.* The things of grace are attended by joy, peace, love, and truth. Truth itself compels man to seek truth. But the forms of sin are disordered, and have nothing of love or joy towards God. Endive looks like lettuce; but one is sweet, and the other, for all its likeness, is bitter. Even in the realm of grace itself, there is what looks like truth, and there is the substance of truth itself. The ray of the sun is one thing, and the orb itself is another, and the ray does not give shine in the same sense in which the light stored up in the orb does. A lamp is lighted in the house: the ray of it which beams all round is one thing and the light in the lamp itself is another, brighter and clearer. In like manner there are things of grace, which when a man sees them at a distance, as spectacles to be looked at, give him joy even as spectacles; but he becomes another man when the power of God enters into him, and occupies his heart and his members, and makes his mind captive to the love of God. When they seized Peter and cast him into prison, an angel of the Lord came, when he was shut in, and broke his chains, and brought him out; and he, like one in a trance, thought he saw a vision.

4. *Question.* And how comes it that people who are under the influence of grace ever fall? *Answer.* Even pure intelligences in their own nature are liable to slip and fall. A man begins to be lifted up, to censure, to say, "Thou art a sinner," while he considers himself righteous. Do you not know what St. Paul says, There was given unto me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure? Even a pure nature is liable to be exalted above measure. 5. *Question.* Can a man, by means of light, see his own soul? There are some people who do away with revelation, and affirm that it is knowledge and sense which give vision. *Answer.* Sense differs from vision, and vision from enlightenment; and the man who has enlightenment is greater than the man who has only sense. His mind is en-

lightened, inasmuch as he has received a greater portion than the man who has but sense, as is shown by his seeing within himself visions which he cannot doubt. But revelation is a further thing. Great things, and mysteries of God, are the subjects of revelation to the soul.

6. Question. Does one by revelation and the divine light see the soul? Answer. As these eyes of ours see the sun, so those who are enlightened see the image of the soul; but not many Christians have this sight. 7. Question. Has the soul any form? Answer. It has an image or form in the same way as an angel has. As the angels have an image or form, and as the outward man has his image, so the inner man has an image like an angel's, and a form like that of the outward man. 8. Question. Is the mind one thing and the soul another? Answer. As the members of the body, being many, are called one man, so the soul has many members, mind, conscience, will, thoughts accusing and excusing, but all these are dependent upon one factor. They are members of the soul, and the soul is one, the inward man. But as the outward eyes discover at a distance the thorns, precipices, and pitfalls, and give warning beforehand, so the mind, when it is at all alert, discovers beforehand the crafts and devices of the adverse power, and secures the soul in advance. It is in fact the eye of the soul. Let us ascribe glory to the Father, Son, and Holy Ghost for ever and ever. Amen.

HOMILY VIII

Concerning things which befall Christians at prayer, and concerning the measures of perfection—whether it is possible for Christians to reach the perfect measure. 1. A MAN goes in to bend the knee, and his heart is filled with the divine influence, and his soul rejoices with the Lord, like bride with bridegroom, according to that word of the prophet Esaias which says, As the bridegroom rejoiceth over the bride, so shall the Lord rejoice over thee; and it comes to pass that being all day engaged he gives himself to prayer for an hour, and the inward man is rapt in prayer into the unfathomable deep of that other world in great sweetness, so that his whole mind is up aloft, rapt away thither, and estranged from things below. For the time being forgetfulness comes into him with regard to the interests of the earthly mind, because his thoughts are filled and taken captive to divine and heavenly things, to things infinite and past comprehension, to wonderful things which no human lips can express, so that for that hour he prays and says, "Would God that my soul might pass along with my prayer!"

2. Question. Can any one enter into these things at all times? Answer. Grace is constantly present, and is rooted in us, and worked into us like leaven, from our earliest years, until the thing thus present becomes fixed in a man like a natural endowment, as if it were one substance with him. But, for the man's own good, it manages him in many different ways, after its own pleasure. Sometimes the fire flames out and kindles more vehemently; at other times more gently and mildly. The light that it gives kindles up at times and shines with unusual brightness; at others it abates and burns low. The lamp is always burning and shining, but when it is specially trimmed, it kindles up with intoxication of the love of God; and then again by God's dispensation it gives in, and though the light is always there, it is comparatively dull.

3. To some, however, the sign of the cross has appeared in light and fastened itself upon the inward man. At another time a man at his prayers has fallen into a kind of trance, and found himself standing in the altar-space in church, and three loaves were offered to such an one, leavened with oil, and the more he ate of them, the more they increased and grew. At another time there was brought as it were a shining garment, such as there is none on earth in the course of this world, nor is it possible for human hands to make the like; for as when the Lord went up into the mountain with Peter and John, He changed the fashion of His raiment and made it to flash with light, so was it with this garment, and the man who was clothed with it wondered and was amazed. Another while, the light shining in the heart disclosed the inner, deeper, hidden light, so that the man, swallowed up in the sweetness of the contemplation, was no longer master of himself, but was like a fool or a barbarian to this world by reason of the surpassing love and sweetness, by reason of the hidden mysteries; so that the man for that season was set at liberty, and came to perfect measures, and was pure and free from sin; yet afterwards grace retreated, and the veil of the adverse power came; notwithstanding, grace still shews itself in part, and he stands on the first and lowest step of perfection.

4. There are twelve steps, we might say, which a man has to pass before he reaches perfection. For a season that measure has been attained, and perfection entered upon; and then grace gives in, and he comes down by one step, and stands on the eleventh. Here and there one man rich in grace has stood always, night and day, in perfect measures, at liberty and in purity, always

captive and aloft. Well now, if the man to whom those marvellous things were shewn, of which he has had actual experience, were to have them always present with him, he would be unable to undertake the dispensation of the word and the burden of it, nor could he endure to listen to, or take any interest in, any ordinary thing, concerning himself, or concerning the morrow, but only to sit in a corner, aloft and intoxicated. So the perfect measure has not been given, in order that he may be free to take an interest in his brethren, and in the ministry of the word. Nevertheless the middle wall of partition has been broken through and death is overcome.

5. The case stands thus, as if some foggy power hangs over and forms a light screen, like a dense air, though the lamp is burning and shining all the while, even as a veil hangs over yonder light. So this man confesses that he is not perfect or altogether free from sin. He says that the middle wall of partition has been broken through and shattered, and yet at some point not wholly broken, nor at all times. There are moments when grace kindles up and comforts and refreshes more fully; there are moments when it retreats and clouds over, according as grace itself manages for the man's advantage. But who is there that has come to the perfect measure at particular seasons, and has tasted and had direct experience of that world? A perfect Christian man, one completely free, I have not yet seen. Although one and another is at rest in grace, and enters into mysteries and revelations and into much sweetness of grace, still sin is yet present within. By reason of the exceeding grace and of the light that is in them, men consider themselves free and perfect; but inexperience deceives them. They are under the influence of grace, but I have never yet seen a man that is free. I myself at times have in part come to that measure, and I have learned to know that it does not constitute a perfect man.

6. Question. Tell us, if thou wilt, what measures thou art in? Answer. After the sign of the cross, grace now acts thus. It calms all the members and the heart, so that the soul, for much joy, appears like an innocent child, and the man no longer condemns Greek or Jew, sinner or worldling. The inner man regards all men with a pure eye, and the man rejoices over all the world, and desires that all should worship and love, Greeks and Jews. At another moment, like the king's son, he is as bold in the Son of God as in a father, and doors are opened to him, and he enters within to many mansions and the further he goes in, doors are again opened in progression, a hundred man-

sions leading to a hundred beyond, and he is rich, and the richer he is, other new wonders are again disclosed to him, and he is entrusted, as a son and an heir, with things that cannot be told by mankind or put into syllables by mouth and tongue. Glory to God. Amen.

HOMILY IX

That the promises and prophecies of God are accomplished through manifold trial and temptation, and that those who cleave to God alone are delivered from the temptation of the evil one. 1. THE spiritual influence of God's grace within the soul works with great patience, wisdom, and mysterious management of the mind, while the man for long times and seasons contends in much endurance; and then the work of grace is proved to be perfect in him, his free will and choice being proved by much trial to be well-pleasing to the Spirit, and the man having displayed thoroughness and perseverance for a good length of time. We will illustrate this law of action from plain examples in the inspired scriptures. 2. What I mean is well exhibited in Joseph. What times and seasons it took to accomplish the predestined will of God concerning him, and to fulfil his visions. By what pains and afflictions and distresses he was first proved, and endured them all nobly, and was found in them all a thorough and faithful servant of God, and then became a king of Egypt, and nurtured his family, and the prophecy of things unseen was accomplished, and the will of God received its predicted end after long time and much management.

3. So with David. God anointed him king by the prophet Samuel, and when he was anointed, he fled from Saul, who pursued him to destroy him. Where then was God's anointing? Where was the promise, so far as the immediate future was concerned? After his anointing, he was grievously afflicted, wandering in desert places, and destitute even of bread, and taking refuge among the heathen because of Saul's designs against him. Such afflictions encompassed the man whom God had anointed to be king. Then after long trial, and affliction, and temptation, and patience, having once for all believed God, and assuring himself, "What God did for me by the prophet's anointing, and what God said should come to pass concerning me, must without doubt come to pass, even though long patience be required," at length the will of God was done, and David reigned after all his trials. Then the word of God was manifested, and the anointing at the hands of the prophet was shewn to be sure and true.

4. So with Moses. God having foreknown and predestined him to be the ruler and deliverer of the people, made him to become the son of Pharaoh's daughter, and he grew up to kingly fortune and splendour and luxury, being learned in all the wisdom of the Egyptians; and when he reached man's estate, and was become great, he refused all those things, choosing rather the suffering affliction and the reproaches of the Christ, as the apostle says, than to enjoy the pleasures of sin for a season. He became a fugitive from Egypt; and how long did that son of a king, who was bred up to such enjoyment and royal luxury, spend in the labours of a shepherd! Then at length, being approved to God and found faithful through much patience, because he had endured many temptations, he became the deliverer, the ruler, the king of Israel, and was addressed by God as a God to Pharaoh. Through him God smote Egypt with plagues, and displayed through him great wonders upon Pharaoh, and finally drowned the Egyptians in the sea. See, after what length of time the will and purpose of God was declared, and after how many trials and afflictions it was fulfilled.

5. So again with Abraham. How long beforehand God promised to bestow on him a son, and yet gave him none there and then, but for how many intervening years trials and temptations befell him! But Abraham patiently endured all that came upon him, and was fully persuaded by faith that He who had promised, and could not lie, would fulfil His own word, and so being found faithful he obtained his promise. 6. In like manner Noah, being commanded in his five-hundredth year by God to prepare the ark, and warned that He would bring a flood upon the world, which was not brought until his six-hundredth year, waited patiently for a hundred years, nothing doubting whether God would do what He said or not, but being once for all fully persuaded by faith that what God had spoken must assuredly come to pass. So, being found approved by resolution and faith and endurance and much patience, he alone with his house was saved, having kept the commandment in purity.

7. We have alleged these scriptural grounds to show that God's grace in man, and the gift of the Holy Ghost, which is vouchsafed to a faithful soul, proceeds with much contention, with much endurance and longsuffering, and temptations and trials, the man's free will being tried by all manner of afflictions. And when it does not grieve the Spirit in anything, but is agreeable to grace through all commandments, then it is permitted to obtain

freedom from passions, and receives the fulfilment of the Spirit's adoption, spoken of in a mystery, and of the spiritual riches, and of the intelligence which is not of this world, whereof true Christians are made partakers. For this reason they are for all purposes superior to all the men of prudence, intelligence, and wisdom, who have the spirit of the world. 8. For such an one judgeth all men, as it is written. He knows each man, from whence he speaks, and where he stands, and what measures he is in; but not a man of those that have the spirit of the world is able to know and judge him, but only he that has the like heavenly Spirit of the Godhead knows his like, as the apostle says: Comparing spiritual things with spiritual; but the natural man receiveth not the things of the Spirit, for they are foolishness unto him: but he that is spiritual judgeth all men, yet he himself is judged by none. Such an one looks upon all things that the world holds glorious, its riches, its luxury, and all its enjoyments—yea, and even its knowledge—and all things belonging to this age, as loathsome and hateful.

9. As one that is possessed and burning with a fever loathes and rejects the sweetest food or drink that you offer him, because he burns with the fever and is vehemently exercised by it, so those who burn with the heavenly, sacred, solemn longing of the Spirit, and are smitten in soul with love of the love of God, and are vehemently exercised by the divine and heavenly fire which the Lord came to send upon the earth, and desire that it should speedily be kindled, and are aflame with the heavenly longing for Christ, these, as we said before, consider all the glorious and precious things of this age contemptible and hateful by reason of the fire of the love of Christ, which holds them fast and inflames them and burns them with a Godward disposition and with the heavenly good things of love; from which love nothing of all that are in heaven and earth and under the earth shall be able to separate them, as the apostle Paul testified, saying, Who shall separate us from the love of Christ? and what follows.

10. But it is not possible that any one should obtain the possession of his own soul, and of the heavenly love of the Spirit, unless he makes himself a stranger to all the things of this age, and gives himself up to seeking the love of Christ, and his mind stands clear of all material cares and earthly distractions, in order that he may be wholly occupied with the one aim, directing these things by all the commandments, in order that his whole care and seeking, and the engrossment and business of his soul, may be about the

search for the immaterial substance, how the soul should be adorned with the commandments of the virtues, and with the heavenly adornment of the Spirit, and with the fellowship of the purity and sanctification of Christ—so that having renounced all, and having cut himself free all round from the hindrances of earth and of material things, and set himself clear of fleshly love, whether it be the affection of parents or of kindred, the man may not permit his mind to be busied or distracted with any other thing, such as power, glory, honours, or fleshly friendships of the world, or any other earthly thoughts, but his mind may wholly and entirely take upon itself care and pains for the seeking of the immaterial substance of the soul, and may wholly and entirely endure in expectancy and waiting for the coming of the Spirit; as the Lord says, In your patience possess ye your souls, and again, Seek the kingdom and all these things shall be added unto you.

11. So may it be, that one who thus strives, and at all times takes heed to himself, whether in prayer, or in obedience, or in any kind of work done according to God, should be able to escape the darkness of wicked devils. The mind that is never off the search of itself and the quest of the Lord avails to gain possession of its own soul—the soul that was in the perdition of the passions—by always bringing itself into captivity to the Lord with main force and earnestness, and by cleaving to Him only, as it is said, Bringing into captivity every thought to the obedience of Christ; that by means of such striving and longing and seeking the mind may attain to become with the Lord one Spirit of the gift and grace of Christ, resting in the vessel of the soul, which has prepared herself for every good work, and which does no despite unto the Spirit of the Lord by its own selfwill, and by the wanderings of this world, its glories, powers, self-determinations, or fleshly indulgences, and the companionships and society of evil men.

12. Lovely it is, when the soul, devoting herself wholly to the Lord, and cleaving to Him only, and dwelling mindfully in His commandments, and worthily honouring the Spirit of Christ which has come upon her and overshadowed her, is permitted to be one Spirit and one composition with Him, as the apostle says, He that is joined unto the Lord is one Spirit. But if a man gives himself away to cares, or glory, or power, or human honours, and seeks after these things, and his soul is mixed up and enters into composition with earthly considerations, or is bound and held by anything belonging to this age, and if such a soul longs to transfer itself and escape and get away from

the darkness of passions, in which it is held by the evil powers, it cannot do so, because it loves and does the will of darkness, and does not perfectly hate the practices of wickedness.

13. Let us therefore prepare ourselves to travel to the Lord with an undivided will and purpose, and to become followers of Christ, to accomplish whatever He wills, and to think upon His commandments to do them. Let us sever ourselves altogether from the love of the world, and attach our souls to Him only, and keep in mind Him only as our business and care and quest. If we have to be somewhat busied also in body, with the business laid upon us, and with obedience for God's sake, let not the mind be parted from its love and quest and longing after the Lord; so that striving in such a mind, and journeying along the way of righteousness with an upright intention, and always taking heed to ourselves, we may obtain the promise of His Spirit, and may through grace be delivered from the perdition of the darkness of the passions, by which the soul is exercised, that we may be made meet for the eternal kingdom, and permitted to enjoy all eternity with Christ, glorifying the Father, the Son, and the Holy Spirit for ever. Amen.

HOMILY X

By lowliness of mind and earnestness the gifts of the Divine grace are preserved, but by pride and sloth they are destroyed. 1. SOULS that love truth and God, that long with much hope and faith to put on Christ completely, do not need so much to be put in remembrance by others, nor do they endure, even for a while, to be deprived of the heavenly desire and of passionate affection to the Lord; but being wholly and entirely nailed to the cross of Christ, they perceive in themselves day by day a sense of spiritual advance towards the spiritual Bridegroom. Being smitten with the heavenly longing, and hungering for the righteousness of the virtues, they have a great and insatiable desire for the shining forth of the Spirit. Even if they are privileged through their faith to receive the knowledge of Divine mysteries, or are made partakers of the gladness of heavenly grace, they put no trust in themselves, thinking themselves to be somewhat, but the more they are permitted to receive spiritual gifts, the more insatiable they are of the heavenly longing, and the more they seek on with diligence. The more they perceive in themselves a spiritual advance, the more hungry and thirsty they are for the participation and increase of grace; and the richer they spiritually are, the more do they esteem themselves to be poor, being insatiable in the spiritual

longing for the heavenly Bridegroom, as the scripture says, They that eat Me shall yet be hungry, and they that drink Me shall yet be thirsty.

2. Such souls, which have the love of the Lord ardently and insatiably, are meet for eternal life; for which reason deliverance from the passions is vouchsafed to them, and they obtain perfectly the shining forth and participation of the unspeakable and mystic fellowship of the Holy Ghost, in the fulness of grace. But as many souls as are feeble and slack, not seeking to receive here on earth, while they are still in the flesh, through patience and longsuffering, sanctification of heart, not in part, but perfectly, and have never hoped to partake in the Paraclete Spirit in perfection with all conscious satisfaction and assurance, and have never expected to be delivered through the Spirit from the passions of evil; or having at one time received the grace of God, have been deceived by sin and have given themselves over to some form of carelessness and remissness; 3. these, as having received the grace of the Spirit, and possessing some comfort of grace in rest and aspiration and spiritual sweetness, presume upon this, and are lifted up, and grow careless, without contrition of heart, and without humility of mind, neither reaching the perfect measure of freedom from passion, nor waiting to be perfectly filled with grace in all diligence and faith, but they felt assured, and took their repose, and remained satisfied with their scanty comfort of grace, the result of which advance to such souls was pride rather than humility, and they are at length stripped of whatever grace was vouchsafed to them, because of their careless contempt, and because of the vain arrogance of their self-conceit.

4. The soul that really loves God and Christ, though it may do ten thousand righteousnesses, esteems itself as having wrought nothing, by reason of its insatiable aspiration after God. Though it should exhaust the body with fastings, with watchings, its attitude towards the virtues is as if it had not yet even begun to labour for them. Though divers gifts of the Spirit, or revelations and heavenly mysteries, should be vouchsafed to it, it feels in itself to have acquired nothing at all, by reason of its unlimited and insatiable love to the Lord. All day long, hungering and thirsting through faith and love, in persevering prayer, it continues to be insatiable for the mysteries of grace, and for the accomplishment of every virtue. It is smitten with passionate love of the heavenly Spirit, continually stirring up within itself through grace an ardent aspiration for the heavenly Bridegroom, desiring to be perfectly ad-

mitted to the mystical, ineffable fellowship with Him in sanctification of the Spirit. The face of the soul is unveiled, and it gazes upon the heavenly Bridegroom face to face in a spiritual light that cannot be described, mingling with Him in all fulness of assurance, being conformed to His death, ever looking with great desire to die for Christ, and trusting with assurance to receive by the Spirit a perfect deliverance from sin and from the darkness of the passions; in order that having been cleansed by the Spirit, sanctified in soul and body, it may be permitted to become a clean vessel to receive the heavenly unction and to entertain the true King, even Christ; and then it is made meet for eternal life, being henceforward a clean dwelling-place of the Holy Ghost.

5. For a soul to reach these measures, however, does not come all at once, or without trial. Through many labours and struggles, and long time, and earnestness, with trial and manifold temptations, it gains the spiritual increase and advance, even to the perfect measure of freedom from passion, in order that willingly and bravely enduring every temptation with which it is plied by evil, it may then be privileged to obtain the great honours, and spiritual gifts, and heavenly riches, and thus become an inheritor of the heavenly kingdom in Christ Jesus our Lord, to whom be glory and might for ever. Amen.

HOMILY XI

That the power of the Holy Ghost in man's heart is like fire; and what things we need, in order to distinguish the thoughts that spring up in the heart; and concerning the dead serpent fixed by Moses at the top of the pole, which was a type of Christ. The Homily contains two dialogues, one between Christ and the evil one, Satan; the other between sinners and the same. 1. THAT heavenly fire of the Godhead, which Christians receive in their hearts now in this present world, that same fire which now ministers inwardly in the heart becomes outward when the body is dissolved, and recomposes the members, and causes a resurrection of the members that had been dissolved. As the fire that ministered on the altar at Jerusalem lay buried in a pit during the time of the captivity, and the selfsame fire, when peace came and the captives returned home, was renewed, as it were, and ministered in its accustomed manner, so now the heavenly fire works upon this body that is so near us, which after its dissolution turns to mire, and renews it, and raises up the

bodies that had decayed. The inward fire that now dwells in the heart becomes then external, and causes a resurrection of the body.

2. The fire in the furnace under Nabuchodonosor was no divine fire, but a creature; but the Three Children, because of their righteousness, while they were in the visible fire, had in their hearts the divine and heavenly fire ministering within their thoughts and exerting its energy in them. That very fire showed itself outside them. It stood between them and the visible fire, and restrained it, that it should not burn the righteous, nor do them any manner of hurt. In like manner, when the mind of Israel and their thoughts were bent upon departing far from the living God and turning to idolatry, Aaron was compelled to tell them to bring their golden vessels and ornaments. Then the gold and the vessels, which they cast into the fire, became an idol, and the fire, as it were, copied their intention. That was a wonderful thing. They, secretly, in purpose and thought, determined upon idolatry, and the fire accordingly fashioned the vessels thrown upon it into an idol, and then they committed idolatry openly. As, then, the Three Children, having thoughts of righteousness, received in themselves the fire of God, and worshipped the Lord in truth, so now faithful souls receive that divine and heavenly fire, in this world, in secret; and that fire forms a heavenly image upon their humanity. 3.

As the fire formed the golden vessels, and they became an idol, so does the Lord, who copies the intentions of faithful and good souls, and forms an image even now in the soul according to their desire, and at the resurrection it appears external to them, and glorifies their bodies within and without. But as the bodies of some are at this time decayed for a season, and dead, and dissolved, so also are their thoughts decayed by the action of Satan, and are dead to the life indeed, and buried in mire and earth; for their soul is perished. As, therefore, the Israelites cast the golden vessels into the fire, and they became an idol, so now the man has given over his pure and good thoughts to evil, and they have been buried in the mire of sin, and are become an idol. And what shall a man do to discover them, and discern them, and cast them out of his own fire? Here the soul has need of a divine lamp, even of the Holy Ghost, who sets in order the darkened house. It needs the bright sun of righteousness, which enlightens and rises upon the heart, as an instrument to win the battle.

4. That woman who lost the piece of silver, first lighted the lamp, and then set the house in order, and thus, the house being set in order and the lamp lit, the piece of silver was found, buried in dirt and filth and earth. So now the soul cannot of itself find its own thoughts, and disengage them; but when the divine lamp is lit, it lights up the darkened house, and then the soul beholds its thoughts, how they lie buried in the filth and mire of sin. The sun rises, and then the soul beholds its loss, and begins to recall the thoughts that were mingled among the dirt and the uncleanness. For indeed the soul lost her image when she transgressed the commandment. 5. Suppose there is a king, and he has goods and servants under him to minister to him, and he happens to be taken by his enemies and carried captive. When he is taken and removed from his country, his ministers and servants cannot but follow after him. Thus Adam was created pure by God for His service, and these creatures were given him to minister to his wants. He was appointed lord and king of all creatures. But when the evil word came to him, and conversed with him, he first received it by the outward hearing, then it penetrated through his heart, and took possession of all his being. When he was thus seized, creation, which served him and ministered to him, was seized with him. Through him death reigned over every soul, and defaced every image of Adam in consequence of his disobedience, so that men were turned and came to the worship of devils. Lo, the fruits of the earth, which were created good by God, are offered to the devils—bread, and wine, and oil; and they set animals upon their altars; yea, they sacrificed their sons and their daughters unto devils.

6. At this point comes He in person, who fashioned body and soul, and undoes the whole business of the wicked one, and his works accomplished in men's thoughts, and renews and forms a heavenly image, and makes a new thing of the soul, that Adam may again be king over death and lord of the creatures. In the shadow of the law, Moses was called the Saviour of Israel, because he brought them out of Egypt. So now the true Redeemer, Christ, goes through into the hidden places of the soul, and brings it out of dark Egypt, and the heavy yoke, and the bitter bondage. He commands us, therefore, to come out of the world, and to become poor of all visible things, and to have no earthly care, but night and day to stand at the door, and wait for the time when the Lord shall open the closed hearts, and shall pour upon us the gift of the Spirit.

7. He told us therefore to leave gold, silver, kinsfolk, to sell that which we have and distribute to the poor, and to treasure it up and seek it in heaven. For where thy treasure is, there will thy heart be also. The Lord knew that in this quarter Satan prevails over the thoughts, to drag them down to anxiety for material, earthly things. For this reason God, in providential care for thy soul, told thee to renounce all, in order that even against thy will thou mightest seek the heavenly riches, and keep thy heart Godwards; for even if thou shouldest wish to return to the creaturely things, thou findest nothing visible in thy possession. Wildest thou, nillest thou, thou art compelled to send thy mind to heaven, where thou hast treasured these things and laid them up; for where thy treasure is, there will thy heart be also.

8. In the law God commanded Moses to make a serpent of brass, and lift it up, and fix it upon the top of a pole, and as many as were stung by the serpents, when they fixed their attention upon the brazen serpent, obtained healing. This was done by way of a dispensation, in order that those who were held by earthly cares, and the worship of idols, and the pleasures of Satan, and all manner of ungodliness, might by this means to some extent look upward to things above, and gaining a respite from things below, might give heed to higher things, and again proceed from these to that which is highest; and thus advancing little by little to the higher and loftier kind, might learn to know that there is a Most Highest surpassing all the creation. So likewise He commanded thee also to make thyself poor, and to sell all and give to the poor, in order that after that, even if thou shouldest wish to sink down upon the earth, it might be impossible. Searching into thy heart, thou beginnest to commune with thy thoughts, "Inasmuch as we have nothing upon earth, let us be getting heavenwards, where our treasure is, where we have set up a business." Thy mind begins to uplift an eye to the height, to seek the things above, and in so doing to make progress.

9. What, however, is the dead serpent? The serpent fixed upon the top of the pole healed those that were stung. The dead serpent overcame the live ones. Thus it is a figure of the body of the Lord. The body which He took of the ever Virgin Mary, He offered it up upon the cross, and hung it there, and fastened it upon the tree; and the dead body overcame and slew the live serpent creeping in the heart. Here was a great marvel, how the dead serpent slew the live one; but as Moses made a new thing, when he made a likeness of the live serpent, so also the Lord made a new thing from the Virgin Mary,

and put this on, instead of bringing with Him a body from heaven. The heavenly Spirit entered in and wrought in Adam, and brought him into combination with the Godhead, and put on human flesh, and fashioned it in the womb. As no serpent of brass was ever commanded by the Lord to be made in the world until Moses, so a new and sinless body was never seen in the world until the Lord. For when the first Adam transgressed the commandment, death reigned over his children without exception. So a dead body overcame the live serpent.

10. This wonderful thing is to the Jews a stumbling-block, and to the Greeks foolishness. But what says the apostle? But we preach Jesus Christ, and Him crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but to us that are saved Christ the power of God and the wisdom of God. In the dead body is life. Here is redemption; here is light. Here the Lord comes to death, and discourses with him, and bids him bring the souls out of hell and death, and give them back to Him. Behold then, death, troubled at these things, goes in to his ministers, and gathers together all his powers; and the prince of wickedness produces the bond-deeds, and says, "See, these obeyed my words; see how men worshipped us. But God, who is a just judge, displays His justice here also, and says to him, "Adam obeyed thee, and thou didst take possession of all the hearts of him. Humanity obeyed thee. What is My body doing here? This is without sin. That body of the first Adam was under obligation to thee, and thou hast a right to keep the bond-deeds of it; but to Me all bear witness that I never sinned. I owe thee nothing, and all bear witness that I am the Son of God. Above the heavens came a voice and bore witness upon the earth, This is My beloved Son; hear Him. John witnesses, Behold, the Lamb of God, which taketh away the sin of the world;

and the scripture again, Who did no sin, neither was guile found in Him; and, The prince of this world cometh, and hath nothing in Me. And thou thyself, O Satan, bearest witness to Me, saying, I know Thee, who Thou art, the Son of God; and again, What have we to do with Thee, Thou Jesus of Nazareth? art Thou come to torment us before the time? There are three that bear witness to Me—He that is above the heavens sends forth a voice; they that are on earth; and thou thyself. Therefore I purchase the body that was sold to thee through the first Adam; I cancel thy bonds. I paid the debts of Adam, when I was crucified and descended into hell; and I command thee, O

hell and darkness and death, bring out the imprisoned souls of Adam. Thus the evil powers, stricken with terror, give back the imprisoned Adam.

11. But when you hear that at that time the Lord delivered the souls from hell and darkness, and went down to hell, and did a glorious work, do not imagine that these things are so very far from your own soul. Man is capable of admitting and receiving the evil one. Death keeps fast hold of the souls of Adam, and the thoughts of the soul lie imprisoned in the darkness. When you hear of sepulchres, do not think only of visible ones; your own heart is a sepulchre and a tomb. When the prince of wickedness and his angels burrow there, and make paths and thoroughfares there, on which the powers of Satan walk into your mind and thoughts, are you not a hell, a tomb, a sepulchre, a dead man towards God? There it was that Satan coined reprobate silver. In this soul he sowed seeds of bitterness. It is leavened with old leaven; a fountain of mire springs there. Well, then, the Lord comes into souls that seek after Him, into the deep of the heart-hell, and there lays His command upon death, saying, "Bring out the imprisoned souls that are seeking after Me, which thou detainest by force." So He breaks through the heavy stones that lie on the soul, opens the sepulchres, raises up the man that is dead indeed, brings out of the dark jail the imprisoned soul.

12. Just as if a man were bound hand and foot with chains, and some one came and loosed his bands, and let him walk free without interference, so the Lord looses from its bonds the soul that is bound with the chains of death, and lets it go, and sets the mind free to walk at ease and unhindered into God's air. Suppose a man were in the middle of a river in full flood, and overwhelmed by the water lay lifeless, drowned, with dreadful monsters all round him. If another man, who is not used to swimming, should wish to save the one who fell in, he too is lost, and is drowned with him. Clearly there is need of a skilled swimmer, an expert, to go out into the depth of the water of the gulf, and dive, and bring up the drowned man there among the monsters. The water itself, when it sees a man skilled and knowing how to navigate it, helps such a man, and bears him up to the surface. The soul, in the same way, has been plunged and drowned in the abyss of darkness and the deep of death, and is dead and parted from God among dreadful monsters; and who is able to go down into those secret chambers and the depths of hell and death, except that expert Workman who fashioned the body? In His own person He enters into two quarters, into the depth of hell, and into

the deep gulf of the heart, where the soul with its thoughts is held fast by death, and brings up out of the darksome hole the Adam that lay dead. And death itself, through practice, becomes an assistance to man, like the water to the swimmer.

13. What difficulty is there to God in entering into death, or into the deep gulf of the heart either, and calling up the dead Adam from thence? In the natural world there are houses and tenements where mankind dwell, and there are places where wild beasts dwell, lions, or dragons, or other venomous beasts. If the sun, which is but a creature, enters in every direction, through windows, through doors, and into the dens of lions, and into the holes of serpents, and comes out again without taking any harm, how much more does the God and Lord of all enter into the holes and dwelling-places where death pitched his tent, and into souls, and rescue Adam from thence without being injured by death? The rain, too, comes down from heaven, and reaches down into the lower parts of the earth, and there moistens and renews the dried roots, and makes there a new growth.

14. One man maintains conflict and hardship and war against Satan. This man's heart is contrite; he is in care and mourning and tears. Such an one has come to stand in two separate realms. If, then, in this state of things he perseveres, the Lord is with him for the battle, and protects him; for he seeks in earnest, and knocks at the door till He opens to him. Again, if you see here a good brother, it is grace which has established him. But the man without foundation has no such fear of God. His heart is not contrite. He is in no fear, nor does he secure his heart and members, not to walk disorderly. This man's soul is altogether free, for he has not yet entered into conflict. There is then a difference between the man in conflict and hardship, and the man who does not know what battle is. Even the seeds, when cast into the ground, undergo hardship with the frosts, with the winter, with the coldness of the air, and in due season the growth is quickened.

15. It sometimes happens that Satan talks in the heart, "See how many wrong things thou hast done! See how many follies thy soul is filled with, and thou art weighed down with sins, that thou canst not be saved." This he does, to reduce thee to despair, and to make thee think that thy repentance is not acceptable. For since by the transgression wickedness entered in, it talks with the soul every hour, like man with man. Answer him then thou, "I have the testimonies of the Lord in writing, that say, I desire not the death of the

sinner, but his repentance, and that he should turn from his wickedness and live." It was for this that He came down, to save sinners, to raise the dead, to quicken lost lives, to give light to those in darkness. In truth He came, and called us to the adoption of sons, to a holy city which is ever at peace, to the life that never dies, to glory incorruptible. Only let us put a good finish to our beginning. Let us abide in poverty, in the condition of strangers, in suffering affliction, in petition to God, knocking importunately at the door. Near as the body is to the soul, the Lord is nearer, to come and open the locked doors of the heart, and to bestow on us the riches of heaven. He is good and kind to man, and His promises cannot lie, if only we continue seeking Him to the end. Glory be to the compassions of the Father and of the Son and of the Holy Ghost for ever. Amen.

HOMILY XII

Concerning the state of Adam before he transgressed God's commandment, and after he had lost both his own image and the heavenly. The Homily contains some very profitable questions. I. ADAM, on transgressing the commandment, suffered a twofold disaster. He lost the pure and lovely possession of his nature, which was after the image and likeness of God; and he lost also that very image in which was laid up for him according to promise all the heavenly inheritance. Suppose there were a coin, bearing the image of the king, and it were stamped afresh with a wrong stamp; the gold is lost, and the image is of no value. Such was the disaster which befell Adam. Great riches and a great inheritance had been prepared for him. Suppose there were a great estate, and it had many sources of revenue in it; here a flourishing vineyard, there fruitful fields, there flocks and herds, there gold and silver; so valuable was the estate before the disobedience, the estate consisting in Adam's own vessel. But when he entertained evil intentions and thoughts, he was lost from God.

2. We do not say, however, that everything was lost, and destroyed, and died. He died from, God, but to his own nature he lives. For behold, the whole world walks the earth, and does its business. But God's eye sees their mind and their imaginations, and as it were looks round them and past them, and makes no communion with them, because nothing that they think is well-pleasing to God. If there are houses of promiscuous reception and of ill-fame, and places where disorders and debaucheries are carried on godly people, as they pass, loathe them, and seeing refuse to see, for these

things are to them dead. So God casts an eye upon those who have revolted from His word and from His commandment, but His eye passes on from them, and makes no communion there, nor can the Lord find a resting-place in their thoughts. 3. Question. How can any one be poor in spirit, especially when he is inwardly conscious that he is a changed man, and has made progress, and has come to a knowledge and understanding which he did not possess before?

Answer. Until a man acquires these things and makes progress, he is not poor in spirit, but has some opinion of himself; but when he comes to this understanding and point of progress, grace itself teaches him to be poor in spirit, which means that a man being righteous and chosen of God does not esteem himself to be anything, but holds his soul in abasement and disregard, as if he knew nothing and had nothing, though he knows and has. This is a fixed thing, like a law of nature, in the mind of men. Do you not see how our forefather Abraham, elect as he was, described himself as dust and ashes, and David, anointed to be king, had God with him, and yet what does he say? I am a worm and no man, a very scorn of men, and the outcast of the people. 4. Those therefore who desire to be fellow-heirs with these, and fellow-citizens of the heavenly city, and to be glorified with them, ought to have this humility of mind, and not to think themselves to be anything, but to keep the heart contrite. Though grace works after a different manner in each individual Christian, and has a diversity of members, yet all are of one city, of the same mind, of the same tongue, recognising one another. As there are many members in the body, but one soul is in them all and moves them, so one Spirit works differently in all, but they are of one city, and of one way. All the righteous have gone the straight and narrow way, being persecuted, tormented, reviled, living in goatskins, in dens, in caves of the earth. The apostles likewise say, Even unto this hour we both hunger and thirst, and are naked, and reviled, and have no certain dwelling-place. Some of them were beheaded, some crucified, others afflicted in various ways. And the Lord of prophets and apostles Himself, how did He fare, as if He had forgotten His divine glory? He was made an example for us; He wore in mockery a crown of thorns upon His head; He submitted to spittings, buffets, and the cross.

5. If God so fared on earth, thou oughtest also to copy Him. The apostles and the prophets fared thus, and we, if we would be built upon the founda-

tion of the Lord and of the apostles, ought to copy them. The apostle says by the Holy Spirit, Be ye imitators of me, as I am of Christ. But if thou lovest the glories of men, and desirest to be worshipped, and seekest repose, thou art turned out of the way. It behoves thee to be crucified with the Crucified, to suffer with Him that suffered, that so thou mayest be glorified with Him that is glorified. The bride must needs suffer with the Bridegroom, and so become partner and fellow heir with Christ. It is not feasible, without sufferings, and without the rough, straight, narrow way, to enter into the city of the saints, and be at rest, and reign with the King to ages without end.

6. Question. You said that Adam lost both his own image and the heavenly one. If then he partook of the heavenly image, had he the Holy Ghost? Answer. So long as the Word of God was with him, and the commandment, everything was his. The Word Himself was to him an inheritance; He was his clothing, and a glory that was his defence; He was his instruction. He suggested to him to give all things names: "Call this heaven, this sun, this moon, this earth, this a bird, this a beast, this a tree;" as he was taught, so he named them. 7. Question. Had he the experience and fellowship of the Spirit? Answer. The Word Himself being with him was everything to him, whether knowledge, or experience, or inheritance, or instruction. What does John say of the Word? In the beginning was the Word. You see that the Word was everything. If there was also an outward glory with him, let us take no offence at it; for it says that they were naked, and that they did not look at each other; and after transgressing the commandment they saw that they were naked, and were ashamed.

8. Question. Then before this, were they clothed with the glory of God for a cloak? Answer. As in the case of the prophets, the Spirit wrought in them and taught them, and was within them, and appeared to them outwardly, so with Adam. The Spirit, when it pleased Him, was with him, and taught him, and suggested, "Speak thus," and he said it. For the Word was all things to him, and so long as he abode in the commandment he was a friend of God. And yet why should we be surprised if in spite of such conditions of existence he transgressed the commandment? Those who have been filled with the Holy Ghost still have the thoughts of nature, and have the will to comply with them. Thus Adam, though present with God in paradise, transgressed of himself by his own will, and obeyed the evil side. Still, even after the transgression, he had knowledge.

9. *Question.* What kind of knowledge? *Answer.* When a robber is brought into court, and the trial begins, and the magistrate says to him, “When you were doing these wrong things, did you not know that you would be liable to be taken and put to death?” He has not the face to say “No.” He knew, and when punishment ensues, he remembers and confesses all. And does not the whoremonger know that he is doing wrong? And the man who is stealing, does he not know that it is a sin? Thus, even without the scriptures, do not men know from natural reasoning that there is a God? They cannot say in that day, “We did not know that Thou, God, art.” He says to them, “Did ye not know the thunders and lightnings from heaven, that there is a God who governs the creation?” Why then did the devils cry out, Thou art the Son of God; why art Thou come to torment us before the time? Even now at the shrines of martyrs they say, “You burn me, you burn me.” They did not, then, know the tree of the knowledge of good and evil. The transgression of Adam conveyed the knowledge.

