Letters (part 2 of 2)

Basil of Caesarea (c. AD 330–379)

SermonIndex.net / Church Fathers

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Letter 204

To the Neocaesarcans. 1. [There has been a long silence on both sides, revered and well-beloved brethren, just as if there were angry feelings between us. Yet who is there so sullen and implacable towards the party which has injured him, as to lengthen out the resentment which has begun in disgust through almost a whole life of man?] This [is happening in our case, no just occasion of estrangement existing, as far as I myself know, but on the contrary, there being, from the first, many strong reasons for the closest friendship and unity. The greatest and first is this, our Lord's command, pointedly saying, "By this shallall men know that ye are my disciples if ye have love one to another."] Again, the apostle clearly sets before us the good of charity where he tells us that love is the fulfilling of the law; and again where he says that charity is a good thing to be preferred to all great and good things, in the words. "Though I speak with tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor and though I give my body to be burnt and have not charity, it profiteth me nothing." Not that each of the points enumerated could be performed without love, but that the Holy One wishes, as He Himself has said, to attribute to the commandment super-eminent excellency by the figure of hyperbole.

2. [Next, if it tend much towards intimacy to have the same teachers, there are to you and to me the same teachers ofGod's mysteries, and spiritual Fathers, who from the beginning were the founders of your Church. I mean the great Gregory, and all who succeeding in order to the throne of your episcopate, like stars rising one after another, have tracked the same course, so as to leave the tokens of the heavenly polity most clear to all who desire them. And if natural relationships are not to be despised, but are greatly conducive to unbroken union and fellowship, these rights also exist naturally for you and me. [Why is it, then, O venerable among cities, for through you I address the whole city, that no civil writing comes from you, no welcome voice, but your ears are open to those who aim at slander? I am therefore the more bound to groan, the more I perceive the end they have in view. There is no doubt as to who is the originator of the slander. He is known by many evil deeds, but is best distinguished by this particular wickedness, and it is for this reason that the sin is made his name. But you must pat up with my plain speaking. You have opened both

ears to my slanderers. You heartily welcome all you hear without any enquiry. Not one of you distinguishes between lies and truth. Who ever suffered for lack of wicked accusations when struggling all alone?

Who was ever convicted of lying in the absence of his victim? What plea does not sound plausible to the hearers when the reviler persists that such and such is the case, and the reviled is neither present nor hears what is urged against him? Does not even the accepted custom of this world teach you, in reference to these matters, that if any one is to be a fair and impartial hearer, he must not be entirely led away by the first speaker, but must wait for the defence of the accused, that so truth may be demonstrated by a comparison of the arguments on both sides? ”Judge righteous judgment. This precept is one of those most necessary for salvation.

3. When I say this I am not forgetful of the words of the Apostle, who fled from human tribunals and reserved the defence of all his life for the unerring judgment seat, when he said, ”With me it is a very small thing that I should be judged of you or of man’s judgment.” Your ears have been preoccupied by lying slanders, slanders that have touched my conduct, slanders that have touched my faith in God. Nevertheless, knowing, as I do, that three persons at once are injured by the slanderer, his victim, his hearer, and himself; as to my own wrong, I would have held my tongue, be sure; not because I despise your good opinion,(how could I, writing now as I do and earnestly pleading as I do that I may not lose it?) but because I see that of the three sufferers the one who is least injured is myself. It is true that I shall be robbed of you, but you are being robbed of the truth, and he who is at the bottom of all this is parting me from you, but he is alienating himself from the Lord, inasmuch as no one can be brought near to the Lord by doing what is forbidden. Rather then for your sakes than for mine, rather to rescue you from unendurable wrong am I pleading. For who could suffer a worse calamity than the loss of the most precious of all things, the truth?

4. [What say I, brethren? Not that I am a sinless person; not that my life is not full of numberless faults. I know myself; and indeed I cease not my tears for my sins, if by any means I may be able to appease my d, and to escape the punishment threatened against them. But this I say: let him who: judges me, hunt for motes in my eye, if he can say that his own is clear. I own, brethren, that I need the care of the sound and healthy, and need much of it. If he cannot say that it is clear, and the clearer it is the less will he say so-(for it is the part of the perfect not to exalt themselves; if they do they will certainly come under the charge of the pride of the Pharisee, who, while justifying himself, condemned the publican) let him come with me to the physician let him not ”judge before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. Let him remember the words. ”Judge not, and ye shall not be judged; ” and ”Condemn not, and ye shall not be condemned. [In a word, brethren, if my offences admit of cure, why does not such an one obey the teacher of the Churches, ”Reprove, exhort, rebuke”?

If, on the other hand, my iniquity he past cure, why does he not withstand me to the face, and, by publishing my transgressions, deliver the Churches from the mischief which I bring on them? Do not put up with the calumny uttered against me within the teeth. This is the abuse which any slave-girl from the grindstone might utter; this is the kind of fine shewing-off you might expect from any street vagabond; their tongues are whetted for any slander. But [there are bishops; let appeal be made to them. There is a clergy in each of God's dioceses; let the most eminent be assembled. Let whoso will, speak freely, that I may have to deal with a charge, not a slander. Let my secret wickedness be brought into full view; let me no longer be hated, but admonished as a brother. It is more just that we sinners should be pitied by the blessed and the sinless, than that we should be treated angrily.