10. Every one begins to ask, what state Adam was in, and what happened to him. Adam himself received the knowledge of good and evil. We hear from the scriptures that he was in a state of honour and purity, and on transgressing the commandment he was cast out of paradise, and God was wroth with him. So he learns what things are good for him; and having learnt what things are evil he secures himself, that he may not sin any more and fall into the condemnation of death. Now we know that the whole creation of God is governed by God. He it was that made heaven and earth, animals, creeping things, beasts. We see them all, but do not know the number of them. What man is there that knows? God only, who is in all things, even in the unborn offspring of the animals. Does He not know the things that are under the earth, and that are above the heavens?

11. Let us then leave these things, and rather seek, like good men of business, to gain possession of a heavenly inheritance and the things that are profitable to our souls. Let us learn to gain possessions which will stay by us. If you, who are but human, begin to search the thoughts of God, and to say, “I have found out something, and comprehend it,” the human mind will be found surpassing the thoughts of God. But in this you are much mistaken; and the more you desire to search and get to the bottom, the more you get out of your depth, and fail to comprehend anything. Those visitations of His which happen to you—what He works day by day in you, and how—these

are beyond expression or comprehension; you can do nothing but receive them with thankfulness, and believe. Have you been able to take cognisance of your own soul from the time when you were born till now? If so, declare to me the thoughts that spring up in you from dawn to dusk. Tell me the cogitations of three days. Nay, you cannot. If then you could not comprehend the thoughts of your own soul, how can you find out the thoughts and mind of God?

12. Nay, eat as much bread as you find, and leave the wide earth to pursue its way; go to the brink of the river, and drink as much as you need, and pass on, and seek not to know whence it comes, or how it flows. Do your best to have your foot cured, or the disease of your eye, that you may see the light of the sun, but do not enquire how much light the sun has, or how high it rises. The animal which is profitable for your use, that take: why do you go off to the hills and try to discover how many wild asses and other beasts dwell there? The babe, when it comes to its mother's breast, takes the milk and thrives; it does not search for the root and well-spring from which it flows so. It sucks the milk, and empties the whole measure; and another hour passes—the breast fills up. The babe knows nothing of it, nor the mother either, although the supply proceeds from all her members. If then, you seek the Lord in the depth, there you find Him. If you seek in the water, you find Him there, doing wonders. If you seek Him in the den, there you find Him between two lions, guarding the righteous Daniel. If you seek Him in fire, there you find Him, succouring His servants. If you seek Him in the mountain, there you find Him with Elias and Moses. He is everywhere—beneath the earth, and above the heavens, and within us as well. He is everywhere. So too your own soul is near you, and within you, and without you; for wherever you please, in countries far away, there your mind is, whether westward or eastward, or in the skies; there it is found.

13. Let us then seek above all things to have the brand and seal of the Lord upon us; because in the day of judgment, when the severity of God is shewn, and all the tribes of the earth, even all Adam, are gathered together, when the good Shepherd calls His own flock, all those who have the brand recognise their own Shepherd, and the Shepherd takes knowledge of those who have His own seal, and gathers them together from all the nations. Those that are His hear His voice, and go behind Him. The world is divided into two parts, and one flock is dark, which goes into eternal fire, and one is

full of light, which is led up to the heavenly rest. What we now make our own, within our souls, the same then shines and is manifested, and clothes our bodies with glory. 14. As in the season of the month of Xanthicus, the roots buried in the earth put forth their own fruits, and their own blossoms and beauties, and bear fruit, and the good roots are manifested, and those that have thorns are made manifest, so in that day each one makes evident by his own body what he has done. The good things and the bad are alike manifested. There lies all the judgment and the retribution. There is another food besides this visible food. When Moses went up into the mount, he fasted forty days. He went up a man and no more; he came down possessed of God. Now see; we behold in ourselves that if the body is not supported by victuals, in a few days it is worn out; yet when Moses had fasted for forty days, he came down more full of vigour than all of them. It was because he was fed by God, and his body was provided with another and a heavenly food. The Word of God was made food to him, and he had a glory in his countenance. What happened to him was an example. That glory now shines inwardly in the hearts of Christians; at the resurrection, their bodies are covered, as they rise, with another, a divine, raiment, and are fed with a heavenly meat.

15. Question. What is meant by a woman praying with her head uncovered? Answer. Because in the apostles' time they wore their hair loose for a covering. For this reason the Lord and the apostles came into the world of creation, and taught it sobriety. The woman, however, stands as a type of the church. Whereas in the visible world the women at that time wore their hair undone for a covering, the church clothes and wraps her children in divine and glorified garments. And in the old days of the church of Israel the congregation was one, and it was covered by the Spirit, and they were clothed with the Spirit for a glory, although they themselves did not correspond with it. Well, the word "church" is used of the individual soul, as well as of many; for the soul gathers together all her faculties and is thus a church to God. For the soul was fitted for communion with the heavenly Bridegroom, and mingles with the heavenly One. This is observed both of the many and of the one. Thus the prophet says of Jerusalem, I found thee desolate and naked, and I clothed thee, and so forth, as if he spoke of a single person.

16. Question. What does it mean when Martha said to the Lord about Mary, "I am hard at work about many things, while she sits beside Thee"? Answer. What Mary might well have said to Martha, the Lord, anticipating

her, replied—that she had left everything to sit at the Lord’s feet, and bless God all day long. You see, her sitting was for love’s sake. But that God’s word may be made clearer, listen to this. If any one loves Jesus, and attends to Him in earnest, and not in a casual way, but in love abides by Him, God is already devising to make some return to that soul for its love, although the man does not know what he is to receive, or what portion God is about to give to the soul. When Mary loved Him, and sat at His feet, the gift that was added to her was no casual gift; He gave her a certain hidden virtue from His own substance. The very words which God spoke in peace to Mary were so many spirits, and a power; and these words entering into her heart were made a soul to her soul and a spirit to her spirit, and a divine power was filled into her heart. Where that power shall lodge, it cannot but abide permanently, as a possession not to be taken away. For this reason the Lord, who knew what He gave her, said Mary hath chosen the good part. But after a time the things which Martha had done so eagerly in the way of service brought her to that gift of grace. She too received divine power in her soul.

17. What is there to be surprised at if those who came to the Lord, and were personally attached to Him, received His power, when the apostles spoke the word, and the Holy Ghost fell on those who believed? Cornelius received power from the word which he heard; how much more, when the Lord spoke the word to Mary, or to Zacchæus, or to the sinful woman who let her hair down and wiped the Lord’s feet, or to the woman of Samaria, or to the robber, did power go out, and the Holy Ghost was mingled with their souls? And still those who love God, and leave all things, and persevere in prayer, are taught in secret things that they knew not. The truth itself is manifested to them, according to their choice, and teaches them, I am the truth. The apostles themselves, before the crucifixion, by continuing with the Lord, saw great signs—how the lepers were cleansed and the dead raised up, and knew not how divine power goes up and down and ministers in the heart, and that they should be spiritually born again, and mingled with the heavenly soul, and become a new creation. Because of the signs which He did, they loved the Lord. But the Lord said to them, “Why marvel ye at the signs? I give unto you a great inheritance, which the whole world hath not.”

18. His words seemed strange to them, until He rose from the dead, and carried up His body on our behalf above the heavens; and then the Paraclete Spirit entered into their souls and was mingled with them, and the Truth in

person manifests itself in faithful souls, and the heavenly Man comes to be with the man that thou art, and becomes one communion with thee. As many as give themselves to serve, and eagerly do all things out of zeal and faith and the love of God, that very service after a time brings them into the knowledge of the truth itself. The Lord is manifested to their souls, and teaches them the ways of the Holy Ghost. Glory and worship to the Father, and to the Son, and to the Holy Ghost, for ever. Amen.

HOMILY XIII

What fruit God expects from Christians. 1. ALL things that are seen were created by God, and He gave them to men for refreshment and enjoyment, and He gave them also a law of righteousness. But from the time of Christ's coming God seeks other fruit, and another righteousness, purity of the heart, a good conscience, kind words, holy and good thoughts, and all the discipline of the saints. The Lord says, "Except your righteousness exceed that of the scribes and Pharisees, ye cannot enter into the kingdom of heaven. In the law it is written, Thou shalt not commit fornication; but I say unto you, Thou shalt not desire, neither shalt thou be angry." He who wishes to be a friend of God, and a brother and son of Christ, must do something more than other men, that is, to consecrate heart and mind themselves, and to stretch up his thoughts towards God. In this way God secretly gives life and help to the heart, and entrusts Himself to it. When a man gives God his secret things, that is, his mind and thoughts, not occupying himself elsewhere, nor wandering away, but putting constraint upon himself, then the Lord deems him worthy of mysteries, in greater sanctity and purity, and gives him heavenly food and spiritual drink.

2. A man who is possessed of much substance, and has both servants and children, gives a different kind of food to the servants from what he gives to his own born children, because the children are their father's heirs, and eat with him, being made like to their father. Even so Christ, the true Master of the house, who created all things Himself, nourishes the evil and the unthankful, but the children whom He has begotten of His own substance, to whom He has imparted of His grace, in whom the Lord is formed, these He provides beyond others with special refreshment and diet and meat and drink. Going up and down with Jesus their Father, they receive the gift of Himself, as the Lord says, He that eateth My flesh and drinketh My blood dwelleth in Me, and I in him, and he shall not see death. Those who possess

the true inheritance have been begotten as sons of a heavenly Father, and pass their time in their Father's house, as the Lord says, The servant abideth not in the house, but the son abideth for ever.

3. If we then desire to be born of the heavenly Father, we ought to do something that exceeds the rest of mankind—diligence, effort, zeal, love, a good conversation, to be in faith and fear, as desiring to attain good things of such magnitude, and to inherit God. The Lord, it says, is the portion of mine inheritance and of my cup. Thus the Lord, beholding our good purpose and our endurance, performs His mercy, and cleanses us from the defilement of sin, and from the eternal fire that is in us, and makes us meet for the kingdom. Glory to His tender compassion and to the good pleasure shewn of the Father, and of the Son, and of the Holy Ghost. Amen.

HOMILY XIV

Those who give their thoughts and their mind to God do so in the hope that the eyes of their heart may be enlightened, and God vouchsafes to them mysteries in the greatest sanctity and purity, and imparts to them of His grace. What we who desire to attain the good things of heaven ought to do. Then the apostles and the prophets are compared to the sun's rays coming in at a window. The Homily also teaches what is Satan's "Earth," and what that of the angels, and that both are intangible and invisible. 1. ALL works visibly done in the world are done in hope, with a view to partaking of the results of the labour. If it were not for the assurance of enjoyment from the toil, no advantage would be gained. The husbandman sows in hope of fruits, and is supported under his labours by the expectation. He that plougheth, the apostle says, plougheth in hope. He that takes a wife, does it in hope of having heirs. The merchant commits himself to the sea and the risk of death for the sake of gain. So also in the Kingdom of Heaven a man gives himself up in hope that the eyes of his heart may be enlightened, withdrawing from the affairs of this life, and keeping himself free for prayers and supplications, looking for the Lord, when He shall come and manifest Himself to him, and shall cleanse him from the sin that dwells in him.

2. He puts no confidence, however, in his labours and manner of life, until he obtains the things hoped for, until the Lord comes and dwells in him in the full experience and energy of the Spirit. And when he tastes the goodness of the Lord, and delights in the fruits of the Spirit, and the veil of darkness is taken away, and the light of Christ shines upon him and works in

him in joy unspeakable, then is he fully satisfied, having the Lord with him in great affection, as the merchant in the illustration rejoices when he has gained. But he still has conflict and fear from the robber spirits of wickedness, lest he should grow slack and lose his labour, before he is accepted in the kingdom of heaven, in the Jerusalem which is above. 3. Let us then beseech God that He would put off from us the old man, and put on us the heavenly Christ, here and now, so that being in gladness, and thus being led by Him, we shall be in great tranquillity. The Lord, who desires to fill us with the taste of the kingdom, says, Without Me ye can do nothing.

And yet He knew how to enlighten many by means of the apostles. They were but creatures, but they nourished their fellow servants. Thoughts that were dead and corrupted they quickened and restored to life by their good conversation and instruction. It is possible for one creature to nourish and quicken another. The clouds, the rain and the sun, when so commanded, quicken the seeds of wheat or barley, though they are only creatures. Like light which comes in through a window, while the sun sends out his beams upon all the world, so the prophets were the lights of their own house of Israel, and no more; but the apostles were suns, shooting out their beams into all the quarters of the world. 4. Well, there is an "earth," on which the beasts dwell; and there is an "earth" in the air, in which the birds walk and live. If the birds wish to stand or walk on land, there are fowlers to catch them. The fishes too have an "earth," which is the water of the sea. Wherever anything is born, on land or in the air, there it has its existence, its sustenance, and its pleasure. In the same way there is a Satanic "earth" and home, where the powers of darkness and the spirits of wickedness live and walk and take their pleasure; and there is a luminous "earth" of the Godhead, where the camps of angels and of holy spirits walk and take pleasure. That darksome earth cannot be seen with the eyes of this body, nor be felt; neither is the luminous earth of the Godhead felt, or seen by the fleshly eyes. But to those who are spiritual both are discernible to the heart's eye, that Satanic earth of darkness and the luminous earth of the Godhead.

5. The fable of those without says that there are mountains, which are fiery, because there is fire in them, and there are there animals like sheep. Those who hunt them make iron wheels, and cast hooks and throw them into the fire, because those animals have fire for their meat, and fire for their drink, their pleasure, their increase, and their life. Fire is everything to them.

If you bring them out into another air, they die. When their coats are dirtied, they are not washed in water, but in the fire, and they get cleaner and whiter. Christians in like manner have that heavenly fire for their meat. That is their pleasure. That cleanses, and washes, and sanctifies their heart. That brings them to increase. That is their air and their life. If they go out of it, they are destroyed by the evil spirit, as the animals in the fable die when they leave the fire, as the fish when they leave the waters. As fourfooted beasts cast into the sea are drowned, as birds walking on the ground are taken by the fowlers, so the soul which will not stay in that “earth” is stifled and perishes. If it has not that divine fire for meat and drink and raiment, and cleansing of heart and sanctification of soul, it is taken by the evil spirits and demolished. But as for us, let us enquire in earnest whether we have been sown in that unseen “earth,” and engrafted in the heavenly vine. Glory be to, His mercies. Amen.

HOMILY XV

This Homily teaches at large how the soul ought to behave herself in holiness and chastity and purity towards her Spouse Christ Jesus, the Saviour of the World. It contains also certain discussions full of great instruction, viz., whether at the resurrection all the members are raised up, and a great many more concerning Evil, and Grace, and Free Will, and the dignity of human nature. 1. A VERY wealthy man, a glorious king, sets his heart, it may be, on a poor woman, who possesses nothing but her own person. He becomes her lover, and desires to take her to live with him as his spouse. Then, if she shows all benevolence to her husband, retaining also her love to him, lo! that poor needy woman, who possessed nothing, finds herself mistress of all that belongs to her husband. If, on the other hand, she should act contrary to duty and obligation, and should behave improperly in her husband’s house, she is then cast out with disgrace and contumely, putting her two hands upon her head, as is said figuratively in the law of Moses concerning a wife who is disorderly and of no advantage to her husband. Then sorrow and great mourning become hers, while she reflects what wealth she is fallen from, and what glory has passed away from her, dishonoured as she is because of her folly.

2. In like manner a soul which Christ the heavenly Bridegroom has espoused for mystical divine fellowship with Himself, and which has tasted of the heavenly riches, ought with great diligence sincerely to please Christ, her

heavenly Wooer, and dutifully and properly to fulfil the service of the Spirit entrusted to her, to please God in all things, and to grieve the Spirit in nothing, and duly to preserve the modesty and love towards him in which beauty lies, and to behave herself well in the house of the heavenly King in all benevolence for the grace given to her. Behold, a soul like this is made mistress of all the good things of the Lord, and even the glorious body of His Godhead becomes hers. But if she fail, and act contrary to duty in her service, and do not the things that please Him, and follow not His will, nor co-operate with the grace of the Spirit which is with her, then she is deprived of her honours with disgrace and indignity, and banished from life, as being unprofitable and unfit for the fellowship of the heavenly King. Then over that soul there is woe and lamentation and weeping among all holy spirits unseen. Angels, powers, apostles, prophets, martyrs weep over her.

3. For as there is joy in heaven, the Lord tells us, over one sinner that repenteth, so is there great woe and weeping in heaven over one soul that falls away from the eternal life. As on earth, when a rich man dies, he is accompanied out of life with music and dirge and wailing by his own brethren and kinsfolk and friends and acquaintances, so over that soul all the saints mourn with dirges and sad music. The Bible says the same thing elsewhere in figurative language. The pine is fallen, it says, mourn, ye cedars. For as Israel, when he was thought to please the Lord—though he never pleased Him as he ought—had a pillar of cloud to overshadow him, and a pillar of fire to give him shine; saw the sea divide before him, water clear proceeding out of the rock; but when their mind and intention turned from God, then they were delivered to serpents, or to their enemies, being led away in sore captivities and tormented with bitter bondage. This the Spirit mystically declared in the prophet Ezekiel also, saying of such a soul, as of Jerusalem, I found thee naked in the wilderness, and I washed thee from the water of thine uncleanness, and I clothed thee with raiment, and put bracelets upon thy hands, and chains about thy neck, and earrings in thine ears, and thou becamest renowned among all the heathen. Fine flour and oil and honey didst thou eat, and after all thou didst forget My benefits, and wentest after thy lovers, and didst commit fornication with shame.

4. So likewise the Spirit utters warning to the soul which through grace knows God, which after being cleansed from its former sins and adorned with the ornaments of the Holy Ghost, and after partaking of the divine and

heavenly food, does not behave dutifully with much discretion, and does not properly preserve benevolence and love for Christ the heavenly Bridegroom, and so is rejected and put away from the life of which at one time it was a partaker. For Satan can raise and exalt himself even against those who have reached such measures as these; even against those who have known God in grace and power, sin still lifts itself up and strives to overthrow them. We must therefore strive, and watch over ourselves intelligently, to work out our own salvation with fear and trembling, as it is written. As many as are made partakers of the Spirit of Christ, see that you do not behave contemptuously in anything, small or great, and do no despite to the grace of the Spirit, that you may not be excluded from the life of which you have already been made partakers.

5. I will repeat this in a different character. If a servant comes into a palace, to be employed upon the vessels used there, he takes of what belongs to the king—he himself has nothing to bring—and ministers to the king with the king's own vessels. Here he needs much intelligence and judgment, that he may make no mistake in serving, by bringing one dish to the royal table when he should bring another, but should serve the courses, first and last, in the right succession. If through ignorance and want of judgment he does not serve the king in the right order, it is as much as his place and life are worth. In like manner a soul which is serving God in grace and the Spirit requires much discretion and knowledge, that it may commit no fault with the vessels of God, that is, in the service of the Spirit, by not keeping its own will in harmony with grace. It is possible in the service of the Spirit, performed secretly by the inner man, for the soul to serve the Lord in vessels of its own, that is, with its own spirit; but God cannot be served without God's vessels, that is, without grace, so as to please Him in all His will.

6. And when grace is received, there is then great need of intelligence and discretion—which themselves are given by God to the soul that seeks them from Him—in order to serve Him acceptably in the Spirit which is received, and not to be surprised into a mistake by sin, led astray by ignorance and presumption and carelessness, and acting contrary to what the Lord's will demands; because punishment and death and mourning will be to such a soul. The holy apostle says, Lest, when I have preached to others, I myself should be a castaway. You see what fear he had, though he was God's apostle. Let us then beseech God that we, as many as have obtained the grace of God,

may minister the service of the Spirit according to His will, in more than an ordinary way, and may keep no company with the notion of contempt, in order that thus we may live in a manner pleasing to Him, and may serve Him with spiritual service according to His will, and having done this may inherit eternal life.

7. Some one is compassed with infirmity. It happens that some of his members are sound, his eyesight perhaps, or something else, but the rest of his members are disabled. So it is in the spiritual world. A man may perhaps be sound in three members of his spirit, but he is not perfect or that. You see how many stages and measures of the Spirit there are, how the mischief is strained out and refined off bit by bit, and not all at once. The Lord's whole providence and government, the rising of the sun, and everything that He has created, are for the sake of the kingdom, which the elect are to inherit, for the constitution of the kingdom of peace and concord. 8. Christians therefore ought to strive continually, and never to pass judgment on anyone—no, not upon the harlot on the street, or upon open sinners and disorderly persons—but to regard all men with singleness of intention and purity of eye, so that it may become like a fixed law of nature to despise no one, to judge no one, to abhor no one, to make no distinctions between them. If you see a man with one eye, be not divided in your heart, but look upon him as if he were whole. If a man is maimed of one hand, see him as not maimed, the lame as straight, the palsied as whole. This is purity of heart, when you see sinners or sick people, to have compassion on them and be tenderhearted towards them. It happens sometimes that the saints of the Lord sit in theatres and behold the deceit of the world. According to the inner man they are conversing with God, while according to the outer man they appear to men as contemplating what goes on in the world.

9. Worldly people are under one influence from the spirit of error, to mind earthly things; Christians have another purpose, another mind; they are of another world, another city. The Spirit of God has fellowship with their souls, and they tread down the adversary. It is written, The last enemy that is destroyed is death. The godly are masters of all things; but those who are slack in faith and sinners are the slaves of all, and the fire burns them, and the stone and the sword slay them, and in the end devils have dominion over them. 10. Question. In the resurrection do all the members rise again? Answer. To God all things are easy; and He has so promised, though to hu-

man frailty and thought it appears impossible. For as God took of the dust and the earth, and constituted the body as a different kind of thing, not at all resembling the earth, and made many sorts of elements in it, such as hair, and skin, and bones, and sinews; or as a needle thrown into the fire changes its colour and is converted into fire, although the nature of iron is not taken away, but still subsists; so in the resurrection all the members, are raised up, and not a hair perishes, as it is written, and all become light-like, all are plunged in light and fire, and changed, and yet are not, as some say, resolved and turned into fire, with nothing of their natural substance left. Peter is Peter, and Paul is Paul, and Philip is Philip. Each one remains in his own nature and personality, though filled with the Spirit. If you say that the nature is resolved, then Peter and Paul are no more, and God is everywhere and in all directions, and neither those who go away into hell are conscious of their punishment, nor are those who go into the kingdom conscious of the benefit, II. Suppose there were a garden, planted with all sorts of fruit-trees, and there were in it pear, or apple, and vine, with fruit and leaves; and suppose the garden and all the trees and their leaves were changed and altered into another nature, and the former ones became light-like; so men are altered at the resurrection, and their members become holy and light-like.

12. The men of God, then, ought to prepare themselves for conflict and combat. As a brave young man bears the blows that fall on him, and the wrestling match, and hits back, so Christians ought to put up with afflictions without and wars within, in order that, though belaboured, they may conquer by endurance. That is the Christian's road. Where the Holy Ghost is, there follow, like a shadow, persecution and wrestling. You see the prophets, how they were persecuted by their countrymen from first to last, while the Holy Ghost worked upon them. You see how the Lord, who is the Way and the Truth, was persecuted, not by another nation, but by His own. By His own race of Israel He was persecuted and crucified. So was it with the apostles. The Paraclete Spirit removed from the quarter whence the cross came, and passed to the Christians. No Jew was persecuted; Christians were the only martyrs. For this reason they ought not to be surprised. The truth must needs be persecuted.

13. Question. Some say that evil enters from without, and that if a man pleases, he does not admit it, but sends it off. Answer. As the serpent spoke to

Eve, and because of her compliance gained admission within, so to this day sin, which is without, gains admission through man's compliance. Sin has power and liberty to enter into the heart. For our thoughts are not external to us, but from within, out of the heart. The apostle says, I will that the men pray, without wrath and evil disputations. For there are thoughts proceeding out of the heart, as the Gospel says. Go to prayer, and observe thy heart and mind, and determine to send up thy prayer to God pure, and look well there, whether there be nothing to hinder it, whether the prayer be pure, whether thy mind is wholly occupied with the Lord, as the husbandman's with his husbandry, the married man's with his wife, the merchant's with his merchandise; or whether thou bendest thy knees to prayer, while others pluck thy thoughts asunder.

14. But you say that the Lord came and condemned sin by the cross, and that it is now within no longer. Suppose a soldier puts up his chariot at some one's house, he is free when he pleases to go in and out of that house. So sin is free to make its arguments heard in the heart. It is written, Satan entered into the heart of Judas. But if you say that by Christ's coming sin was condemned, and that after baptism evil is no more at liberty to argue in the heart, do you not know that from the advent of the Lord to this day all that have been baptized have had bad thoughts at times? Have not some of them turned to vainglory, or to fornication, or to gluttony? All the worldly people dwelling within the pale of the church, are their hearts spotless and pure? Or do we find that many sins are committed after baptism, and that many live in sin? So even after baptism the thief is free to enter, and to do what he likes.

15. It is written, Thou shalt love the Lord thy God with all thy heart. But thou sayest, "I do love; and I have the Holy Spirit." Hast thou constant remembrance, and passionate affection, and burning ardour for the Lord? Art thou fast bound that way day and night? If thou hast a love like that, thou art pure; but if not, then search thou still, whether, if earthly business or foul and evil thoughts come thy way, thou hast no inclination to them, or whether thy soul is always drawn to love and longing after God. The thoughts of the world drag the mind down to earthly and corruptible things, and do not suffer it to love God or to remember the Lord. And oftentimes, on the other hand, the unlearned man goes to prayer, and bends the knee, and his mind enters into rest, and deep as he may dig and get be-

low, the wall of evil that withstands him breaks down, and he enters into vision and wisdom, where potentates and wise men and orators cannot penetrate to understand and know the delicacy of his mind, since he is engrossed in divine mysteries. One who is inexperienced in judging of hearts does not know how to value them, for lack of experience. Well, Christians abhor the glorious things of the earth, and account them but dung in comparison with the magnificence of those things—a magnificence which works effectually in them.

16. Question. Is it possible for a man who has a gift of grace to fall? Answer. If he gets careless, he falls. The adversaries never are idle or shirk battle. How much more then ought you never to cease from the quest of God? For great is your loss if you are careless, although you may think yourself to be exercised in the very mystery of grace. 17. Question. Does grace remain after a man has fallen? Answer. It is God's desire to bring the man back to life, and He disposes him to weep his way back and to repent. If it does remain, it is for the purpose of making you a surer workman in repenting of those things by which you formerly did amiss. 18. Question. Are those who are perfect liable to difficulty or warfare, or are they wholly free from anxiety? Answer. The adversary never ceases from warring. Satan is merciless in his hatred of men; therefore he never shirks from warring against every man. But he is not seen to set upon all to the same degree. Governors of provinces and counts at court pay tribute to the emperor; but the man in that position has such confidence in his wealth of gold and silver that he meets his taxes out of superfluous income, and feels no loss. A man who gives alms never feels it a loss, and in the same way Satan considers these things no part of his serious business. But take a poor man, destitute even of daily food; he is beaten and tortured, because he cannot pay the tax; he spends his time in being scraped and harried, and cannot die; while another man is commanded to lose his head, and perishes at a moment's notice. So it is among Christians. There are some who are vigorously warred upon and scraped by sin; and yet they become the firmer and wiser for the wars, despising the power of the adversary, and they are in no peril in that quarter, because they are unfallen and assured of their own salvation, because they have often practised in the war with evil, and have gained experience. Having God with them, they are led and are at rest. 19. Others, however, who have not yet had practice, if they

fall into a single difficulty, and war is stirred against them, sink at once into destruction and perdition.

Like travellers in a city intending to see their dear ones and acquaintances, who meet many people in the market-places, but are not stopped by them, because their aim is to find their friends, and when they knock at the door outside and call, their dear ones open to them with joy; but if they loiter in the market-places, and are deluded or detained by those who encounter them, the door is shut, and no one opens to them; so those who press forward to reach our Master, Christ the true Beloved, ought to look down upon all others and take no notice of them. Counts and governors, who have entrance into the palace to the king, are in much fear, how they shall present their accounts, and lest for some mistake in answering for themselves they should be brought to trial and to punishment; but simple country folk, who have never set eyes on a prince, pass their days without anxiety. That is the way with this world beneath the sky, from kings down to the poor. Knowing nothing of the glory of Christ, they care only about matters of this life. Not readily does any one bethink him of the day of judgment. But those who in thought enter in before Christ's judgment seat, where His throne is, and pass their lives in His presence, are in fear and trembling continually, to make no mistake concerning His holy commandments.

20. When the rich men of the earth have brought much fruit into their garners, they set to work again every day to get more, in order to have plenty, and not run short. If they presume upon the wealth laid up in the garners, and take things easily and add no more, but use up what they have stored already, they soon sink into want and poverty. So they have to labour and add, enlarging their intake, that they may not get behindhand. In Christianity, to taste of the grace of God is like that. Taste, it says, and see how gracious the Lord is. This tasting is an effectual power of the Spirit in full certainty, ministering in the heart. As many as are the sons of light, and of the ministry of the New Covenant in the Holy Ghost, these have nothing to learn from men; they are taught of God. Grace itself writes upon their hearts the laws of the Spirit. They ought not therefore to rest their assurance only upon the scriptures that are written in ink; the grace of God writes the laws of the Spirit and the mysteries of heaven upon the tables of the heart as well. For the heart governs and reigns over the whole bodily organism; and when grace possesses the ranges of the heart, it reigns over all the members

and the thoughts. For there, in the heart, is the mind, and all the faculties of the soul, and its expectation; therefore grace penetrates also to all the members of the body.

21. On the other hand, as many as are sons of darkness, sin reigns over their heart, and penetrates to all their members, for out of their hearts proceed evil thoughts, and thus diffused puts the man in darkness. Those who say that evil is not born and bred in man, may have no anxiety about tomorrow, nor any desire either. For a certain length of time, evil ceases to cause trouble in them by suggesting some object of desire, so that a man will affirm on oath, "Such a passion no longer assails me." After a short while he is consumed with the desire, so that he is found guilty of perjury into the bargain. As water runs through a pipe, so does sin through the heart and thoughts. As many as will not have this notion, are refuted and mocked by sin itself, even if sin did not wish to triumph; for evil endeavours to escape notice and to be hidden in the mind of man.

22. If a man loves God, then God also mingles His love with him. Once trusted by man, He adds to him the trust of heaven, and the man becomes a twofold being. Whatever part of yourself you offer to Him, He mingles with your soul a like part of His own, that all that you do may be purely done, and your love pure and your prayer pure. Great is the dignity of man. See how mighty are the heaven and the earth, the sun and the moon; but the Lord was not pleased to rest in them, but in man only. Man, therefore, is of more value than all created things—I may venture to say, not only than visible creatures, but invisible likewise, even than the ministering spirits. It was not of Michael and Gabriel, the archangels, that He said, Let us make them after Our image and likeness, but about the spiritual substance of man, I mean his immortal soul. For it is written, The angels of the Lord encamp round about them that fear Him.

The material creatures are bound by an unchangeable kind of nature. 23. Heaven was once established for good and all—the sun, the moon, the earth—and the Lord had no pleasure in them, though they cannot alter from what they were created, neither have they any will. But you are for this reason after the image and likeness of God, because, as God is His own Master, and does what pleases Him—and, if He pleases, has power to send the righteous to hell and sinners into the kingdom, but He does not choose to do so, nor does He admit the thought, for the Lord is a righteous judge—so are you

your own master, and if you choose to perish, you are of alterable nature. If you choose to blaspheme, to concoct poisons, to murder somebody, no one opposes or hinders you. If a man chooses, he is subject to God, and walks in the way of righteousness, and restrains his desires. This mind of ours is evenly balanced, having power to subdue by resolute thoughts the impulses and shameful desires of evil.

24. If in a great house, where there are things of gold and silver, and garments of various kinds, and money, young men and women who live there suppress their own minds, though nature, by reason of indwelling sin, covets them all, and because of the human fear of their masters they check the impulses of desire, how much more, where the fear of God is, ought a man to fight and counteract the indwelling evil. God has enjoined on thee what thou canst do. The nature of irrational animals is tied. The serpent's nature is bitter and venomous; therefore all serpents are such. The wolf is habitually ravenous; all wolves are of the same nature. The lamb's gentleness makes it a prey; all lambs are of the same nature. The dove is guileless and harmless; all doves are of the same nature. But man is not like that. One man is like a ravening wolf; another, like the lamb, is a prey. Both are of the stock of mankind. 25. One man is not satisfied with his own wife, but goes a-whoring, while another does not so much as suffer a desire to rise in his heart. One man plunders his neighbour's goods; another, in piety towards God, gives away his own. You see how alterable this nature is. You find it inclining to evil, you find it inclining again to good. In both cases it is in a position to assent to such action as it likes.

Nature, then, is susceptible both of good and evil, either of divine grace or of the contrary power, but is under no compulsion. Adam himself to begin with, being in a state of purity, was sovereign of his own thoughts; but from the time that he transgressed the commandment, mountains grievous to be borne lie on his mind, and the thoughts of evil mingling with it are all made his own, and yet not one of them is his own, because they are under the dominion of evil. 26. You ought then to seek for a lamp to be lighted, that you may find pure thoughts. Those are the natural thoughts, which God made. People brought up at sea learn to swim, and when waves and billows rise, they are not surprised at it; but those who are not used to these things, when even a little sea comes up, take fright and go under. So it is with Christians. As the mind of a child of three cannot take in or understand the mind

of a grownup reasoner, because there is a great difference of age between them, so Christians contemplate the world like infant children, with their eyes fixed upon the measure of grace. They are strangers to this age. Their city and their rest is elsewhere. Christians have the comfort of the Spirit, tears, and mourning, and sighing; and even the tears are an enjoyment to them. They have fear also, in the midst of joy and rejoicing, and thus are they like men carrying their blood in their hands, having no confidence in themselves, or thinking themselves to be anything, but despised and rejected above all men.

27. Suppose there were a king, who entrusted his treasure to some poor man. The man who received the charge of it does not hold it for his own, but always acknowledges his poverty, not daring to squander out of another's treasure. He bears continually in mind, not only that the treasure is another's, but "it was a mighty king who entrusted me with it, and whenever he pleases he takes it away from me." So ought those who have the grace of God to esteem themselves, to be humble-minded and to acknowledge their poverty. As the poor man who received the charge of the treasure from the king, if he presumes upon the treasure that is another's, and is proud as of wealth of his own, and his heart conceives arrogance, the king takes away his treasure, and the man who had it in charge is left poor as he was before; so if those who have grace presume, and their hearts are puffed up, the Lord takes His grace from them, and they are left such as they were before receiving the grace from the Lord.

28. There are many, who, in spite of grace being with them, are cheated by sin without observing it. Suppose there is a maid in a house, and also a young man; and she is wheedled into consenting to him, and falls, and loses her character. So the dreadful serpent of sin is always with the soul, tickling and enticing it; and if it consents, the incorporeal soul enters into connexion with the incorporeal evil of that spirit. Spirit enters into connexion with spirit, and he who gives consent commits adultery in his heart, admitting the suggestion of the wicked one. This then is the measure of your conflict, not to commit this crime in your thoughts, but to resist with your mind, and do battle and conflict within, and not to comply, and to take no pleasure in the thought of what is wrong; and if the Lord finds in you this preparation, at the last day He takes you to Himself in His kingdom.

29. For there are things which the Lord so orders that He may not leave Himself without testimony of His divine grace and calling; and there are others which He orders in the way of permission, that a man may be proved and exercised, that his self-determination may be made plain. Those in afflictions and temptations, if they endure, do not fail of the kingdom of heaven; therefore Christians in circumstances of distress are not vexed or grieved. If they are tried by poverty or suffering, they ought not to be surprised, but rather to take pleasure in poverty and reckon it as wealth, and fasting as feasting, and dishonour and obscurity as glory. On the other hand, if they should fall into circumstances which in this life are glorious, which incline them to worldly ease, or wealth, or glory, or luxury, they ought not to take pleasure in these things, but to shun them as they would shun fire.

30. In the world around us, if a very small nation is stirred to war against the emperor, he is at no pains to go to the front in person, but sends soldiers with their officers, and they carry on the war. But if the nation in motion against him is a very great one, powerful enough to ravage his empire, the emperor himself is compelled to take the field, with those in the palace and in his camps, and to join in battle. Consider then your own dignity. God set Himself in motion, in company with His camp—I mean the angels and holy spirits—and came to your protection in person, to deliver you from death. Take good care of yourself, then, and bethink yourself what a provision has been made for you. We use an illustration from this life, being still in it. Suppose there were an emperor, and he were to find a man in want and suffering, and were not ashamed of him, but treated his wounds with healing medicines, and brought him into his palace, and clothed him with the purple and the diadem, and made him partaker of the royal table; even so Christ the heavenly King came to suffering man and healed him, and made him partaker of the royal table, and this without putting constraint upon his will, but by persuasion He sets him in such honour.

31. It is written in the gospel that the Lord sent His servants, calling those who were willing, and declaring to them that dinner was ready; but those who had been called excused themselves, alleging, one, “I have bought some yoke of oxen,” another, “I have betrothed to myself a wife.” You see that the entertainer was ready, but the people invited refused. They alone were answerable for it. So great is the dignity of Christians. Consider how the Lord has prepared for them the kingdom, and calls them to enter in, and they will

not. As for the gift which they are to inherit, one might say, if every one from the creation of Adam to the end of the world strove against Satan and endured afflictions, he would do nothing great in comparison with the glory which he is to inherit; for he will reign to ages without end with Christ. Glory to Him Who so loved a soul like this, for giving Himself and His grace and entrusting the soul therewith! Glory to His greatness!

32. According to all appearances, all we brethren who sit here have but one image and the one character of Adam. Well, have we in secret also, in the things within, one purpose among us all, and one heart? Are we all one, good and godly? Or are there some of us who have fellowship with Christ and His angels, and others with Satan and the devils? And yet we all sit together appearing like one man; every one of us bears the same character of Adam. You see how different the invisible substance, the inward man, is from the outward, when we all look like one man, and yet some are with Christ and the angels, and some with Satan and the unclean spirits. The heart contains an unfathomable depth. In it are reception-rooms, and bed-chambers, doors, and porches, and many offices and passages. In it is the workshop of righteousness or of unrighteousness. In it is death; in it is life. In it is the good traffic, and the contrary.

33. Suppose there were a very great palace, and this were deserted, and became full of every evil smell, and of many dead bodies. Well, the heart is Christ's palace, and it is full of all uncleanness, and of crowds of many wicked spirits. It must be refounded and rebuilt, and its store-chambers and bedrooms put in order; for there Christ the King, with the angels and holy spirits, comes to rest, and to dwell, and to walk in it, and to set His kingdom. I tell you, it is like a ship furnished with plenty of tackle, where the captain disposes of all, and sets them their tasks, finding fault with some, and showing others their way about. The heart has a captain in the mind, the conscience, which is ever judging us, thoughts accusing or else excusing one another. 34. You see that conscience will not slubber over such thoughts, which comply with sin, but at once judges them. It tells no lies. It attests what it must say before God in the day of judgment, as though judging us continually. Suppose there be a chariot and reins; the animals and all the apparatus are under one driver; so when he pleases, he is carried along by the chariot at a great rate, and when he pleases, he stops it. Whichever way he pleases to turn it, there it goes along with him. The whole chariot is in the driver's

power. In like manner the heart contains many natural faculties bound up with it, and it is the mind and conscience which chides and guides the heart, and calls from sleep the natural faculties that spring in the heart. The soul has many members, though it is but one.