5. [If the fault be a point of faith, let the document be pointed out to me. Again, let a fair and impartial inquiry be appointed. Let the accusation be read; let it be brought to the test, whether it does not arise from ignorance in the accuser, not from blame in the matter of the writing. For right things often do not seem such to those who are deficient in accurate judgment. Equal weights seem unequal when the arms of the balance are of different sizes. Men whose sense of taste is destroyed by sickness, sometimes think honey sour. A diseased eye does not see many things which do exist, and notes many things which do not exist. The same thing frequently takes place with regard to the force of words, when the critic is inferior to the writer. The critic ought really to set out with much the same training and equipment as the author. A man ignorant of agriculture is quite incapable of criticising husbandry, and the distinctions between harmony and discord can only be adequately judged by a trained musician. But any one who chooses will set up for a literary critic, though he cannot tell us where he went to school, or how much time was spent in his education, and knows nothing about letters at all.

I see clearly that, even in the case of the words of the Holy Spirit, the investigation of the terms is to be attempted not by every one, but by him who has the spirit of discernment, as the Apostle has taught us, in the differences of gifts;-"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits. If, therefore, my gifts are spiritual, he who wishes to judge them must shew proof of his own possession of the gift of "discerning of spirits. If, on the contrary, as he calumniously contends, my gifts are of the wisdom of this world, let him shew that he is an adept in this world's wisdom, and I will submit myself to his verdict. And [let no one suppose that I am making excuses to evade the charge. I put it into your hands, dearest brethren, to investigate for yourselves the points alleged against me. Are you so slow of intelligence as to be wholly dependent upon advocates for the discovery of the truth? If the points in question seem to you to be quite plain of themselves, persuade the jesters to drop the dispute. [If there be anything you do not understand, put questions to me, through appointed persons who will do justice to me;

or ask of me explanations in writing. And take all kinds of pains that nothing may be left unsifted.

6. What clearer evidence can there be of my faith, than that I was brought up by my grandmother, blessed woman, who came from you? I mean the celebrated Macrina who taught me the words of the blessed Gregory; which, as far as memory had preserved down to her day, she cherished herself. while she fashioned and formed me, while yet a child, upon the doctrines of piety. And when I gained the capacity of thought, my reason being matured by full age, I travelled over much sea and land, and whomsoever I found walking in the rule of godliness delivered, those I set down as fathers,] and made them my soul's guides in my journey to God. And up to this day, by the grace of Him who has called me in His holy calling to the knowledge of Himself, I know of no doctrine opposed to the sound teaching having sunk into my heart; nor was my soul ever polluted by the ill-famed blasphemy of Arius. If I have ever received into communion any who have come from that teacher, hiding their unsoundness deep within them, or speaking words of piety, or, at any rate. not opposing what has been said by me, it is on these terms that I have admitted them; and I have not allowed my judgment concerning them to rest wholly with myself, but have followed the decisions given about them by our Fathers.

For after receiving the letter of the very blessed Father Athanasius, bishop of Alexandria, which I hold in my hand, and shew to any one who asks, wherein he has distinctly declared that any one expressing a wish to come over from the heresy of the Arians and accepting the Nicene Creed. is to be received without hesitation and difficulty, citing in support of his opinion the unanimous assent of the bishops of Macedonia and of Asia; I, considering myself bound to follow the high authority of such a man and of those who made the rule, and with every desire on my own part to win the reward promised to peacemakers, did enroll in the lists of communicants all who accepted that creed.

7. [The fair thing would be to judge of me, not from one or two who do not walk uprightly in the truth, but from the multitude of bishops throughout the world, connected with me by the grace of the Lord. Make enquiries of Pisidians, Lycaonians, Isaurians, Phrygians of both provinces, Armenians your neighbours, Macedonians, Achaeans. Illyrians, Gauls. Spaniards, the whole of Italy, Sicilians, Africans, the healthy part of Egypt, whatever is left of Syria; all of whom send letters to me, and in turn receive them from me. From these letters, alike from all which are despatched from them. and from all which go out from us to them, you may learn that we are all of one mind, and of one opinion. [Whoso shuns communion with me, it cannot escape your accuracy, cuts himself off from the whole Church. Look round about, brethren, with whom do you hold communion? If you will not receive it from me, who remains to acknowledge you? Do not reduce me to the necessity of counselling anything unpleasant concerning a Church so dear to me. There are things now which I hide in the bottom of my heart, in secret groaning over and bewailing the evil days in which we live, in that the greatest Churches which have long been united to one another in brotherly

love, now, without any reason, are in mutual opposition. Do not, oh! do not, drive me to complain of these things to all who are in communion with me.

Do not force me to give utterance to words which hitherto I have kept in check by reflection and have hidden in my heart. Better were it for me to be removed and the Churches to be at one, than that God's people should suffer such evil through our childish ill-will. [Ask your fathers, and they will tell you that though our districts were divided in position, yet in mind they were one, and were governed by one sentiment. Intercourse of the people was frequent; frequent the visits of the clergy; the pastors, too, had such mutual affection, that each used the other as teacher and guide in things pertaining to the Lord.]

Letter 205

To Elpidius the bishop. Once again I have started the well-beloved presbyter Meletius to carry my greeting to you. I had positively determined to spare him, on account of the weakness which he has voluntarily brought upon himself, by bringing his body into subjection for the sake of the gospel of Christ. But I have judged it fitting to salute you by the ministry of such men as he is, able to supply of themselves all the shortcomings of my letter, and to become, alike to writer and recipient, a kind of living epistle. I am also carrying out the very strong wish, which he has always had, to see your excellency, ever since he has had experience of the high qualities you possess. So now I have besought him to travel to you, and through him I discharge the debt of the visit I owe you, and beseech you to pray for me and for the Church of God, that the Lord may grant me deliverance from the injuries of the enemies of the Gospel, and to pass my life in peace and quiet. Nevertheless. if you in your wisdom, think it needful that we should travel to the same spot, and meet the rest of oar fight honourable brother bishops of the sea board regions, do you yourself point out a suitable place and time where and when this meeting may take place. Write to our brethren to the end that each and all may, at the appointed time, leave the business they may have in hand, and may be able to effect something for the edification of the Churches of God, do away with the pain which we now suffer from our mutual suspicions, and establish love, without which the Lord Himself has ordained that obedience to every commandment must be of none effect.