35. From the time that Adam transgressed the commandment, the serpent entered in and made himself master of the house, and became like a second soul beside the soul. For the Lord says, Whoso denieth not himself, and hateth not his own soul, is not My disciple, and, He that loveth his soul shall lose it. Sin entering into the soul has become like a member of it, and is united with the bodily man, and therefore many unclean thoughts spring up in the heart. He who does the wishes of his soul, does the wishes of evil, because it is entwined and mingled with the soul. He who brings his soul into subjection, and is angry with himself and with the desires that beset him, is like one who subdues an enemy's city. This man is permitted to come to good measures of the Spirit, and is rewarded through the power of God with the pure man, and is made greater than himself; for such an one is deified, and made a son of God, receiving the heavenly stamp upon his soul. For His elect are anointed with the oil of consecration, and are made men of rank and kings.

36. Such is the nature that men have. In the depth of wickedness and the bondage of sin, a man is at liberty to turn to what is good. A man bound over to the Holy Spirit, and inebriated with heavenly things, has power to turn to evil. A woman clothed in rags, famished, and dirty all over, is with much labour brought to royal rank, and arrayed in purple and crown, and made a king's bride. She remembers her former filthy condition, and is half-minded to go back to her old state; but she will not deliberately return to her former shame, for that would be folly. Yet even those who have tasted of the grace of God, and are partakers of the Spirit, if they do not take heed to themselves, are extinguished, and become worse than they were before, when they were in the world. Not that God is liable to change, or impotent, or that the Spirit is Himself quenched; but men do not correspond to grace, and for this reason miscarry, and fall into a thousand evils. For those who have tasted of that gift have both things present with them, joy and comfort, fear and trembling, gladness and mourning. They mourn for themselves and for all Adam, since mankind is all one, and the tears of such persons are bread, and their mourning sweetness and refreshment.

37. If you see a man proud and puffed up because he has a share of grace, this man, even if he should work miracles and raise the dead, but does not hold his soul worthless and contemptible, and continue poor in spirit and an object of abhorrence to himself, is cheated by sin without knowing it. Even if he works signs you cannot believe him, for the sign of Christianity is this, to be approved of God while earnestly shunning the notice of men, and even if a man has the entire treasures of the King, to conceal them, and to say continually, "It is not mine; another has put this treasure in my charge. I am a poor man, and when He pleases, He takes it from me." If any one says, "I am rich; I have enough. I have gained; I need nothing more," he is no Christian; he is a vessel of error and of the devil. The enjoyment of God is insatiable. The more any one tastes and eats of Him, the more he hungers. Such men's ardour and passion for God is beyond restraint, and the more they endeavour to get on and make progress, the more they esteem themselves poor, as those that are in need and have nothing. This is what they say: "I am not fit for this sun to shine upon me." This is the sign of Christianity, this humility. 38. But if a man says, "I am satisfied and filled," he is a deceiver and a liar.

As the body of the Lord was glorified, when He went up into the mountain, and was transfigured into the divine glory and into the infinite light, so are the bodies of the saints glorified and shine like lightning. The glory that was within Christ was outspread upon His body and shone; and in like manner in the saints, the power of Christ within them shall in that day be poured outwardly upon their bodies. For even now they partake of His substance and nature in their minds; for it is written, He that sanctifieth and they that are sanctified are of one, and, The glory which Thou hast given Me, I have given them. As many lamps are lighted from one flame, the bodies of the saints, being members of Christ, must needs be what Christ is, and nothing else. 39. Question. What advantage have Christians over the first Adam? for he was immortal and incorruptible, both in body and in soul, whereas Christians die and come to corruption.

Answer. The real death is within, in the heart, and is concealed, and it is the inner man that perishes. So if any one has passed from death unto life in that hidden region, he does indeed live for ever, and never dies. Although the bodies of such men are dissolved for a season, they are raised again in glory, for they are hallowed. So we call the death of Christians sleep and re-

pose. If the man were immortal, and his body exempt from corruption, the whole world, beholding the strange fact that Christian men's bodies were incorruptible, would come over to the good by a kind of compulsion, not by a voluntary decision. 40. In order that the freedom of will which God gave man at the beginning might once for all be shewn and might abide, providence orders these matters, and bodily dissolution takes place, that it may be at the man's discretion to turn to the good or to the bad. For even one who is perfect in evil, deep in sin, making himself a tool of the devil, by whom he is completely mastered, is not bound by any necessity. He is at liberty to become a chosen vessel, a vessel of life. In like manner on the other side those who are drunk with the Godhead, although filled full with the Holy Ghost and under His dominion, are not held by any necessity, but have their free choice to turn and do what they please in the present world.

41. *Question.* Is it by degrees that evil is diminished and rooted out, and a man advances in grace? or is evil rooted out at once, when he receives a visitation? *Answer.* As the unborn babe in his mother's womb is not at once fashioned into a man, but the image is formed by degrees and born, and even then is not fullgrown, but takes many years to develope, and become a man; and again, as the seeds of barley or of wheat do not root the moment they are put in the ground, but storm and wind pass over them, and then in due time the ears form; and the man who plants a pear tree does not at once partake of the fruit; so likewise in spiritual things, where there is so much wisdom and delicacy employed, it is only little by little that a man grows and comes to a perfect man, to the measure of the stature, not, as some say, "Off with one coat, and on with another."

42. He who wishes to be a learned man goes and learns his letters. When he has got to the top there, off he goes to the Latin school, and is at the very bottom. When he gets to be top there too, off he goes again to the advanced school, and is once more at the bottom, a freshman. Then, when he becomes a "scholasticus," he is a freshman among the pleaders, and last of them all. When he once more rises to the top, he is then made a governor, and when he reaches the position of chief magistrate, he takes to him the aid of the assessor. Well, if the world of sense has such a series of promotions, how much more have the heavenly mysteries their promotions, and increase the number of grades, and then, through much practice and many a testing, the man who gets through is made perfect. Christians who have truly tasted of grace,

and have the sign of the cross upon their mind and heart, these, from the king to the beggar, consider all things but dung and ill savour; and these are able to know that the whole world of earth, and the treasures of the emperor, and his riches, and his glory, and the discourses of wisdom are but a vain show, having no solid basis, but passing away; and whatever there is under the heaven, to them is easily contemned.

43. Why so? Because the things above the heavens are so strange and wonderful, which are not to be found in kings' treasures, nor in wisdom of words, nor in worldly glory, and dignities, and wealth—such wealth they possess, who have the Lord and Creator of all things in their inmost man, a possession which does not pass away, but abides. Christians know the soul to be precious beyond all created things; for man alone was made after the image and likeness of God. Behold the heaven, how vast it is, and the earth; and the creatures in them are valuable, and their bodies are great; but man is valuable above all those bodies, inasmuch as the Lord was well pleased in him alone. The whales of the sea also, and the mountains, and the beasts, in outward appearance are greater than man. Behold then thy dignity, and of how great value thou art, that God hath made thee above angels, because for thy help and deliverance He came upon earth Himself in person.

44. God and His angels came for thy salvation. The King, the King's Son, held council with His Father, and the Word was sent, and put on the garment of flesh, and concealed His own Godhead, that like might be saved by like, and laid down His life upon the cross. So great is the love of God towards man. The Immortal chose to be crucified for thee. Consider then how God loved the world, because He gave His only begotten Son for them. How shall He not with Him freely give us all things? In another place it says, Verily I say unto you that He shall make him ruler over all His goods. Elsewhere it shews the angels as ministers of the saints. When Elias was in the mountain, and the foreigners came against him, the young servant said, "There are many Coming against us, and we are by ourselves." Then Elias answered, "Do you not see camps and multitudes of angels with us round about succouring us?" You see that the Master and the multitudes of the angels are with His servants. How great then is the soul, and how much valued by God, that God and the angels seek after it for fellowship with themselves and for a kingdom! And Satan and his powers seek after it for their own party.

45. For as in the natural world kings are not waited upon by boorish people, but by those who are good-looking and well-educated, so in the heavenly palace those who wait upon the heavenly King are the blameless, the irreproachable, the pure in heart. As in the palace good-looking maidens, that have no kind of blemish, the handsomest, go into the society of kings, so in the spiritual order, it is the souls that are adorned with all good manners which have the society of the heavenly King. In visible things, where a prince goes to stay, if it should happen that that house contains anything that is not clean, it is put to rights, and much cleaning takes place, and sweet odours are poured out; how much more does the house of the soul, in which the Lord rests, require cleaning, that He may be able to enter in and rest there, who is without spot or blemish! In such a heart God and the whole church of heaven rests.

46. In the natural world, if a father enjoys possessions, and has diadems and precious stones, he hides these in storehouses, and they are treasured up for his beloved son, and to him he gives them. So God has entrusted what He has gotten, with His own precious things, to the soul. In the natural order, if there is a war, and a king comes with his army to fight, and his side is inferior in numbers or in strength, immediately he sendeth an ambassage, desiring conditions of peace; but if it be a very great nation against an equal nation, and king against king—say the king of the Persians against the emperor of the Romans—the two kings have no choice but to move with all their forces. See then how great is thy dignity, that God has moved with His own forces—that is, with angels and spirits—to join issue with the adversary in order to deliver thee from death. God came for thy sake.

47. Suppose a king were to find a poor man who had leprosy all over his body, and were not ashamed of him, but applied remedies to his wounds, and healed his sores, and then took him to the royal table, and arrayed him in purple, and made him a king; that is what God did to the race of men. He washed their wounds, and healed them, and brought them into the heavenly bridechamber. Great then is the dignity of Christians, so great that there is nothing to compare with it. But if the Christian becomes high-minded and allows evil to steal over him, he is like a city without a wall, and the robbers come into it from any quarter they please, with nothing to hinder them, and lay it waste and set it on fire. Thus, whilst thou art taking things easily, and paying no heed to thyself, the spirits of wickedness come in upon thee, and

destroy and lay waste thy mind, dissipating thy thoughts upon this present world.

48. Many people who are well informed about outward things, and pursue knowledge, and take pains about the correctness of their lives, consider that this constitutes perfection, not looking deep into their hearts, or seeing the bad things there which keep the soul in. According to the inner meaning of evil, it is a root in the members; the thief is in the house, that is, the opposing power. It is a defiant and an invisible force; and unless a man sets himself to combat sin, the inward evil gradually spreads, and by multiplying carries the man along into open sins, to commit them. Evil is continually gushing up like the eye of a well-spring. Be thou then busied upon stopping the streams of evil, lest thou shouldest fall into a thousand wrong things and be like one in stupor. Suppose there to be a nobleman living at ease in affluence, and the officers of the governor and those who serve warrants arrest him, carrying him off to the governor, saying, "You are accused on a serious charge, and your head is in danger." At the very tidings of such a fear, he loses all his ideas, and is like one in a stupor. 49. Conceive, then, that it is thus with the spirits of wickedness.

The world that you see round you, from the king to the beggar, are all in confusion and disorder and battle, and none of them knows the reason, or that it is the manifestation of the evil which crept in through Adam's disobedience, the sting of death. For the sin which crept in, being a kind of invisible power of Satan, and a reality, implanted all evils. Without being detected it works upon the inner man and upon the mind, and contends with the thoughts; but men are not aware that they are doing these things at the instigation of an alien force. They think it all to be natural, and that they do these things of their own determination, while those who have the peace of Christ in their minds, and His enlightenment, know very well the source of these movements. 50. The world is subject to the lust of evil, and knows it not, and there is an unclean fire which kindles the heart, and so spreads into all the members, and disposes men to lasciviousness and a thousand wrong things. Those who let themselves be tickled and pleased with it commit the sin inwardly in the heart, and thus the evil gets room, and they fall into open impurity. Mark that the same is true of the love of money, and of vain glory, pride, envy, anger. A man is invited to a dinner, and many meats are offered him; sin suggests that he should taste them all, and so his soul is pleased and

becomes overloaded. Lusts are intolerable mountains, among which are rivers of dragons and venomous beasts and serpents. As if a whale were to swallow up a man in its belly, so sin swallows up souls. They are burning flames of fire, and fiery darts of the wicked one. The apostle says, That ye may be able to quench the fiery darts of the wicked one. The evil got room, and has laid its foundations around the soul.

51. But the prudent, when the passions bestir themselves, will not comply, but are angry with the evil desires, and make themselves enemies to themselves. For Satan has a great wish to rest and stretch himself in the soul, and is annoyed and cramped when the soul will not comply with him. Some there are under the command of the divine power, who if they see a young man with a woman may perhaps think a little, but their mind is not defiled, nor do they inwardly commit sin; but it is not yet possible to be confident in such a case. There are others in whom the thing is at an end, quenched, and withered up; but these are the measures of the great ones. As men in the trade go down naked into the deep of the sea, into the watery death, to find there pearls that will do for a royal crown, and purple dye, so those who embrace the single life go naked out of the world, and go down into the deep of the sea of evil and into the gulf of darkness, and from those depths they take and bring up precious stones suitable for the crown of Christ, for the heavenly church, for a new world, and a city of light, and a people of angels.

52. As in a net many kinds of fishes are included, and they cast back the worse kinds at once into the sea, so the net of grace is spread over all, and seeks satisfaction; but men will not consent, therefore they are thrown back again into the very pit of darkness. As much sand is washed away before the gold is found, and that in very small grains like millet, so out of many there are few found to be approved. Those who have the work of the kingdom are made manifest, and those who only dress up the word of it appear. Those who are seasoned with the heavenly salt appear, and those who speak out of the treasures of the Spirit. The vessels in which God is well pleased appear, and He gives them His own grace; while others with much patience receive the hallowing power, in divers manners, as the Lord wills. So he who speaks, unless he be guided by heavenly light and wisdom, cannot satisfy the mind of every one, since there are so many different purposes, some at war, and some at rest.

53. If a city has been laid waste, and one wishes to rebuild it, he at once demolishes completely the things that are ruinous and fallen, and so begins to dig and to lay, his foundations where he dug, and to carry up the building, though there is as yet no house; and he who wishes to make a pleasure garden in a waste, ill-smelling place begins first to clean it up, and to make a fence round it, and to prepare water-courses, and then he plants, and the plants grow, that thus after a long time the garden may bear fruit; so the purposes of men since the fall are dried up, laid waste, and thorny. God said to the man, Thorns and thistles shall the earth bring forth to thee. There is need, therefore, of much toil and labour, for a man to seek and lay up the foundation, till fire shall come into men's hearts, and shall begin to clear off the thorns; and so they begin to be sanctified, glorifying the Father, the Son, and the Holy Ghost for ever. Amen.

HOMILY XVI

That spiritual persons are subject to temptations and to the adversities which spring from the first sin. 1. ALL spiritual substances, that is to say, of angels, and human souls, and devils, were made by the Creator innocent and perfectly simple. The fact that some of them turned to evil was an after-effect of their free will. It was by their own choice that they departed from the right way of thinking. If we say that they were so made by the Creator, we say that God is an unjust judge for sending Satan to the fire. There are certain heretics who say that matter is without beginning, and that matter is the root, and that the root is power, and an evenly matched power. To this you may fairly reply, "Which then is the conquering power? Certainly that of God. Then the vanquished is no longer a match, either in duration or in power." Those who say that evil is a substantive thing, know nothing. To God there is no substantive evil, according to His divine freedom from passion; but in us it works with full force and makes itself felt, suggesting all foul concupiscences. It is not mixed up with us, however, as some say, like the mixture of wine with water; it is as corn by itself and tares by themselves, though both in the same field; as in a house, the thief in one part, and the master in another.

2. Here is a well-spring running with clear water, and there is mud under it. When one stirs the mud, the whole well-spring is fouled. So the soul, when stirred, is fouled and mingled with evil, and Satan becomes one thing with the soul, both being spirits, in the act of fornication or of murder. For this reason, he that is joined to the harlot is one body. But at another mo-

ment the soul subsists by itself, penitent for what it has done, and weeps and prays, and remembers God. For if the soul were always plunged in evil, how could it act thus? since Satan is never willing that men should come to repentance, for he knows no compassion. The wife according to agreement with her husband becomes one with him, but at another moment they are parted; because it often happens that one of them dies and the other lives. Something of the same kind takes place in the fellowship of the Holy Ghost. They become one Spirit, for he that is joined to the Lord is one spirit. This takes place when the man is swallowed up in grace.

3. There are some, however, who have a taste of God, but are still subject to the influence of the enemy, and think it strange, in their lack of experience, that after the visitation of God they should still be subject to doubts about the mysteries of Christianity. Those who have grown old in them do not think it strange. As skilled husbandmen, from long experience, in a season of plenty are not entirely without care, but look forward to times of dearth and short supplies, and, on the other hand, when those times of dearth and short supplies overtake them, are not very despondent, in view of changes for the better, so in the spiritual realm, when the soul falls into divers temptations, it neither considers it strange, nor is despondent, because it knows that it is permitted on sufferance to be tested and disciplined by evil. On the other hand, when it is in much wealth and contentment it is not without care, but looks forward to the coming change.

The sun, which is a bodily and created thing, shines down into unsavoury places, where there are mud and impurities, without being injured or defiled; how much rather does the pure and holy Spirit keep company with the soul, when still subject to influence from the wicked one, without contracting anything from them. The light shineth in darkness, and the darkness comprehended it not. 4. When therefore a man is deep in, and is rich in grace, there is still a remnant of evil with him. He has a helper at hand to succour him. So when one is in adversities and in great billows of suffering, he ought not to despond; for if he does, sin thrives and makes more way in him. But when one has constant hope in God, the evil diminishes and dries out. That some are palsied or maimed, in fever or sickness, this is a consequence of sin. For sin is the root of all evils, and the passions caused by the desires of the soul and by evil thoughts are owing to it. If there is a running spring, and the places about it are moist and boggy, yet when the weather gets hot, the

spring and the places near it dry up. So with God's servants, upon whom grace abounds, this grace dries up the desire which comes from the wicked one, and that which comes from nature likewise; since now the men of God are greater than the first Adam.

5. God is infinite and incomprehensible. He shows Himself everywhere, in the mountains, and in the sea, and beneath the deep; yet not by change of place, like the angels who come down from heaven to the earth. He is in heaven, and He is here. But you will say to me, "How can God be in hell? or how can He be in the darkness, or in Satan, or in places that are unsavoury?" I answer that He is impassible and contains all things, for He is infinite, while Satan, being His creature, is tied. That which is good is not soiled, nor darkened. If you say that He does not contain all things, including hell and Satan, you make Him limited with regard to that place where the wicked one is, so that we have to look for another, above Him. God must be everywhere; but because of the mystery of the Godhead and the fineness in Him, the darkness, though contained in Him, comprehends Him not; nor can the evil partake of His purity, even though it be in Him. To God there is no such thing as a substantive evil, since He is in nothing injured by it.

6. To us, however, evil is a reality, because it dwells and works in the heart, suggesting wicked and defiling thoughts, and not allowing us to pray purely, but bringing our mind into captivity to this world. It has clothed itself with our souls, and touched even our bones and members. As Satan therefore is in the air, and God is in no way injured by being there also, so sin is in the soul, and the grace of God is there likewise, without suffering any injury. As a servant near his master is always in fear because of being so near, and does nothing without him, so ought we to refer our thoughts to our Master, Christ, who knows the heart, and to disclose them to Him, and to have within the hope and confidence that "He is my glory, and He is my Father, and He is my riches." Thou oughtest continually to have in thy conscience care and fear. Even if a man has not the grace of God so firmly planted and fixed in him, that night and day the thing which hourly guides and wakens and directs him to good things is joined to his soul as by a natural bond, at least, let him see to it that he has this care, this fear, this labour, this contrition of heart continually fixed, as an unalterable fact of nature.

7. Like a bee secretly forming her comb in the hive, grace secretly forms in hearts the love of herself, and changes them from bitterness to sweetness,

from roughness to smoothness. As a silversmith and engraver, engraving a plate, partly covers up the various little animals that he is cutting, but when he has finished, displays it flashing with the light, so the Lord, the true artificer, engraves our hearts, and silently makes them new, until they pass away from the body, and then the beauty of the soul is shown. Those who wish to construct bowls, and to depict animals upon them, first make their design in wax, and then cast them after the likeness, so that the work is finished in accordance with that design. So sin, though it is a spirit, has an image, and assumes many forms; and in the same manner the inner man is like one of these animals, with an image and a shape, for the inner man is a likeness of the outer. Great then is the vessel, and precious, since in it alone of all the creatures the Lord was well pleased. And the good thoughts of the soul are like precious stones and pearls, and the impure thoughts are filled with dead men's bones and all uncleanness and ill-savour.

8. Christians then are of another world, sons of the heavenly Adam, a new race, children of the Holy Ghost, shining brethren of Christ, like their Father, the heavenly shining Adam. Of that city, of that kindred, of that power, they are not of this world, but of another world. He Himself says, Ye are not of this world, even as I am not of this world. But as a merchant on a voyage of many stages, in the multiplication of his merchandise, sends to his friends to procure him houses, gardens, clothes that he requires, and when he sets out for home, brings with him great wealth, and his friends and kinsfolk welcome him with great rejoicing, so in spiritual things, if any are making the heavenly wealth their merchandise, their fellow citizens, the spirits of saints and angels, are aware of it, and say with admiration, "Our brethren on the earth have come into great wealth." So they, having the Lord with them at their departure, come with mighty rejoicing to those above, and those who belong to the Lord receive them, having prepared for them there houses, and gardens, and clothes all bright and costly.

9. We need sobriety in all things, then, in order that the good things that we seem to have may not turn to our hurt. For those who are naturally kind, unless they secure themselves, are gradually drawn aside by their very kindness; and those who have wisdom are deceived by their wisdom. A man must be well tempered together in all directions, kindness with severity, wisdom with discretion, word with deed, in everything to trust in the Lord, not in himself. For virtue is seasoned with many different spices, as an article of ne-

cessary diet is seasoned with condiment of some kind—not with honey only, but with pepper sometimes—and so is found good for food. 10. Those who say that sin is not in man, are like people plunged under a deluge of many waters, who will not acknowledge it, but say, “We heard a sound of waters.” Plunged under the depth of the waves of evil, they say that sin is not in their mind or thoughts. There is a difference between those who have a theory and talk, but are not seasoned with the salt of heaven—who discourse of a royal table, but have never eaten or enjoyed it—and a man who has had a sight of the king himself, to whom the treasures have been opened, and he has entered in, and inherited them, and eaten and drunk of the costly viands.

11. If a mother has an only son, very handsome, wise, adorned with all things good, upon whom she sets all her hopes, and it falls out that she buries him, then endless distress comes upon her, and mourning that cannot be comforted. So ought the mind, when the soul has died to God, to take up mourning and tears, endless distress, to have a contrite heart, to be in fear and care, and at the same time to have a hunger and thirst for what is good continually. Such an one passes into the hands of God’s grace and of hope, and he no longer remains in that mourning, but rejoices as one that finds a treasure, and again trembles for fear he should lose it, for the thieves are coming. Like a man who has suffered many losses by thieves, and has got away from them with much difficulty, and after this has come into great affluence and a large fortune, and has no more dread of loss because of his abundant wealth; so spiritual men, after first passing through many temptations and dreadful places, and then filled with grace and replete with good things, are no longer in terror of those who would plunder them, since their wealth is not small; yet they fear, not with the beginner’s fear of evil spirits, but with fear and care how to employ the spiritual gifts entrusted to them.

12. Such an one despises himself beyond all sinners, and holds this notion implanted in him as if by nature, and the farther he advances in the knowledge of God, the more he considers himself an ignoramus, and the more he learns, the less he thinks he knows. It is grace which ministers this effect, and makes it like a part of nature in the soul. As a little child is carried by a strong young man, and he who carries it takes it about wherever he pleases, so the grace that works in the deep carries the soul, and lifts it up to the heavens, to the perfect world, to the everlasting rest. But even in grace there are measures and degrees of rank. The commander-in-chief, who has access

to the king, differs from the captain. As a house that is filled with smoke discharges it also into the open air, so the evil compressed into the soul is discharged without and produces fruits. As those to whom is committed the government of a province or of the royal treasury are all the time in anxiety lest they should after all offend the king, so those who have been entrusted with a spiritual work are always in anxiety, and though they are at rest, are as if they had never found it. For the kingdom of darkness which had broken into the city of the soul, and the barbarous forces which keep possession of its ranges, are in course of expulsion from it. 13. Christ the King sends to avenge the city, and throws the usurpers into chains, and settles heavenly troops and an armament of holy spirits there, as in their own country; and then the sun shines in the heart, and its rays run through into all the members; and so a deep peace is the reigning power there.

But the man's resolution in combat and strife, and his genuine worth, and his goodwill towards God, are then shown when grace withdraws and he will still be brave and cry to God. You, when you hear that there are rivers of dragons, and mouths of lions, and the dark forces beneath the heaven, and fire that burns and crackles in the members, think nothing of it, not knowing that unless you receive the earnest of the Holy Spirit, they hold your soul as it departs from the body, and do not suffer you to rise to heaven. In like manner, when you hear of the dignity of the soul, how precious the intelligent substance is, you do not understand that it was not of angels, but of human nature, that He said, Let Us make after Our image and likeness, and that heaven and earth pass away, but that you were called to immortality, and adoption and brotherhood, and marriage with the King. In the world around us, all that belongs to the bridegroom is the bride's; and all that belongs to the Lord, no matter what it is, He commits to you. He came to your aid in person, to call you up above; and you neither consider nor understand your dignity. Justly the inspired man mourns over your fall, saying, Man being in honour hath no understanding, but is compared unto the beasts without reason, and is made like unto them. Glory be to the Father, and to the Son, and to the Holy Ghost, for ever. Amen.

HOMILY XVII

Concerning the spiritual unction of Christians, and their glory, and that without Christ it is impossible to be saved or to become a partaker of eternal life. 1. PERFECT Christians, who have been permitted to arrive at measures

of perfection and to come very near the King, these are continually consecrated to the cross of Christ. As in the days of the prophets the unction was more precious than all things else, since unction made them kings and prophets, so now spiritual men, who are anointed with the heavenly unction, become Christs according to grace, so that they too are kings, and prophets of heavenly mysteries. These are sons, and lords, and gods, made prisoners and captives, plunged deep, crucified, consecrated. If the anointing of oil, which came from a material plant, a visible tree, had such force that those who were anointed received dignity beyond dispute—for it was a fixed rule, so that they were appointed kings; David, for instance, after being anointed, immediately fell into persecutions and was afflicted, and then after seven years became king—how much more do all who are anointed in mind and the inner man with the hallowing and cheering oil of gladness, the heavenly spiritual oil, receive the stamp of that kingdom of the imperishable and everlasting power, the earnest of the Spirit, the Holy Ghost the Comforter. He is called the Comforter, because He comforts and cheers those who are in afflictions.

2. These, being anointed from the tree of life, Jesus Christ, the heavenly plant, are privileged to come to measures of perfection, the measures of the kingdom and the adoption, truly sharers of the secrets of the heavenly King, having free access to the Almighty, entering into His palace, where the angels and the spirits of the saints are, even while they are still in this world. Although they have not yet received the perfect inheritance prepared for them in that age, they are sure, from the earnest which they have now received, as if already crowned and reigning; and being about to reign with Christ, they are not surprised at the abundance and freedom of the Spirit. Why? Because while still in the flesh they had that relish of sweetness, and that effectual working of power. 3. When a man is a friend of the emperor, employed about the palace, acquainted with his secrets, and seeing his purple, if that man is made emperor himself and crowned, he is not surprised or taken aback, since he has long been exercised in the secrets of the palace. No boorish or uneducated person, or stranger to the secret, can go in and reign, but only those of experience and training. So Christians, who in that age are to reign, are not surprised, having already learned the secrets of grace. When man first transgressed the commandment, the devil covered the soul all over with a covering of darkness. Then grace comes, and wholly removes the veil,

so that the soul, now cleared, and regaining its proper nature, created without blemish and clear, continually beholds clearly with its clear eyes the glory of the true light and the true sun of righteousness beaming in the heart itself.

4. As at the end of the world the firmament is removed and the righteous thenceforth live in the kingdom and the light and the glory, seeing nothing else but how Christ in glory is always on the right hand of the Father, so these men even now are caught away into that age, and are taken captive, and behold all the beauties and the wonders that are done there. On earth as we are, we have our citizenship in heaven, spending our time and activities in that world, so far as the mind and the inner man are concerned. As the visible eye, when clear, always clearly sees the sun, so the mind perfectly cleansed always sees the glory of the light of Christ, and is with the Lord night and day, in like manner as the Lord's body united with the Godhead is always with the Holy Ghost. Men do not, however, attain these measures in a moment, but with labour and pains and much contention. Some there are who have grace with them working and abiding, yet evil also is with them inwardly, and the two modes of citizenship, of light and of darkness, are at work upon the same heart.

5. But you will say to me, "What communion hath light with darkness? Where is the divine light darkened or troubled; and the undefiled and pure, where is it defiled?" It is written, The light shineth in darkness, and the darkness comprehended it not. We must not therefore think of these things under a single aspect and without dissection. So great is the repose of some men in God's grace that they become stronger than the evil that is with them, and having a gift of prayer and much repose in God, at another moment they are under the influence of evil thoughts, and are deceived by sin, though they are still in the grace of God. Light-minded people, who have not learned the business, when grace to some extent works upon them, imagine that there is no more such a thing as sin. But those who have discretion and are prudent dare not deny that even when we have the grace of God we are liable to the influence of foul and polluting thoughts.

6. We have often found among the brethren that they have found such gladness and grace that for five or six years, they say, concupiscence had withered away, and after this, when they supposed that they were free from it, the evil, which had been concealed, set upon them, and they were all on

fire with concupiscence, so that they were surprised, and said, "After so long a time, whence did this evil rise against us?" No man of sound mind dares to say, "While grace is with me, I am completely set free from sin." Both the two characters are at work upon the mind. People of no experience in these matters, when grace has had some little effect upon them, imagine that they have already conquered, and are perfect Christians. For my part, I say that the fact is this;—when the sun is in the sky, shining in a clear air, and clouds come about him and cover him, and make the air thick, and yet the sun, far within, is not robbed either of his light or of his proper being, so is it with those who are not completely cleansed. Being in the grace of God, and yet held by sin beneath the surface, they have the natural motions and their actual thoughts strong towards God, and yet are not entirely belonging to good. 7. And on the other hand some who under the surface are held by the good side, the side of grace, are still in bondage and subjection to bad thoughts and the side of evil.

It needs great discretion, therefore, to know by experience that this is the state of the case. I assure you that even the apostles, though they had the Comforter, were not entirely without anxiety. With joy and gladness they had fear and trembling, proceeding from grace itself, not from the side of evil; but the same grace secured them, that they might not swerve, though it were but a little. If a man throws a bit of a stone against a wall, it does not injure the wall or move it from its place. A dart flung at one who wears a breastplate hurts neither the iron nor the wearer's body; it strikes and bounds back. So even though a fragment of evil got near the apostles, it did not injure them, because they were clothed with the perfect power of Christ, and they, being themselves perfect, were at liberty to work their righteousnesses.

8. Since then some will have it that after grace the soul is without anxiety, God requires the will of the soul, even in the perfect, for the service of the Spirit, that they may act in agreement. The apostle says, *Quench not the Spirit*. Some among them were unwilling to be burdensome to others; some walked for themselves; others took from men of the world and distributed to the poor. This was a worthier part. Some who have grace care only about themselves, others endeavour to benefit their neighbour's souls also. These are far superior to the others. Some who have grace, for God's name's sake deliver up their bodies to mockeries and sufferings. These again are above

those. Some in the pursuit of virtue are disposed to boast and to be honoured of men, saying that they are Christians and partake of the Holy Ghost. Others endeavour to hide themselves even from meeting men. These are much superior to those others. You see how even in perfection goodwill towards God completed by the natural will is found superior and in greater abundance.

If a man clothed in beggarly garments should see himself in a vision rich, and on waking from sleep should see himself again poor and naked, so those who utter a spiritual discourse seem to speak suitably enough, but if they have not the thing they discourse about verified in their mind by tasting and power and personal experience, they stand in a vain show. Or like a woman decked out in silks and arrayed in pearls, who offers herself in a place of ill fame, the heart of these men is a resort of unclean spirits, while they set themselves up to discourse of righteousness, when they have never had a glimpse of the realities. 10. A fish cannot live out of the water; no one can walk without feet, or see light without eyes, or speak without a tongue, or hear without ears. So without the Lord Jesus, and the working of divine power, no one can know the mysteries and wisdom of God, or be rich and a Christian. The wise, the warriors, the brave men, the philosophers of God, are those who are led and shepherded in the inner man by the divine power. The philosophers of the Greeks learn to make speeches; others are rude in speech, but rejoicing and exulting in the grace of God, men of piety. Let us judge which are the better. The kingdom of God, it says, is not in word, but in deed and in power.

11. For a man to say, "This bread is made of corn," is easy enough. He should tell us how bread is prepared in detail, and baked. To talk of freedom from passions, and of perfection, is easy; but in experience to be brought to perfection is the lot of few. The gospel says in short compass, "Thou shalt not be angry; thou shalt not covet. If any man smite thee on the cheek, turn to him the other also. If any man judge to take away thy cloak, give him thy coat also." The apostle, tracing out how the work of cleansing should be done, little by little with patience and perseverance, teaches at large, first feeding with milk, like babes, then carrying on to growth and to full age. The gospel said that the garment was made of wool; the apostle declared in detail, how it is made.

12. So those who utter spiritual discourses, without tasting what they discourse of, are like a man who travels on a desert plain, assailed by burning heat, and being thirsty, draws a picture of a running stream of water, with a sketch of himself drinking, when all the while his lips are parched, and his tongue also, by the thirst that possesses him; or as if a man should discourse of honey, that it is sweet, though never having tasted it, he does not know the force of the sweetness. Such is the case with those who make discourse about perfection, and rejoicing, or freedom from passions, without having the effectual working and personal knowledge of them. The things are not all as they describe them. When a man of that kind is once permitted to find himself in the reality, he judges in his own mind: "I have not found it to be as I supposed. I discoursed in one way, and the Spirit works in another."

13. For Christianity is indeed meat and drink; and the more a man eats of it, the more his mind is allured by the sweetness, and is not to be restrained or satisfied, but asks for more, without ever being filled, and goes on eating. If a man is thirsty, and there is given him a pleasant draught, then, when he has begun to taste it, he gets the more eagerly close to the drink, more ardent for it than before. And indeed the tasting of the Spirit is well-nigh without a limit, so that it is really like the supposed case. And these are not mere words. This is the practical working of the Holy Ghost mysteriously ministering in the mind. Some imagine that because they abstain from marriage and other visible things, they are already saints. That is not so. Evil still lives and lifts itself up in the mind and in the heart. The saint is one who is cleansed and sanctified in the inner man. For where truth raises its head, there error attacks, endeavouring to conceal and obscure it. 14. When the Jews possessed the priesthood, then those of that nation were persecuted and afflicted, because they stood firm in the truth, Eleazar and the Maccabees. Now that after the cross and the veil the Spirit has departed from them, the truth has been revealed here and works here. So those of this nation are persecuted in turn. The persecution and affliction which befell that nation was that the lovers of the truth might witness to it. For how shall the truth appear, unless it has adversaries who are false and oppose the truth? Even among the brethren there are some who endure sufferings and afflictions, and yet have need of much wariness, lest they fall. One of the brethren was once at prayer with a certain person, and was taken captive by divine power, and caught away, and saw the city of Jerusalem above, and shining figures,

and infinite light, and heard a voice, saying, "This is the place of repose of the righteous;" and shortly after, he was puffed up, and imagined that what he had seen concerned himself, and after that, he was found to fall into the nethermost depths of sin, into a thousand evil things.

15. If one who had been inside and aloft fell thus, how can the ordinary man say, "By fasting, and making myself a stranger, and dispersing my property, I am a saint already"? Mere abstention from evil things is not perfection—only if thou hast entered into thy ruined mind, and hast slain the serpent that lies under the mind beneath the surface of the thoughts, and burrows into what we call the secret chambers and storehouses of the soul and murders thee—for the heart is a deep gulf—only, I say, if thou hast killed him, and cast out all the uncleanness that was in thee. All the philosophers, and the law, and the prophets, and the coming of the Saviour, have to do with purity. There is no man, Jew or Greek, that does not love purity, though they cannot be pure. We must go on seeking how and by what means the purity of the heart may be gained. Certainly no other way than through Him who was crucified for us. He is the way, the life, the truth, the door, the pearl, the living heavenly bread. Without that truth it is impossible to know truth, or to be saved. As therefore in regard to the outer man and visible affairs thou didst renounce all and hast distributed thy property, so in the matter of worldly wisdom, if thou hast knowledge and the force of words, thou oughtest to cast all away, and to esteem them as nothing, that so thou mayest be built up by the foolishness of preaching, which preaching is the true wisdom, which has not the pride of words, but has a power that works effectually by means of the holy cross. Glory be to the consubstantial Trinity for ever. Amen.

HOMILY XVIII

Concerning the Christians' treasure, which is Christ and the Holy Ghost, who practises them in various ways to come to perfection. 1. IF a man is very rich in this world, and possesses a hidden treasure, out of that treasure and wealth that he has he purchases whatever he has a mind to purchase. Whatever rare articles in the world he fancies, he readily amasses them, relying upon the treasure, because by means of it he easily procures any piece of property he fancies. In like manner those who seek at God's hand, and have found, and have the heavenly treasure of the Spirit, which is the Lord Himself shining in their hearts, accomplish every righteousness of virtues, and

every acquisition of goodness commanded by the Lord, out of the treasure of Christ in them, and by means of it they amass a yet more abundant heavenly wealth. By means of that heavenly treasure they effect every virtue of righteousness, relying upon the multitude of the spiritual riches within them, and easily work every righteousness and commandment of the Lord by means of the invisible wealth of grace that is in them. The apostle says, Having this treasure in earthen vessels, that is, the treasure which it was granted to them in this life to possess within themselves, the sanctifying power of the Spirit; and again, Who was made to us wisdom from God, and righteousness, and sanctification, and redemption.

2. So one who has found and has within him this heavenly treasure of the Spirit, effects thereby every righteousness of commandments and every accomplishment of virtues unblameably and purely, without forcing and with ease. Let us therefore beseech God, and seek and beg of Him, to bestow on us the treasure of His Spirit, and that thus we may be able to walk in all His commandments unblameably and purely, and to fulfil all the righteousness of the Spirit purely and perfectly, by means of the heavenly treasure, which is Christ. For he that is poor and naked and needy and famished in the world can acquire nothing; his poverty restrains him; but the possessor of treasure, as I said, easily acquires such articles as he fancies, without painful effort. Thus the soul that is naked and destitute of the fellowship of the Spirit, and lies under the horrible poverty of sin, cannot, if it would, produce any of the fruits of the Spirit of righteousness in truth, before partaking of the Spirit.

3. Nevertheless, every one should force himself to ask of the Lord to be permitted to receive and find the heavenly treasure of the Spirit, so as to be able without difficulty and with readiness to do all the commandments of the Lord unblameably and purely, which before he could not succeed in doing, whatever force he might use. Poor and naked of the fellowship of the Spirit, how could he acquire such heavenly possessions, without any spiritual treasure or wealth? But the soul which has found the Lord, the true treasure, by seeking of the Spirit and faith and much patience, works out the fruits of the Spirit, as I said before, with ease; and all righteousness and commandments of the Lord, which the Spirit has commanded, she does, in herself, and by herself, purely, and perfectly, and unblameably. 4. Let us use another illustration. If there is a rich man, and he makes a costly repast, he spends out of his wealth and the treasure that he has, and is under no fear that he

will run short of anything, being so rich; and so he entertains the guests whom he has invited at cost and with splendour, setting before them many different dishes of the latest fashion. The poor man, who has no such wealth, if he wishes to provide a repast for a few friends, has all to borrow, the very dishes, the drapery, and everything else; and then, after the invited guests have dined on a poor man's dinner, when it is over, he gives back to each person that he had borrowed of, a silver dish, a piece of drapery, or whatever else it was, and so, when all is given back, he himself remains poor and naked, having no wealth of his own to entertain himself with.