Letter 206

To Elpidius the bishop. Consolatory.

Now, most of all, do I feel my bodily infirmity, when I see how it stands in the way of my soul's good. Had matters gone as I hoped, I should not now be speaking to you by letter or by messenger, but should in my own person have been paying the debt of affection and enjoying spiritual advantage face to face. Now, however, I am so situated that I am only too glad if I am able even to move about in my own country in the necessary visitation of parishes in my district. But may the Lord grant to you both strength and a ready will, and to me, in addition to my eager desire, ability to enjoy your society when I am in the country of Comana. I am afraid lest your domestic trouble may be some hindrance to you. For I have learnt of your affliction in the loss of your little boy. To a grandfather his death cannot but be grievous. On the other hand to a man who has attained to so high a degree of virtue, and alike from his experience of this world and his spiritual training knows what human nature is, it is natural that the removal of those who are near and dear should not he wholly intolerable. The Lord requires from us what He does not require from every one.

The common mass of mankind lives by habit, but the Christian's rule of life is the commandment of the Lord, and the example of holy men of old, whose greatness of soul was, above all, exhibited in adversity. To the end, then, that you may yourself leave to them that come after you an example of fortitude and of genuine trust in what we hope for, show that you are not vanquished by your grief, but are rising above your sorrows, patient in affliction, and rejoicing in hope. Pray let none of these things be a hindrance to our hoped for meeting. Children, indeed, are held blameless on account of their tender age; but you and I are under the responsibility of serving the Lord, as He commands us, and in all things to be ready for the administration of the affairs of the Churches. For the due discharge of that duty the Lord has reserved great rewards for faithful and wise stewards.

Letter 207

To the clergy of Neocaesarea.

You all concur in hating me. To a man you have followed the leader of the war against me. I was therefore minded to say not a word to any one. I determined that I would write no friendly letter; that I would start no communication, but keep my sorrow ill silence to myself. Yet it is wrong to keep silence in the face of calumny; not that by contradiction we may vindicate ourselves, but that we may not allow a lie to travel further and its victims to be harmed. I have therefore thought it necessary to put this matter also before you all, and to write a letter to you, although, when I recently wrote to all the presbyterate in common, you did not do me the honour to send me a reply. Do not, my brethren, gratify the vanity of those who are filling your minds with pernicious opinions. Do not consent to look lightly on, when, to your knowledge, God's people are being subverted by impious teaching. None but Sabellius the Libyan and Marcellus the Galatian have dared to teachand write what the leaders of your people are attempting to bring forward among you as their own private discovery. They are making a great talk about it, but they are perfectly powerless to give their sophisms anti fallacies even any colour of truth. In their harangues against me they shrink from no wickedness, and persistently refuse to meet me. Why? Is it not because they are afraid of being convicted for their own wicked opinions? Yes; and in their attacks upon me they have become so lost to all sense of shame as to invent certain dreams to my discredit while they falsely accuse my teaching of being pernicious. Let them take upon their own heads all the visions of the autumn months; they can fix no blasphemy on me, for in every Church there are many to testify to the truth.

2. When they are asked the reason for this furious and truceless war, they allege psalms and a kind of music varying from the custom which has obtained among you, and similar pretexts of which they ought to be ashamed. We are, moreover, accused because we maintain men in the practice of true religion who have renounced the world and all those cares of this life, which the Lord likens to thorns that do not allow the word to bring forth fruit. Men of this kind carry about in the body the deadness of Jesus; they have taken up their own cross, and are followers of God. I would gladly give my life if these really were my faults, and if I had men with me owning me as teacher who had chosen this ascetic life. I hear that virtue of this kind is to be fount now in Egypt, and there are, peradventure some men

in Palestine whose conversation follows the precepts of the Gospel. I am told too that some perfect and blessed men are to be found in Mesopotamia. We, in comparison with the perfect, are children. But if women also have chosen to live the Gospel life, preferring virginity to wedlock. leading captive the lust of the flesh, and living in the mourning which is called blessed, they are blessed in their profession wherever they are to be found. We, however, have few instances of this to show, for with us people are still in an elementary stage and are being gradually brought. to piety.

If any charges of disorder are brought against the life of our women I do not undertake to defend them. One thing, however, I do say and that is, that these bold hearts, these unbridled mouths are ever fearlessly uttering what Satan, the father of lies, has hitherto I been unable to say. I wish you to know that we rejoice to have assemblies of bothmen and women, whose conversation is inheaven and who have crucified the flesh with, the affections and lusts thereof; they take no thought for food and raiment, but remain undisturbed beside their Lord, continuing night and day in prayer. Their lips speak not of the deeds of men: they sing hymns to God continually, working with their own hands that they may have to distribute to them that need. 3. Now as to the charge relating to thesinging of psalms, whereby my calumniatorsspecially scare the simpler folk, my reply is this. The customs which now obtain are agreeable to those of all the Churches of God. Among us the people go at night to the house of prayer, and, in distress, affliction, and continual tears, making confession to God, at last rise from their prayers and begin to sing psalms. And now, divided into two parts, they sing antiphonally with one another, thus at once confirming their study of the Gospels, and at the same time producing for themselves a heedful temper and a heart free from distraction. Afterwards they again commit the prelude of the strain to one, and the rest take it up;

and so after passing the night in various psalmody, praying at intervals as the day begins to dawn, all together, as with one voice and one heart, raise the psalm of confession to the Lord, each forming for himself his own expressions of penitence. If it is for these reasons that you renounce me, you will renounce the Egyptians; you will renounce both Libyans, Thebans, Palestinians, Arabians, Phoenicians, Syrians, the dwellers by the Euphrates; in a word all those among whom vigils, prayers, and common psalmody have been held in honour.

4. But, it is alleged, these practices were not observed in the time of the great Gregory. My rejoinder is that even the Litanies which you now use were not used in his time. I do not say this to find fault with you; for my prayer would be that every one of you should live in tears and continual penitence. We, for our part, are always offering supplication for our sins, but we propitiate our God not as you do, in the words of mere man, but in the oracles of the Spirit. And what evidence have you that this custom was not followed in the time of the great Gregory? You have kept none of his customs up to the present time. Gregory did not cover his head at prayer. How could he? He was a true disciple of the Apostle who says, ”Every man praying or prophesying, having his head covered, dishonoureth Iris head. And ”a man indeed ought not to cover his bead forasmuch as he is the image of God. Oaths were

shunned by Gregory, that pure soul, worthy of the fellowship of the Holy Ghost, content with yea and nay, in accordance with the commandment of the Lord Who said, "I say unto you swear not at all? Gregory could not bear to call his brother a fool, for he stood in awe of the threat of the Lord. Passion, wrath, and bitterness never proceeded out of his mouth. Railing he hated, because it leads not to the kingdom of heaven.

Envy and arrogance had been shut out of that guiltless sold. He would never have stood at the altar before being reconciled to his brother. A lie, or any word designed to slander any one, he abominated, as one who knew that lies come from the devil, and that the Lord will destroy all that utter a lie. If you have none of these things, and are clear of all, then are you verily disciples of the disciple of the Lord. if not, beware lest, in your disputes about the mode of singing psalms, you are straining at the gnat and setting at naught the greatest of the commandments.

I have been driven to use these expressions by the urgency of my defence, that you may be taught to cast the beam out of your own eyes before you try to remove other men's motes. Nevertheless, I am conceding all, although there is nothing that is not searched into before God. Only let great matters prevail, and do not allow innovations in the fifth to make themselves heard. Do not disregard the hypostases. Do not deny the name of Christ. Do not put a wrong meaning on the words of Gregory. If you do so, as long as I breathe and have the power of utterance, I cannot keep silence, when I see souls being thus destroyed.

Letter 208

To Eulancius. You have been long silent, though you have very great power of speech, and are well trained in the art of conversation and of exhibiting yourself by your eloquence. Possibly it is Neocaesarea which is the cause of your not writing to me. I suppose I must take it as a kindness if those who are there do not remember me, for, as I am informed by those who report what they hear, the mention made of me is not kind. You, however, used to be one of those who were disliked for my sake, not one of those who dislike me for the sake of others. I hope this description will continue to fit you, that wherever you are you will write to me, and will have kindly thoughts of me, if you care at all for what is fair and right. It is certainly fair that those who have been first to show affection should be paid in their own coin.

Letter 209

Without address. IT is your lot to share my distress, and to do battle on my behalf. Herein is proof of your manliness. God, who ordains our lives, grants to those who are capable of sustaining great fights greater opportunity of winning renown. You truly have risked your own life as a test of your valour in your friend's behalf, like gold in the furnace. I pray God that other men may be made better; that you may remain what you are, and that you will not cease to find fault with me, as you do, anti to charge me with not writing often to you, as a wrong on my part which does you very great injury. This is an accusation only made by a friend. Persist in demanding the payment of such debts. I am not so very unreasonable in paying the claims of affection.

Letter 210

To the notables of Neocaesarea. I am really under no obligation to publish my own mind to you, or to state the reasons for my present sojourn where I am; it is not my custom to indulge in self advertisement, nor is the matter worth publicity. I am not, I think, following my own inclinations; I am answering the challenge of your leaders. I have always striven to be ignored more earnestly than popularity hunters strive after notoriety. But, I am told, the ears of everybody in your town are set a thrilling, while certain tale-mongers, creators of lies, hired for this very work, are giving you a history of me and my doings. I therefore do not think that I ought to overlook your being exposed to the teaching of vile intention and foul tongue; I think that I am bound to tell you myself in what position I am placed. From my childhood I have been familiar with this spot, for here I was brought up by my grandmother; hither I have often retreated, and here I have spent many years, when endeavouring to escape from the hubbub of public affairs, for experience has taught me that the quiet and solitude of the spot are favourable to serious thought. Moreover as my brothers are now living here, I have gladly retired to this retreat, and have taken a brief breathing time from the press of the labours that beset me, not as a centre from which I might give trouble to others, but to indulge my own longing.

2. Where then is the need of having recourse to dreams and of hiring their interpreters, and making me matter for talk over the cups at public entertainments? Had slander been launched against me in any other quarter, I should have called you to witness to prove what I think, and now I ask every one of you to remember those old days when I was invited by your city to take charge of the education of the young, and a deputation of the first men among you came to see me. Afterwards, when you all crowded round me, what were you not ready to give? what not to promise? Nevertheless you were not able to keep me. How then could I, who at that time would not listen when you invited me, now attempt to thrust myself on you uninvited? How could I, who when you complimented and admired me, avoided you, have been intending to court you now that you calumniate me? Nothing of the kind, sirs; I am not quite so cheap. No man in his senses would go on board a boat. without a steersman, or get alongside a Church where the men siring at the helm are themselves stirring up tempest and storm. Whose fault was it that the town was all full of tumult, when some were running away with no one after them, and others stealing off when no invader was near, and all the wizards and dream-tellers were flourishing their bogeys? Whose fault was it else?