5. In the same way, when those who are rich in the Holy Ghost, really having the heavenly wealth and the fellowship of the Spirit in themselves, speak to any the word of truth, when they impart spiritual discourses to any and desire to entertain souls, it is out of their own wealth and out of their own treasure, which they possess within themselves, that they speak, and out of this that they entertain the souls of the hearers of the spiritual discourse; and they have no fear lest they should run short, because they possess within themselves a heavenly treasure of goodness, upon which they draw to entertain those whom they are spiritually feasting. But one who is poor, and does not possess of the wealth of Christ, and has no spiritual wealth in his soul, yielding a stream of all goodness, both of words and of deeds, and of divine ideas, and of mysteries unspeakable, even if he wishes to speak a word of truth and to entertain some of his hearers, yet not possessing in himself the word of God in power and reality, but only repeating from memory, and borrowing words from various parts of the bible, or what he has heard from spiritual men, and relating and teaching this—see, he seems to entertain others, and others enjoy what he tells them, but after he has gone through it, each word goes back to the source from which it was taken, and he himself remains once more naked and poor, having no treasure of the Spirit for his own, upon which he draws to entertain others, not being himself first entertained, nor rejoicing in the Spirit.

6. For this reason we should first seek from God with labour of heart and in faith, that He would grant us to find His wealth, the true treasure of Christ, in our hearts, in the power and effectual working of the Spirit. In this way, first finding in ourselves the Lord to be our profit and salvation and eternal life, we may then profit others also, as is possible and attainable, drawing upon Christ, the treasure within, for all goodness of spiritual words,

and setting forth mysteries of heaven. For thus it pleased the goodness of the Father to dwell in every one who believes and asks of Him. He that loveth Me, it says, shall be loved of My Father, and I will love him and will manifest Myself to him; and again, We will come, I and My Father, and will make Our abode with him. Thus the infinite kindness of the Father willed; thus the inconceivable love of Christ was pleased; thus the unspeakable goodness of the Spirit promised. Glory to the unspeakable compassion of the Holy Trinity.

7. For those to whom it has been given to become children of God, and to be born from above of the Spirit, who have within them Christ shining and refreshing them, are led in many different ways of the Spirit, and acted upon by grace invisibly in the heart, in spiritual rest. Let us employ figures of tangible enjoyments in the world, to signify in some measure the dealings of grace in the heart. There are times when they are as if entertained at a royal banquet, and rejoicing with joy and gladness inexpressible. At another moment they are like a bride reposing in communion with her bridegroom in a divine repose. Another time they become like angels without bodies, they are so light and unencumbered, body and all. Another time they are as if drunken with strong drink, being exhilarated and intoxicated with the Spirit, with the intoxication of divine and spiritual mysteries. 8. Another time they are as if in weeping and lamentation for the human race; and in supplication for the whole Adam they take up a mourning and a weeping, being consumed by the love of the Spirit towards mankind. At another they are fired by the Spirit with such rejoicing and love, that if it were possible they would take every man into their own hearts, without distinguishing between bad and good. Sometimes they are so humbled beneath all others in the humility of the Spirit, that they think themselves to be the last and least of all.

Sometimes the Spirit keeps them in such joy unspeakable that they are wearied out. Another time they are like a mighty man who has taken the king's whole armour, and come down upon his enemies to battle, and fights against them powerfully, and has conquered; for, like him, the spiritual man takes the heavenly weapons of the Spirit, and comes down upon the enemies, and battles with them, and puts them under his feet. 9. At another time the soul reposes in a certain great quietness and calm and peace, with no sense of anything else but spiritual pleasure, and repose unspeakable, and well-being. At another, it is instructed by grace in a kind of unspeakable understanding and wisdom, and the knowledge of the unsearchable Spirit, in things which

it is impossible to utter with tongue and speech. So various are the dealings of grace in them, and in so many ways does it lead the soul which it refreshes according to the will of God, and exercises it in different manners, in order to restore it to the heavenly Father perfect and faultless and pure.

10. But the operations of the Spirit of which I have spoken belong to the great measures which are near perfection. For these various refreshings of grace, though they are expressed in different manners, are constantly brought to bear upon such people, one operation succeeding another. For when the soul arrives at the perfection of the Spirit, perfectly cleansed from passion, and united and mingled with the Spirit Paraclete by that unspeakable communion, and is permitted to become spirit itself in mixture with the Spirit, then it is made all light, all eye, all spirit, all joy, all rest, all gladness, all love, all compassion, all goodness and loving-kindness. As in the bottom of the sea a stone is encompassed on every side by water, so these men, mingled in every way with the Spirit, are made like Christ, having in themselves the virtues of the power of the Spirit unalterably, being faultless and spotless and pure within and without. 11. Restored by the Spirit, how can they produce outwardly the fruit of evil? At all times and in all circumstances the fruits of the Spirit shine forth in them.

Let us then beseech God, and believe in love and much hope, that He may give us the heavenly grace of the gift of the Spirit, that that Spirit Himself may govern us also, and guide us into all the will of God, and refresh us in all the variety of His refreshing, in order that through such governance and exercise of grace, and spiritual improvement, we may be allowed to attain the perfection of the fulness of Christ, as the apostle says, That ye may be filled with all the fulness of Christ, and again, Till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ. The Lord has promised to bestow on all that believe in Him and ask in truth the mysteries of the unspeakable communion of the Spirit. Let us therefore devote ourselves entirely to the Lord, and hasten to obtain the good things we have spoken of. Dedicated in soul and body, and nailed to the cross of Christ, let us become fit for the eternal kingdom, glorifying the Father, and the Son, and the Holy Ghost, for ever. Amen.

HOMILY XIX

Christians who desire to make progress and to grow ought to force themselves to every good thing, so as to deliver themselves from indwelling sin,

and to be filled with the Holy Ghost. 1. THE man who desires to come to the Lord, and to be found worthy of eternal life, and to become the dwelling-place of Christ, and to be filled with the Holy Ghost, that he may be able to produce the fruits of the Spirit, and perform the commandments of Christ purely and faultlessly, ought to begin by first believing the Lord steadfastly, and giving himself wholly to the words of His commandments, and renouncing the world altogether, that his whole mind may be occupied about nothing secular. And he should persevere continually in prayer, continually waiting in expectant faith for the visitation and succour of the Lord, keeping the aim of his mind always fixed upon this. Then he should force himself to every good work and to all the commandments of the Lord, because of sin that is present with him. For instance, let him force himself to humility of mind in sight of all men, and to consider himself less and worse than them, not seeking honour, or praise, or the glory of men, from anyone, as it is written in the gospel, but always having the Lord only before his eyes, and His commandments, desiring to please Him only in the meekness of the heart, as the Lord says, Learn of Me, because I am meek and lowly in heart, and ye shall find rest unto your souls.

2. In like manner let him accustom himself to be merciful, kind, compassionate, good, to the utmost of his power, as the Lord says, Be ye good and kind, even as your heavenly Father is pitiful; and again He says, If ye love Me, keep My commandments; and again, Be violent, for the violent take the kingdom of heaven by force, and, Strive to enter in by the strait gate. Above all things let him keep the humility and conduct of the Lord, and His meekness and behaviour, as his pattern, in all never-forgetful memory. Let him persevere in prayers, always beseeching and believing, that the Lord may come and dwell in him, and may perfect and strengthen him in all His commandments, and that the Lord Himself may become the dwelling-place of his soul, and thus one day, what he now does by force with a reluctant heart, he may do willingly, accustoming himself always to what is good, and being ever mindful of the Lord, and in much love waiting for Him in the Holy Spirit. Then the Lord, beholding such a purpose, and his good diligence, how he forces himself to the remembrance of the Lord, and ever compels his heart, whether it will or no, to that which is good, and to humility and meekness and charity, and guides it to the best of his power by force, shows mercy upon him, and delivers him from his enemies and from indwelling

sin, filling him with the Holy Ghost; and thus afterwards without force or labour he does all the commandments of the Lord in truth, or rather the Lord in him does His own commandments, and then he brings forth the fruits of the Spirit purely.

3. But before this, in coming to the Lord, a man must thus force himself to that which is good, even against the inclination of his heart, continually expecting His mercy with no doubtful faith, and force himself to charity, when he has no charity—force himself to meekness, when he has no meekness—force himself to pity, and to have a merciful heart—force himself to be looked down upon, and when he is looked down upon, to bear it patiently, and when he is made light of or put to shame, not to be angry, as it is said, Beloved, avenge not yourselves—to force himself to prayer, when he has not spiritual prayer; and thus God, beholding him thus striving, and compelling himself by force, in spite of an unwilling heart, gives him the true prayer of the Spirit, gives him true charity, meekness, bowels of mercies, true kindness, and in short fills him with the fruits of the Spirit.

4. But if a man forces himself only to prayer, when he has no prayer, that he may obtain the grace of prayer, but will not force himself to meekness and humility and charity and the rest of the Lord's commandments, and takes no pains or trouble or striving to succeed in these, as far as purpose and freewill can go, sometimes a grace of prayer is given him, in part, with refreshment and gladness from the Spirit, according to his asking; but in character he is like what he was before. He has no meekness, because he did not seek it with pains, or prepare himself beforehand to become so. He has no humility, because he did not ask for it, or force himself to it. He has not charity towards all men, because he had no concern or striving about it in his asking for prayer; and in the accomplishment of his work, he has no faith and trust in God, because he did not know himself, did not discover that he was without it, or take trouble at any cost to himself, seeking from the Lord to obtain firm faith towards Him and a real trust.

5. For as everyone forces and compels himself to prayer in spite of the reluctance of the heart, so ought he to force himself likewise to trust, and so to humility, and so to charity, and so to meekness, sincerity and simplicity, and so unto all patience and longsuffering (according to that which is written) with joyfulness; and so to think little of himself, and to esteem himself poor and last; and so not to engage in conversation to no profit, but always to

meditate and speak the things of God with mouth and heart; so also not to be angry or clamorous, according to that which is said, Let all bitterness, and anger, and clamour, be put away from you, with all malice;—to all the ways of the Lord, to all practice of virtue and of good and noble living, to all behaviour of goodness, to all humility of meekness, not to be proud, high-minded, or puffed up, or to speak against any one.

6. To all these things must a man force himself, who desires to approve himself to Christ and to please Him in order that the Lord, seeing his earnestness and purpose in compelling himself thus to all goodness and simplicity, and kindness and humility, and charity and prayer, and driving himself to them by force, may give him His whole self—the Lord Himself in truth doing all these things purely in him without labour or forcing, which before he could not do even by force because of sin that was with him; and all the practices of virtue come to him like nature. For from that time onward, the Lord coming and dwelling in him, and he in Him, Himself performs in him His own commandments, without effort, filling him with the fruits of the Spirit. But if a man forces himself only to prayer, until he shall receive a gift of it from God, but does not in like manner force and compel and accustom himself to these other things, he cannot in truth perform them purely and faultlessly. He should prepare himself in this way to that which is good to the best of his power; for sometimes the divine grace comes to him while asking and praying. For God is good and kind, and to those who ask Him He gives what they ask. But if a man has not the things of which we have spoken, and has not accustomed or adapted himself to them beforehand, even if he receives grace, he will lose it, and falls by pride, or at least makes no progress or increase in the grace that came to him, since he does not give himself to the commandments of the Lord with a will. For the dwelling-place and repose of the Spirit is humility, charity and meekness, and the other commandments of the Lord.

7. One who wishes to please God in truth, and to receive from Him the heavenly grace of the Spirit, and to increase and be perfected in the Holy Ghost, ought, therefore, to force himself to all the commandments of God, and to subdue his heart, however unwilling it may be, according to the saying, Therefore hold I straight all Thy commandments, and all false ways I utterly abhor. As a man forces and compels himself to perseverance in prayer, until he has succeeded in this, so in like manner, if he only will, he forces

and compels himself to all the practices of virtue, and forms a good habit, and thus always asking and praying the Lord, and obtaining his petition, and receiving a taste of God, and becoming a partaker of the Holy Ghost, he causes the gift that was bestowed on him to grow and thrive, resting in his humility, in charity, in meekness.

8. The Spirit Himself bestows these things upon him, and teaches him true prayer, true charity, true meekness, to which before he forced himself, and sought for them, and cared for them, and meditated upon them, and they were given him; and having thus grown up and been perfected in God, he is permitted to become an heir of the kingdom. The humble never falls. Whence indeed could he fall, being lower than all? A proud mind is a great humiliation; a humble mind is a great exaltation and honour and dignity. Let us therefore force and compel ourselves to humility, though our heart may dislike it, and to meekness, and to charity, praying and beseeching God in faith, hope, and charity incessantly with such an expectancy and aim, that He would send His Spirit into our hearts, that we may pray and worship God in spirit and in truth, 9. that the Spirit Himself may pray in us, that the Spirit Himself may teach us true prayer, which now we have not, though we force ourselves to it; true humility, which now we cannot attain, even by force; may teach us to bring forth in truth bowels of mercies, kindness, and all the commandments of the Lord, without pain or forcing, as the Spirit Himself knows how, filling us with His fruits;

and thus the commandments of the Lord being fulfilled by us through His Spirit, who alone knows the will of the Lord, and the Spirit having perfected us in Himself and Himself perfected in us, when we are once cleansed from every defilement and spot of sin, He will present our souls pure and faultless, like fair brides, to Christ, we resting in God in His kingdom, and God resting in us world without end. Glory to His compassions and to His mercy and love, that He has vouchsafed such honour and glory to mankind, has vouchsafed to make them sons of the heavenly Father, and has called them brethren of His own. To Him be glory for ever. Amen.

HOMILY XX

Only Christ, the true Physician of the inner man, can heal the soul, and array it in the garment of grace. 1. IF any one is naked for want of the divine and heavenly raiment, which is the power of the Holy Ghost—as it is said, If any man have not the Spirit of Christ, he is none of His—let him weep and

beseech the Lord, that he may receive the spiritual raiment from heaven, that his soul, now naked of the heavenly operation, may be clothed, because the man who is not clad in the raiment of the Spirit is covered with much shame of vile affections. In the outer world, if any one is naked, he is in great shame and disgrace, and friends turn away from friends when they are naked, and kinsfolk from those belonging to them, and children, seeing their father stripped naked, have turned their faces away, not to look upon their father's naked body, and have gone backwards and covered him, and have not till then turned their faces to him. In the same way God's face is turned away from souls that are not clothed with the raiment of the Spirit in full assurance, from men who have not put on the Lord Jesus Christ in power and reality.

2. The first man when he beheld himself naked was ashamed, so great is the disgrace attaching to nakedness. If then in bodily things nakedness means so much shame, how much more is the soul which is naked of divine power, and wears not, nor is clad with the unspeakable, incorruptible heavenly raiment, the Lord Jesus Christ Himself, in reality, covered with still greater shame and disgrace of vile affections; and every one who is naked of that divine glory ought to be as much ashamed of himself and as much aware of his disgrace, as Adam was when he was naked. Although he made himself an apron of fig-leaves, he wore his shame and nakedness none the less, acknowledging his poverty. Let such a soul then ask of Christ, who gives glory and arrays therewith in light unspeakable, not making for itself a cloak of vain thoughts, deceiving itself with the imagination of a righteousness of its own, or fancying that it possesses the vesture of salvation.

3. If anyone takes his stand upon a righteousness and redemption of his own, not looking for the righteousness of God which is the Lord, as the apostle says, Who is made to us righteousness and redemption, he labours in vain and to no purpose. For all the dream of a righteousness of his own is at the last day manifested as nothing but filthy rags, as the prophet Esaias says, All our righteousness is as filthy rags. Let us then beg and implore God to clothe us with the garment of salvation, our Lord Jesus Christ, the unspeakable light, which souls that have once worn it shall never put off again, but in the resurrection their bodies also shall be glorified by the glory of the light, with which faithful and noble souls are even now clad, as the apostle says, He that raised up Christ from the dead shall also quicken your mortal

bodies by His Spirit that dwelleth in you. Glory to His unspeakable compassion and His inexpressible mercy.

4. And again, as the woman that was diseased with an issue of blood, on believing truly and touching the Lord's hem, at once found cure, and the flow of the unclean fountain of her blood dried up, so every soul that has the incurable wound of sin, the fountain of unclean and evil thoughts, if it only comes to Christ and implores in true faith, finds saving cure of that incurable fountain of the passions, and that fountain which sends up the unclean thoughts fails and dries up through the power of Jesus only;—nothing else can cure this wound. For the enemy at the transgression of Adam so contrived to wound and darken the inner man, the directing mind which sees God. Thenceforth his eyes looked clearly upon bad things and upon the passions, but were shut out from the good things of heaven. 5. He was so sore wounded that none could cure him but the Lord only. To Him alone it was possible. He came and took away the sin of the world; that is, He dried up the unclean fountain of the thoughts of the soul. As that diseased woman spent all that she had upon those who professed to be able to cure her, but could be healed by none, until she approached the Lord, truly believing and touching the hem of His garment, and then at once felt the cure, and the issue of blood staunched, so the soul, wounded at the beginning with the incurable wound of evil passions, none, whether righteous men, or fathers, or prophets, or patriarchs, had force to heal.

6. Moses came, but he could not bestow a complete cure. Priests, gifts, tithes, sabbaths, new-moons, washings, sacrifices, burnt offerings, and every other righteousness, was performed under the law, and the soul could not get cured and cleansed from the unclean issue of bad thoughts. Every righteousness of the soul was unavailing to heal man, until the Saviour came, the true Physician, who cures without cost, who gave Himself a ransom for mankind. He alone accomplished the great, saving deliverance and cure of the soul. He set it free from bondage, and brought it out of darkness, glorifying it with His own light. He dried up the fountain of unclean thoughts that was in it. Behold, it says, the Lamb of God, that taketh away the sin of the world. 7. The earth could not be cured and healed of so great an invisible plague by any medicines of her own, that is, by righteous actions proceeding only from herself; but by the heavenly divine nature of the gift of the Holy Ghost. Only by this medicine could man find cure and attain life, being cleansed in heart

by the Holy Ghost. But as that woman, though she could not be cured, and remained undone, yet had feet to come to the Lord, and coming to find cure; and as that blind man, though he could not pass over and come to the Lord, because he could not see, yet sent a swifter messenger in his voice, saying Thou Son of David, have mercy on me, and thus believed and found cure by the Lord's coming to him and making him to see clearly, so the soul, though undone by vile affections, and blinded by the darkness of sin, yet has the power of will to cry out and call to Jesus, that He would come and work eternal deliverance for the soul.

8. Had not that blind man cried out, had not that sick woman come to the Lord, they would not have found cure; so, unless a man comes to the Lord of his own free will and with whole purpose of heart, and petitions Him with assurance of faith, he finds no cure. Why was it that they were at once cured on believing, while we have not yet seen truly clear, and have not been cured of the hidden affections? And yet the Lord takes more thought for the immortal soul than for the body,—the soul which, if it once gains clear sight, according to him who says, Open thou mine eyes shall never again be blinded, and once cured shall never have wrecked health. If the Lord came upon earth and took such care of perishable bodies, how much more of the immortal soul, made after His own likeness? It is because of our unbelief, because of our divided mind, because we do not love Him with all the heart, nor really believe Him, that we have not yet found the spiritual cure and salvation. Let us then believe Him, and come to Him in reality, that He may speedily work in us the true cure. He has promised to give the Holy Spirit to them that ask Him, and to open to them that knock, and to be found of them that seek, and He that has made the promise cannot lie. To Him be glory and might for ever. Amen.

HOMILY XXI

A Christian man has a twofold warfare set before him, an inward and an outward, the latter, in withdrawing from earthly distractions; the former, in the heart, against the suggestions of the spirits of wickedness. 1. THE man who wishes really to please God, and is in truth an enemy to the opposite party of evil, has to wrestle in two conflicts and two contentions—one in the visible affairs of this life, by withdrawing from earthly distractions and from the love of worldly ties and from affections of sin—the other, in hidden things, by fighting against the spirits of wickedness themselves, as the

Apostle said, We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 2. When man transgressed the commandment, and was exiled from Paradise, he was bound down in two ways and with two different chains. One was in this life, in the affairs of this life, and in the love of the world, that is to say, the love of fleshly pleasures and lusts, of wealth, and glory, and possessions, of wife and children, of kinsfolk, of country, of particular places, of clothes, and of all other things of sense, from which the word of God bids him be loosed by his own free choice—since what binds every man to the things of sense is his own consent—in order that, having loosed and emancipated himself from all these, he may be able to master the commandment perfectly. But besides this, in the hidden region, the soul is hedged and hemmed and walled round, and bound with chains of darkness by the spirits of wickedness, unable to love the Lord as it would, or to believe as it would, or to pray as it would. On all sides, both in things manifest and in things hidden, contrariety has come down to us from the transgression of the first man.

3. Accordingly, as soon as a man hears the word of God, and makes the effort, and casts away the affairs of this life and the bonds of the world, and denies all the fleshly pleasures, and looses himself from these, then, when attending constantly upon the Lord and giving all his time to Him, he is in a position to discover that there is another wrestling, in the heart, another hidden opposition, and another war with the suggestions of the spirits of wickedness, and another contest in front of him. Thus standing steadfast and calling upon the Lord in undoubting faith and much patience, and looking for the succour that comes from Him, he is enabled to obtain from that source inward deliverance from the bonds and hedges and earthworks and darkness of the spirits of wickedness, which are the workings of the hidden passions. 4. But this war can be brought to nought by the grace and power of God. By himself no man can deliver himself from the contrariety and error of thoughts and of unobserved passions and of devices of the evil one.

If, however, a man is entangled among the things of sense by the affairs of this world, and meshed in various earthly bonds, and carried away by the lusts of evil, he does not so much as discover that there is another wrestling and pummelling and battle within. Let it be that when a man makes the ef-

fort and takes himself away, and looses himself from these visible bonds of secular and material affairs and fleshly pleasures, and begins to attend constantly upon the Lord, emptying himself of this world, he is then at length in a position to recognise the inward wrestling of passions in the field against him, and the inward battle, and the evil thoughts: if, as I said before, he does not make the effort, and deny the world, and loose himself from earthly desires with all his heart, and determine wholly and entirely to cleave to the Lord, he does not discover the error of the hidden spirits of wickedness, and the hidden passions of evil, but is a stranger to himself, as one who knows not that he is wounded, and has hidden passions without being aware of them. He is still bound to the visible order, and entangled with the affairs of this world, and does not mind it.

5. The man who has really denied the world, and has made the effort and flung off the burden of the earth, and has taken himself away from the vain desires of fleshly pleasures, and glory, and authority and human honours, and has withdrawn from them with his whole heart—since the Lord secretly helps him in this open effort, in proportion to his denial of the will of the world—and has taken his stand to serve the Lord, and attended constantly upon it with his whole self, body and soul, this man, I say, finds contrariety, and hidden passions, and unseen bonds, and secret battle and effort, and hidden striving; and thus beseeching the Lord, and receiving from heaven the armour of the Spirit, which the blessed apostle reckons up, the breastplate of righteousness and the helmet of salvation, and the shield of faith, and the sword of the Spirit, and arming himself with these, he will be able to stand against the hidden wiles of the devil amidst the wickednesses of the present. Having provided himself with this armour by all prayer and perseverance and supplication and fasting, and all by faith, he will be able to fight out the battle against the principalities and the powers, and the world rulers; and thus having overcome the opposing forces by the co-operation of the Spirit and his own earnestness in all virtues, he will become meet for eternal life, glorifying the Father, the Son, and the Holy Ghost; to whom be glory and might for ever. Amen.

HOMILY XXII

Concerning the twofold state of those who depart out of this life. 1. WHEN the soul of a man departs out of the body, a great mystery is there accomplished. If it is under the guilt of sins, there come bands of devils, and angels

of the left hand, and powers of darkness take over that soul, and hold it fast on their side. No one ought to be surprised at this. If, while alive and in this world, the man was subject and compliant to them, and made himself their bondman, how much more, when he departs out of this world, is he kept down and held fast by them. That this is the case, you ought to understand from what happens on the good side. God's holy servants even now have angels continually beside them, and holy spirits encompassing and protecting them; and when they depart out of the body, the bands of angels take over their souls to their own side, into the pure world, and so they bring them to the Lord; to whom be glory and might for ever. Amen.

HOMILY XXIII

1 As only those born of the seed royal can wear the costly royal pearl, so only the children of God are allowed to wear the pearl of heaven. 1. THE great, costly, royal pearl, which serves for a king's crown, is suitable only for a king, and only a king can wear it. Another man is not allowed to wear such a pearl. So unless a man is begotten by the royal Spirit of God, and is made to be of the royal family of heaven and a child of God, according as it is written, But as many as received Him, to them gave He power to become children of God, he cannot wear the costly pearl of heaven, the image of the inexpressible light, which is the Lord, being no king's son. For those who possess and wear the pearl, live and reign with Christ for ever. So said the apostle, As we have worn the image of the earthy, we shall also wear the image of the heavenly.

2. As long as a horse grazes in the scrub among the wild animals he is in no subjection to men; but when he is caught for the purpose of taming, they put on him a heavy bridle, until he learns to walk properly and in good order. Then he is exercised by a skilled rider, that he may become serviceable for war; then they put armour on him, the breastplate and the coat of mail, and first they hang up a bridle and shake it before the horse's eyes, that he may get accustomed to it and not shy at it; and when thus taught by his rider, he learns to war with the enemy. Without rider and without breastplate, a horse is of no use for war. But when he has been trained and is accustomed to the war, he no sooner smells the battle and hears the sound of it, than he charges readily upon the enemy of his own accord, so that the sound that he makes is enough to strike terror into the foe. In like manner, the soul, which since the transgression is wild and in no subjection, roams in the desert of the world with the wild beasts, which are the spirits of wickedness,

in sin withholding service. But when it hears the word of God, and believes, it is bridled by the Spirit, and puts away its wild ways and the fleshly mind, being guided by Christ its rider.

3 Then it gets into distress, and the process of taming, and difficulty, that it may be proved, in order that by degrees it may be brought into subjection by the Spirit, the sin that is in it diminishing by degrees and disappearing. Thus the soul, putting on the breastplate of righteousness, and the helmet of salvation, and the shield of faith, and the sword of the Spirit, is taught to war against its enemies. Thus, being armed with the Spirit of the Lord, it contends against the spirits of wickedness, and quenches the fiery darts of the wicked one. Without the armour of the Spirit, it does not come into the fighting line; but when it has the Lord's armour, as soon as it hears and perceives hot battles, it goeth on, as it says in Job, with a shout and a cry, because at the very sound of its prayer the enemies fall prostrate. Thus having contended and conquered in the battle by the Spirit, it carries off crowns of victory with great boldness, and thus rests with the heavenly King; to whom be glory and might for ever. Amen.

HOMILY XXIV

The state of Christians is like merchandise, and like leaven. As merchants amass earthly gains, so Christians gather together their thoughts that were scattered about the world. As leaven turns the whole lump into leaven, so the leaven of sin permeates the whole race of Adam; but Christ puts a heavenly leaven of goodness in faithful souls. 1. CHRISTIANS are like merchants trading for very great gains. As merchants amass out of the earth earthly gains, so Christians collect together out of all the earth, by means of all virtues and the power of the Spirit, the thoughts of their own heart in this present age. This is the greatest and the true merchandise. For this world is opposed to the world above, and this present age to the eternity above. The Christian therefore, according to holy scripture, must deny the world, and be translated and pass in mind out of this present age, in which the mind is placed and exposed to allurements ever since the transgression of Adam, into another age, and in frame of thought must live in the world of the Godhead above, as it is said, But our conversation is in heaven.

2. But there is no succeeding in this unless the soul will deny this world and shall believe in the Lord wholeheartedly, in which case the power of the Spirit of God is able to gather in the heart, now scattered over the whole

earth, to the love of the Lord, and to translate its frame of mind into the eternal world. From the time of Adam's transgression the thoughts of the soul have been scattered away from the love of God to this present age, being mingled with material and earthly thoughts. But as Adam, when he transgressed, took into his system a leaven of evil affections, so by participation all who were born of him, and the whole race of Adam, partook of that leaven, and ever since it has grown and increased, until the affections of sin have so developed in men that they have come to fornications and lasciviousnesses and idolatries and murders and other wrong things, until humanity is all leavened with evil. To such an extent has the evil developed among men, that they have come to think that there is no God, and to worship inanimate stones instead, and to be unable so much as to take in the notion of a God. To such an extent has the leaven of wrong affections leavened the race of the old Adam.

3. In the same manner, the Lord, when He came on earth, was pleased to suffer on behalf of all, and to purchase them with His own blood, and to put the heavenly leaven of goodness in faithful souls, when they have been humbled under sin, and then by a process of growth and development to fulfil in them every righteousness enjoined upon them and all virtues, until they are leavened into one in that which is good, and become with the Lord one Spirit, according to St. Paul's saying, so that sin and wickedness cannot even in thought come into the soul so completely and entirely leavened with the Divine Spirit, as it is said, Charity thinketh no evil, and the rest. But without the previous leavening from heaven, which is the power of the Divine Spirit, it is impossible for the soul to be leavened with the goodness of the Lord, and to arrive at life, even as the race of Adam could never have been perverted to such malice and wickedness, if the previous leavening of malice, which is sin, had not crept into him, being, as it is, a power of Satan of a spiritual and immaterial nature.

4. If a person were to knead flour without first putting in leaven, however much pains he may think good to take, turning it over and over, and working it up, the lump remains unleavened and unfit for food; but if leaven is put in, it draws to itself the whole lump of flour, and works it all to leaven, as the Lord said in His comparison of the kingdom, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened. If there were meat, and a person were to take

all manner of care of it, but did not salt it with the salt which destroys worms and prevents ill odour, the meat stinks and decays and becomes unserviceable to man. In the same way conceive of all mankind as being so much meat or dough, and imagine the salt and the leaven to belong to another world, the divine nature of the Holy Ghost. Now if this heavenly leaven of the Spirit, this good, holy salt of the Godhead, from yonder age and from yonder home, be not mixed and put into the human nature of men, there is no ridding the soul of the ill odour of wickedness, there is no leavening it from the heaviness and unleavened condition of evil.

5. Whatever the soul may think fit to do of itself, whatever care and pains it may take, relying only upon its own power, and thinking to be able to effect a perfect success by itself, without the co-operation of the Spirit, it is greatly mistaken. It is of no use for the heavenly places; it is of no use for the kingdom—that soul which supposes that it can achieve perfect purity of itself, and by itself alone, without the Spirit. Unless the man who is under the influence of passions will come to God, denying the world, and will believe with patience and hope to receive a good thing foreign to his own nature, namely the power of the Holy Ghost, and unless the Lord shall drop upon the soul from on high the life of the Godhead, such a man will never experience true life, will never recover from the drunkenness of materialism; the enlightenment of the Spirit will never shine in that benighted soul, or kindle in it a holy daytime; it will never awake out of that deepest sleep of ignorance, and so come to know God of a truth through God's power and the efficacy of grace.

6. Unless a man is permitted thus through faith to receive grace, he is not qualified or adapted for the kingdom; but on the other hand, if he receives the grace of the Spirit, and does not at all change his mind, or do despite to grace by negligence or wrong-doing, and thus contends for some time without grieving the Spirit, he shall be enabled to obtain eternal life. As one perceives the workings of evil by the passions, by anger, by concupiscence, by envy, by heaviness, by wicked thoughts and other wrong things, so ought one to perceive the grace and power of God by the virtues, by kindness, by goodness, by cheerfulness, by gaiety, by divine gladness, in order to be likened to and mingled with the good and divine nature, with the kind and holy workings of grace. When the will is gradually and progressively tested by time and opportunity, whether it is continually at one with grace and is

found well-pleasing, it comes gradually to be altogether in the Spirit, and so being wrought by the Spirit to holiness and purity is made meet for the kingdom. Glory and worship to the undefiled Father, and to the Son, and to the Holy Ghost for ever. Amen.

HOMILY XXV

This Homily teaches that no man, without being strengthened by Christ, is capable of overcoming the stumbling-blocks of the evil one, and what those who desire the divine glory must do. It teaches also that through Adam's disobedience we came down into bondage to carnal passions, from which we are delivered by the mystery that is in the cross. It instructs us besides that the power of tears and of the divine fire is great. 1. Those upon whom the divine law is written, not with ink and letters, but implanted in hearts of flesh, these, having the eyes of their mind enlightened, and reaching after a hope, not tangible and seen, but invisible and immaterial, have power to get the better of the stumbling-blocks of the evil one, not by themselves, but from the power that never can be defeated. But those who have not been honoured with God's word, nor instructed by divine law, are vainly puffed up, and fancy that by their own free will they can bring to nought the resources of sin—sin which is only condemned through the mystery contained in the cross. It lies in the power of man's free will to resist the devil, but it does not extend to an absolute command over the passions. Except the Lord build the house, it says, and keep the city, the watchman waketh but in vain, and the builder laboureth in vain.

2. You cannot go upon the asp and basilisk, and tread under your feet the lion and the dragon, without first purging yourself as far as human ability goes, and being strengthened by Him who said to the apostles, Behold, I have given you power to tread on serpents and scorpions, and upon all the power of the enemy. If human nature had had force, without the whole armour of the Holy Ghost, to stand against the wiles of the devil, the apostle would not have said, The God of peace shall bruise Satan under your feet shortly, and again, Whom the Lord shall destroy with the Spirit of His mouth. That is why we are bidden of the Lord to pray, Lead us not into temptation, but deliver us from the evil one. If we are not delivered by the superior power from the fiery darts of the wicked one and admitted to the adoption of sons, our social existence is in vain; we are far from the power of God.

3. Accordingly, one who wishes to be a partaker of the divine glory, and to see as in a glass the form of Christ in the ruling faculty of his own soul, ought with insatiable affection and an inclination which is never filled, with all his heart and all his might, by night and when it is day, to seek the help which comes mightily from God, of which, as I have said before, it is impossible to partake, unless a man first abstains from the luxury of the world, from the desires of the opposing power, which is alien to the light, and is an activity of wickedness with no kinship to a good activity, but wholly estranged from it. Therefore, if you wish to know why we, who were created in honour and put to live in paradise, came at last to be compared unto the beasts that have no understanding and were made like to them, having fallen from the glory of innocence, understand that, having become by the transgression the slaves of the fleshly passions, we shut ourselves out of the happy land of the living, and being reduced to captivity we are still sitting by the waters of Babylon; and because we are still held in Egypt, we have not yet inherited the land of promise, flowing with milk and honey. We have not yet been leavened with the leaven of sincerity, but are still in the leaven of wickedness. Our heart is not yet sprinkled with the blood of God;

for the snare of hell, and the hook of sin is still fixed in it. 4. We have not yet taken to ourselves the gladness of Christ's salvation, for the sting of death is still rooted in us. We have not yet put on the new man, which after God is created in holiness, since we have not yet put off the old man which is corrupt according to the sinful lusts. We have not yet borne the image of the heavenly, nor been made conformed to His glory. We have not yet worshipped God in spirit and in truth, because sin reigns in our mortal body. We have not yet beheld the glory of the incorruptible, for we are still under the operation of the moonless night. We have not yet put on the armour of light, since we have not yet put off the armour and the darts and the works of darkness. We have not yet been transformed by the renewing of the mind, for we are still conformed to this world in the vanity of the mind. We are not yet glorified with Christ, because we have not suffered with Him. We do not yet bear in our body the marks of Him, and are not in the secret of the cross of Christ, for we are still in the affections and lusts of the flesh. We are not yet heirs of God and joint heirs with Christ, for the spirit of bondage is still in us, not that of adoption.

We have not yet become the temple of God and the habitation of the Holy Ghost, for we are still the temple of idols and the hold of the spirits of wickedness because of our propensity to the passions. 5. In truth we have not yet acquired simplicity of conduct or the brightness of the mind. We have not yet had vouchsafed to us the guileless and reasonable milk and the growth invisible. The day has not yet dawned upon us, nor the day star risen in our hearts. We have not yet been mingled with the sun of righteousness, nor begun to flash with His rays. We have not yet received the likeness of the Lord nor been made partakers of the divine nature. We have not yet become the genuine purple of the King, nor the unfalsified image of God. We are not yet smitten with the passionate love of God, or stricken by the spiritual charity of the Bridegroom. We are not yet acquainted with that ineffable communion, and have not experienced the power and peace that there is in sanctification. To sum it all up, we are not yet a chosen generation, a royal priesthood, a holy nation, a peculiar people. forasmuch as we are still serpents, a generation of vipers.

6. How should we be anything but serpents, we who are not found in obedience to God, but in the disobedience which came by the serpent? How to bewail the calamity as it deserves, I cannot find. How to cry aloud and weep to Him that is able to expel the error lodged within me, I do not know. How shall I sing the Lord's song in a strange land? How shall I lament for Jerusalem? How shall I flee from the grievous bondage of Pharaoh? How am I to quit the foul place of sojourn? How can I deny the bitter tyranny? How can I get out of the land of Egypt? How can I cross the Red Sea? how pass the great wilderness? how escape perishing from the bite of serpents? how conquer the aliens? How shall I utterly destroy the heathen within me? How shall I receive the oracles of the law of God upon these tables of mine? How shall I see the true pillar of light, and of the cloud proceeding from the Holy Ghost? How shall I enjoy the manna of eternal delight? how drink the water from the life-giving rock? How am I to pass over Jordan, entering into the good land of promise? How am I to see the Captain of the Lord's host, whom Joshua the son of Nun, when he saw Him, immediately fell down and worshipped? 7. Unless I go through all this and destroy the heathen within me, I cannot go into the sanctuary of God and rest, nor become a partaker of the glory of the King.

Therefore labour to become a child of God without fault, and to enter into that rest, whither the forerunner is for us entered, even Christ. Labour to be enrolled in the church in heaven with the firstborn that you may be found at the right hand of the majesty of the Most High. Labour to enter into the holy city, the Jerusalem that is at peace, that is above, above all, where also is Paradise. You have no other way to be admitted to these wonderful and blessed types, unless you pour out tears day and night, like him who says, Every night wash I my bed, and water my couch with my tears. You know well that they that sow in tears shall reap in joy. The prophet says boldly, Hold not Thy peace at my tears; and again, Put my tears into Thy bottle; are not these things noted in Thy book? and, My ears have been my meat day and night; and in another psalm, I have mingled my drink with weeping.

8. For the tear that is really shed out of much affliction and anguish of heart in the knowledge of the truth, with burning of the inward parts, is indeed a food of the soul, supplied from the heavenly bread, of which Mary preeminently partook, when she sat at the feet of the Lord and wept, after the testimony of the Saviour Himself. He says, Mary hath chosen that good part, which shall not be taken away from her. O those precious pearls in the flow of blessed tears! O that immediate and ready hearing! What a strong, wise mind! What keen love of the Spirit of the Lord, moving vehemently towards the unsullied Bridegroom! What a sting of desire in the soul for God the Word! What swift communion of the bride with the heavenly Bridegroom! 9. Imitate her then, my child; imitate her whose eyes were fixed upon nothing but Him only, who said, I am come to send fire upon the earth, and I would that it were already kindled. There is indeed a burning of the Spirit, which burns hearts into flame. The immaterial divine fire has the effect of enlightening souls and trying them, like unalloyed gold in the furnace, but of consuming iniquity, like thorns or stubble; for our God is a consuming fire, taking vengeance on them that know Him not in flaming fire, and on them that obey not His gospel. It was this fire that worked in the apostles, when they spoke with fiery tongues. It was this fire which shone by the voice round St. Paul; enlightening his mind, but blinding his sense of sight; for not without the flesh did he see the power of that light. It was this fire which appeared to Moses in the bush. This fire, in the shape of a chariot, caught up Elias from the earth. The blessed David was seeking the operation of this fire

when he said, Examine me, O Lord, and prove me: try out my reins and my heart. 10. It was this fire which warmed the heart of Cleopas and those with him while the Saviour talked after His resurrection. So the angels and ministering spirits partake of the shining of this fire, according to what is said, Who maketh His angels spirits, and His ministers a flaming fire.