Does not every child know that it was the mob-leaders'? The reasons of their hatred to me it would be bad taste on my part to recount; but they are quite easy for you to apprehend. When bitterness and division have come to the last pitch of savagery, and the explanation of the cause is altogether groundless and ridiculous, then the mental disease is plain, dangerous indeed to other people's comfort,but greatly and personally calamitous to the patient. And there is one charming point about them. Torn and racked with inward agony as they are, they cannot yet for very shame speak out about it. The state they are in may be known not only from their behaviour to me, but from the rest of their conduct. If it were unknown, it would not much matter. But the veritable cause of their shunning communication with me may be unperceived by the majority among you. Listen; and I will tell you.

3. There is going on among you a movement ruinous to the faith, disloyal to the apostolical and evangelical dogmas, disloyal too to the tradition of Gregory the truly great, and of his successors up to the blessed Musonius, whose teaching is still ringing in your ears. For those men, who, from fear of confutation, are forging figments against me, are endeavouring to renew the old mischief of Sabellius, started long ago, and extinguished by the tradition of the great Gregory. But do you bid goodbye to those wine-laden heads, bemuddled by the swelling fumes that mount from their debauch, and from me who am wide awake and from fear of God cannot keep silence. hear what plague is rife among you. Sabellianism is Judaism imported into the preaching of the Gospel under the guise of Christianity. For if a man calls Father Son and Holy Ghost one thing of many faces, and makes the hypostasis of the three one, what is this but to deny the everlasting pre-existence of the Only begotten? He denies too the Lord's sojourn among men in the incarnation, the going down into hell, the resurrection, the judgment; he denies also the proper operations of the Spirit. And I hear that even rasher innovations than those of the foolish Sabellius are now ventured on among you.

It is said, and that on the evidence of ear witnesses, that your clever men go to such an extreme as to say that there is no tradition of the name of the Only-begotten, while of the name of the adversary there is; and at this they are highly delighted and elated, as though it were a discovery of their own. For it is said, "I came in my Father's name and ye received me not; if another shall come in his own name, him ye will receive. And because it is said, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," it is obvious, they urge, that the name is one, for it is not "in the names," but "in the name."

4. I blush so to write to you, for the men thus guilty are of my own blood; and I groan for my own soul, in that, like boxers fighting two men at once, I can only give the truth its proper force by hitting with my proofs, and knocking down, the errors of doctrine on the right and on the left. On one side I am attacked by the Anomoean: on the other by the Sabellian. Do not, I implore you, pay any attention to these abominable and impotent sophisms. Know that the name of Christ which is above every name is His being called Son of God, as Peter says, "There is none other name under heaven given among men, whereby we must be saved.

And as to the words ”I came in my Father’s name,” it is to be understood that He so says describing His Father as origin and cause of Himself. And if it is said ”Go and baptize in the name of the Father and of the Son and of the Holy Ghost,” we must not suppose that here one name isdelivered to us. For just as he who saidPaul and Silvanus and Timothy mentioned three names, and coupled them one to the other by the word ”and,” so He who spokeof the name of Father, Son, and Holy Ghost,” mentioned three, and united them by theconjunction, teaching that with each name must be understood its own proper meaning; for the names mean things.

And no one gifted with even the smallest particle of it intelligence doubts that the existence belonging to the things is peculiar and complete in itself. For of Father, Son, and Holy Ghost there is the same nature and one Godhead; but these are different names, setting forth to a us the circumscription and exactitude of the meanings. For unless the meaning of the distinctive qualities of each be unconfounded, it is impossible for the doxology to be adequately offered to Father, Son, and Holy Ghost.

If, however, they deny that they so say, and so teach, my object is attained. Yet I see that this denial is no easy matter, because of our having many witnesses who heard these things said. But let bygones be bygones; let them only be sound now. If they persist in the same old error I must proclaim your calamity even to other Churches, and get letters written to you from more bishops. In my efforts to break down this huge mass of impiety now gradually and secretly growing, I shall either effect something towards the object I have in view; or at least my present testimony will clear me of guilt in the judgment day. 5. They have already inserted theseexpressions in their own writings. They sent them first to the man of God, Meletius, bishop, and after receiving from him a suitable reply, like mothers of monsters, ashamed of their natural deformities, these men themselves brought forth and bring up their disgusting offspring in appropriate darkness. They made an attempt too by letter on my dear friend Anthimus, bishop of Tyana, on the ground that Gregory had said in his exposition of the faith that Father and Son are in thought two, but in hypostasis one. The men who congratulate themselves on the subtilty of their intelligence could not perceive that this is said not in reference to dogmatic opinion, but in controversy with Aelian.

And in this dispute there are not a few copyists’ blunders, as, please God, I shall shew in the case of the actual expressions used. But in his endeavour to convince the heathen, he deemed it needless to be nice about the words he employed; he judged it wiser sometimes to make concessions to the character of the subject who was being persuaded, so as not to run counter to the opportunity given him. This explains how it is that you may find there many expressions which now give great support to the heretics, as for instance ”creature” and ”thing made” and the like. But those who ignorantly criticise these writings refer to the question of the Godhead much that is said in reference to the conjunction with man; as is the case with this passage which they are hawking about. For it is indispensable to have clear understanding that, as he who fails to confess the community of the essence or substance falls into polytheism, so he who refuses to grant the distinction of the hypostases

is carried away into Judaism. For we must keep oar mind stayed, so to say, on certain underlying subject matter, and, by forming a clear impression of its distinguishing lines, so arrive at the end desired. For suppose we do not bethink us of the Fatherhood, nor bear in mind Him of whom this distinctive quality is marked off, how can we take in the idea of God the Father? For merely to enumerate the differences of Persons is insufficient;

we must confess each Person to have a natural existence in real hypostasis. Now Sabellius did not even deprecate the formation of the persons without hypostasis, saying as he did that the same God, being one in matter, was metamorphosed as the need of the moment required, and spoken of now as Father, now as Son, and now as Holy Ghost. The inventors of this unnamed heresy are renewing the old long extinguished error; those, I mean, who are repudiating the hypostases, and denying the name of the Son of God. They must give over uttering iniquity against God, or they will have to wail with them that deny the Christ.