It is this fire which burns up the beam that is in the inward eye, making the mind clear, that, recovering its natural power of penetration, it may see without interruption the wonderful things of God, according as one says, Open Thou mine eyes, that I may see the wondrous things of Thy law. This fire drives away devils, and destroys sin; but it is the power of resurrection, and the effectual working of immortality, the illumination of holy souls, and the strengthening of rational powers. Let us pray that this fire may reach us also, that always walking in light, we may never for a moment dash our feet against a stone, but shining as lights in the world, may hold forth the word of everlasting life; that enjoying ourselves among the good things of God we may rest with the Lord in life, glorifying the Father, and the Son, and the Holy Ghost, to whom be glory for ever. Amen.

HOMILY XXVI

Concerning the worth and value, the power and efficiency of the immortal soul, and how it is tempted by Satan and obtains deliverance from the temptations. It contains also some questions full of very great instruction. 1. Do not regard lightly the immaterial substance of the soul, beloved one. The immortal soul is a precious vessel. See how great the heaven and the earth are, and God was not satisfied with them, but only with thee. Consider thy dignity and thy nobility, that to thy succour the Lord came in person, not by the medium of angels, to recall thee who wert lost, thee who wert wounded, and to restore to thee the primal fashioning of the pure Adam. For man was master from the sky above to the things beneath, and capable of discerning the affections, without any connexion with devils, pure from sin, the image and likeness of God. But by the transgression he is lost, and wounded and brought to death. Satan has darkened his mind. In one thing this is so, and in another he lives and discerns, and has a will.

2. Question. When the Holy Ghost comes, is not the natural desire eradicated along with the sin? Answer. I have already said that sin is eradicated, and man recovers the primal fashioning of the pure Adam. Man, however, by the power of the Spirit and the spiritual regeneration, not only comes to

the measures of the first Adam, but is made greater than he. Man is deified. 3. Question. Is Satan let loose upon us by measure, or does he fight as he pleases? Answer. As for him, his attack is not directed only against Christians, but against idolaters, and against all the world. If therefore he were allowed to fight as he pleases, he would have demolished all. Why? Because that is his object and his will. But as the potter puts his vessels in, and heats the furnace gradually by measure, not overmuch, lest, if they were baked too violently, they should crack, and not too little, lest they should be spoiled by being half-baked; and if the silversmith or goldsmith applies the fire by measure, for if the fire is in excess, the gold and the silver are melted, and get watery, and are spoiled; and if the mind of man knows how to measure the burden to the beast, to the camel or whatever animal it is, according to its burden-bearing capacity; how much rather does God, knowing what vessels men are, let loose the enemy power accordingly, in different degrees?

4. And as the earth is one, but here is rocky and there rich, and one part is suitable for vine-culture, another for growing wheat or barley, so do these fields of human hearts and wills differ from each other, and so are the gifts of grace from above bestowed. To one is given a ministry of the word, to another discernment, to a third gifts of healings. God knows a man's capacity for stewardship, and distributes His different gifts accordingly. In the like manner with regard to warfare the enemy power is let loose upon men by a kind of measure, according as each man is able to receive and bear the brunt.

5. Question. When a man has received the divine power, and is in some degree altered by it, does he still remain in the state of nature? Answer. In order that the will may be tested, even after grace, to see what way it inclines and gives consent, nature remains as it was before, the hard man in his hardness, and the light-hearted in his light-heartedness. It sometimes happens that an unlearned person is spiritually born again, and converted to a state of wisdom, and hidden mysteries are made known to him; and yet he remains by nature an unlearned man. Another was made by nature hard; and he gives up his will to godliness, and God accepts him; but the hardness of his nature remains, though God is satisfied in him. Another is of kindly habits, gentle, and good: he gives himself to God, and God accepts him; but if he does not continue in works of goodness, He is not satisfied. The whole nature of Adam is liable to change, for better or for worse, capable of what is wrong, yet, if it so pleases, without carrying it into effect.

6. It is like writing in a book. You write what you did not mean to write, and you erase it again. The book takes any kind of writing. So the hard man gave his will to God, was converted to what is good, was accepted by God; for God, to show His compassions, accepts men of all kinds, every sort of disposition. The apostles, when they came into a city, stayed there some time, and healed some of those who were ill, and others not. The apostles themselves would have liked to raise all their dead, and bring to health all who were ill, and they had not entirely their own way: they were not permitted to do all that they liked. In like manner, when Paul was seized by the ethnarch, if the grace that was with him had but willed it, he would have made ethnarch and wall to cleave asunder—and he a man possessed of the Paraclete; but the apostle was let down by means of a basket. Where then was the divine power that was with them? These things happened providentially, that in some matters they did signs and wonderful works, and in some were powerless, in order to show the difference of faith between those who believed not and those who believed, and to test and display the freedom of the will, whether some would take offence at their weaker side. If the apostles had done every single thing that they liked, men and their free will would have been planted in God's service by compulsory force because of the miracles, and it would no longer have been the work of faith or of unbelief. Christianity is a stone of stumbling and a rock of offence.

7. What is written of Job is not without significance, how Satan desired him. He was not able to do anything of himself, without leave. What does the devil say to the Lord? "Give him into my hands: surely he will bless Thee to Thy face." Job is the same to-day, and God is the same, and the devil is the same. In proportion as a man finds the help of God, and is zealous and fervent in grace, Satan desires him, and says to the Lord, "Because Thou succourest him, and helpst him, he serves Thee: let him go, and deliver him to me, surely he will bless Thee to Thy face." So, just because the soul is comforted, grace withdraws, and the soul is delivered to temptations. The devil comes, bringing ten thousand evils to bear—despair, giving it up, wicked thoughts—afflicting the soul, to loosen it and estrange it from hope of God.

8. But the prudent soul, when in miseries and affliction, never despairs, but holds what it holds, and whatever he may bring to bear, it endures amidst ten thousand temptations, saying, "If I die for it, I will not let Him go." Then, if the man endures to the end, the Lord begins to argue with

Satan, “Thou seest how many miseries and afflictions thou hast brought to bear upon him; and he has not listened to thee, but serves Me, and fears Me.” Then the devil is ashamed, and has nothing more to say. In Job’s case, if he had known that in spite of falling into temptations Job would dare and not be worsted, he would never have desired him, for fear of being ashamed. So it is still with those who endure afflictions and temptations; Satan is ashamed and sorry, because he has got nothing by it. The Lord begins to reason with him, “Behold, I gave thee permission; behold, I suffered thee to tempt him. Wast thou able to do anything? Did he listen to thee at all?”

9. Question. Does Satan know all a man’s thoughts and intentions? Answer. If one man, by being with another, knows about him, and you, who are twenty years old, know the affairs of your neighbour, can Satan fail to know your reasonings? He has been with you from your birth. He is six thousand years old. Yet I do not say that he knows what a man will do before he tempts him. The tempter tempts, but does not know whether the man will yield or not yield, till such time as the soul gives up its will into bondage. Nor do I say that the devil knows all the thoughts and devices of the heart. Suppose there is a tree with many branches and many limbs. A man may be able to grasp two or three branches of the tree. So the soul has many branches and many limbs. There are some branches of thought and intention which Satan grasps; there are other thoughts and intentions not grasped by Satan. 10. In one thing the side of evil is the stronger when thoughts spring up, in another the man’s thought is more than conqueror, receiving succour and deliverance from God, and resisting sin. At one point the man is mastered, at another he has his will. Sometimes he comes to God with fervour, and Satan knows it, and sees that he is acting against him, and cannot restrain him. Why? Because he has the will to cry to God; he has the natural fruits of loving God, of believing, of seeking and coming.

In the outer world, the husbandman tills the ground; but in spite of his tilling, he needs rains and showers from above. If no moisture comes from above, the husbandman has no profit from his tilling of the ground. So is it with the spiritual world. There are two factors to be taken into consideration. The man must cultivate with a will the ground of his heart, and labour upon it—for God requires the man’s labour and toil and travail. But unless clouds of heaven make their appearance from above, and showers of grace, the husbandman does not profit by his toil. 11. This is the mark of Christian-

ity—however much a man toils, and however many righteousnesses he performs, to feel that he has done nothing, and in fasting to say, “This is not fasting,” and in praying, “This is not prayer,” and in perseverance at prayer, “I have shown no perseverance; I am only just beginning to practise and to take pains”; and even if he is righteous before God, he should say, “I am not righteous, not I; I do not take pains, but only make a beginning every day.” He should every day have the hope and the joy and the expectation of the coming kingdom and deliverance, and to say, “If to-day I have not been delivered, I shall to-morrow.” As the man who plants a vine has the joy and the hope in himself, before ever he embarks upon the toil, and sketches out vineyards in his mind, and reckons up the income, when there has been no wine yet, and so enters upon the toil—for the hope and expectation make him labour cheerfully, and for the time being he incurs many expenses out of pocket; and in like manner the man who builds a house, and the man who tills a field, are at much expense to themselves first, in hope of the advantage to come; so it is here. If a man does not keep before his eyes the joy and the hope, “I shall find deliverance and life,” he cannot endure the afflictions, or the burden, and adopt the narrow way. It is the presence of hope and joy that make him labour and endure the afflictions.

12. But as it is not easy for a brand to escape from the fire, so neither can the soul escape out of the fire of death, except with a great deal of trouble. For the most part, Satan, under pretext of good thoughts, that in such and such a way you can please God, offers suggestions to the soul, and underhand seduces it to subtle and specious notions, and it does not know how to discern that it is being seduced, and thus it falls into the snare and perdition of the devil. The most deadly weapon of the combatant and champion is this, to enter into the heart and make war there upon Satan, and to hate himself and to deny his own soul, to be angry with it and rebuke it, and to resist the desires that dwell there, and grapple with his thoughts, and fight with himself.

13. If outwardly you keep your body from corruption and fornication, but inwardly commit adultery, to God you are an adulterer and a fornicator in your thoughts, and you have gained nothing by the virginity of your body. If there is a young woman and a young man, and he by guile wheedles her till she is corrupted, she then becomes an object of loathing to her spouse, because she has been unfaithful. So the incorporeal soul, if it holds fellowship

with the serpent that lurks within, the wicked spirit, goes a-whoring from God, as it is written, Everyone that looketh upon a woman to lust after her hath committed adultery already in his heart. There is a fornication effected in the body, and there is a fornication of the soul, when it holds fellowship with Satan. The same soul is partner and sister either of devils, or of God and the angels; and if it commits adultery with the devil, it is unfit for the heavenly Bridegroom.

14. *Question.* Is Satan ever quiet, and a man set free from warfare, or has he war as long as he lives? *Answer.* Satan is never quiet from warring. As long as ever a man lives in this world and wears the flesh, he has to war. But when all the fiery darts of the wicked one are quenched, what harm does it do the man, if Satan does try conclusions with him? A man is a friend of the king's, and an adversary brings a suit against him. When he has the king to favour and befriend him, and the king gives him a helping hand, he takes no harm. When any one succeeds in passing through all ranks and degrees and becomes a friend of the king's, no one then can do him any harm. There are in the outward world cities which receive gifts and subsidies from the emperor. If they do perform some service, they lose nothing by it, when they gain and get such advantages from the emperor. So Christians, even if the enemy fights against them, have taken up their quarters with the Godhead, and have put on the power and rest from on high, and do not mind the war.

15. As the Lord put on the body, leaving behind all principality and power, so Christians put on the Holy Ghost, and are at rest. Even if war comes outwardly, Satan may knock, but they are secured within by the power of the Lord, and do not mind Satan. He tempted the Lord in the wilderness forty days, and what harm did it do Him, to approach His body outwardly? Inwardly He was God. So Christians, though outwardly tempted, are inwardly filled with the Godhead, and are in nothing injured. But if any one has reached these measures, he has arrived at the perfect love of Christ, and at the fulness of the Godhead. One that is not so, has still war within. For an hour he is at rest in prayer; at another hour he stands in affliction and at war. Such is the will of the Lord. Because he is still a child, He practises him in the wars; and both things spring up in him, light and darkness, rest and affliction. They rest in prayer, and at another hour they are in distress.

16. Do you not hear what Paul says, "Though I have all gifts, though I give my body to be burned, though I speak with the tongues of angels, and

have not charity, I am nothing. These gifts serve only as inducements. Those who are contented with them, are but children, though in the light. Many of the brethren have come to such measures, and had gifts of healing, and revelation and prophecy, and because they did not reach the perfect love, wherein lies the bond of perfectness, war came upon them, and they took no heed, and fell. But if anyone reaches the perfect love, that man is from thenceforth fast bound, and is the captive of grace. If anyone approaches within a little of the measure but does not reach to be fast bound in love itself, such an one is still subject to fear, and war, and falling, and unless he takes good care of himself, Satan throws him.

17. In this way many have erred when grace came to them. They thought that they had attained perfection, and said, "That is enough; we need no more." But the Lord has no end, and there is no comprehending Him. Christians do not presume to say, "We have comprehended," but are humbled, still seeking night and day. In the outer world, there is no end to learning, and no man knows it except a scholar who has acquired some degree of learning. So in the matter before us, God cannot be comprehended or measured, unless by those who have had a taste of Him, whom they have personally received, and they recognise their own incapacity. If a man who has a smattering of learning goes to a country place, where the people are no scholars, he is admired by them as a scholar, because they are altogether illiterate, and have no means of judging. But let that same man with his small amount of learning pass into a city where there are rhetoricians and real scholars; he dare not appear among them, or open his mouth, because the true scholars consider him illiterate.

18. *Question.* If a man who is still at war, and who still has both these things in his soul—sin and grace—is removed from this world, where does he go, when both sides have a hold upon him? *Answer.* He goes where his mind aims, and where his love is. Only if affliction and war come upon you, you ought to resist, and to hate it. That the war comes upon you is not your doing, but to hate it, is; and then the Lord, seeing your mind, that you are striving, and that you love Him with your whole soul, parts death from your soul in one moment—which is not hard for Him to do—and takes you to His bosom and into the light. In a moment of time He snatches you out of the mouth of darkness, and translates you at once into His kingdom. For to God all things are easy to do in a moment of time, if only your love is set

upon Him. God needs man's working, because the soul is capable of fellowship with the Godhead.

19. I have often already made use of the parable of the husbandman, how after labouring and putting his seed into the ground he must wait for the rain from above. Unless clouds appear and winds blow, the labour of the husbandman is of no use. The seed lies bare. Apply this to the spiritual order. If the man rests only upon his own working, and does not receive in addition something which his nature cannot supply, he cannot yield to the Lord fruits worthy of Him. Now what is man's working? To renounce, to go out of the world, to pray when it is hard, to be on the watch, to love God and the brethren. This is his own doing. But if he rests upon this working of his own, and does not hope to receive anything else besides, and the winds of the Holy Ghost do not blow upon the soul, and if clouds of heaven do not appear, nor rain from heaven fall and moisten the soul, the man cannot yield to the Lord fruits worthy of Him.

20. It is written that when the husbandman sees the branch bearing fruit, he purgeth it, that it may bring forth more fruit, but that which beareth not fruit he rooteth out, and giveth it to burning. But this is the part of man, that whether he fasts, or keeps watch, or prays, or does some fine thing, he should ascribe all to the Lord, and say, "If God had not enabled me, I could not have fasted, or prayed, or gone out of the world." In this way, God, seeing your intention, that you ascribe to God the things that are yours, which you do of your own nature, bestows upon you in return the things that are His—the spiritual things, the divine and heavenly things. And what are they? The fruits of the Spirit, gladness and mirth. 21. Question. But since there are natural fruits like these, love, faith, prayer, show us the difference, how the natural things are, and how the spiritual.

Answer. The things which you do of yourself are all very well, and acceptable to God, but they are not quite pure. For instance, you love God, but not perfectly. The Lord comes, and gives a love which is unchangeable, the heavenly love. You pray in the natural manner with wandering and doubt; God gives you the pure prayer, in Spirit and in truth. In the visible world, the soil of itself for the most part produces thorns; the husbandman digs, works it carefully, puts in seed, but the thorns which no one sowed, spring up and multiply; for after the transgression it was said to Adam, Thistles and thorns shall the earth bring forth unto thee. The husbandman again takes trouble,

digs up the thorns, and yet they multiply. Apply this spiritually. Since the transgression the ground of the heart brings forth thorns and thistles. The man works it, takes trouble, and still the thorns of the evil spirits spring up. Then the Holy Ghost Himself helpeth the infirmities of men, and the Lord puts heavenly seed in that ground of the heart, and works it; and though the seed is cast, the thistles and thorns still spring up. Again the Lord and the man together work the ground of the soul, and yet the evil spirits and the thorns shoot up there and grow, until the summer comes, and grace abounds, and the thorns are withered by the heat of the sun.

22. For though evil is present with nature, yet it no longer has the same dominion over it, or the same range. The delicate blades of the wheat may be choked by the tares; but when summer comes, after the drying off of the fruits, the tares harm the wheat no more. If there should happen to be thirty peck of pure wheat, and a mixture of tares of perhaps a quart is in it, what comparison does it bear? It is swamped in the abundance of the wheat. So in grace, when the gift of God and grace abounds in the man, and he is rich in the Lord, and yet evil is present to some extent, it cannot seriously harm the man, nor has it any force or range against him. The coming of the Lord and His provision had this object—to liberate those who were in bondage to evil, and bound over, and subject to it, and to make them conquerors of the death of sin. Brethren therefore ought not to think it strange, if some people give them trouble, with a view to getting rid of evil.

23. In the Old Testament, Moses and Aaron, when they held the priesthood, had much to suffer. Caiaphas, when he occupied their seat, himself persecuted and condemned the Lord; yet the Lord, in respect for the priesthood, suffered him to execute the office. The prophets likewise were persecuted by their own nation. Peter was the successor of Moses, entrusted with Christ's new church and with the true priesthood; for we have now a baptism of fire and the Spirit, and a circumcision in the heart. For the divine and heavenly Spirit lodges in the mind; nevertheless even these perfect ones, so long as they are in the flesh, are not free from anxiety, because of the freedom of their will, but are still subject to fear, and for that same reason are allowed to be tempted. But if the soul succeeds in reaching that city of the saints, then, but not before, it is able to live without trouble and temptations. There, no longer is there anxiety, or trouble, or weariness, or old age, or Satan, or warfare, but rest, joy, peace, and salvation. The Lord is in the

midst of them, and He is called the Saviour, because He saves the captives. He is called the Physician, forasmuch as He gives the heavenly and divine medicine, and heals the sufferings of the soul; for in some respects they have dominion over the man. To speak of them in comparison, Jesus is King and God; Satan is an usurper and a tyrant.

24. Well, God and His angels wish to adopt this man for the kingdom with themselves, the devil likewise and his angels desire to adopt him to themselves. The soul is in the middle between the two subsistences, and to whichever side the will of the soul inclines, of that side it becomes a possession and a son. And as a father, who sends his son to a foreign country, where he will meet with venomous creatures by the way, gives him remedies and antidotes, in order that if the venomous creatures or dragons attack him he may give them his remedy and kill them; so endeavour, I charge you, to receive the heavenly remedy, the healing and antidote of the soul, that by means of it you may kill the poisonous beasts of unclean spirits. It is indeed no easy matter to get a clean heart; only with much effort and labour can a man get a clean conscience and heart, that the evil may be quite eradicated.

25. It sometimes happens that grace comes to a man without his heart being cleansed. The reason why those who have fallen fell was that they did not believe that after grace smoke and sin could still be present with them. But all the righteous have gone the straight and narrow way to please God, and gone on it to the end. Abraham was rich toward God, as well as to the world, but he called himself dust and ashes. David says, A very scorn of men, and the outcast of the people, a worm and no man. In like manner all the prophets and apostles were ill-treated and reviled. The Lord Himself, who is the Way, and is God, when He came for thy sake, not for His own, to be a pattern to thee of every good thing—see to what humiliation He came, having taken the form of a servant, who is God, the Son of God, King, the Son of the King, giving healing remedies and curing those that are wounded, when He Himself appeared outwardly as one of the wounded.

26. But do not despise His divine dignity when thou beholdest Him outwardly humbled as one like us. It was for our sake that he appeared thus, not for His own. Consider, at the hour when they cried, Crucify Him, crucify Him, and the multitude came together, how He was humbled beyond all men. In the ordinary world, if there be a malefactor, and he receives sentence from the magistrate, he is then abhorred by the whole people, and set

at nought. So was the Lord at the hour of the cross. As a man that was going to die, He was held of no account by the Pharisees. And when they spat in His face, and put on Him the crown of thorns, and buffeted Him, what further humiliation could He have undergone? It is written, I gave My back to the smiters, and I hid not My face from shame and spitting, and my cheeks from buffeting. If God condescends to such insults and sufferings and humiliation, thou, who art by nature clay and of mortal nature, howsoever thou mayest be humbled, thou wilt never do anything like Thy Master. God for thy sake humbled himself, and thou wilt not be humbled for thine own sake, but art proud and puffed up. He came to take upon Him thy afflictions and thy burdens, and to give Thee His own rest; and thou art unwilling to bear troubles and to suffer in order to gain healing for thy wounds. Glory be to His patience and long-suffering for ever. Amen.

HOMILY XXVII

This Homily, like the foregoing, describes at length the dignity and status of a Christian man. Then it teaches many useful things concerning free will, intermixing some questions full of divine wisdom. 1. KNOW, O man, thy nobility and thy dignity, how honourable thou art, the brother of Christ, the friend of the King, the bride of the heavenly Bridegroom. He who has learned to know the dignity of his own soul, is in a position to know the power and the mysteries of the Godhead, and thereby to be the more humbled; since by the power of God a man beholds the greatness of his own fall. But as He passed through passion and cross before He was glorified and sat down on the Father's right hand, so thou also must suffer with Him, be crucified with Him, and so ascend and sit with Him, and be joined with the body of Christ, and reign for ever with Him in that world—if so be that we suffer with Him, that we may be also glorified together.

2. For those who prove able to overcome and pass the fences of evil, enter into the heavenly city, which is at peace, and is full of many good things, where the spirits of just men are at rest. Therefore we ought to take great pains and strive mightily for this; for it is not right for the Bridegroom, who came for thy sake, to suffer and be crucified, while the bride, for whose sake the Bridegroom came, idles along and wanders. A harlot gives herself away disorderly to anybody; so the soul has given herself away to every devil, and is corrupted by those spirits. There are some who have sin and evil because they choose to have it, others against their choice. What is the meaning of this?

Those who have evil of their own choice are those who have given away their will to evil, and take pleasure in it, and make friends with it. These have peace with Satan, and make no war in their thoughts with the devil. But those with whom it is against their choice, have the sin that is in them warring in their members, as the apostle says; and the misty power and the veil is against their choice, and they do not consent to it in their thoughts, and take no pleasure in it, nor comply with it, but contend with it by word and deed, and throw their whole weight against it, and are angry with themselves. These are far nobler and more honourable in God's eyes than the others, who of their own choice give away their wills to evil, and have pleasure in it.

3. Suppose a king were to find a poor maiden, clothed in rags, and were not ashamed, but took away her soiled clothes, and washed off her blackness, and adorned her with splendid clothes, and made her a partner of the king, and gave her a share of his table and the banquet; so did the Lord find the soul wounded and stricken, and gave her medicine, and took off her the black garments and the disgrace of sin, and clothed her with royal, heavenly garments, the garments of the Godhead, all shining and glorious, and put a crown upon her, and made her a partaker of the royal table for joy and gladness. And as when there is a pleasure garden, and it has there fruit trees, and all sweet-smelling ones, and there are there many charming spots, all lovely and filled with fragrance and refreshment, and whoever goes there is delighted and refreshed; so are the souls in the kingdom, all in joy, delight, and peace. Kings and lords they are, and gods; for it is written, King of kings, and Lord of lords.

4. Christianity, then, is no ordinary thing. This mystery is great. Recognise therefore thy nobility, that thou art called to kingly dignity, a chosen generation, a royal priesthood, and a holy nation. The mystery of Christianity is foreign to this world. The visible glory of the emperor and his wealth are earthly, and perishable, and passing away; but that kingdom and wealth are divine things, heavenly and glorious, never to pass away or be dissolved. For they reign together with the heavenly King, in the heavenly church, and He is the firstborn from the dead, and they also are firstborn. And yet, though they are all this, chosen and approved before God, in their own eyes they are the least, and highly disapproved; and this is fixed in them like a part of nature, to esteem themselves nothing. 5. Question. Are they then un-

aware that they have received something additional, and have acquired what they had not before, that was foreign to their nature?

Answer. What I say is that they are not approved, and that they have made no progress, and they do not know how they acquired what they had not; but while they are all this, grace itself comes and teaches them not to count their soul dear, for all their progress, but to count themselves naturally the reverse of dear, and dear though they are to God, to themselves they are not so. With all their progress and knowledge of God, they are as if they knew nothing, and rich as they are before God, in their own eyes they are poverty stricken. But as Christ took the form of a servant, and conquered the devil by humility, so at the beginning it was by pride and self-esteem that the serpent overthrew Adam; and the same serpent, lurking in hearts, still casts down and destroys the race of Christians by self-esteem.

6. If a man is free and well born, according to the world, and possessed of much wealth, and continues to make money, and increases his income, he loses his senses, and becomes self-confident, and becomes unbearable, and kicks and cuffs everybody. That is the way with some people of no discretion, who, on finding some little enjoyment and power of prayer, began to be puffed up and to lose their senses, and to pass sentence; and so they fell to the lowest parts of the earth. The same serpent who threw Adam out by pride, saying, Ye shall be as gods, still suggests pride in men's hearts, saying, "You are perfect; you have enough; you have got rich; you have no need; you are blessed." There are others in the world, who have riches, and improve upon them with large incomes, and yet hold within the bounds of discretion, and neither boast nor are lifted up, but keep their level, because they know that after affluence comes dearth; and again when loss and dearth befall them, they are not dismayed, but still keep level, knowing that the turn of plenty will come back; and by long training in these matters, they are never surprised, and in times of increase and plenty are not elated, and if loss comes upon them, they are not surprised.

7. Christianity is in practice something like this—the tasting of the truth, the eating and drinking of the truth, to eat and drink on and on in reality and to good effect. Suppose there to be a spring, and some one that is thirsty begins to drink of it, and then before he has done some one carries him off, and will not allow him to be as much filled as he desires, that man is the more inflamed for having tasted of the water, and he makes the more

earnest effort to get it. So in the spiritual order a man tastes and partakes of heavenly sustenance, and then, before he has done, it withdraws, and no one enables him to take his fill. 8. Question. Why is he not allowed to take his fill? Answer. The Lord knows the man's weakness, that he is easily lifted up. Therefore He withdraws, and permits the man to be exercised and put to trouble. If you receive but a little, and no one can put up with you, you are so puffed up with it, how much more intolerable you would have been if some one had given you your fill at once! But God, knowing that weakness, providentially brings you into troubles, that you may be humble, and the more earnest in seeking God. A poor man according to the world found a purse of gold, and was so light with pleasure that he began to proclaim, "I have found a purse; I am a rich man"; then by the report the loser heard of it, and recovered it. Another man, who was rich, lost his senses, and began to kick, and to be insolent to everybody, and to exalt himself above certain persons, when the emperor heard of it, and confiscated his property. So it is in the spiritual realm. If some people taste but a little refreshment, they do not know how to manage it, but lose even what they had received, for sin tempts them, and darkens their mind.

9. Question. How do some fall after the visitation of grace? Is not Satan shown to be much the weaker? Where it is day, how can there be night? Answer. It is not that grace is quenched or feeble; but in order that your free-will and your liberty may be tested, which way it inclines, grace makes way for sin; and then you again draw nigh to the Lord with your will, and entreat that grace may visit you. How is it written, Quench not the Spirit? The Spirit cannot be quenched, but is always light; but you, if you are careless and do not with your own will correspond, are yourself quenched and lose the Spirit. In like manner it says, Grieve not the Holy Spirit, whereby ye were sealed unto the day of redemption. You see that it lies in your own will and freedom of determination to honour the Holy Spirit and not to grieve Him. I assure you that freedom of choice remains even in perfect Christians, who are subjugated to what is good and intoxicated with it, and the consequence is that, though put to the proof by ten thousand evils, they turn to that which is good.

10. As when persons of rank and wealth and high birth by their own will and choice forsake their wealth and birth and dignities, and go and put on poor sordid clothing, and dishonour instead of respect, and bear hardship,

and are held of no account, this is all left to their own discretion. You may believe me, that even the apostles, perfected as they were in grace, were not hindered by that grace from doing as they desired, if they wished occasionally to do a thing that was not pleasing to grace. Our nature is susceptible of good and bad, and the adverse power acts by persuasion, not compulsion. You have free choice to incline which way you will. Do you not read that Peter was to be blamed, and that Paul went and reproved him. In spite of being what he was, he was still to be blamed. And Paul, for all his spirituality, of his own will, engaged in a dispute with Barnabas, and they grew so sharp that they withdrew from one another. And that same Paul says, Ye that are spiritual, restore such an one, considering thyself, lest thou also be tempted. There! the spiritual are tempted, because their freedom of will remains; and the enemies keep plying them as long as they are in this world.

11. *Question.* Could not the apostles sin, if they chose? or was grace too mighty for their wills? *Answer.* They could not sin, because they could not choose to sin, being in light and in such grace. I do not say that grace in them was weak. What I say is that grace permits even perfect spiritual persons to have the use of their will, and power to do what they choose, and to turn in which direction they like. And human nature, which is weak, has power to turn, even when good is present with it. If there are people in full armour, with breastplate and other arms, they are then well protected inside, and the enemies do not attack them; or if they attack, it is within the power of their will either to make use of those arms, and to fight and struggle with the foe, and to carry off the victory, or to take a liking to that foe, and come to terms with him, and refrain from fighting, in spite of the armour. In the same way, Christians, arrayed with perfect power, and possessed of the armour of heaven, can, if they are so minded, take a liking to Satan, and come to terms with him, and desist from the war. Nature is liable to change, and a man can, if he pleases, become a son of God or a son of perdition. His freedom of will remains.

12. It is one thing to give a description of bread and table, and another to eat and take the relish of that bread, and to be strengthened in all your members. It is one thing to speak in words about a delicious drink, and another to go and draw from the very spring, and to take your fill of the delicious drink. It is one thing to discourse of war, and of noble combatants and warriors, and another to go yourself into the fighting-line, and to close with

the enemy, and to go in and out, and to take and give, and to carry off the victory. In spiritual things the same holds good. It is one thing to give descriptive accounts with a certain head-knowledge and correct notions, and another in substance and reality, in full experience, and in the inward man, and in the mind, to possess the treasure and the grace and the taste and the effectual working of the Holy Ghost. Those who utter bare words, make a parade and are puffed up by their mind. Our speech, it says, and our preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; and again elsewhere, The end of the commandment is love out of a pure heart and a good conscience and faith unfeigned. A man like that does not fall. To many who sought after God, the door has been opened, and they have seen a treasure, and have entered into it; and in the midst of their joy, while they were saying, "We have found a treasure," He has shut the doors upon them. Then they began to cry aloud, and to mourn, and to seek the more. "We found a treasure and have lost it." Grace withdraws of set purpose, that we may seek more earnestly. The treasure is shown, to encourage us to seek after it.

13. Question. Some say that after grace a man has passed from death unto life. Can then one who is in the light have impure thoughts? Answer. It is written, Having begun in the Spirit, do ye now finish in the flesh? It says again, Put on the whole armour of the Spirit, that ye may be able to stand against the wiles of the devil. Naturally enough, these are two different places—one where he was when he put on the armour, and one where he is when he fights with the principalities and powers—in the light, or in the darkness. Again, That ye may be able to quench the fiery darts of the wicked one, and again, Grieve not the Holy Spirit of God, and again, It is impossible for those who were once enlightened, and have tasted the gift of God, and were made partakers of the Holy Ghost, and fell away, to renew them again. There! those who were enlightened and have tasted fall away. You see that a man has the power of will to agree with the Spirit, or to grieve Him. Certainly he takes up arms with a view to going to battle and contending against the foe; certainly he was enlightened, in order to campaign against the darkness.

14. Question. What does the apostle mean by saying, Though I have all knowledge and all prophecy, and speak with the tongues of angels, I am nothing? Answer. We ought not to understand it to mean that the apostle is

nothing; but in comparison with that charity which is perfect, these things are little, and he who is in these measures may fall; but he who has charity is beyond falling. I can assure you, that I have seen men who had come by all the spiritual gifts and were partakers of the Spirit, who, not having attained perfect charity, fell. One, a nobleman by birth, renounced the world, sold his possessions, gave his slaves their liberty; being a man of prudence and understanding, he was renowned for his strict and holy life; and meanwhile, conceiving an opinion of himself and getting proud, at last he came down to debaucheries and a thousand bad things. 15. Another in time of persecution gave his own body, and was a confessor. When peace was restored, he was set free, and had a great name. His eyelids were injured by having been smoked. This man, being much glorified and called to prayers, took victuals, and gave to his servant, and his mind was as if he had never heard the word of God. Another gave his body under persecution, and was hung up, and scraped, and then flung into prison. There he was religiously served by one of the sisters-regular. He contracted a familiarity with her, while in prison, and fell into fornication. Observe the fall of the rich man who sold his possessions, and of him who gave his body to martyrdom. 16.

Another, a prudent ascetic, who lived with me in the same dwelling and prayed with me, was so rich in grace that in praying beside me he would be struck speechless, grace boiled so within him. There was given him also the gift of healings, and he not only drove away devils, but those who were bound hand and foot and had dreadful sufferings he would cure by the imposition of his hands. Then he relaxed his care, and being much glorified by the world, and taking pleasure in it, he became vain, and fell into the lowest depths of sin. Observe the fall of one who had the gift of healing. You see how men fall, before reaching the measures of charity. For one who arrives at charity is bound and intoxicated; he is drowned, and carried captive to another world, as if he had no consciousness of his own nature.

17. *Question.* What is the meaning of the things which eye hath not seen, nor ear heard, neither hath it entered into the heart of man? *Answer.* At that time, the great and the righteous men, and kings and prophets, were aware indeed that the Redeemer was coming; but that He should suffer and be crucified, and His blood poured out upon the cross, they neither knew, nor had they heard it; neither had it entered into their heart that there should be a baptism of fire and of the Holy Ghost, and that in the church bread and

wine should be offered, the symbol of His flesh and blood, and that those who partake of the visible bread eat spiritually the flesh of the Lord, and that the apostles and Christians receive the Paraclete, and are endued with power from on high, and are filled with the Godhead, and their souls mingled with the Holy Ghost. This the prophets and kings knew not, neither did it enter into their heart. Now, Christians have a very different wealth, and their hearts are set upon the Godhead; but for all this joy and comfort, they are still under fear and trembling.

18. Question. What fear and trembling? Answer. That they may make no mistake, but correspond with grace. It is like a man possessed of treasures, who is journeying to places where there are robbers. He is glad of the riches and the treasure; but he is in fear lest the robbers should set upon him and spoil him of them; and as one who carries his blood in his hands, so is he. Look, so far as outward things go, we have all made our renuntiation, and are strangers, without possessions, and deprived of fleshly fellowship. Now, there lies the body in prayer; the brethren must say whether the mind is in correspondence with the body. Artisans and foremen in the world usually apply their whole body to their business and their mind too, both night and day. Now look well to yourself. Your body is strange to this world; is your mind alienated from the age? do you never wander into the world? Every man of the world, soldier, or merchant, wherever his body is, has his mind also there fixed, and there is his treasure. It is written, Where your treasure is, there will your heart be also. 19. What treasure is your mind after? Is it wholly and entirely Godwards, or not? If it is not, you must tell me what it is that hinders. Certainly they are evil spirits, Satan and the devils, who have hold of the mind, and put fetters on the soul.

The devil is very wily, and has many conjuring tricks, and loopholes, and all manner of shifts, and keeps hold of the ranges and thoughts of the soul, and will not allow it to pray properly and to draw nigh to God. For nature itself is capable of fellowship with the devils and spirits of wickedness, and likewise with angels and the Holy Ghost. It is the temple of Satan, or the temple of the Holy Ghost. Examine your mind, brethren; which are you in fellowship with? angels, or devils? Whose temple are you? a habitation of God, or of the devil? With what treasure is your heart filled? grace, or Satan? Like a house that has been filled with evil smells and filthiness, it must be thoroughly cleansed, and set in order, and filled with all fragrance and treas-

ures, that the Holy Ghost may come instead of Satan, and may rest in the hearts of Christians.

20. Not the moment, however, that he hears the word of God, does a man come to be of the good side. If hearing made him of the good side at once, there would no longer be conflicts, or critical battles, or a race. Without further ado, if only he had heard, he would have come into peace and to perfect measures. But the facts are otherwise. You take away the man's free will, if you say so, and deny the existence of the opposite power, wrestling with the mind. What we say is this, that the man who hears the word comes to compunction, and after that, grace purposely withdraws, for the man's good, and he enters into training and the discipline of battle, and engages in a struggle and contest with Satan, and only after a long race and contest carries off the prizes of victory, and becomes a Christian. If merely hearing made a man to belong without more ado to the good, then all the theatre-people and the whoremongers will go into the kingdom and the life. No one will give them this without effort and striving, because it is a straight and narrow way. By this rough way we have to travel, and to endure, and bear affliction, and so to enter into life.

21. If it were possible to succeed without effort, Christianity would no longer be a stone of stumbling and a rock of offence. There would be no faith and unbelief. You would make man a creature of necessity, incapable of turning to good or evil. It is only to one who can turn to either side that a law is given—one who is at liberty to do battle with the adverse power. No law is laid down for a nature that is under necessity. The sun, the heaven and the earth, call for no legislation; such creatures are of a nature governed by necessity, and for this reason they are not liable to reward or punishment. Reward and glory are prepared for him who turns to the good; hell and punishment are prepared for this convertible nature, capable of fleeing from the evil and throwing its weight upon the right-hand side, the side of good. If you say that he is not of an alterable nature, you make the good man undeserving of praise. For one who is good and kind by nature does not deserve praise for it, though he may be very desirable. What is not good by choice is not praiseworthy, however desirable it may be. Praise is only deserved by one who by his personal resolution with effort and struggle makes the good his own through free-will and choice.

22. As if when the Persians have a camp on one side and the Romans a camp on the other, two winged youths of equal powers should come forth from them and engage in a struggle, so the opposing force and the mind are in equipoise. Satan has power to influence and entice the soul to his own will, and the soul has equal power to resist and to refuse any compliance with him. Both powers, good and evil, act by suasion, not by compulsion. A choice like this may count upon divine assistance, and is able in its struggle to receive weapons from heaven, and by them to root out evil and conquer it. To resist sin is in the power of the soul, though without God it cannot conquer the evil or root it out. Those who say that sin is like a mighty giant and the soul like a little child are wrong. If things were so ill-matched, sin like a giant and the soul like a little child, the Law-giver would be unjust, in having given man a law to struggle against Satan.

23. This is the foundation of the way to God—in much patience, in hope, in humility, in poverty of spirit, in meekness to travel along the way of life; and it is by these things that a man can come to have righteousness in himself. By righteousness we mean the Lord Himself. These commandments, which so enjoin us, are like milestones and waymarks that stand by the king's highway, which leads wayfarers up to the heavenly city. We read, Blessed are the poor in spirit, blessed are the meek, blessed are the merciful, blessed are the peacemakers. That is what you may call Christianity. If any one does not travel by this way, he has wandered where there is no way; he uses a bad foundation. Glory to the compassions of the Father and the Son and the Holy Ghost for ever. Amen.

HOMILY XXVIII

This Homily describes and bewails the calamity of the soul, that by reason of sin the Lord does not dwell in it; and concerning John the Baptist, that none among those born of women is greater than he. 1. AS once God was wroth with the Jews, and gave Jerusalem openly over to its enemies, and they which hated them were lords over them, and there was no longer any feast there, or any offering; so, being wroth with the soul, He gave it over to its enemies, both to devils and to passions; and so, when these had seduced it, they ruined it utterly, and no longer was there any feast there, or any incense or offering sent up by it to God, its tokens being filled in the streets, dreadful beasts and serpent spirits of wickedness making their domicile within it; and as a house, if it has not the master resident in it, gets clothed with darkness and shame

and abuse, and filled with dirt and filth, so the soul which has not its Master with His angels making merry in it, gets filled with the darkness of sin, and the shame of passions, and all manner of disgrace.

2. Alas for the street, if no one walks in it, nor hears in it the voice of man, because it becomes the habitation of wild beasts. Alas for the soul when the Lord takes not His way in it, and drives not out of it with His voice the spiritual wild beasts of wickedness. Alas for the house when the master does not live in it. Alas for the land when it has not the husbandman to till it. Alas for the ship when it has not the steersman, because it is carried along by the waves and surges of the sea and is lost. Alas for the soul when it has not Christ, the true steersman, in it, because finding itself in the sea of the bitterness of darkness, and tossed by the surge of passions, and storm-beaten by the winds of evil spirits, it ends by gaining perdition. Alas for the soul, when it has not Christ to till it carefully, that it may be able to bring forth good fruits of the Spirit; because left desolate, and filled with thorns and thistles, its fruit in the end is the burning of fire. Alas for the soul when it has not Christ, its Master, living in it; because, left desolate, and being filled with the noisome odour of passions, it finds itself the habitation of iniquity.

3. As the husbandman, when he goes to till the ground, must take the proper tools and clothing for tilling, so Christ, the King, the heavenly and true husbandman, in coming to humanity, which had been laid desolate by sin, put on the body, and carried the cross for His tool, and so tilled the desolate soul, and took out of it the thorns and thistles of evil spirits, and plucked up the tares of sin, and burned up with fire every weed of its sins; and thus tilling it with the wood of the cross He planted in it that fairest paradise of the Spirit, bearing every fruit that is sweet and desirable for God as its owner. 4. And as in Egypt, during the three days' darkness, the son saw not his father, nor brother, brother, nor true friend his friend, because the darkness hid them, so when Adam transgressed the commandment and fell from his former glory, and came under the power of the spirit of the world, and the veil of darkness fell upon his soul, from his time and until the last Adam, the Lord, they saw not the true Father in heaven, or the good, kind mother, the grace of the Spirit, or the sweet and desired Brother, the Lord, or the friends and kindred, the holy angels, with whom He rejoiced, making merry and keeping festival. And it was not only until the last Adam, but even to this day those upon whom the Sun of righteousness, Christ, has not arisen,

and in whom the eyes of the soul have not been opened and enlightened by the true light, are still under the same darkness of sin, wrought upon by the same influence of pleasures, subject to the same punishment, not yet having eyes to behold the Father.

5. This is a thing which every one ought to know, that there are eyes deeper within than these eyes, and a hearing deeper within than this hearing. As these eyes sensibly behold and recognise the face of a friend or beloved one, so the eyes of the worthy and faithful soul, being spiritually enlightened with the light of God, behold and recognise the true Friend, the sweetest and greatly longed for Bridegroom, the Lord, while the soul is shone upon by the adorable Spirit; and thus beholding with the mind the desirable and only inexpressible beauty, it is smitten with passionate love of God, and is directed into all virtues of the Spirit, and thus possesses an unbounded, unfailing love for the Lord it longs for. What therefore is more blessed than that everlasting voice of John, when he shows the Lord before our eyes, saying, Behold the Lamb of God, which taketh away the sin of the world.

6. Truly among them that are born of women there is none greater than John the Baptist. He is the fulfilment of all the prophets. All the prophets prophesied of the Lord, showing His coming afar off: John prophesied of the Saviour and showed Him before all eyes, crying aloud and saying, Behold the Lamb of God! What a sweet and beautiful voice of him who shews then and there Him whom he heralded! Greater than John is none of them that are born of women. But he that is least in the kingdom of heaven is greater than he—the apostles, born of God from above, who received the firstfruits of the Comforter Spirit—for they were allowed to be His fellow-judges and partners of His throne; they have been made redeemers of men. You find them dividing the sea of evil powers, leading believing souls through. You find them husbandmen, tilling the vine of the soul. You find them bridesmen, marrying souls to Christ: I have espoused you, it says, to one Husband. You find them giving life to men. In short, you find them in sundry parts and in divers manners serving the Spirit. This is the little one who is greater than John the Baptist.

7. As the husbandman governs a yoke of oxen and tills the ground, so the Lord Jesus, the fair true Husbandman, yoked the apostles two and two and sent them forth, tilling with them the ground of those who hear and truly believe. Only this is worth saying, that the kingdom of God and the preach-

ing of the apostles is not in the word of hearing only, like one who knows a set of words and rehearses them to others, but the kingdom is in power and effectual working of the Spirit. This was the sad case of the children of the Israelites; always studying the scriptures, and in fact making the Lord the theme of their study, and yet not receiving the truth itself, they parted with that inheritance to others. So those who rehearse to others words of the Spirit, while they do not themselves possess the word in power, part with the inheritance to others. Glory to the Father and to the Son and to the Holy Ghost for ever. Amen.

HOMILY XXIX

God works the dispensations of grace upon mankind after a twofold manner, intending to require the fruits of it by a just judgment. 1. THE wisdom of God, being infinite and incomprehensible, works the dispensations of grace incomprehensibly and unsearchably upon the human race in various fashions for the testing of our free will, so that those who love Him with their whole heart, and will endure every danger and toil for God's sake, may be made manifest. To some the gifts and endowments of the Holy Ghost come in advance, directly they draw near in faith and prayer, without labour, or sweat, or toil. Sometimes, while they are still in the world, God gives them grace, not idly, nor out of season, nor at random, but in an unspeakable and incomprehensible wisdom, in order to try the determination and free will of those who have so quickly received the grace of God, whether they were sensible of the benefit and of the kindness and sweetness of God that was shewn them, in proportion to the grace received without pains of their own, in return for which they ought to show diligence, and run well, and fight hard, and to bear the fruit of will and purpose and love, and to give back a requital for their spiritual gifts, by yielding themselves wholly up to the love of the Lord, and accomplishing His will alone, and perfectly withdrawing from all carnal affection.

2. To others, even when they have withdrawn from the world, and have renounced this age, according to the gospel, and pass their time in much perseverance in prayer and fasting and diligence and the other virtues, God does not immediately grant the grace and the refreshment and rejoicing of the Spirit, being patient with them and reserving the gift. And this He does, not idly, nor unreasonably, not at random, but with unspeakable wisdom, for the testing of their free will, to see whether they have counted God faith-

ful and true who promised to give to them that ask and to open the door of life to them that knock, to see whether after believing His word in truth they continue to the end in full assurance of faith and diligence, asking and seeking, and will not prove faint-hearted, and draw back, and give up, and in unbelief and hopelessness despise the quest, not persevering to the end, because of the putting off of the time, and because of the testing of their will and purpose.

3. For he who does not receive at once, is the more kindled through God's delay and patience, and the more desirous of the good things of heaven, and every day adds to his longing and diligence, his running and striving, and every disposition of virtue, his hunger and thirst after that which is good, not slacking for the sinful suggestions which are present in the soul, or turning aside to despise or forget or despair; nor again under pretence of patience will he give himself over to slackness, using this argument, that "Some day or other I shall receive the grace of God," and from this enticed by sin into carelessness. On the contrary, so long as the Lord Himself in His delay is patient over him, testing the faith and love of his will, the man himself ought the more keenly, the more laboriously, without giving in, without turning faint, to seek the gift of God, having once for all believed and assured himself, that God is true and cannot lie, who has promised to give His grace to those who ask with faith to the end, in all perseverance.

4. For God is faithful and true in His leading of faithful souls, and they have set to their seal that He is true, according to the true word. Therefore in accordance with this intuition of faith they examine themselves to see in what respects they on their part are lacking—in labour, in striving, in diligence, in faith, in love, or in the rest of the dispositions of virtue; and thus examining with all minute exactness, they force and constrain themselves to the best of their power to please the Lord, having once for all believed that God, being true, will not cheat them of the gift of the Spirit, if they continue to the end with all diligence serving Him and waiting upon Him, but that they will have the heavenly grace vouchsafed to them, while they are still in the flesh, and will obtain eternal life. 5. And so they set in motion all their love towards the Lord, denying everything else, and looking only for Him with much desire and hunger and thirst, and always waiting for the refreshment and consolation of grace, and not willingly finding consolation or refreshment or binding attachment in anything of this world; but always res-

isting material attractions they look only for the help and succour of God, when the Lord Himself is secretly present already to souls that take upon them this kind of diligence, and purpose of heart and endurance, and helps them, and preserves them, and confirms them unto every fruit of virtue, even though they are in trouble and distress, even though they have not yet in certainty of the truth and in manifestation to the soul received the grace of the Spirit and the refreshment of the heavenly gift, and have not had experience of it in full consciousness, because of the unspeakable wisdom of God, and His inexpressible judgments, in which He tries believing souls in various ways, with a view to a love which is of the will and of purpose. For there are bounds and measures and degrees of choice and purpose, and of the will to love, and of disposition to obey all His holy commandments with might and main; and when souls thus fill up the measure of their love and duty, they are permitted to receive the kingdom and the eternal life.

6. For God is just and just are His judgments, and with Him there is no respect of persons; and He judges each in proportion to the varying benefits with which He has endowed mankind—benefits of body or of spirit, whether knowledge, or understanding, or discernment—and will require the fruits of virtue accordingly, and will render to each the due reward of his works in the day of judgment. He will come, we are told, and will render to every man according to his deeds, and mighty men shall be mightily tormented, for mercy will soon pardon the meanest; and the Lord says, The servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes; and unto whom much is given, of him shall much be required, and to whom men have committed much, of him they will ask the more. The knowledge and understanding I have mentioned may be variously thought of, either according to grace and the heavenly gift of the Spirit, or in conformity with the natural intelligence and discernment, and through the instruction of the divine scriptures. Of each man will be required the fruits of virtue in proportion to the benefits conferred upon him from God, whether natural, or given by God's grace. Therefore every man is inexcusable before God in the day of judgment, for every man will be required to answer of his will and purpose according to what he knew of the fruits of faith and love and every other virtue towards God, whether he knew by hearing, or had never heard the word of God.

7. For the faithful, truth-loving soul, looking to the eternal blessings laid up for the righteous, and to the unspeakable benefit of the grace of God that is to visit it, esteems itself, and its diligence and pains and labour, all unworthy in comparison with the unspeakable promises of the Spirit. This is the poor in spirit, whom the Lord pronounced blessed; this is he who hungers and thirsts after righteousness; this is he who is contrite in heart. Those who take upon them this purpose and diligence and pains and longing after virtue, and continue therein to the end, will be enabled to obtain life and the eternal kingdom in truth. Therefore let no brother be exalted against his brother, or proceed to form an opinion of himself under the cheating influence of sin, to think, "Behold, I for my part possess a spiritual gift." It is not fit that Christians should have these notions. You know not what the morrow may do for him; you are ignorant what his end will be, and what your own. Let each give heed to himself, and examine his own conscience at all times, and try the work of his heart, what diligence and striving towards God his mind has; and looking towards the perfect mark, of liberty, and of freedom from passions, and of the Spirit's rest, let him run without stopping and without sloth, never satisfied with any spiritual gift or with any righteous attainment. Glory and adoration to the Father, the Son, and the Holy Ghost, for ever. Amen.

HOMILY XXX

The soul that is to enter into the kingdom of God must be born of the Holy Ghost; and how this is effected. 1. THOSE who hear the word ought to give proof of the work of the word in their own souls. The word of God is no idle word, but has its own work upon the soul. For this reason it is sometimes called a "work," with a view to the "work" being found in the hearers. May the Lord, then, grant the work of the truth in the hearers, in order that the word may be found fruitful in us. For as the shadow precedes the body, but the shadow manifests the body, while the truth is the body itself, so the word is like a shadow of the truth of Christ. But the word precedes the truth. Fathers upon earth beget children of their own nature, from their own body and soul, and when they are begotten they educate them carefully with all diligence as their own children, until they become full-grown men and successors and heirs. For the aim and whole care of the fathers from the outset is to beget children and to have heirs, and if they had not begotten them, they would have had great sorrow and grief, and on the other hand they had cor-

responding joy when they had begotten them. Their kinsfolk and neighbours likewise rejoice.

2. In the same way our Lord Jesus Christ, taking thought for the salvation of man, employed from the outset all His providential care through the fathers and the patriarchs, through the law and the prophets, and in the end came Himself, and despising the shame of the cross, endured death; and all this toil and care of His was in order that He might beget children from Himself, from His own nature, being pleased that they should be begotten of the Spirit from above, of His own Godhead. And as those fathers, if they have no children, are grieved, so the Lord, who loved mankind as His own image, willed to beget them of the seed of His own Godhead; so, if any of them will not come to such a birth, to be born of the womb of the Spirit of the Godhead, Christ is submitted to great grief, after suffering for them and enduring so much to save them.

3. For the Lord wills all men to have the privilege of this birth. He died for all, and called all to life. But life is the birth from above of God. Without it the soul cannot live. The Lord says, Except a man be born from above, he cannot see the kingdom of God. And so, on the other hand, as many as believe the Lord, and come and receive the privilege of this birth, cause joy and great gladness in heaven to the parents that begat them; and all angels and holy powers rejoice over the soul that is born of the Spirit and has become spirit itself. For this body is a similitude of the soul, and the soul is the image of the Spirit; and as the body without the soul is dead, and unable to do anything at all, so without the heavenly soul, that is, without the Divine Spirit, the soul is dead from the kingdom, being unable to do any of the things of God without the Spirit.

4. As the portrait painter keeps an eye upon the king's face and draws, and when the king's face is towards him, attending to him at his painting, he draws the portrait easily and well, but when he turns his face away, he cannot draw, because the face is not gazing at the painter; in like manner Christ, the good artist, for those who believe Him and gaze continually at Him, straightway portrays after His own image a heavenly man. Out of His own Spirit, out of the substance of light itself, the ineffable light, He paints a heavenly image, and bestows upon it its good and gracious Spouse. If a man does not gaze constantly at Him, overlooking everything else, the Lord will not paint His image with His own light. We must therefore gaze upon Him,

believing and loving Him, throwing away all else, and attending to Him, in order that He may paint His own heavenly image and send it into our souls, and thus, wearing Christ, we may receive eternal life, and even here may have full assurance and be at rest.

5. As the golden coin, if it does not receive the imprint of the king's image, does not come upon the market, and is not stored in the king's treasures, but is discarded, so the soul, if it has not the image of the heavenly Spirit in light unspeakable, even Christ imprinted on it, is not fit for the treasures above, and is discarded by the good merchants of the kingdom, the apostles. He who was invited, and did not wear the wedding garment, was cast out as an alien into the alien darkness, for not wearing the heavenly image. This is the mark and sign of the Lord imprinted upon souls, being the Spirit of light unspeakable. And as a dead man is useless, and of no use to those of the place, and so they carry him outside the city and bury him, so the soul which does not bear the heavenly image of the divine light, the life of the soul, is cast away and discarded; for a dead soul is of no use to that city of the saints, not bearing the luminous and Divine Spirit. For as in the world the soul is the life of the body, so in the eternal heavenly world the life of the soul is the Spirit of the Godhead. Without the life of the Spirit, this soul is dead to those above, and of no use.

6. He therefore that seeks to believe and come to the Lord, should entreat that he may receive here on earth the Divine Spirit; for that Spirit is the life of the soul, and for this cause the Lord came, that He might give life to the soul here on earth, even His Spirit. For He says, While ye have the light, believe in the light; the night cometh, when ye can no longer work. Therefore if any man has not sought, while here, and received life for his soul, even the divine light of the Spirit, when he departs out of the body, he is separated forthwith in the regions of darkness on the left hand, not entering into the kingdom of heaven, having his end in hell with the devil and his angels. As gold or silver, when cast into the fire, becomes purer and better attested, and nothing can impair it, such as wood or hay—for it devours everything that comes near it, for they also become fire—so the soul going up and down in the fire of the Spirit and in the divine light will suffer no harm by any of the evil spirits. Even if anything shall draw nigh it, it is consumed by the heavenly fire of the Spirit: Or as a bird, when aloft on the wing, is in no anxiety, fearing not the bird-catchers nor evil beasts, for up so high it derides them,

so the soul, receiving the wings of the Spirit, and flying into the heights of heaven, is above everything, and derides them all.

7. And Israel after the flesh, when Moses that day divided the sea, went through it below; but these, being God's children, walk on the top over the sea of bitterness of the evil powers. Their body and their soul have become the house of God. In that day when Adam fell, God came walking in the garden. He wept, as it were, beholding Adam, and said, "After what good things, what evils hast thou chosen! After what glory, what shame dost thou wear! How dark art thou now! how ill-looking! how corrupt! After what light, what darkness hath covered thee?" And when Adam fell and died from God, his Maker bewailed him; angels, and all the powers, the heavens, the earth, and all the creatures mourned over his death and fall, for they saw him that had been given them for their king become the servant of a hostile and evil power. Therefore he clothed himself with darkness in his own soul, a bitter and an evil darkness, for he was made a subject of the prince of darkness. This was he who was wounded by the robbers, and became half dead, as he went down from Jerusalem to Jericho.

8. Lazarus also, whom the Lord raised, who stank so that no one could go near the sepulchre, was a symbol of Adam whose soul had come to stink and was filled with blackness and darkness. But thou, when thou hearest of Adam, and the wounded man, and Lazarus, let not thy mind go off as it were to the hills, but be thou within in thy soul, for thou thyself bearest the same wounds, the same stench, the same darkness. We all are his sons, of that dark race, and all partake of the same stench. The malady from which he suffered, we all, who are of Adam's seed, suffer from the same. Such a malady has befallen us, as Esaias says, It is not a wound, nor a bruise, nor an inflamed sore; it is not possible to apply a mollifying ointment, nor oil, nor to make bandages. Thus were we wounded with an incurable wound; the Lord alone could heal it. For this reason He came in His own person; because none of the ancients, nor the law itself, nor the prophets, were able to heal this wound. He alone by His coming healed that sore of the soul, that incurable sore.

9. Let us then welcome our God and Lord, the true healer, who alone is able to come and cure our souls, after He has laboured so much for our sake. He is always knocking at the doors of our hearts, that we may open to Him, that He may enter in and rest in our souls, and we may wash and anoint His feet, and He may make His abode with us. The Lord in that passage re-

proached the man who did not wash His feet; and again He says elsewhere, Behold, I stand at the door and knock, if any man will open unto Me, and I shall come in unto him. To this end He endured to suffer many things, giving His own body unto death, and purchasing us out of bondage, in order that He might come to our soul and make His abode with it. For this cause the Lord says to those on the left hand in the day of judgment, that are sent by Him to hell with the devil, I was a stranger, and ye took Me not in; I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave me no drink. His food and His drink, His clothing and shelter and rest is in our souls. Therefore He is always knocking, desiring to enter into us. Let us then receive Him, and bring Him within into ourselves; because He is our food and our drink and our eternal life, and every soul that has not now received Him within and given Him rest, or rather found rest in Him, has no inheritance in the kingdom of heaven with the saints, and cannot enter into the heavenly city. But Thou, Lord Jesus Christ, bring us thereunto, glorifying Thy name, with the Father and the Holy Ghost, for ever. Amen.

HOMILY XXXI

The believer ought to be changed in mind, and gather up all his thoughts in God; for in these all service of God consists. 1. THE believer ought to ask of God to be changed in his purposes, by an alteration of heart from bitterness to sweet, and remember how the blind man was healed, the woman with an issue of blood likewise obtained healing by the touch of His hem, the nature of lions was tamed, the nature of fire was deadened. Because God is the highest good; and unto Him thou oughtest to gather up thy mind and thoughts, and to think of nothing else, but to watch expectantly for Him. 2. Let the soul, therefore, be as one that gathers in straying children and admonishes the thoughts which sin has scattered, and bring them home into her body, always watching for the Lord in fasting and charity, when He shall come and gather her in truth. The future being uncertain, let her set her hope yet more upon her Pilot, with a good hope, and remember how Rahab, when living among aliens, believed the Israelites, and was admitted to share their privilege, while the Israelites in their affections turned back into Egypt. As therefore Rahab received no harm by dwelling among the aliens, but her faith made her at home in the portion of the Israelites, so sin shall not harm those who in hope and faith wait for the Redeemer, who at His coming changes the thoughts of the soul, and makes them godlike, heavenly, good,

and teaches the soul prayer—prayer true, undistracted, unwandering. Fear not, He says, I go before thee, and will level the mountains; I will break in pieces the gates of brass and cut in sunder the bars of iron. And again, Beware, He says, that there be not a secret thought of wickedness in thy heart; say not in thy heart, This nation is strong and powerful.

3. If we do not become slothful and give over the field to the unruly thoughts of evil, but compel our minds to obey our will, forcing our thoughts to the Lord, assuredly the Lord will come to us with His will and take us in unto Himself in truth. All well-pleasing and all service are in the thoughts. Therefore endeavour to please the Lord, always looking for Him within, seeking Him in thy thoughts, and forcing and constraining thine own will and purpose to stretch upwards continually towards Him. Then see how He comes unto thee and makes His abode with thee. In proportion as thou gatherest up thy mind to seek Him, He is far more constrained by His own tender compassion and kindness to come to thee and give thee rest. He stands contemplating thy mind, thy thoughts, thy intentions, observing how thou seekest Him, whether with thy whole soul, not indolently, not carelessly.

4. And when He sees thy diligence to seek Him, then He manifests Himself and appears to thee, and imparts to thee of His own succour, and makes the victory thine, delivering thee from thine enemies. Having first contemplated thy seeking unto Him, and how thy whole expectation is without ceasing fixed on Him, He then teaches and gives thee true prayer, true charity, which is Himself in thee made all things—paradise, tree of life, pearl, crown, builder, husbandman, sufferer, incapable of suffering, man, God, wine and living water, lamb, bridegroom, warrior, armour, Christ all in all. And as the babe knows not how to take care of itself, or do for itself, but looks only to its mother, waiting until she has pity on it and takes it up, so faithful souls always hope only in the Lord, ascribing all righteousness to Him. As without the vine the branch is dried up, so is he who desires to be justified without Christ. As is the robber and the thief, who does not enter through the entrance, but climbeth up some other way, so is he who is justified to himself without the Justifier.

5. Let us therefore take this body of ours, and make an altar of it, and lay upon it every intention of ours, and beseech the Lord that He would send from heaven the great invisible fire, and consume the altar and everything

upon it, and that all the priests of Baal, which are the opposing activities, may fall; and then we shall see the spiritual rain coming in the soul like a man's footprint, so that it becomes the promise of God in us, as it is said in the prophet, I will raise up and build again the tabernacle of David which is fallen, and will build again the ruins thereof, in order that the Lord with His own loving kindness may shine upon the soul which is dwelling in night and darkness, in the drunkenness of ignorance, so that it may wake to soberness and walk without stumbling, performing the works of day and of life. For where the soul feeds, thence is it nourished, either from the world, or from the Spirit of God; and God is there nourished, and lives, and rests, and goes up and down.

6. To conclude, every one, if he will, shall prove himself, whence he is nourished, and where he lives, and what condition he is in, so that having thus perceived, and gained an accurate estimate, he may give himself perfectly to the movement towards that which is good. Well, in praying, take heed to yourself at prayer, observing your thoughts and your motions, where they come from, whether from God or from the adversary, and who it is that supplies your heart with nourishment, the Lord, or the world-rulers of this age. And when, O soul, thou hast proved and known, ask the Lord with labour and longing for heavenly nourishment and growth and the motions of Christ, according to the saying, Our conversation is in heaven, and not, as some imagine, in a shape or fashion. Behold, the mind and disposition of those who have only a form of godliness is like the world. Behold their agitation, and the fluctuation of their purposes, their unstable judgment, their timidity and fear, according to that which is said, Groaning and trembling shalt thou be upon the earth. According to their unbelief and the confusion of their unstable thoughts, they are tossed about every hour, like all the rest of men. Such men only differ from the world in fashion, not in mind, and only in bodily observances of the outer man; while in heart and mind they are pulled this way and that way in the world, and are involved in earthly ties and those of unprofitable cares, not having gained the peace from heaven in their hearts, as the apostle says, Let the peace of God rule in your hearts—the peace which reigns and renews the minds of believers in the love of God and of all the brotherhood. Glory and worship to the Father, and the Son, and the Holy Ghost, for ever. Amen.

HOMILY XXXII

The glory of Christians abides even now in their souls, and will be manifested at the time of resurrection, and will glorify their bodies in correspondence with their piety. 1. THE languages of this world differ. Every nation has a language of its own. But Christians learn one new language, and are all instructed under one wisdom of God, not a wisdom of this world, nor of this passing age. And as Christians walk in this creation, they come upon new and heavenly sights, and upon glories and mysteries, taking occasion by what meets their senses. There are various kinds of tame animals, as horse and ox. Each of them has its own body and its own voice. So also among wild beasts; the lion has its own body and its own voice, and the stag likewise. And among creeping things there is great variety, and among winged creatures there are, many forms of body. The body and voice of the eagle is one, the body and voice of the hawk is another. There are the same varieties in the sea—many bodies unlike each other; and in the earth there are many seeds, but each seed has its own fruit. There are many trees; but some trees are bigger and some smaller, and the crops that they bear are very different; for each kind of tree has a flavour of its own. And there are herbs, and great differences between them—some profitable for health, others only for fragrance. But each tree produces from within the clothing which meets the eye, leaves, and blossoms, and fruits. The seeds likewise bring forth from within the clothing that we see. The lilies themselves produce their raiment from within, and adorn the sward.

2. Even so those Christians, to whom it has been granted to gain in this life the heavenly raiment, have that raiment dwelling in their souls; and when it is foreordained of God that this creation should be dissolved, and that heaven and earth should pass away, then the heavenly raiment, which here and now had clothed and glorified their souls, and which they had possessed in their hearts, that same shall assuredly enrobe with glory their naked bodies also, which rise from the tombs, the bodies which awake in that day, even with the invisible heavenly gift and raiment which Christians receive even now. But as the sheep or the camels, when they find grass, greedily and hastily get to the food and store up provender within themselves, and in time of hunger bring up the same from their maw, and chew the cud, and have for their food what they had before laid in; so in like manner those who have now seized the kingdom of heaven, and living in spirit have tasted of

the heavenly food, at the time of resurrection have that same to cover and to warm all their members.

3. As then we spoke of the variety of seeds, that many are sown in the same ground and yield a diversity of fruits, all unlike each other; and likewise of trees, that some are bigger and some less, but one ground holds the roots of them all; even so the heavenly church, being but one, is without number, and each is adorned by the glory of the Spirit in a manner peculiar to himself. For as the birds produce out of their own bodies the raiment of their feathers, and great is the variety among them—for some flit along near the ground, while others soar in the air—or as the heaven is one, and contains in itself many stars, some brighter, some greater, some smaller, but all are fixed in the heaven; so the saints are in divers manners rooted in the one heaven of the Godhead and in the earth invisible. So also the thoughts which come to Adam are different when they come, but the Spirit coming into the heart makes one thought and one heart, for both those above and those below are governed by the same Spirit.

4. But what are the animals that divide the hoof? Since with their cloven hoof they make straight way, they are set for a figure of those who walk uprightly in the law. But as the body's shadow is from the body itself, but cannot fulfil any fleshly function—for a shadow cannot bind up wounds, or give food, or speak—and yet it is from the body itself, and shows in advance the coming of the body, so the ancient law is a shadow of the new covenant. The shadow reveals the truth beforehand, but it had no ministration of the Spirit. Moses, clothed in flesh, could not enter into the heart, and take away the filthy garments of darkness. Only spirit of spirit and fire of fire dissolves the power of the evil darkness. Circumcision, in the shadow of the law, fore-shows the true circumcision of the heart approaching. The baptism of the law is a shadow of the true realities. That baptism washed the body; but here a baptism of fire and Spirit cleanses and washes the polluted mind. 5. There a priest compassed with infirmity entered into the holy place offering sacrifice for himself and for the people; here the true High Priest, even Christ, entered once for all into the tabernacle not made with hands and the altar above, ready to cleanse those who ask Him, and the conscience that has been defiled. For He says, I will be with you until the end of the world.

The high priest had on his breast two precious stones, and they bore the names of the twelve patriarchs. What was done there was a type. For in such a

manner the Lord put on the apostles and sent them as evangelists and heralds of the whole world. You see how the shadow shows the approach of the reality. Yet just as the shadow has no function to perform, and heals no troubles, so neither could the ancient law heal the wounds or troubles of the soul; for indeed it had no life. 6. The conjunction of two particular things makes a perfect whole—for example, two covenants. Man was made after the image and similitude of God: he has two eyes, two eyebrows, two hands, two feet, and if he should chance to have but one eye, or one hand, or one foot, it is something to find fault with. If a bird has but one wing, it cannot possibly fly with it. So the nature of mankind, if it remains naked and by itself, and does not receive the mixture and communion of the heavenly nature, has failed to be put right. It remains naked and deserving of blame in its own nature, in great defilement. For the soul itself was surnamed the temple and habitation of God, and the King's bride; for it says, I will dwell in them, and walk in them. So it pleased God; because He came down from holy heavens and embraced thy reasonable nature, the flesh, which is of the earth, and mingled it with His divine Spirit, in order that thou, the earthy, mightest receive the heavenly soul. And when thy soul has communion with the Spirit, and the heavenly soul enters into thy soul, then art thou a perfect man in God, and an heir, and a son.

7. But as neither the ages above nor those below can take in the greatness and incomprehensibleness of God, so neither the worlds above nor those on earth are able to comprehend His minuteness, and how He makes Himself small to those who are minute and small. As His greatness is incomprehensible, so also is His minuteness; and it comes to pass that He arranges for thee to be in afflictions, and sufferings, and humiliations; and the things which thou deemest to be contrary to thee, these prove to be for thy soul's good. If thou desirest to be in the world, and to become rich, misfortune meets thee. Thou beginnest to think with thyself, "Because I have failed in the world, what if I were to go away and renounce it and serve God? When thou art come to this point, thou hearest the commandment saying, "Sell what thou hast; hate fleshly society; serve God. Then thou beginnest to thank thy misfortune in the world, that "on that account I am found obedient to the commandment of Christ. Well then, in part, so far as outward things go, thou hast changed thy mind, and withdrawn from the world and from fleshly society: it behoves thee therefore to be changed in mind likewise

from the fleshly temper to the heavenly temper. Well, at the very sound thereof, thou beginnest to discriminate, and thou no longer hast rest, but only care and trouble to gain what thou hast heard of. 8.

And when thou deemest thyself to have done all by renouncing, the Lord taketh account with thee. "Why dost thou boast? Did not I create thy body and thy soul? Did not I make the gold and silver? What hast thou done? The soul begins to make confession and to beseech the Lord, and say, "All things are Thine. The house I am in is Thine. My clothes are Thine. From Thee is my food, and of Thee am I supplied for every need. Then the Lord begins to reply: "I thank thee. The goods are thine own. The good will is thine own; and because of thy love towards Me, since thou hast made Me thy refuge, come, I will now give thee what hitherto neither thou hast gained, nor do men have it upon earth. Take Me, thy Lord, with thine own soul, that thou mayest ever be with Me in joy and gladness."

9. A woman espoused to a husband brings all that she has and her whole dowry, and out of her great affection casts it into the hands of her husband, and says this: "I have nothing of my own. All that I have is yours; and my dowry is yours, and my soul and my body are yours. So also the wise soul is virgin to the Lord, having communion with His Holy Spirit. But as He, when He came upon earth, suffered and was crucified, so it behoves thee also to suffer with Him. When thou withdrawest from the world, and beginnest to seek God, and to discriminate, then thou findest thyself at war with thine own nature in its old habits and the custom that thou hast grown up with; and in warring against custom, thou discoverest thoughts that oppose thee, and war against thy mind, and these thoughts drag thee and make thee stray into the material world from which thou camest out. So thou beginnest to wage conflict and battle, setting in motion thoughts against thoughts, mind against mind, soul against soul, spirit against spirit; and there the soul is in agony of fear. 10. For there is revealed a certain hidden, subtle power of darkness seated in the heart; and the Lord is nigh thy soul and body, seeing thy battle, and puts in thee secret heavenly thoughts, and begins to give thee rest in secret.

But He suffers thee to be chastened for a while, and grace provides that thou shouldest come into these very afflictions; and when thou comest into rest, grace makes herself known to thee, and shows thee that it was for thy benefit that she permitted thee to be exercised. It is as when a rich man has a

child, and the child a tutor. For a while he makes him smart with straps; and the chastisement, and the stripes, and the weals appear grievous, until the child becomes a man, and then he begins to thank the tutor. So does grace chastise thee by design, until thou comest unto a perfect man. 11. The husbandman flings the seed in every direction; and he who plants a vine wishes that all of it should bear fruit. So he applies the pruning-hook, and if he finds no fruit, he is grieved. So the Lord wishes His word to be sown in the hearts of men. But as the husbandman is grieved at the unrepaying ground, so the Lord is grieved at the unrepaying heart which bears no fruit. As the winds blow everywhere, over all creation, and as the sun lightens upon all the world, so the Godhead is everywhere, and is everywhere found. If thou seekest Him in heaven, He is found there in the thoughts of the angels. If thou seekest Him upon earth, He is found here also in the hearts of men. But few out of many are found the Christians who are well pleasing to Him. Glory and majesty to the Father, and to the Son, and the Holy Ghost for ever. Amen.

HOMILY XXXIII

We ought to pray to God continually and with attention. 1. IT behoves us to pray, not by bodily habit, nor with a habit of crying, nor by a custom of silence, or of bending the knees, but soberly, taking heed to our minds, to wait upon God, until He shall come to us and visit the soul through all its modes of egress and its paths and senses, and so to be silent when we ought, and to cry out when we ought, and to pray with loud crying, so long as the mind is strong towards God. As the body, when at work, is entirely occupied with the work on which it is engaged, and all the members of it help one another, so let the soul be entirely given up to asking and love towards the Lord, not wandering and carried about with thoughts, but with all its might endeavouring and gathering itself up with all its thoughts, and bent upon waiting for Christ.

2. And thus will He lighten upon it, teaching it the true asking, giving it the pure spiritual prayer, which is worthy of God, and the worship which is in spirit and in truth. But as one who has taken up the profession of merchandise is not content with a single device for getting gain, but presses forward to increase and multiply his gain in every direction, after one device pursuing another, and then running on to another expedient, and always shying off from what is unprofitable, runs to that which is more lucrative; so

let us also fit our souls out with versatility and skill, to obtain the great true gain, even God, who teaches us truly to pray. In this way the Lord rests upon the soul's good intention, making it a throne of glory, and sitting and resting upon it. That was what we heard from the prophet Ezekiel, concerning the spiritual creatures harnessed to the chariot of the Lord. He represents them to us as eyes all over, as the soul is that carries God, or rather is carried by God; it becomes all eye.

3. As a house that has its master at home is full of all orderliness and beauty and seemliness, so the soul which has its Lord with it, and abiding in it, is full of all beauty. It has the Lord with His spiritual treasures for its inhabitant and its charioteer. But woe to the house whose master is away, and whose lord is not present. It is desolate, and broken down, full of all uncleanness and disorder. There, as the prophet says, sirens and demons dwell. In the deserted house are cats and dogs, and all uncleanness. Woe to the soul that does not arise from its grievous fall, nor receive the fair Master of the house, even Christ, for its inhabitant, but remains in its uncleanness, and has within it those who persuade and compel it to have enmity with its own Bridegroom, and desire to corrupt its thoughts from Christ.

4. But when the Lord sees that to the best of its ability the soul recollects itself, always seeking and waiting for the Lord night and day, and crying to Him, even as He commanded to pray without ceasing in everything, He will avenge it, as He promised, cleansing it from the evil within it, and will present it unto Himself a bride without blemish and without spot. Now if you believe that these things are true, as indeed they are, take heed to yourself, whether your soul has found the light to guide it, and the true meat and drink, which is the Lord. If you have not, seek night and day, that you may receive. When you see the sun, seek the true Sun, for you are blind. When you behold the light, look into your soul, whether you have found the true Light, the good Light. All the things which meet the senses are a shadow of the true realities of the soul. There is another man within, besides the man who is seen; and eyes, which Satan has blinded, and ears, which he has deafened; and Jesus came to make this inward man whole. To whom be the glory and the might, with the Father and the Holy Ghost for ever. Amen.

HOMILY XXXIV

Concerning the glory of Christians which shall be vouchsafed to their bodies at the resurrection, and they shall be enlightened together with the soul.

1. AS the bodily eyes see everything clearly, so to the souls of the saints the beauties of the Godhead are manifest and visible, and Christians are mingled with them and think upon them. To the bodily eyes that glory is hidden, but to the believing soul it is clearly revealed—the soul which was dead, which the Lord raises out of sin, even as He wakens the dead bodies also, and prepares for it a new heaven and a new earth, and a sun of righteousness, giving it all things out of His own Godhead. There is a true world, and a living earth, and a fruitful vine, and a bread of life, and living water; as it is written, I believe to see the goodness of the Lord in the land of the living, and again, Unto them that fear the Lord shall the sun of righteousness arise, with healing in his wings; and the Lord said, I am the true vine, and again, I am the bread of life, and again, He that drinketh of the water that I shall give him, there shall be in him a well of water springing up into everlasting life.

2. For the whole coming of the Lord was for man's sake—man who lay dead in the grave of the darkness of sin, of the unclean spirit and of evil powers—that now in this world He might raise man up and quicken him, and cleanse him from all blackness, and enlighten him with His own light, and array him in His own garments, the heavenly garments of His own Godhead. But at the resurrection of the bodies, whose souls were raised before and glorified before, then the bodies also are glorified with them, and are enlightened by the soul which had been enlightened and glorified in this life. For the Lord is their home, their tabernacle and their city. They are clothed with the habitation from heaven, not made with hands, the glory of the divine light, as being made children of light. They will gaze upon each other with no evil eye; for evil has been taken away. There is there no male nor female, bond nor free, for all alike are changed into a divine nature, being good, and Gods, and children of God. There brother will then speak peace to sister without confusion, for all are one thing in Christ, at rest in one light. One will gaze upon another, and in the gazing will forthwith shine back in truth, at the true contemplation of light inexpressible.

3. Thus in many shapes and many varying divine glories they look upon each other, and each is astonished and rejoices with joy unspeakable, gazing upon the other's glory. You see how the glories of God are beyond all utterance, and are incomprehensible, of light inexpressible, and of mysteries eternal, and of good things without number. As, in the world of sense, it is impossible for any one to comprehend in number the plants, or seeds, or

various blossoms of the earth, and it is out of the question for any one to measure or understand the entire wealth of the earth; or as in the sea it is impossible for a man to comprehend the living creatures in it, or their number, or their kinds, or their differences, or the measure of its water or the measure of its place; or as in the air it is impossible to know the number of the birds, or their kinds or variety; or as it is impossible to comprehend the greatness of the sky, or the positions of the stars, or their courses; so is it impossible to speak or to recount the wealth of Christians, which is infinite and incomprehensible. For if these creatures are so infinite and incomprehensible to men, how much more He that created and prepared them!

A man ought therefore rather to rejoice and be glad because such wealth and such an inheritance is prepared for Christians, that no one can utter it or reckon it up. With all diligence and humility therefore we ought to set ourselves to the Christian's contest and to receive that wealth. For the inheritance and portion of Christians is God Himself. The Lord Himself, it says, is the portion of mine inheritance and of my cup. Glory to Him who gives Himself, and mingles His own holy nature with the souls of Christians, for ever. Amen.