6. I have felt compelled to write to you in these terms, that you, may be on your guard against the mischief arising from bad teaching. If we may indeed liken pernicious teachings to poisonous drugs, as your dream-tellers have it. these doctrines are hemlock and monkshood, or any other deadly to man. It is these that destroy souls; not my words, as this shrieking drunken scum, full of the fancies of their condition, make out. If they bad any sense they ought to know that in souls, pure and cleansed from all defilement, the prophetic gift shines clear. In a foul mirror you cannot see what the reflexion is, neither can a soul preoccupied with cares of this life, and darkened with the passions of the lust of the flesh, receive the rays of the Holy Ghost. Every dream is not a prophecy, as says Zechariah. ”The Lord shall make bright clouds, and give them showers of rain, ... for the idols have spoken vanity and the diviners have told false dreams. Those who, as Isaiah says, dream and love to sleep in their bed forget that an operation of error is sent to ”the children of disobedience. And there is a lying spirit, which arose in false prophecies, and deceived Ahab. Knowing this they ought not to have been so lifted up as to ascribe the gift of prophecy to themselves. They are shewn to fall far short even of the case of the seer Balaam;

for Balaam when invited by the king of Moab with mighty bribes brooked not to utter a word beyond the will of God, nor to curse Israel whom the Lord cursed not. If then their sleep-fancies do not tally with the commandments of the Lord, let them be content with the Gospels. The Gospels need no dreams to add to their credit. The Lord has sent His peace to us, and left us a new commandment, to love one another, but dreams bring strife and division and destruction of love. Let them therefore not give occasion to the devil to attack their souls in sleep; nor make their imaginations of more authority than the instruction of salvation.

Letter 211

To Olympius. Truly when I read your excellency's letter I felt unwonted pleasure and cheerfulness; and when I met your well-beloved sons, I seemed to behold yourself. They found me in the deepest affliction, but they so behaved as to make me forget the hemlock, which your dreamers and dream mongers are carrying about to my hurt, to please the people who have hired them. Some letters I have already sent; others, if you like, shallfollow. I only hope that they may be of some advantage to the recipients.

Letter 212

To Hilarius. 1. You can imagine what I felt, and in what state of mind I was, when I came to Dazimon and found that you had left a few days before my arrival. From my boyhood I have held you in admiration, and, therefore, ever since our old school days, have placed a high value on intercourse with you. But another reason for my doing so is that nothing is so precious now as a soul that loves the, truth, and is gifted with a sound judgment in practical affairs. This, I think, is to be found in you. I see most men, as in the hippodrome, divided into factions, some for one side and some for another, and shouting with their parties. But you are above fear, flattery, and every ignoble sentiment, and so naturally look at truth with an unprejudiced eye. And I see that you are deeply interested in the affairs of the Churches, about which you have sent me a letter, as you have said in your last. I should like to know who took charge of the conveyance of this earlier epistle, that I may know who has wronged me by its loss. No letter from you on this subject has yet reached me.

2. How much, then, would I not have given to meet you, that I might tell you all my troubles? When one is in pain it is, as you know, some alleviation, even to describe it. How gladly would I have answered your questions, not trusting to lifeless letters, but in my own person, narrating each particular. The persuasive force of living words is more efficient and they are not so susceptible as letters to attack and to misrepresentation. For now no one has left anything untried, and the very men in whom I put the greatest confidence, men, who when I saw them among others, I used to think something more than human, have received documents written by some one, and have sent them on, whatever they are, as mine, and on their account are calumniating me to the brethren as though there is nothing now that pious and faithful men ought to hold in greater abhorrence than my name. From the beginning it has been my object to live unknown, to a degree not reached by anyone who has considered human infirmity; but now, just as though on the other hand it had been my purpose to make myself notorious to the world, I have been talked about all over the earth, and I may add all over the sea too. For men, who go to the last limit of impiety, and are introducing into the Churches the godless opinion of Unlikeness, are waging war against me. Those too who hold the via media. as they think, and, though they start from the same principles, do not follow out their logical consequences, because they are so opposed to the view of the majority, are equally hostile to me, overwhelming me to the utmost of their ability with

their reproaches, and abstaining from no insidious attacks against me. But the Lord has made their endeavours vain.

Is not this a grievous state of things? Must it not make my life painful? I have at all events one consolation in my troubles, my bodily infirmity. This I am sure will not suffer me to remain much longer in this miserable life. No more on this point. You too I exhort, in your bodily infirmity. to bear yourself bravely and worthy of the God Who has called us. If He sees us accepting our present circumstances with thanksgiving, He will either put away our troubles as He did Job's, or will requite us with the glorious crowns of patience in the life to come.

Letter 213

Without address. 1. May the Lord, Who has brought me prompt help in my afflictions, grant you the help of the refreshment wherewith you have refreshed me by writing to me, rewarding you for your consolation of my humble self with the real and great gladness of the Spirit. For I was indeed downcast in soul when I saw in a great multitude the almost brutish and unreasonable insensibility of the people, and the inveterate and ineradicable unsatisfactoriness of their leaders. But I saw your letter; I saw the treasure of love which it contained; then I knew that He Who ordains all our lives had made some sweet consolation shine on me in the bitterness of my life. I therefore salute your holiness in return, and exhort you, as is my wont, not to cease to pray for my unhappy life, that I may never, drowned in the unrealities of this world, forget God, "who raiseth up the poor out of the dust;" that I may never be lifted up with pride and fall into the condemnation of the devil; that I may never be found by the Lord neglectful of my stewardship and asleep; never discharging it amiss, and wounding the conscience of my fellow-servants; and, never companying with the drunken, suffer the pains threatened in God's just judgment against wicked stewards. I beseech you, therefore, in all your prayers to pray God that I may be watchful in all things; that I may be no shame or disgrace to the name of Christ, in the revelation of the secrets of my heart, in the great day of the appearing of our Saviour Jesus Christ.

2. Know then that I am expecting to be summoned by the wickedness of the heretics to the court, in the name of peace. Learn too that on being so informed, this bishop wrote to me to hasten to Mesopotamia, and, after assembling together those who in that country are of like sentiments with us, and are strengthening the state of the Church, to travel in their company to the emperor. But perhaps my health will not be good enough to allow me to undertake a journey in the winter. Indeed, hitherto I have not thought the matter pressing, unless yon advise it. I shall therefore await your counsel that my mind may be made up. Lose no time then, I beg you, in making known to me, by means of one of our trusty brethren, what course seems best to the divinely guided intelligence of your excellency.

Letter 214

To Count Terentius. 1. When I heard that your excellency had again been compelled to take part in public affairs, I was straightway distressed (for the truth must be told) at the thought of how contrary to your mind it must be that you after once giving up the anxieties of official life, and allowing yourself leisure for the care of your sold, should again beforced back into your old career. But then I bethought me that peradventure theLord has ordained that your lordship shouldagain appear in public from this wish to grant the boon of one alleviation for the countless pains which now beset the Church in our part of the world. I am, moreover, cheered by the thought that I am about to meet your excellency once again before I depart this life.

2. But a further rumour has reached me that you are in Antioch, and are transacting the business in hand with the chief authorities. And, besides this, I have heard that the brethren who are of the party of Paulinus are entering on some discussion with your excellency on the subject of union with us; and by ”us” I mean those who are supporters of the blessed man of God, Meletius. I hear, moreover, that the Paulinians are carrying about a letter of the Westerns, assigning to them the episcopate of the Church in Antioch, but speaking under a false impression of Meletius, the admirable bishop of the true Church of God. I am not astonished at this. They are totally ignorant of what is going on here; the others, though they might be supposed to know, give an account to them in which party is put before truth; and it is only what one might expect that they should either be ignorant of the truth, or should even endeavour to conceal the reasons which led the blessed Bishop Athanasius to write to Paulinus. But your excellency has on the spot those who are able to tell you accurately what passed between the bishops in the reign of Jovian, and from them I beseech you to get information. I accuse no one; I pray that I may have love to all, and ”especially unto them who are of the household of faith; and therefore I congratulate those who have received the letter from Rome.

And, although it is a grand testimony in their favour, I only hope it is true and confirmed by facts. But I shall never be able to persuade myself on these grounds to ignore Meletius, or to forget the Church which is under him, or to treat as small, and of little importance to the true religion, the questions which originated the division. I shall never consent to give in, merely because somebody is very much elated at receiving a letter from ment. Even if

it had come down from heaven itself, but he does not agree with the sound doctrine of the faith, I cannot look upon him as in communion with the saints.

3. Consider well, my excellent friend, that the falsifiers of the truth, who have introduced the Arian schism as an innovation on the sound faith of the Fathers, advance no other reason for refusing to accept the pious opinion of the Fathers than the meaning of the homoousion which they hold in their wickedness, and to the slander of the whole faith, alleging our contention to be that the Son is consubstantial in hypostasis. If we give them any opportunity by our being carried away by men who propound these sentiments and their like, rather from simplicity than from malevolence, there is nothing to prevent oar giving them an unanswerable ground of argument against ourselves and confirming the heresy of those whose one end is in all their utterances about the Church, not so much to establish their own position as to calumniate mine. What more serious calumny could there be? What better calculated to disturb the faith of the majority than that some of us could be shewn to assert that there is one hypostasis of Father, Son, and Holy Ghost? We distinctly lay down that there is a difference of Persons; but this statement was anticipated by Sabellius, who affirms that God is one by hypostasis, but is described by Scripture in different Persons, according to the requirements of each individual case; sometimes under the name of Father, when there is occasion for this Person; sometimes under the name of Son when there is a descent to human interests or any of the operations of the oeconomy; and sometimes under the Person of Spirit when the occasion demands such phraseology. If, then, any among us are shewn to assert that Father, Son and Holy Ghost are one in substance, while we maintain the three perfect Persons, how shall we escape giving clear and incontrovertible proof of the truth of what is being asserted about us?

4. The non-identity of hypostasis and ousia is, I take it, suggested even by our western brethren, where, from a suspicion of tile inadequacy of their own language, they have given the word ousia in the Greek, to the end that any possible difference of meaning might be preserved in the clear and unconfounded distinction of terms. If you ask me to state shortly my own view, I shall state that ousia has the same relation to hypostasis as the common has to the particular. Every one of us both shares in existence by the common term of essence (ousia) and by his own properties is such an one and such an one. In the same manner, in the matter in question, the term ousia is common, like goodness, or Godhead, or any similar attribute; while hypostasis is contemplated in the special property of Fatherhood, Sonship, or the power to sanctify. If then they describe the Persons as being without hypostasis, the statement is per se absurd; but if they concede that the Persons exist in real hypostasis, as they acknowledge, let them so reckon them that the principle of the homoousion may be preserved in the unity of the Godhead, and that the doctrine preached may be the recognition of true religion, of Father, Son, and Holy Ghost, in the perfect and complete hypostasis of each of the Persons named.

Nevertheless, there is one point which I should like to have pressed on your excellency, that you and all who like you care for the truth, and honour the combatant in the cause of true

religion, ought to wait for the lead to be taken in bringing about this union and peace by the foremost authorities in the Church, whom I count as pillars and foundations of the truth and of the Church, and reverence all the more because they have been sent away for punishment, and have been exiled far from home. Keep yourself, I implore you, clear of prejudice, that in you, whom God has given me as a staff and support in all things, I may be able to find rest.