HOMILY XXXV

1 Concerning the old Sabbath and the new. 1. IN the shadow of the law given by Moses God commanded that every man should rest on the sabbath and do nothing. This was a type and shadow of the true sabbath given to the soul from the Lord. For the soul to which it has been granted to be set free from base and foul thoughts both keeps true sabbath and enjoys true rest, being idle and at leisure so far as the works of darkness are concerned. There, in the typical sabbath, although they rested in bodily fashion, their souls were in bondage to wickednesses and sins. This, the true sabbath, is true rest, the soul being idle and cleansed from the suggestions of Satan, and resting in the eternal rest and joy of the Lord. 2. As then He enjoined that even the unreasoning animals should rest on the sabbath day, that the ox should not be forced under the yoke of necessity, and that they should not lade the ass—for the animals also were to rest from their heavy works—so when the Lord came and gave the true eternal sabbath, He gave rest to the soul which was burdened and heavy laden with the burdens of the iniquity of unclean imaginations, and labouring perforce at the works of unrighteousness, as being in bondage to bitter masters; and He lightened it of the burdens, hard to be

borne, of vain and impure imaginations; and He took away the yoke, the bitter yoke, of the works of unrighteousness, and refreshed the soul when it was wearied with the imaginations of uncleanness.

23. The Lord calls man to rest, saying, Come, all ye that labour and are heavy laden, and I will give you rest; and as many souls as are obedient and draw near, He makes them rest from all these heavy, burdensome, unclean thoughts, and they are idle from all iniquity, keeping a true, delicious, holy sabbath, and celebrate a festival of the Spirit, a festival of joy and gladness unspeakable; and they perform a pure service, well pleasing to God, out of a pure heart. This is the true and the holy sabbath. Let us therefore beseech God that we also may enter into this rest, that we may be idle from base and evil and vain imaginations, that thus we may be able to serve God out of a pure heart, and celebrate the feast of the Holy Ghost. Blessed is he who enters into that rest. Glory to Him whose good pleasure it is, Father, Son, and Holy Ghost, for ever. Amen.

HOMILY XXXVI

Concerning the twofold resurrection of souls and bodies, and of the divers glory of the risen. 1. THE resurrection of dead souls is even now. The resurrection of bodies is in that day. But as the stars, though fixed in heaven, are not all equal, but one differs from another in brightness and magnitude, so in spiritual things there are advances, according to the measure of faith, in the Spirit Himself, one man richer than another. The scripture says, He that speaketh in a tongue speaketh by the Spirit of God, He is a spiritual man, speaking to God. But he that prophesieth, edifieth the church. The latter had the greater abundance of grace. The one edifies himself only; the other his neighbour also. This is like a grain of corn sown in the earth; the same grain out of the same heart produces many grains differing from each other. And again the ears, some are larger, some smaller, but all are gathered into one threshing-floor, one barn; though they differ, one bread is made of them. 2. Or as in a city there are multitudes of people, and some are infant children, some men, or young men; but all drink water of one well, and all eat of one bread, and have one air to breathe; or as lamps are, one with two wicks and one with seven, but where the greater abundance of light is, the illumination is greater. So as many as are in fire and light cannot be in darkness; but there is much difference. If a father has two sons, one a child, the Other a young man, he sends the one abroad to foreign cities and countries, but the little

one he keeps continually under guard, because he can do nothing. Glory be to God. Amen.

HOMILY XXXVII

Concerning Paradise and the spiritual law. 1. THE friendship of the world, according to that which is written, is enmity with God. For which cause the scripture bids every one to keep his own heart with all diligence, that keeping in it the word, like a paradise, a man may enjoy grace, not hearing the serpent that winds within, when he counsels the things that make for pleasure, whereby is engendered the wrath that slays a brother, and the soul that brings it forth perishes, but hearing the Lord when He says, "Take heed to faith and hope, through which is engendered love towards God and man, which gives eternal life." Into this paradise Noe entered, keeping the commandment and working, and through love was redeemed from the wrath. Keeping this paradise, Abraham heard the voice of God. Keeping this, Moses received glory in his countenance. David likewise keeping this worked, from whence he gained the mastery of his enemies; and Saul too, so long as he kept his heart, prospered, but when at last he transgressed, at last he was forsaken. For the word of God follows each man by measure according to proportion. So long as a man holds fast, he is held fast; and so long as he guards, he is guarded.

2. For this cause the whole company of holy prophets, apostles, martyrs, kept the word in their hearts, caring for nothing else, but despising earthly things, and abiding in the commandment of the Holy Ghost, and preferring before all things the Spirit's love of God and the Spirit's good, not in word only or in mere knowledge, but in word and deed as well, by actual practice, choosing poverty instead of wealth, dishonour instead of glory, suffering instead of pleasure, affliction instead of enjoyment, and for that reason love instead of wrath. For as they hated the sweet things of life, they rather loved those who took them away, as working with them to the purpose, forbearing to know good and evil. They neither denied those who were good, nor blamed those who were evil, esteeming all alike to be envoys of the Master's dispensation. Therefore they had a well-disposed benevolence towards all. When they heard the Lord say, Forgive, and ye shall be forgiven, then they reckoned those who wronged them as benefactors, because from them they received occasion for their own forgiveness. When again they heard, As ye would that men should do unto you, do ye also unto them, then they began

to love good men also according to conscience. Leaving their own righteousness, and seeking the righteousness of God, they naturally found love also included in it.

3. For the Lord, in giving many commandments concerning love, bade us seek the righteousness of God, for He knows that it is the mother of love. There is no other way to be saved but through our neighbour; according as He enjoined, Forgive, and ye shall be forgiven. This is the spiritual law, written in faithful hearts, the fulfilling of the first law. I came not, He says, to destroy the law, but to fulfil. How is it fulfilled? Let me tell you. The first law, by reasonable occasion of him who sinned, condemned, over and above, him that was sinned against; for wherein thou judgest another thou condemnest thyself. So says the law: In the midst of judgment, judgment; in the midst of striking, a stroke. 4. Forgiveness is the fulfilling of the law. We have called it a “first law”; not that God has set two laws before men, but one law, which is spiritual in its nature, but in regard to retribution, it awards to each man the retribution which is just, forgiving him that forgives, and contending with him that contends. With the clean, it says, thou shalt be clean, and with the froward thou shalt wrestle. Therefore those who spiritually fulfil it, and are favoured in proportion, came to love with a spiritual love not only those who did them good, but also those that reproached them and persecuted them, looking for a recompense of good things. Of good things, I say; not because they acquiesced in the wrongs done to them, but because they did good to the souls of the wrongdoers. They committed them to God as the means by which they obtained the beatitude; as it says, Blessed are ye, when they shall revile you, and persecute you.

5. It was under a spiritual law that they were taught to be thus minded. While they endured, and preserved their inward meekness, the Lord, looking upon the patience of the heart under attack and of the love that lost not its self-control, broke through the middle wall of partition, and they cast away perfect hatred, and their love was no longer against the grain, but with relief. The Lord brought to nought the sword that turned every way, which stirs the thoughts, and they entered into that within the veil, whither the forerunner is for us entered, even the Lord; and they revelled in the fruits of the Spirit, and having beheld things to come in security of heart, no longer, as the apostle says, in a glass, and darkly, they said what eye hath not seen,

nor ear heard, neither have entered into the heart of man, how many things God hath prepared for them that love Him.

But I will ask this wonderful question. 6. Question. If it has not entered into the heart of man, how do you come to know it—especially when you confessed in the Acts that you were men of like passions with us? Answer. Well, listen what answer Paul makes to this. But God, he says, hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the depths of God. But lest any one should say that to them the Spirit was given because they were apostles, but that we are naturally incapable of it, he says elsewhere in prayer, That God would give you to be strengthened with might in the inward man, that Christ may dwell in your hearts; and again, But the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty; and again, But if any have not the Spirit of Christ, he is none of His.

7. Let us therefore pray to partake of the Holy Spirit in full assurance and experience, and to enter in whence we came out, and that for the future the serpent may be kept away from us, the parent of wrath, the counsellor of vain glory, the spirit of carking and surfeiting; so that having gained a firm faith we may keep the commandments of the Lord, and may grow up in Him unto a perfect man, unto the measure of the stature, that we may no longer be under dominion to the deceit of this world, but may be in the full assurance of the Spirit, and not disbelieve, that the grace of God has pleasure even in sinners when they repent (for that which is bestowed according to grace is not measured by comparison with previous infirmity; otherwise grace is no more grace;) but believing in the Almighty God may come with simple and not over-anxious heart to Him who through faith bestows the participation of the Spirit, and not through comparison of the works of nature; for it says, Ye received not the Spirit by the works of the law, but by the hearing of faith.

8. Question. What is the meaning of the text, I had rather speak five words in the church with my understanding? Answer. The word church is understood of two several things, the assembly of the faithful, and the compound soul. When it is taken spiritually, of the individual man, the church denotes him as a compound whole. “Five words” mean the comprehensive virtues which build up the whole man in varying modes of distribution. As he who spoke in the Lord comprehended all wisdom in his five words, so he who follows the Lord builds up godliness to abundance through the five virtues. Five they are, and they comprehend all; first prayer, then temperance,

alms, poverty, patience. These, performed with longing desire and set purpose, are words of the soul spoken by the Lord and heard by the heart. The Lord works, and then the Spirit speaks without sound, and the heart performs in outward manifestation, in proportion as it desires.

9. And as these virtues contain all virtues, so they are productive of each other. If the first is wanting, there is an end of all. Likewise through the second come those that follow, and so on. How shall any one pray except under the operation of the Spirit? And the scripture bears me out when it says, No man can say that Jesus is the Lord, but by the Holy Ghost. And how will a man persevere who enters on a course of temperance without prayer and with no assistance? And he who is not temperate in everything, how shall he do alms to the hungry or the wrongdoer? And he who does no alms, will not himself willingly submit to poverty. And again, resentment is akin to the desire of money, whether it has or whether it has not. But the virtuous soul is thus built up into the church, not because of what it has done, but because of what it has desired. It is not his own work that saves a man, but He who bestows on him the power. If any one therefore endures the marks of the Lord, let him not pride himself on anything, even if he have done some ordinary thing, but only on having loved and taken pains with a view to action. Never think that you have been beforehand with the Lord in your virtue, according to him who says, It is He that worketh in you, both to will and to do of His good pleasure.

10. Question. What then does the scripture charge a man to do? Answer. We have already said that a man has by nature the power of taking pains, and this is what it demands. It charges therefore that a man should first consider, and that when he has considered, he should love, and should use his will to take pains. But to have the mind influenced, or to endure the labour, or to accomplish the work, this the grace of the Lord bestows on the man who has willed and believed. Man's will therefore is like a material support. Where the will is not present, even God Himself does nothing, though He could, because of man's freedom. The effectual working of God depends upon the will of man. On the other hand, if we give our whole will, He ascribes to us the whole work. Wonderful is God in all things, and altogether beyond the grasp of our understanding; but we men endeavour to speak some portion of His wonders, relying upon the scripture, or rather made intelligent by it. For who, it says, hath known the mind of the Lord? But He says Himself, How

often would I have gathered thy children together, and ye would not, so that we believe by this that it is He who gathers us, and demands of us nothing but the will. But what is it that manifests the will, except voluntary labour?

11. For as iron when it saws, and fells, and delves, and plants, gets worn itself and fails; but there is another who sets it in motion and applies it, and when it is battered makes it red hot and renews it; so although man becomes worn and wearied in working that which is good, yet the Lord works secretly in him, and when he is wearied and battered, comforts and renews his heart, as the prophet says, Shall the axe boast itself apart from him that heweth, or the saw exalt itself apart from him that draws it? So is it also with regard to evil, when a man obeys it and makes himself ready for it. Then Satan also draws and sharpens him, as the robber his sword. We have likened the heart to iron, because of its insensibility to things and its great hardness. But we ought not, like insensible iron, to be ignorant of Him who holds us—otherwise we should not change quickly from the word which is our husbandman to the suggestion of the evil one—but rather, like the ox and ass, to know Him who drives and guides us according to disposition; for it says, The ox knoweth his owner, and the ass his master's crib, but Israel knoweth Me not. Let us therefore pray to receive the knowledge of God, and to be instructed in the spiritual law to the accomplishment of His holy commandments, glorifying the Father and the Son and the Holy Ghost for ever. Amen.

HOMILY XXXVIII

Great exactness and intelligence is required to discern true Christians, and who these are. 1. MANY who appear to be righteous are taken for Christians. It is a task for skilled men and experts to try whether such men have really the stamp and image of the King, lest perchance they should be counterfeits of the works of skilled men, and skilled men wonder at them and criticise them. But people who are not skilled cannot test deceitful workers, for they too wear the shape of monks and Christians. For the false apostles also suffered for Christ, and they also preached the kingdom of heaven. That is why the apostle says In perils more abundant, in afflictions above measure, in prisons more abundant, wishing to show that he had suffered more than they. 2. Gold is easily found; but pearls and precious stones which do for a king's diadem are seldom found, for many times none that will do are found. So Christians also are built up into the crown of Christ, that those souls may be made partakers with the saints. Glory to Him who so loved that

soul, suffered for it, and raised it up from the dead. But as a veil was put over the face of Moses, that the people might not gaze upon his face, so now a veil lies upon your heart, that you may not behold the glory of God. When this is taken away, then He shines forth and manifests Himself to Christians, to those who love Him and seek Him in truth, as He says, I will manifest Myself to him, and will make My abode with him.

3. Let us endeavour then to come to Christ, who cannot lie, that we may obtain the promise, and the new covenant, which the Lord has made new through His cross and death, having burst the gates of hell and sin and brought out the faithful souls, and given them the Comforter within, and brought them into His kingdom. Let us reign then with Him, even we, in Jerusalem, His city, in the heavenly church, in the choir of the holy angels. The brethren who have been long time exercised and tried, these can succour the less experienced, and feel for them. 4. For some who had made themselves sure, and had been mightily worked upon by grace of God, have found their members so sanctified that they reckoned that concupiscence does not occur in Christianity, but that they had acquired a sober and chaste mind, and that from henceforth the inward man was raised aloft to divine and heavenly things, so that they really imagined such an one to have come already to the perfect measures. And when the man imagined that he was already near the calm haven, billows rose up against him, so that he found himself again in the middle of the ocean, and was carried where sea was sky and death was ready. Thus sin entered after all, and wrought all manner of evil concupiscence. And again a certain class of persons having some grace vouchsafed to them, and having received a drop, so to speak, out of the whole deep sea, find it hour by hour, and day by day, such a work of wonder, that the man who is under its influence is amazed and astounded at the strange, surprising operation of God, to think that he should be given such wisdom. After this, grace enlightens him, guides him, gives him peace, makes him good in every way, being itself divine and heavenly, so that in comparison with that man kings and potentates, wise men and nobles are esteemed as least and worthless. After a time and season things change, so that of a truth such a man esteems himself a greater sinner than all others; and again at another season sees himself like a great colossal king, or a king's powerful friend; again at another season sees himself weak and a beggar. Then the mind falls into perplexity, why things should be thus and then

thus. Because Satan in his hatred of the good suggests evil things to those who attain virtue, and strives to overthrow them. That is his occupation.

5. But do not submit to him, while you work at the righteousness that is accomplished in the inner man, where stands the judgment seat of Christ, together with His undefiled sanctuary, that the testimony of your conscience may glory in the cross of Christ, who has purged your conscience from dead works, that you may serve God with your spirit, that you may know what you worship, according to Him who said, We worship that which we know. Obey God who guides you. Let your soul have communion with Christ, as bride with bridegroom. For this mystery is great, it says; but I speak concerning Christ and the blameless soul. To Him be the glory for ever. Amen.

HOMILY XXXIX

Why the Holy Scripture was given to us by God. 1. AS a king writes letters to those upon whom he wishes to confer patents and special gifts, and signifies to them all, “endeavour to come quickly to me, that you may receive from me royal gifts”; and if they do not come and receive them, they will be none the better off for having read the letters, but, on the contrary, are liable to be put to death for not choosing to go and be honoured by the king’s hand; so God, the King, has sent to men the holy scriptures as His letters, declaring by them that they should pray to God and believing should ask and receive a heavenly gift of the substance of His Godhead; for it is written, That we should be made partakers of the divine nature. But if man will not come, and ask, and receive, he is none the better off for having read the scriptures, but is rather liable to death, because he did not choose to receive from the heavenly King the gift of life, without which it is impossible to obtain immortal life, which is Christ. To whom be glory for ever. Amen.

HOMILY XL

That all the virtues and all the vices are bound each to other, and like a chain are linked one to another. 1. CONCERNING exterior discipline, and what practice is best and first, know this, beloved, that all the virtues are bound up together. The one is linked to the other, like a kind of spiritual chain; prayer to love, love to joy, joy to meekness, meekness to humility, humility to service, service to hope, hope to faith, faith to obedience, obedience to simplicity. And on the opposite side, evil things are bound one to another, hatred to anger, anger to pride, pride to vainglory, vainglory to unbelief, unbelief

to hardness of heart, hardness of heart to carelessness, carelessness to sloth, sloth to sullenness, sullenness to want of endurance, want of endurance to love of pleasure. The other parts of vice likewise are dependent upon each other; so also on the good side the virtues are dependent on each other and connected.

2. But the chief of all good endeavour, the topmost of right actions, is perseverance in prayer. From it we may daily gain increasingly the rest of the virtues through asking them of God. By it is formed, in those to whom it is vouchsafed, the fellowship of the holiness of God and of spiritual energy, and the attachment of the disposition of the mind to the Lord in love unspeakable. The man who compels himself every day to persevere in prayer is enflamed with divine affection and fiery longing by spiritual love towards God, and receives the grace of the sanctifying perfection of the Spirit. 3. Question. Since there are some who sell their goods, and emancipate their slaves, and perform commandments, yet do not seek to receive the Spirit in this world, living thus, do they not go into the kingdom of heaven? Answer. This is a subtle matter. Some say that there is one kingdom and one hell; but we say that there are many grades and differences and measures, both in the kingdom and in hell. As there is one soul in all the members, which operates aloft in the brain, and also moves the feet beneath, so the Godhead contains all creatures, the heavenly, and those under the bottomless pit, and is everywhere fulfilled in the creation, although it transcends the creatures, because it is infinite and incomprehensible. This Godhead looks upon men, and providentially orders all things according to reason; and when some pray, not knowing what they seek, and some fast, others continue in service; God being a just judge, gives to each a reward according to the measure of faith. What they do, they do for the fear of God; but not all these are sons, or kings, or heirs.

4. And in the world there are some who are murderers, others fornicators, and others extortioners, while others distribute their own possessions to the poor. Upon both these classes the Lord keeps His eye, and to those who do good He gives refreshment and reward. For there are superior measures, and there are little measures, and in light and glory there are differences, and in hell itself and punishment appear poisoners and robbers, as well as others who have committed only little sins. Those who say that there is one kingdom and one hell, and that there are no degrees, say ill. How many worldly

people there are who are now continually at theatres and other disorderly things, and how many there are now who pray and fear God! On these and those alike God keeps an eye, and, like a just judge, prepares refreshment for the one and punishment for the other.

5. As men harness horses and drive chariots and race them against each other, while each struggles to overcome and conquer his opponent, so is there a spectacle in the heart of those who strive, the evil spirits wrestling with the soul, and God and the angels beholding the contest. At each hour many fresh devices are set on foot by the soul, and likewise by iniquity within. The soul has many secret devices, and in due time produces them and gives them birth. Iniquity likewise has many devices and inventions, and gives birth hour by hour to fresh devices against the soul. The mind is charioteer, and harnesses the chariot of the soul, holding the reins of the thoughts; and thus it runs against the chariot of Satan, where he too has harnessed against the soul. 6. Question. If prayer is rest, how do some say, "We cannot pray," and will not continue in prayer?

Answer. Rest itself, when it abounds, produces compassion and other forms of service, such as to visit the brethren, to serve them with the word. Nature itself desires to go and see the brethren, to speak a word. Nothing thrown in the fire can remain in its own nature. It cannot help becoming fire. If you throw pebbles into the fire, they become a little lime. The man who wishes to plunge at large into the sea, and to get into the middle of the ocean, is submerged and disappears from sight, while the man who goes in step by step wishes to come up and float on the top and get out at the haven to see the people on shore. So in the spiritual world a man enters into the depth of grace, and again bethinks him of his companions, and nature itself desires to go to one's brethren to fulfil duties of charity, and to prove the word.

7. Question. How can the two things be in the heart together, grace and sin? Answer. As when there is fire outside a brazen vessel, then when you put fuel under, the vessel gets hot, and the inside of it boils and bubbles up, because the fire outside burns up beneath; but if a man pays no attention, and puts no fuel under, the fire begins to get less hot, and almost to go out; so grace, which is the heavenly fire, is both inside you and outside you. So if you pray, and give your thoughts to the love of Christ, see how you supplied the fuel, and your thoughts become fire, and are plunged in longing after God;

and even if the Spirit withdraws a little, as though It were outside you, still It is within you, and Its signs are seen outside you. But if one is careless, lending himself a little either to worldly affairs or to wandering, iniquity comes back and enters into the soul, and begins to afflict the whole man. The soul therefore remembers its former rest, and begins to be afflicted, and to suffer without intermission.

8. The mind has again given heed to God. The former rest has begun to draw near it. It begins to seek more earnestly. "I beseech Thee," it says, "O Lord." Little by little is added to it the fire which kindles and refreshes the soul, as the hook lifts the fish out of the depth by little and little. If this were not so, and he were not to taste of bitterness and death, how could he have discerned the bitter from the sweet, and death from life, and given thanks to the life-giving Father and Son and Holy Ghost, for ever? Amen.

HOMILY XLI

Very deep are the secret chambers of the soul, which grows in part with the growth of grace or of wickednesses. 1. THE precious vessel of the soul is of great depth, as it says in a certain place, He seeketh out the deep, and the heart. When man swerved from the commandment, and came under sentence of wrath, sin took him for her subject; and being herself like a great deep of bitterness in subtilty and depth, she entered within and took possession of the ranges of the soul, even to the deepest inner chambers of it. In such fashion as this let us liken the soul and sin when mixed with it, as if there should be a great big tree with many branches and it has its roots in the deepest parts of the earth. So the sin which had come in, taking possession of the ranges of the deepest chambers of the soul, came to be customary and to have the first say, growing up with each man from infancy, and going up and down with him, and instructing him in evil things.

2. When therefore the influence of divine grace has overshadowed the soul according to the measure of each man's faith, and he receives help from on high, still grace has overshadowed him only in part. Let not a man imagine that his whole soul has been enlightened. There is still a large range of wickedness within, and the man has need of much labour and pains, corresponding to the grace given him. That is the reason why divine grace began to visit the soul only in part, though it had power to cleanse and perfect the man in the turn of an hour, in order to test the man's purpose, whether he preserves his love towards God entire, not complying with the evil one in

anything, but lending himself wholly to grace. In this way the soul, approving itself time after time, and grieving grace in nothing, nor using it despitefully, is helped by this method of little by little; and grace itself finds range in the soul, and strikes root even to the deepest parts and reasonings of it, when the soul on many occasions approves itself and corresponds with grace, until the whole soul is embraced by the heavenly grace, which thenceforth reigns in the vessel itself.

3. But if any one is not very humble, he is delivered to Satan, and is stripped naked of the divine grace that was given him, and is tempted with many afflictions, and then his self-esteem is shewn in its true colours, because in reality he is naked and wretched. He who is rich in the grace of God ought to be very humble and contrite of heart, and to consider himself as poor and having nothing. None of it is his own. Another gave it him, and takes it away when He pleases. He who humbles himself thus before God and men is able to keep the grace that was given to him, as the Lord says, He that humbleth himself shall be exalted. Elect though he be of God, let him be reprobate to himself; and being really faithful, let him consider himself unworthy. Such souls are well pleasing to God, and are quickened in Christ, to whom be glory and might for ever. Amen.

HOMILY XLII

Not external things, but internal, advance or injure a man, namely the Spirit of grace or the spirit of wickedness. 1. SUPPOSE there is a great city, and it is deserted, the walls all broken down, and it be taken by enemies, its greatness is of no use. Care then must be taken in proportion to its greatness that it should have strong walls, that the enemy may not come in. In like manner, souls adorned with knowledge and intelligence and acuteness of mind are like great cities. But careful inquiry must be made whether they are fortified with the power of the Spirit, lest the enemy should get into them and lay them waste. The wise men of the world, Aristotle, or Plato, or Socrates, being prudent in knowledge, were like great cities, but they were made waste by enemies, because the Spirit of God was not in them.

2. But as many simple folk as are partakers of grace are like little cities fortified by the power of the cross. They only fall from grace for two causes, and perish either because they cannot bear the afflictions that are brought upon them, or because, having tasted the sweets of the pleasures of sin, they continued in them. Those who tread the way cannot go through without

temptations. As in childbirth the beggar and the queen have the same pangs, and as the rich man's land and the poor man's alike, if they receive not the necessary culture, cannot bear worthy fruits, so in the culture of the soul not the wise man, not the rich man, reigns in grace, unless through endurance, and afflictions, and many a labour. The life of Christians ought to be of that kind. As honey, being sweet, does not admit of anything bitter or poisonous, so Christians are good to all who come near them, good or bad, as the Lord says, Be ye good, like your heavenly Father. The thing that injures and pollutes a man is from within. Out of the heart proceed evil thoughts, as the Lord says; because the things which defile the man are from within.

3. From within, creeping and advancing in the soul, is the spirit of wickedness, calculating, inciting, which is the veil of darkness, the old man, which those who flee to God must put off, and put on the heavenly, new man, which is Christ. Nothing outside can hurt a man, only the spirit of darkness dwelling in the heart, alive and active; so that every one in his thoughts ought to possess the conflict, that Christ may shine upon his heart. To whom be glory for ever. Amen.

HOMILY XLIII

Concerning the progress of a Christian man, the whole power of which depends upon the heart, as is here described in various ways. 1. AS many lamps and burning torches are kindled from the fire, but all the torches and lamps are kindled and shine from a single nature, so Christians are kindled and shine from a single nature, the divine fire, the Son of God, and have their torches burning in their hearts, and shine before Him while on earth, as He did. For it says, Therefore hath God, even Thy God, anointed Thee with the oil of gladness. That is why He was called Christ, in order that we also, being anointed with the same oil with which He was anointed, might become Christs, of the one substance and one body. It says again, Both He that sanctifieth and they which are sanctified are all of one. 2. Christians, then, in one direction are like lamps containing the oil in themselves, that is, the fruits of righteousness: but if it be not kindled from the lamp of Godhead within them, they are nothing. The Lord was the burning lamp, because of the Spirit of the Godhead which abode substantially in Him and set on fire His heart according to His human nature.

As if there were a rotten pouch filled with pearls, so Christians ought to be lowly and easily despised in the outward man, but inwardly in the inner

man they have the pearl of great price. Others are like to whited sepulchres, outwardly painted and decorated, but within full of dead men's bones, of much stench and unclean spirits. They are dead from God, and clothed with all shame and filthiness and with the darkness of the adversary. 3. The apostle says that the child, so long as he is little, is under tutors and governors of evil spirits, which spirits do not wish the child to grow up, lest he should become a full-grown man, and begin to aim at the advantage of the house, and to claim the lordship. The Christian ought at all times to have God in remembrance; for it is written, Thou shalt love the Lord thy God with all thy heart; that he may love the Lord not only when he goes into the place of prayer, but that in walking, and talking, and eating, he may have the remembrance of God, and love and dutiful affection for Him. It says, Where thy mind is, there also is thy treasure. To whatever thing a man's heart is tied, and where his desire draws him, that is his God. If the heart at all times desires God, He is the Lord of his heart. But if a man after renouncing and making himself without possessions, and without home, and fasting—if this one is still tied to the man that he is, or to worldly affairs, or to house, or to the charm of parents, where his heart is tied and his mind is captive, that is his God, and he is found to have gone out of the world by the front door, but to have entered and thrown himself into the world by the side door.

As sticks thrown into the fire cannot resist the power of the fire, but are forthwith burned up, so the devils desiring to fight with a man to whom the Spirit has been vouchsafed are burned and consumed by the divine power of the fire, if only the man is at all times cleaving to the Lord, and keeping his trust and his hope towards Him. And even if the devils are strong as strong mountains, they are burned by prayer, like wax by fire. But meantime great is the struggle and the battle against them which awaits the soul. There are rivers of dragons, and mouths of lions. There is fire which flames into the soul. As the perfect evildoer, drunk with the spirit of error, is insatiable to evil, either murdering, or committing adultery, so Christians, when they have been baptized into the Holy Spirit, are without experience of evil; but those who have grace, but are still mingled with sin, these are subject to fear, and travel through fearful places. 4.

For as merchants on a voyage, though they find a wind to suit them and the sea calm, but have not yet reached the haven, are always subject to fear,

lest suddenly a contrary wind should stir and the sea rise into billows, and the ship be in peril, so Christians, even if they have in themselves a favourable wind of the Holy Spirit blowing, are nevertheless yet subject to fear, lest the wind of the adverse power should rise and blow on them, and stir disturbance and billows for their souls. There is need therefore of great diligence, that we may arrive at the haven of rest, at the perfect world, at the eternal life and pleasure, at the city of the saints, at the heavenly Jerusalem, at the church of the firstborn. Unless a man gets through these measures, he is under much fear, lest in the meantime the evil power should effect some fall.

5. As a woman who has conceived carries her babe within in the dark, so to speak, and in covert; but if by and by the child comes forth at the proper time, it sees a new creation, which it never saw before, of sky and earth and sun, and immediately friends and kinsfolk with cheerful countenances receive it into their arms; but if through some derangement it happens that the child is displaced, then the surgeons whose business it is are obliged to use the knife, and the child is thus found to pass from death to death, from darkness to darkness—so think of what happens in the spiritual world. As many as have received the seed of the Godhead, these have it invisibly, and because of sin which dwells there also they conceal it in dark and obscure places. If therefore they make themselves sure, and preserve the seed, these in due time are visibly born again, and then at the dissolution of the body the angels and all the companies above receive them with cheerful countenances. But if after receiving the weapons of Christ to fight manfully a man grows slack, such a one is immediately delivered over to the enemies, and at the dissolution of the body passes from the darkness which now encompasses him to another and a worse darkness, and to perdition.

6. Suppose there to be a garden with many fruit trees and other sweet-smelling plants, and that it were all well tilled and laid out for beauty, and that it had also a small wall by way of hedge to preserve it, and suppose that a vehement stream goes through there, though but a little of the water dashes against the wall and saps the foundation, it gets itself a course, and little by little breaks up the foundation, and finds entrance and tears its way, and roots up all the plants, and mars all the tilling, and makes it fruitless. So is it with man's heart. It has its good thoughts; but the streams of evil also are always near the heart, desiring to cast it down, and to incline it to its own side.

Then if the mind be ever so little light, and yield to unclean thoughts, behold, the spirits of error have found scope, and have entered in, and have overturned the beauties that were there, and have destroyed the good thoughts and laid the soul waste.

7. As the eye is little in comparison of all the members, and the pupil, small as it is, is a great vessel, because it sees at one glance sky, star, sun, moon, cities and other creatures, and likewise these things, seen at the glance, are formed and imaged in the little pupil of the eye; so is the mind in the heart, and the heart itself is but a little vessel, and yet there are dragons, and there lions, and there venomous beasts, and all the treasures of wickedness; and there are rough uneven ways, there chasms; there likewise is God, there the angels, there life and the kingdom, there light and the apostles, there the heavenly cities, there the treasures, there are all things. For as is a fog laid upon all the world, so that man sees not man, so is the darkness of this age, laid upon all creation and upon every nature of man from the transgression; for which cause, being overshadowed of the darkness, they are in night, and pass their lives in dreadful places. And as is a thick smoke in a single house, so is sin, with its filthy thoughts, settling upon the thoughts of the heart, and creeping over them, and an infinite multitude of devils.

8. As in the natural order, when a war is in preparation, the wise men and the great personages do not go to it, but fear death and stay away; and raw recruits, and the poor, and the ignorant are put forward; and it so falls out that they get a victory over the enemies, and pursue them out of their borders, and receive from the king rewards of victory and crowns, and come to promotions and dignities, and those great ones are found to be behind them; so is it in the spiritual order. The ignorant begin by hearing the word, and do the work thereof with the love of the truth in their thoughts, and receive from God the grace of the Spirit; while the wise, and those who seek the word in subtle fashion, these fly from the war, and make no advancement, and are found behind those who fought and conquered.

9. As, when the winds blow vehemently, they move all the creatures under heaven, and succeed in making a great sound, so the power of the enemy buffets and carries the thoughts along, and shakes the depths of the heart at will, and scatters the thoughts for its own advantage. Like tax-collectors sitting in the narrow ways, and laying hold upon the passers-by, and extorting from them, so do the devils spy upon souls, and lay hold of them; and when

they pass out of the body, if they are not perfectly cleansed, they do not suffer them to mount up to the mansions of heaven and to meet their Lord, and they are driven down by the devils of the air. But if whilst they are yet in the flesh, they shall with much labour and effort obtain from the Lord the grace from on high, assuredly these, together with those who through virtuous living are at rest, shall go to the Lord, as He promised, Where I am, there shall also My servant be, and to endless ages they reign with the Father and the Son and the Holy Ghost, now and ever and to the ages of ages. Amen.

HOMILY XLIV

What change and renewal is wrought in a Christian man by Christ, who has healed the afflictions and diseases of the soul. 1. HE who comes to God, and desires to be in truth a partner of Christ's throne, ought to come with a view to this end, that he may be changed and altered from his former condition and conduct, and be made a good and new man, who brings nothing of the old man with him. If any man be in Christ, it says, he is a new creature. This was the very purpose of the coming of our Lord Jesus Christ, to change and alter and renew nature, and to create afresh this soul that was overturned by passions through the transgression, mingling it with His own Spirit, the Spirit of Godhead. New mind, and new soul, and new eyes, new ears, a new spiritual tongue, and in short new men altogether—this was what He came to make of those who believe Him, or let us say new bottles, anointing them with His own light of knowledge, that He might change their wine into new wine, which is His Spirit; for new wine, He says, must be put into new bottles.

2. As the enemy, when he had got man into subjection, made him new for himself, enveloping him in lusts of wickedness, and anointing him with the spirit of sin poured into him the wine of all iniquity and evil doctrine; so the Lord, having delivered him from the enemy, made him new, anointing him with His own Spirit, and poured into him the wine of life, the new doctrine of the Spirit. He who changed the nature of the five loaves into the nature of a multitude, and gave a voice to the irrational nature of an ass, and converted the harlot to chastity, and prepared the nature of burning fire to bedew those who were in the furnace, and tamed for Daniel the nature of savage lions; He is able also to change the soul, which was waste and had become savage, from sin into His own goodness and loving-kindness and peace, by the holy and good Spirit of promise.

3. As a shepherd knows how to cure the scabby sheep, and to protect it from wolves, so Christ, the true shepherd, when He came, was alone able to cure and to convert man, the lost and scabby sheep, from the scab and leprosy of sin. The priests and Levites and teachers before were unable to cure the soul by the oblations of gifts and sacrifices, and by their sprinklings of blood, wherewith indeed they were unable even to cure themselves. For it is not possible, it says, that the blood of bulls and of goats should take away sin. But the Lord said, showing the impotence of the physicians of the time, Ye will surely say unto me this parable, Physician, heal thyself; as much as to say, "I am not like them, who cannot so much as heal themselves. I am the true physician, and the good shepherd, who lay down My life for the sheep, who am able to heal all manner of sickness and all manner of disease of the soul. I am the sheep without spot, that was offered once, and that am able to cure those that come to Me." The true healing of the soul is from the Lord only. Behold, it says, the Lamb of God, that taketh away the sin of the world, that is to say, of the soul that has believed Him, and that loves Him with a whole heart.

4. The good Shepherd, then, heals the scabby sheep. Sheep cannot heal sheep. And except man, the reasonable sheep, be healed, there is no entrance for him into the heavenly church of the Lord. It is thus said even in the law through shadow and image. Concerning the leper, and him who has a blemish, the Spirit speaks figuratively, with this meaning; A leper, or one that hath a blemish, shall not enter into the assembly of the Lord; but it charged the leper to go to the priest, and with much entreaty to take him to the house of his tabernacle, and [ask him] to lay his hands upon the leprosy, indicating the spot where the leprosy had attacked him, and to heal it. After the same manner, Christ, the true high priest of good things to come, bending over souls that are afflicted with the leprosy of sin, enters into the tabernacle of their body, and heals and cures their disorders. Thus the soul will be enabled to enter into the heavenly church of the saints of the true Israel. For any soul that bears the leprosy of the sin of the passions, and has not come to the true high priest, and been healed now in the camp of the saints, cannot enter into the heavenly church. For [that church] being without blemish, and pure, seeks souls that are without blemish and pure. Blessed, says the scripture, are the pure in heart, for they shall see God.

5. The soul which really believes Christ must be changed and altered from its present evil condition to a new condition which is good, and from its present lowly nature into another nature which is divine, and be itself made new by the power of the Holy Ghost. Thus can it be fit for the heavenly kingdom. These things can be obtained by us if we believe and love Him in truth, and live by all His holy commandments. If in the time of Elisaeus the casting of light wood upon the waters brought up the heavy iron, how much more in this case will the Lord send forth His light, buoyant, good, and heavenly Spirit, and by means of Him bring up the soul that is sunk in the waters of wickedness, and make it light, and wing it to the heights of heaven, and alter and change it out of its own nature.

6. In the visible world, no one can pass and get across the sea of himself, without having the light and buoyant ship, built of wood, which alone is able to walk over the waters—for if a man treads upon the sea, he is drowned and perishes. In the same way no soul can of itself cross and pass over and get beyond the bitter sea of sin, and the dangerous deep of the wicked powers of the darkness of the passions, unless he shall receive the buoyant, heavenly, winged Spirit of Christ, which walks over all wickedness and passes on, whereby he shall be enabled to arrive by a straight, right course at the heavenly haven of rest, at the city of the kingdom. And as those who are in the ship do not draw, or drink of the sea, nor have their clothing or their food from it, but bring these things with them from abroad in the ship, so the souls of Christians do not take from this world, but from above, out of heaven, heavenly sustenance, and spiritual clothing; and living thereby, embarked in the ship of the good, life-giving Spirit, pass beyond the adverse evil powers of principalities and dominions. And as all ships are built of one substance of wood, that by means of them men may get over the bitter sea, so from one Godhead's heavenly light of the divers gifts of the one Spirit, all Christian souls receive power and fly high over all wickedness.

7. But since the ship needs also a pilot, and a sweet, well-tempered wind to make a good passage, the Lord Himself becomes all these in the faithful soul, carrying it over the terrible storms and the wild waves of wickedness, and the blasts of the violent winds of sin, mightily and skilfully and expertly, as He knows how, dispersing their tempest. Without Christ, the heavenly pilot, it is impossible for any to pass the wicked sea of the powers of darkness, and the gusts of bitter temptations. They go up, it says, to the heavens, and down

again to the deep. But Christ possesses all a pilot's knowledge, both of wars and temptations, treading over the wild waves. For in that He Himself, it says, was tempted, He is able to succour them that are tempted. 8. So our souls must be altered and changed from their present condition to another condition, and a divine nature, and be made new instead of old—that is, good and kind and faithful, instead of bitter and faithless, and being thus made fit, be restored to the heavenly kingdom. The blessed Paul writes thus of his own change, and of the apprehension wherewith he was apprehended of the Lord: I follow after, if that I may apprehend that for which also I was apprehended by Christ. How then is he apprehended of God? Like as if some usurper were to seize and carry off a captivity, and it were then apprehended or caught by its true sovereign, so when Paul was under the influence of the usurping spirit of sin, he persecuted the church and made havoc of it. But since he acted through zeal for God according to ignorance, supposing himself to be contending for truth, he was not disregarded, but the Lord apprehended him, shining about him unspeakably, the heavenly King and true, vouchsafing His own voice to the man, and striking him like a slave, set him free. Behold the Master's goodness and power of changing, how He is able to change souls that were enveloped in sin and had relapsed into wildness, and in a moment of time to convert them to His own goodness and peace!

9. All things are possible with God; as it proved in the case of the robber. In a moment of time he was changed through faith, and restored to paradise. This was the purpose of the Lord's coming, to alter and create our souls anew, and make them, as it is written, partakers of the divine nature, and to give into our soul a heavenly soul, that is the Spirit of Godhead leading us to all virtue, that we might be enabled to live eternal life. May it be that with all our hearts we should believe His inexpressible promises, because He is true that promised. We must love the Lord, and be diligent every way in all virtues, and ask persistently and continually, so as to receive the promise of His Spirit completely and to perfection, that our souls may be brought to life while we are still in flesh. For if the soul shall not receive in this world the hallowing of the Spirit through much faith and prayer, and be made partaker of the divine nature, being mingled with grace whereby it shall be able to fulfil every commandment unblameably and purely, it is not made for the kingdom of heaven. What good thing a man has gained here, the same in

that day will be his life, through the Father, and the Son, and the Holy Ghost, for ever. Amen.

HOMILY XLV

No art, no wealth of this world, but only the appearing of Christ, is able to cure man, whose great kinship with God this Homily sets forth. 1. HE that has chosen the solitary life ought to consider all things that are concerned with this world as alien and strange to himself. One who in truth pursues the cross of Christ, denying all things, yea, and his own life also, ought to have his mind nailed to the love of Christ, esteeming the Lord before parents, brethren, wife, children, kindred, friends, possessions. This Christ set forth, when He said, "Every one that hath not left father, or mother, or brethren, or wife, or children, or lands, and followeth Me, is not worthy of Me." In nothing else is salvation and peace found for men, as we have been told. How many kings have appeared of the race of Adam, possessing all the earth, thinking great things because of their royal power; and yet none of them, for all this kind of advantages, had the power to discern the evil which had invaded the soul in consequence of the first man's transgression, and had darkened it, that it knew not the change which had passed over it—that the mind at first was pure and saw its Master, being in honour, and now, because of its banishment, is clothed with shame, the eyes of the heart being blinded, that it may not behold that glory, which our father Adam before his disobedience beheld.

2. There have been also divers kinds of wise men according to the world; of whom some have displayed excellence by means of philosophy; others have been admired for their expertness in sophistry, others have displayed oratorical skill; others have been men of letters and poets, and have composed histories according to the conventional plan. There have also been different kinds of artificers, who have practised the arts according to the world. Some have carved in wood all kinds of birds and fishes, and figures of men, and in those have endeavoured to display their excellence. Some have taken in hand to fashion portraits, statues in bronze and the like; others have erected great and beautiful buildings; others, mining the earth, bring up the silver and gold that perishes, others precious stones. Others, possessing personal beauties, were elated by the comeliness of their countenances and were the more enticed by Satan, and fell into sin. And all these artificers of whom I have spoken, being held by the serpent who dwells within, and not knowing

the sin that abode with them, have been captives and slaves to the evil power, gaining no advantage from their science and their art.

3. The world, then, which is filled with all varieties, is like a rich man, who possesses splendid great houses, and gold and silver, and divers properties, and service of all sorts in abundance; and yet is oppressed by sufferings and sicknesses all at the same time, and all his kinsfolk stand beside him, with all his riches, unable to relieve him of his infirmities. No pursuit belonging to this life, not brethren, not wealth, not courage, nor all other things that we have mentioned, relieve of sin the soul which has been immersed by sin, and cannot discern things clearly. Only the appearing of Christ is able to cleanse soul and body. Let us then rid ourselves of all temporal care, and devote ourselves to the Lord, crying to Him night and day. This visible world, and the satisfaction found in it, appear to solace the body, but so much the more do they sharpen the maladies of the soul, and increase the mischief from which it suffers.

4. A certain prudent man, desiring to spare no pains in the inquiry, made it his business to gain an experience of all the things that come to pass in this world, if he might by chance profit by them. He had recourse to kings, potentates, rulers, and found no saving cure from that quarter to apply to his soul, and after spending a long time with them was none the better for it. He went again to the wise men of the world and the orators: he quitted them also in the same way, having gained no benefit from them. He made the tour of the painters, and of those who raise the gold and silver from the earth, and of all the artists, and was unable to discover any remedy for his own wounds. At last, taking leave of them, he began to seek God for himself, God who heals the diseases and maladies of the soul. But while he kept an eye upon himself and thought these matters over, his mind was found wandering among those very things from which he had ostensibly withdrawn because he hated them.

5. As some woman who in the world is rich and possesses much money, and a fine house, is bereft of protection, and those who set upon her to injure her and to lay her buildings waste are many; and she, not brooking the affront, goes about seeking a powerful man to marry her, well suited for the purpose and educated in all directions; and when after much anxiety she gains such a husband, she rejoices over him, and finds in him a strong wall; in the same way the soul, after the transgression, having been for a long time

afflicted by the adverse power, and having fallen into great isolation, a widow and desolate, deserted by the heavenly Husband because of the transgression of the commandment, and made the sport of all the opposing powers; for they drove her out of her wits, bewildering her out of her heavenly understanding, so that she does not see what they have done to her, but thinks that she was made like that from the beginning; then, having learned, by being told, of her desolation and unprotected state, she groaned before the clemency of God, and found life and salvation—why? Because she returned to her kindred. For there is no tie of blood or suitableness like that between the soul and God, and between God and the soul.

God made the various kinds of birds—some to burrow in the ground, and to have their sustenance and satisfaction from thence; for some He ordained that they should dive under the waters, and have their life from thence. He fashioned two worlds—one above, for the ministering spirits, and appointed that they should have their social life there; the other below for men, under this atmosphere. He created also heaven and earth, sun and moon, waters, trees that bear fruit, all manner of races of animals. But in none of them does God find rest. All the creation is governed by Him; and yet He did not fix His throne in them, or establish communion with them, but was well pleased with man alone, entering into communion with him, and resting in him. Seest thou the kinship of God with man, and of man with God? Therefore the sagacious and prudent soul, after going the round of all created things, found no rest for herself, except in the Lord; and the Lord was well pleased⁷ in nothing except in man alone.

6. If you open your eyes towards the sun, you find his orb in the sky, but his light and his beams inclining to the earth, and all the power of its light and its radiance bearing down upon the earth. So also the Lord is seated at the right hand of the Father above all principality and power, but He keeps His eye intent upon the hearts of men on earth, that He may bring those who wait for the succour that He gives, up to where He is; because He says, Where I am, there shall My servant also be, and Paul again, He hath raised us up together with Him and made us sit together with Him at His right hand in heavenly places. Animals without reason are much more sagacious than we. They are all joined each to its own kind, wild to wild, and sheep to their own species; and you—you do not ascend to your heavenly kin, which is the Lord, but give yourself over and consent in your thoughts to the thoughts of

evil, making yourself an ally of sin, and fighting on its side against yourself, thus making yourself prey for the enemy to devour; as if a bird were caught by the eagle and eaten up, or a sheep by the wolf, or a child that knows nothing were to stretch out its hand to the serpent, and were bitten by it and killed. The parables have as it were their living counterparts in the spiritual reality.

7. As a wealthy maiden, betrothed to a husband, may receive ever so many presents before the marriage, ornaments, or dresses, or costly vessels, but is not satisfied until the time of the wedding comes and she is made one with him, so the soul, when it is engaged as a bride to the heavenly Bridegroom, receives as an earnest from the Spirit gifts of healings, it may be, or of knowledge, or of revelation, but it is not satisfied with these, until it attains the complete union, namely, charity, which can never change nor fail, which sets those who have longed for it free from passion and from agitation. Or as a babe that is decked with pearls and costly clothes, when it is hungry, thinks nothing of the things that it wears, but despises them, and cares only for its nurse's breast, how it may get the milk; so reckon it to be, I pray you, even with the spiritual gifts of God. To whom be glory for ever. Amen.

HOMILY XLVI

Concerning the difference between God's word and the worlds, and between God's children and the children of this world. 1. THE Word of God is God, and the word of the world is world; and there is a great difference and distance between the Word of God and the word of the world, and between the children of God and the children of the world. Everything that is begotten resembles its parents. If then the offspring of the Spirit shall choose to give itself up to the word of the world and the things of the earth and the glory of the present order, it is mortified and perishes, being unable to find the true satisfaction of life. Its satisfaction is only there, whence it was begotten. As the Lord says, he who is encompassed by cares of this life and bound by earthly bonds is choked, and becometh unfruitful from the Word of God. In like manner also he who is possessed by a fleshly intention, who is a man of the world, if he should wish to listen to the Word of God, is choked, and becomes like one devoid of reason; for, being accustomed to the deceits of evil, when such men hear about God, they are as it were oppressed by tiresome discourse, and their minds are sick of it.

2. Paul says, The natural man receiveth not the things of the Spirit; for they are foolishness unto him. And the prophet says, The word of God was to them as vomit. You see that it is not possible to live except according to the word that each was born to. You must listen to another way of putting it. If the carnal man gives himself up to be changed, he begins by dying in that quarter, and becoming unfruitful as regards that former life in wickedness. But as if a man is subject to a disease or a fever, although his body is prostrate upon the bed, unable to accomplish any of the activities of the earth, his mind is not quiet, but plucked this way and that, in concern about his business, and seeks the physician, sending his friends to him; so the soul, weak with passion from the transgression of the commandment, and in a state of impotence, comes to the Lord and believes and finds His help; and when it has denied its former evil life, although it still lies in its old weakness, unable to accomplish in truth the works of life, yet to be zealously concerned about the life, to ask of the Lord, to seek the true Physician—this it has and can.

3. It is not as some say, who are led astray by wrong teachings, that man is dead once for all, and cannot accomplish anything good whatsoever. A babe has no force to accomplish anything, and is unable to go on its own feet to its mother; but yet it rolls itself, and makes a noise, and cries, seeking after its mother. The mother meanwhile pities it, and rejoices that the little one seeks after her with pains and crying; and though the babe cannot come to her, yet because of the child's much seeking the mother comes to it herself, all over-mastered by love for her babe, and takes it up, and cherishes it, and nurses it with great affection. This is what God does, in His kindness towards man, with the soul that comes to Him and longs for Him. Nay, much more, impelled by charity, He of His own accord, in the goodness which is inherent in Him and is all His own, cleaves to the intention of that soul, and becomes one spirit with it, according to the apostolic saying. When the soul cleaves to the Lord, and the Lord pities and loves, coming to it and cleaving to it, and the intention from that time remains continually faithful to the grace of the Lord, they become one spirit, one composite thing, one intention, the soul and the Lord; and while the body belonging to it is prostrate upon earth, the intention of the soul has its conversation wholly in the heavenly Jerusalem, mounting even to the third heaven, and cleaving to the Lord, and ministering to Him there.

4. And He, while sitting in the throne of majesty on high, in the heavenly city, is wholly in company with the soul, in the body that belongs to it. He has set her image above in Jerusalem, the heavenly city of the saints, and has set His own image, the image of the unspeakable light of His Godhead, in her body. He ministers to her in the city of the body, while she ministers to Him in the heavenly city. She has inherited Him in heaven, and He has inherited her upon earth. The Lord becomes the soul's inheritance, and the soul becomes the inheritance of the Lord. If the intention and mind of sinners in darkness can be so far from the body, and is able to sojourn at a distance, and to travel in a moment to distant countries, and oftentimes, while the body is prostrate on the earth, the mind is in another country, in company with him or her whom it loves, and sees itself living there;—if, I say, the soul of the sinner is so light and volatile that his mind is not debarred from places far away, much more does the soul from whom the veil of darkness has been taken away by the power of the Holy Ghost, and her mental eyes have been enlightened through the heavenly light, and she has been perfectly delivered from the passions of shame, and has been made pure through grace, serve the Lord wholly in heaven in the spirit, and serve Him wholly in the body, and find herself so expanded in thought as to be everywhere and where she wills, and, where He wills, to serve the Lord.

5. This is what the apostle says, That ye may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Consider the unspeakable mysteries of the soul from which the Lord takes away the darkness that lies over her, and reveals her, and is revealed to her; how He expands and extends the thoughts of her mind to the breadths and lengths and depths and heights of all creation, visible and invisible. A great and divine work and wonderful indeed is the soul. In fashioning her, God made her such as to put no evil in her nature, but made her after the image of the virtues of the Spirit. He put in her the laws of virtues, discernment, knowledge, prudence, faith, charity, and the other virtues, according to the image of the Spirit.

6. Even now in knowledge and prudence and charity and faith the Lord is still found and manifested to her. He has put in her intelligence, divers faculties, will, the ruling mind. He has seated in her much other subtlety besides. He made her mobile, volatile, unwearying. He bestowed on her to

come and go in a moment, and in her thoughts to serve Him where the Spirit wills. Altogether He created her such as to be His bride, and capable of fellowship with Him, that He might be mingled with her, and be one spirit with her, as the apostle says, He that is joined unto the Lord is one spirit. To whom be glory for ever. Amen.

HOMILY XLVII

An allegorical interpretation of the things done under the Law. 1. THE glory of Moses which he had upon his countenance was a figure of the true glory. For as in that case the Jews were not able to look steadfastly upon the face of Moses, so now Christians receive that glory of light in their souls, and the darkness, not bearing the radiance of the light, is blinded and banished. They were made known to be the people of God by circumcision: here, God's peculiar people receive the sign of circumcision inwardly in their heart. The heavenly knife cuts away the unwanted portion of the mind, which is the impure uncircumcision of sin. With them was a baptism sanctifying the flesh; with us, a baptism of Holy Ghost and fire, for this is what John preached; He shall baptize you with Holy Ghost and fire. 2. There they had an outer tabernacle and an inner, and into the first the priests went continually, accomplishing the services; but into the second went the high priest alone once every year, with blood, the Holy Ghost this signifying, that the way into the holiest was not yet made manifest. Here, on the other hand, those who have the privilege enter into the tabernacle not made with hands, whither the forerunner is for us entered, even Christ. It is written in the law that the priest should take two doves, and kill the one, and sprinkle the living one with its blood, and loose it and let it fly free. That which was done was a figure and shadow of the truth; for Christ was slain, and His blood sprinkling us has made us to grow wings, for He has given us the wings of the Holy Ghost, that we may fly without hindrance into the air of the Godhead.

3. To them was given a law written upon tables of stone; but to us, spiritual laws, engraven upon fleshy tables of the heart, for it says, I will put My laws in their hearts, and upon their minds will I write them. All those things were temporary and to be done away; but now all are accomplished in truth on the inner man. The covenant is within, and the battle within. In short, whatsoever things happened unto them were done in a figure, and were written for our admonition. God foretold to Abraham the future, saying, Thy seed shall be a stranger in a land that is not theirs, and they shall afflict it,

and make it to serve four hundred years. This was fulfilled in the image of the shadow. The people became a stranger, and was enslaved by the Egyptians, and was afflicted in clay and brick. Pharaoh set over them superintendents and taskmasters, that they should do their works by compulsion; and when the children of Israel groaned unto God by reason of their tasks, then He looked upon them through Moses; and having smitten the Egyptians with many plagues, He brought them out of Egypt, in the month of flowers, when first the pleasant spring appears, and the gloom of winter is passing off. 4. And the Lord spake unto Moses, to take a lamb without blemish, and to slay it, and to smear the blood of it upon the doors and the lintels, that he that destroyed the firstborn of the Egyptians might not touch them. The angel that was sent saw the sign of the blood from afar and removed; but he entered into the houses that were not signed, and slew all the firstborn. Moreover He commanded leaven to be put away out of every house, and enjoined that they should eat the lamb that was slain with unleavened bread and bitter herbs, and that they should eat it with their loins girt, and their shoes upon their feet, and with their staves in their hands;

and thus He commanded them to eat the Lord's passover with all haste in the evening, and not to break a bone of the lamb. 5. He brought them forth also with silver and gold, commanding them to borrow everyone of his Egyptian neighbour vessels of gold and of silver; and they came out of Egypt while the Egyptians were burying their firstborn, and joy was theirs for their riddance of the squalid bondage, and grief and wailing to the others for the destruction of their children. Wherefore Moses says, This is the night in which God promised to deliver us. All these things are a mystery of the soul, redeemed by the coming of Christ. For Israel is interpreted to be the mind beholding God. He is set free from the bondage of darkness, from the Egyptian spirits. 6. For since at the transgression man died the dreadful death of the soul, and received curse upon curse—Thistles and thorns shall the ground bring forth unto thee, and again, Thou shalt till the ground, and it shall not henceforth yield unto thee her fruits—thorns and thistles sprouted and sprang up in the ground of his heart. His enemies by guile took away his glory, and clothed him with shame. His light was taken away, and he was clothed in darkness. They murdered his soul. They scattered and divided his faculties and dragged his mind down from its height, and Israel became the man who is bondservant to the true Pharaoh, and he set over him his over-

seers and taskmasters, those spirits of wickedness which compel him, whether he will or no, to do his wicked works, and to fulfil the tale of mortar and of brick. These withdrew him from his heavenly state of mind, and brought him down to material, earthly, clayey works of wickedness, and words and devices and reasonings that are vain. Taken from her proper height, the soul found herself in a kingdom of hatred to man, where bitter rulers compel her to build them the evil cities of sin.

7. But if the soul groans and cries unto God, He sends forth to her the spiritual Moses, who delivers her from the bondage of the Egyptians: but she cries and groans first, and only then begins to receive deliverance, being herself also delivered in the month of new blossoms, in the springtime, when the ground of the soul can put forth the fair and blossoming boughs of righteousness, and the bitter winter storms of the ignorance of darkness are over, and of the great blindness that comes of shameful deeds and sins. Then also He bids all old leaven to be removed out of each house, namely the deeds and dispositions of the old man which waxeth corrupt, to cast away, as far as possible, wicked thoughts and uncleanly imaginations. 8. The lamb must be slain and sacrificed, and the blood of it be smeared upon the doors: for Christ, the true, good Lamb, without blemish, was slain, and the lintels of the heart were anointed with His blood, that the blood of Christ shed upon the cross might be to the soul for life and deliverance, and to the devils of Egypt for woe and death. The blood of the Lamb without blemish is indeed woe to them, and joy and gladness to the soul. Then, after the anointing, He bids to eat the lamb at even, and the unleavened bread, with bitter herbs, with loins girt and shoes on feet, and staff in hand. Unless the soul be prepared beforehand on every side, to the best of her power, through good works, it is not given to her to eat of the lamb. And though the lamb be sweet, and the unleavened bread excellent, yet the bitter herbs are bitter and harsh; for with much affliction and bitterness the soul eats of the lamb and of the good unleavened bread, while the sin that is with her afflicts her. 9. And it says that it shall be eaten at even. The time of even is midway between light and darkness. So the soul being near this deliverance is midway between light and darkness, while the power of God stands firm and will not suffer the darkness to come over the soul and swallow it up.

And as Moses said, This is the night of the promise of God, so Christ, when the book was given Him in the synagogue, as it is written, called it the

acceptable year of the Lord, and the day of redemption. There it was a night of retribution; here, a day of redemption. And rightly so; for all those things were a figure and shadow of the truth, and in a mystical prefiguration sketched the true salvation of the soul that has been shut up in darkness, and secretly bound with fetters in the lowest pit, and shut in with gates of brass, and cannot be set at liberty without the redemption of Christ. 10. So He brings the soul out of Egypt and the bondage in it, the firstborn of Egypt being destroyed at the exodus. Already a part of the power of the true Pharaoh falls. Mourning possesses the Egyptians. They groan for grief at the salvation of the captive. He commands them to borrow of the Egyptians vessels of gold and of silver, and to take them and go out. The soul in going out of the darkness takes back her vessels of silver and gold, namely her own good faculties purified seven times in the fire, in which God is served and satisfied. The devils that were neighbours to her wasted and held and squandered her faculties. Blessed is the soul that is redeemed out of darkness, and woe to the soul that does not cry and groan to Him that is able to rescue her from those hard and bitter taskmasters.

11. The children of Israel march away, when they have kept the passover. The soul moves onwards, when it has received the life of the Holy Ghost, and has tasted of the Lamb, and been anointed with His blood, and has eaten the true bread, the living Word. A pillar of fire and a pillar of cloud went before the Israelites, protecting them: the Holy Ghost strengthens these, warming and guiding the soul in a way that can be felt. When Pharaoh and the Egyptians knew of the people's escape, and of their own loss of their bondservant, he took courage to pursue, even after the destruction of the firstborn. He hastily harnessed his chariots, and with all his people he made speed after them to destroy them; but when he was now on the point of getting in among them, a cloud stood betwixt them, hindering and darkening the one, and guiding the other with light and protecting them. Not to prolong this discourse by developing the whole story, take the parable in all particulars as referring to spiritual things.

12. When first the soul escapes from the Egyptians, the power of God draws near and helps it, leading it to the truth. But when the spiritual Pharaoh, the king of the darkness of sin, perceives that the soul is in revolt and is escaping from his kingdom, he catches up the faculties so long held in possession—for these are his goods—and, clever as he is, hopes that the soul

will come back to him. But when he learns that it is fleeing from his tyranny for good and all—a more audacious thing than the slaughter of the firstborn and the stealing of the faculties—he dashes at it, fearing that if the soul clean escapes, no one will be found to fulfil his will and work. He pursues it with afflictions and temptations and invisible wars. There it is tested; there it is tried; there appears its love towards Him who brought it out of Egypt. For it is delivered over to be tested and tried in all manner of ways. 13. It beholds the power of the enemy desiring to get at it and do it to death, and not able to do so. Between it and the Egyptian spirits the Lord stands. It beholds before it a sea of bitterness and affliction or despair. It can neither win its way back, seeing the enemy ready for it, nor move forward, for the terror of death, and afflictions grievous and manifold encompassing it, make it to see death.

The soul therefore loses all opinion of itself, having the sentence of death in itself, because of the swarm of evil ones that surrounds it. And when God sees the soul fallen into the terror of death, and the enemy ready to swallow it up, then, then indeed He gives it a little succour, dealing patiently with the soul, and testing it, whether it stands fast in faith, whether it has love towards Him. For so has God appointed the way that leadeth unto life, to be with affliction and distress, and much testing, and very bitter temptations, that from thence the soul may afterwards arrive at the true land of the glory of the children of God. When therefore the soul gives up all opinion of itself and renounces itself, because of the exceeding affliction and the death before its eyes, in that instant with a strong hand and an uplifted arm He rends the power of darkness through the shining of the Holy Ghost, and the soul passes through the dreadful places, escaping and passing through the sea of darkness and of the all-devouring fire.

14. These are mysteries of the soul which are truly brought to pass in a man who earnestly endeavours to come to the promise of life, and is redeemed out of the kingdom of death, and receives the earnest from God, and partakes of the Holy Ghost. Thereupon the soul delivered from amidst her foes, and having passed through the bitter sea by the power of God, and beholding her enemies destroyed before her eyes, whose bondservant she was before, rejoices with joy unspeakable and full of glory, comforted by God, and at rest in the Lord. Then the Spirit which she has received sings a new song unto God, with the timbrel, that is the body, and the invisible strings

of the harp, which is the soul and its most subtle faculties, and the key of divine grace for striking the chords, and lifts up praises to Christ who quickeneth. For as it is the breath that speaks, when it passes through the pipe, so is the Holy Ghost through holy men who bear the Spirit, singing hymns and psalms, and praying to God with a pure heart. Glory to Him who has delivered the soul from the bondage of Pharaoh, and has made her His own throne, and house, and temple, and His pure bride, and has brought her into the kingdom of eternal life, while yet in this world.

15. In the law, unreasoning animals were offered in sacrifice, and unless they were slain, the offerings were not acceptable; and now, unless sin be slain, the offering is not acceptable with God, nor true. The people came to Marah, where was a well that gave bitter water, unfit to drink. So God commanded Moses, when he was in despair, to throw a tree into the bitter water, and when the tree was thus cast in, the water was made sweet, and being converted from its bitterness became serviceable and fit for the people of God to drink. In the same way the soul has been made bitter from drinking the poison of the serpent and becoming like to his bitter nature, and made sinful. Wherefore God casts the tree of life even into the bitter fountain of the heart, and it is converted from its bitterness and made sweet, being mingled with the Spirit of Christ; and thus being made good for use it passes on to the service of its Master, for it becomes spirit clothed in flesh. Glory to Him who converts our bitterness into the sweetness and goodness of the Spirit. Woe to him in whom the tree of life has not been cast! He cannot obtain any change for the good.

16. The rod of Moses bore two images. To enemies it presented itself as a serpent, biting and destroying; to the Israelites as a staff, on which they found support. Thus the true wood of the cross, which is Christ, is the death of the enemy, the spirit of wickedness; but to our souls, it is a staff, and a sure prop, and life, upon which they rest. There were formerly types and shadows of these true realities. The ancient service is a shadow and image of the present service. Circumcision, the tabernacle, the ark, the pot and the manna, the priesthood, the incense, the washings, and, in short, all that was done in Israel, and in the law of Moses, and in the prophets, was done with reference to this soul, made after the image of God, and fallen under the yoke of bondage, and under the kingdom of the darkness of bitterness.

17. For God desired to have communion with her, and espoused her to Himself as the King's bride, and He cleanses her from pollution, and washing her makes her bright from her blackness and her shame, and quickens her out of the state of death, and heals her of her shattered condition, and gives her peace, reconciling her enmity. For creature though she is, she has been espoused as bride to the King's Son; and by His own power God receives her to Himself, gradually accommodating Himself to her changes, until He has increased her with His own increase. For He stretches her out and lengthens her to an endless and immeasurable increase, until she becomes a bride without blemish and worthy of Him. First he begets her within Himself, and increases her through Himself, until she receives the full-grown measure of His love. For being Himself a perfect Bridegroom, He takes her as a perfect bride into the holy, mystical, undefiled fellowship of marriage; and then she reigns with Him to endless ages. Amen.

HOMILY XLVIII

Concerning perfect faith in God. 1. THE Lord in the gospel, wishing to bring His own disciples to a perfect faith, said, He that is faithful in little, is faithful also in much; and he that is unfaithful in little, is unfaithful also in much. What is the little? and what is the much? The little are the promises of this world, which He has undertaken to supply to those who believe Him, such as food, raiment, and the other things which are for the refreshment or health of the body, and so on; enjoining that we should not be anxious at all concerning these, but with confidence in Him to trust that the Lord is always a provider for those who take refuge in Him. The much are the gifts of the eternal and imperishable world, which He has undertaken to supply to those who believe Him, and who are incessantly anxious concerning those things, and who ask Him for them. Because He has given commandment to that effect. Seek ye only, He says, His kingdom and righteousness; and all these things shall be added unto you, that in this way each one may be proved by these little and temporal things, whether he believes God; because He has undertaken to supply them, while we are free from anxiety about such things and are only concerned about eternal things to come.

2. Then it is manifest that he believes concerning things imperishable, and is really seeking eternal good things, if he preserves his faith sound concerning the things of which we have spoken. For every one of those who obey the word of truth ought to prove and examine himself, and indeed to

let himself be examined and proved by spiritual men, how far he has believed and given himself to God, whether really and truly according to His word, or in fancied justification and faith, imagining that he has faith within him. A man is proved and tested by the question whether he is faithful in the little, that is, concerning temporal things. How that is done, I will show you. Do you say that you believe the kingdom of heaven to be vouchsafed to you, and that you have been born from above and made a son of God, and a fellow-heir of Christ, to reign with Him through all eternity, and to take pleasure in light unspeakable during endless and innumerable ages like God? No doubt you will say, "Yes; that was why I withdrew from the world and have given myself to God." 3. Examine yourself, then, whether earthly cares do not still hold you, and much thought concerning the food and clothing of the body, and other attentions and refreshments, as though you came by them of your own power, and were to make provision for yourself, when you were enjoined to have no anxiety at all concerning yourself. If you believe that you will receive things immortal, eternal, abiding, and abounding, how much more do you not believe that the Lord will supply you with these passing and earthly things, which God has given even to ungodly men, and to beasts and birds, even as He gave you commandment that you should not be anxious at all about them, saying, Take no thought what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for after all these things do the Gentiles seek! But if you still have anxiety concerning these things, and have not trusted yourself wholly to His word, know that you have not yet believed that you shall receive the good things eternal, which are the kingdom of heaven, although you imagine that you believe, while you are still found unfaithful in the small things that perish.

And again, as the body is of more value than raiment, so is the soul of more value than the body. Do you believe, then, that your soul is receiving healing at Christ's hand from the eternal wounds which with men are incurable, the wounds of the passions of sin, for the sake of which healing the Lord also came hither, that He might now cure the souls of the faithful of those incurable wounds, and cleanse them from the foulness of the leprosy of evil,—He, the only true physician and healer? 4. You will say, "Certainly I believe it. For this I stand, and this is my expectation." Know, then, after searching yourself, whether bodily ailments do not carry you off to earthly physicians, as if Christ, whom you believed, could not heal you! See how you

deceive yourself, because you imagine that you believe, when you do not yet believe, as you ought, in truth. For if you believed the eternal, irremediable wounds of the immortal soul, and its disorders of evil, to be cured by Christ, you would have believed Him able to cure also the temporary disorders and maladies of the body, and would have had recourse to Him only, to the neglect of medical attentions and remedies. He who created the soul has made the body also; and He who heals that immortal part, is able to cure the body also of its temporary disorders and maladies.

5. But you will say, no doubt, “God has given to the body for its healing the herbs of the earth and its drugs, and has prepared the appliances of physicians for the disorders of the body, ordaining that the body which is of the earth should be cured by the various specifics of the earth. I agree with you that this is so. But take heed, and you will know how the matter stands,—to whom these things are given, and for whom God, has ordained them, according to His great and infinite kindness and love towards man. When man fell from the commandment which he had received, and came under the sentence of wrath, and was banished, as it were, into captivity and disgrace, or to toil in some mine, from the pleasure of paradise into this world, and came under the power of darkness, and was reduced to unbelief by the error of the passions, he fell thenceforward under the disorders and maladies of the flesh, instead of being free from disorder and malady, as before. And certainly all that are born of him have fallen under the same disorders. 6. God, therefore, ordained these remedies for the weak and unbelieving, not willing to destroy utterly the sinful race of men, because of His great loving-kindness, but gave medicine to the men of the world, and to all who are without, for solace, and healing, and care of the body, and permitted them to be used by those who could not yet entrust themselves wholly to God.

But you, a monk, who have come to Christ, and desire to be a son of God, and to be born from on high of the Spirit, and are expecting promises higher and greater than the first man had, for all his freedom from disorder, even that God should please to give you the presence of the Lord,—you, who are become a stranger to the world, ought to possess a belief, and a conception, and a manner of life, new and strange beyond all the men of the world. Glory to the Father, and to the Son, and to the Holy Ghost, for ever. Amen.

HOMILY XLIX

It is not enough to have got rid of the pleasure of this world, unless a man gets the blessedness of the other. 1. WHEN a man has quitted his home, and renounced this world, and has rid himself of the pleasure of the world, and of possessions, and of father and mother, for the Lord's sake, and has crucified himself, and made himself a stranger and poor and needy, but does not find in himself divine comfort instead of the comfort of the world, nor feel the pleasure of the Spirit in his own soul instead of the temporal pleasure, and is not clothed in the inward man with the garments of the light of the Godhead instead of those garments that perish, and does not know to satisfaction, instead of this temporal and carnal fellowship, the fellowship of the heavenly Bridegroom in his own soul, and has not the joy of the Spirit within instead of the tangible joy of this world, and does not receive the solace of heavenly grace and a divine repletion in the soul in the appearing to him of the glory of the Lord, as it is written; and, in short, instead of this temporal enjoyment, does not obtain even now in his own soul an enjoyment incorruptible, greatly to be desired; this man is become salt without savour; this man is beyond all men miserable; this man has been deprived of things here, and failed to enjoy divine gifts. He does not know divine mysteries through the working of the Spirit in the inner man.

2. For this is the reason why a man is made a stranger to the world, in order that his soul may pass in mind into another world and age, according to the apostle. Our conversation, he says, is in heaven; and again, Though we walk on earth, we do not war after the flesh. Therefore, one who renounces this world must firmly believe that we ought in mind to pass even now through the Spirit into another age, and there to have our conversation and pleasure and enjoyment of spiritual good things, and to be born of the Spirit in the inner man, as the Lord said, He that believeth in Me, hath passed from death unto life. Because there is another death besides the death that is seen, and another life besides the life that is seen. The scripture says, She that liveth in pleasure is dead while she liveth; and, Let the dead bury their dead; Because the dead shall not praise Thee, O Lord, but we, the living, shall bless Thee.

3. For as the sun, when he has risen upon the earth, is all there upon the earth, but when it comes to sunset, he gathers all his beams together, betaking himself to his own home; so the soul which is not begotten from above

of the Spirit is all on the earth, spread abroad in thought and mind all over the earth, even to the ends of it; but when it is permitted to receive the heavenly birth and fellowship of the Spirit, it gathers all its thoughts together, and taking them still with it, enters in unto the Lord, into the dwelling from heaven, not made with hands, and all its thoughts become heavenly and pure and holy, making their way into the divine air. Delivered from the prison of the darkness of the wicked ruler, who is the spirit of the world, the soul finds pure and divine thoughts, because it has seemed good to God to make man partaker of the divine nature.

4. If, then, you are going to withdraw from all the affairs of this life, and if you persevere in your prayer, shall you not esteem this labour rather to be full of rest, and shall you not consider the little affliction and pain to be charged with joy and recreation exceeding great? If your body and your soul had been consumed away hour after hour throughout life for the sake of good things so great, what did that come to? Oh, the unspeakable compassion of God, that He bestows Himself in free gift upon those who believe, that in a little space of time they should inherit God, and God should dwell in man's body, and that the Lord should find a fair home in man! As God created the heaven and the earth for man to dwell in, so He created man's body and soul for a dwelling for Himself, to inhabit and take His rest in the body as in His own house, having for His fair bride the lovely soul, made after His own image. The apostle says, I have espoused you to one husband, to present you as a chaste virgin to Christ; and again, Whose house we are.

As the husband with diligence treasures up all good things in his house, so the Lord lays up and treasures in the soul and body, which are His house, the heavenly wealth of the Spirit. Neither the wise by their wisdom nor the prudent by their prudence were able to comprehend the subtilty of the soul, or to speak of it as it is, but only those to whom through the Holy Ghost that comprehension is revealed, and the exact knowledge concerning the soul is declared. Consider here, and discern, and understand, how. Listen. He is God; the soul is not God. He is the Lord; it is a servant. He is Creator; it is a creature. He is the Maker; it the thing made. There is nothing common to His nature, and to that of the soul. But by reason of His infinite, unspeakable, inconceivable love and compassion, it pleased Him to dwell in this thing of His making, this intelligent creature, this precious and extraordinary work, as the scripture says, that we should be a kind of firstfruits of His

creatures, for His wisdom and fellowship, for His own habitation, for His own precious and pure bride.

5. When such good things are set before us, and such promises have been promised, and such has been the good pleasure of the Lord towards us, let us not neglect, O my children, nor delay to press to the life eternal, and to give up ourselves entirely to pleasing the Lord. Let us, then, beseech the Lord that by His own power of Godhead He would deliver us from the prison of the darkness of the passions of shame, and would cause His own image and handiwork to shine up, making the soul sound and pure, and so we may be permitted to have the fellowship of the Spirit, glorifying the Father, the Son, and the Holy Ghost, for ever. Amen.

HOMILY L

It is God that works wonders through His saints. 1. WHO was it that shut the doors of heaven? Elias? or was it God in him, who commanded the rain? I trow that He who wields power over heaven was Himself seated in his mind, and that by his tongue the Word of God forbade rain to come down upon the earth, and spake again, and the gates of heaven were opened, and the rain came down. Likewise also Moses put down a rod, and it became a serpent, and he spake again and it became a rod; and he took ashes of the furnace and sprinkled, and it became boils; and again he smote, and there came lice and frogs. Could the nature of men do these things? He spake to the sea, and it was divided; to the river, and it was turned into blood. Well, it is plain that a heavenly power was dwelling in his mind, and did these signs through Moses.

2. David, how was he able, unarmed, to engage in battle with such a giant? And when he hurled the stone at the Philistine, by David's hand the hand of God guided the stone, and it was the divine power itself that slew him and gained the victory. David could never have done it: he was too weak in body. Joshua, the son of Nun, when he came to Jericho, besieged it seven days, unable to do anything by his own nature; but when God commanded, the walls fell down of themselves. And when he entered into the land of promise, the Lord said to him, "Go forward to battle"; Joshua answered, "As the Lord liveth, I will not go without Thee." And who is it that commanded the sun to stand still another two hours in the conflict of battle?—his nature alone, or the power that was with him? And Moses, when he engaged with

Amalek, if he stretched out his hands towards heaven unto God, smote Amalek, but if he dropped his hands, Amalek prevailed.

3. But when you hear of these things happening, let not your mind travel far away; but since these things were a figure and shadow of the realities, apply them to yourself. When you shall stretch out the hands of your mind, and your thoughts, towards heaven, and shall be minded to cleave to the Lord, Satan shall get the worst of it with your thoughts. And as at Jericho the walls fell by the power of God, so now also the walls of evil that hinder your mind, and the cities of Satan, and your enemies, shall be utterly destroyed by the power of God. Thus, in the shadow, the power of God was continually present with the righteous, doing visible wonders; and the divine grace dwelt in them inwardly as well. Likewise upon the prophets also it wrought, and ministered the Spirit in their souls, to prophesy, and to speak, when there was need to say great things to the world. For they did not speak at all times, but when the Spirit that was in them would. Yet the power was always with them.

4. If, then, the Holy Ghost was poured out to such an extent upon the shadow, how much rather upon the New Covenant, upon the cross, upon the coming of Christ, where the outpouring and drunkenness of the Spirit took effect. It says, I will pour out of My Spirit upon all flesh. This is what the Lord Himself meant when He said, I will be with you until the end of the world. For every one that seeketh, findeth. If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him with power and much assurance, as the apostle says. Such things, then, are found by measure, and time, and much labour, and patience, and affection towards Him, the senses of the soul being exercised, as the scripture says, through good and through evil, that is, through the crafts and plots and manifold besetments and lyings in wait of evil on the one hand, and on the other through the various gifts and divers helps of the working and power of the Spirit. He who discovers the plotting of evil, defiling the inward man by means of the passions, and is not acquainted himself with the help of the Holy Spirit of truth, strengthening his infirmity, and renewing his soul in gladness of heart, such an one goes his way without discernment, not discovering as yet the manifold dispensation of the grace and peace of God. And on the other hand, he who is helped by the Lord, and is found in spiritual mirth and heavenly gifts of grace, if he

should imagine that he is no longer liable to be injured by sin, is deceived without his knowing it, not discerning the subtilty of evil, and not understanding the gradual growth of infancy to maturity in Christ. For through the supply of the Holy and Divine Spirit faith increases and makes progress, and at the same time every stronghold of wicked thoughts passes gradually to complete casting down.

Every one of us, therefore, ought to search whether he has found the treasure in this earthen vessel, whether he has put on the purple of the Spirit, whether he has seen the King and found rest in His near presence, or still serves in the outermost parts of the house. The soul has many members, and great depth; and besides, sin has come in and taken possession of all its members and of the ranges of the heart. Then, when man seeks, grace comes to him, and takes possession, it may be of two members of the soul. So the inexperienced man, being comforted by grace, imagines that grace has taken possession of all the members of his soul, and that sin is rooted out. But the greatest part is still under the power of sin, and only one part under grace; and he is cheated and knows it not.

We might write at greater length concerning these things to your sincerity of disposition, but we have given you thus briefly a starting point, that like men of understanding you may go to work upon it and search out the power of the words and become yet more understanding in the Lord, and increase your singleness of heart in His grace and in the power of the truth, so that holding fast your own salvation with all certainty, and being delivered from all interference of wickedness and craft of the adversary, you may have the privilege to be found unfallen and uncondemned in the day of judgment of our Lord Jesus Christ; to whom be glory for ever. Amen.

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