Letter 215

To the Presbyter Dorotheus. I Took the earliest opportunity of writing to the most admirable Count Terentius, thinking it better to write to him on the subject in hand by means of strangers, and being anxious that oar very dear brother Acacius shall not be inconvenienced by any delay. I have therefore given my letter to the government treasurer, who is travelling by the imperial post, and I have charged him to shew the letter to you first. I cannot understand how it is that no one has told you that the road to Rome is wholly impracticable in winter, the country between Constantinople and out' own regions being full of enemies. If the route by sea must be taken, the season will be favourable; if indeed my God-beloved brother Gregory consents to the voyage and to the commission concerning these matters. For my own part, I do not know who can go with him, and am aware that he is quite inexperienced in ecclesiastical affairs. With a man of kindly character he may get on very well, and be treated with respect, but what possible good could accrue to the cause by communication between a man proud and exalted, and therefore quite unable to hear those who preach the truth to him from a lower standpoint, and a man like my brother, to whom anything like mean servility is unknown ?

Letter 216

To Meletius, bishop of Antioch. Many other journeys have taken me from home. I have been as far as Pisidia to settle the matters concerning the brethren in Isauria in concert with the Pisidian bishops. Thence I journeyed into Pontus, for Eustathius had caused no small disturbance at Dazimon, and had caused there a considerable secession from our church. I even went as far as the home of my brother Peter, and, as this is not far from Neocaesarea, there was occasion of considerable trouble to the Neocaesareans, and of much rudeness to myself. Some men fled when no one was in pursuit. And I was supposed to be intruding uninvited, simply to get compliments from the folk there. As soon as I got home, after contracting a severe illness from the bad weather and my anxieties. I straightway received a letter from the East to tell me that Paulinus had had certain letters from the West addressed to him, in acknowledgement of a sort of higher claim; and that the Antiochene rebels were vastly elated by them, and were next preparing a form of creed. and offering to make its terms a condition of union with our Church. Besides all this it was reported to me that they had seduced to their faction that most excellent man Terentius. t wrote to him at once as forcibly as I could. to induce him to pause; and I tried to point po out their disingenuousness.

Letter 217

To Amphilochius, the Canons.

ON my return from a long journey (for I have been into Pontus on ecclesiastical business, and to visit my relations) with my body weak and ill, and my spirits considerably broken, I took your reverence's letter into my hand. No sooner did I receive the tokens of that voice which to me is of all voices the sweetest, and of that hand that I love so well, than I forgot all my troubles. And if I was made so much more cheerful by the receipt of your letter, you ought to be able to conjecture at what value I price your actual presence. May this be granted me by the Holy One, whenever it may be convenient to you and you yourself send me an invitation. And if you were to come to the house at Euphemias it would indeed be pleasant for me to meet you, escaping from my vexations here, and hastening to your unfeigned affection. Possibly also for other reasons I may be compelled to go as far as Nazianzus by the sudden departure of the very God-beloved bishop Gregory. How or why this has come to pass, so far I have no information.

The man about whom I had spoken to your excellency, and whom you expected to be ready by this time, has, you must know, fallen ill of a lingering disease, and is moreover now suffering from an affection of the eyes, arising from his old complaint and from the illness which has now befallen him, and he is quite unfit to do any work. I have no one else with me. It is consequently better, although the matter was left by them to me, for some one to be put forward by them. And indeed one cannot but think that the expressions were used merely as a necessary form, and that what they really wished was what they originally requested, that the person selected for the leadership should be one of themselves. If there is any one of the lately baptized, whether Macedonius approve or not, let him be appointed. You will instruct him in his duties, the Lord,

Who in all things cooperates with you, granting you His grace for this work also. LI. As to the clergy, the Canons have enjoined without making any distinction that one penalty is assigned for the lapsed,-ejection from the ministry, whether they be in orders or remain ill the ministry which is conferred without imposition of hands. LII. The woman who has given birth to a child and abandoned it in the road, if she was able to save it and neglected it, or thought by this means to hide her sin, or was moved by some brutal and inhuman motive, is to be judged as in a case of murder. If, on the other hand, she was unable to provide for

it. and the child perish from exposure and want of the necessities of life, the mother is to be pardoned. LIII. The widowed slave is not guilty of a serious fall if she adopts a second marriage under colour of rape. She is not on tiffs ground open to accusation. It is rather the object than the pretext which mast be taken into account, but it is clear that she is exposed to the punishment of digamy.

LIV. I know that I have already written to your reverence, so far as I can, on the distinctions to be observed in cases of involuntary homicide, and on this point I can say no more. It rests with your intelligence to increase or lessen the severity of the punishment as each individual case may require. LV. Assailants of robbers, if they are outside, are prohibited from the communion of the good thing. If they are clerics they are degraded from their orders. For, it is said. "All they that take the sword shall perish with the sword." LVI. The intentional homicide, who has afterwards repented, will be excommunicated from the sacrament for twenty years. The twenty years will be appointed for him as follows: for four he ought to weep, standing outside the door of the house of prayer, beseeching the faithful as they enter in to offer prayer in his behalf, and confessing his own sin. After four years he will be admitted among the hearers, and during five years will go out with them. During seven years he will go out with the kneelers, praying. During four years he will only stand with the faithful, and will not take part in the oblation. On the completion of this period he will be admitted to participation of the sacrament.

LVII. The unintentional homicide will be excluded for ten years from the sacrament. The ten years will be arranged as follows: For two years he will weep, for three years he will continue among the hearers; for four he will be a kneeler; and for one he will only stand. Then he will be admitted to the holy rites. LVIII. The adulterer will be excluded from the sacrament for fifteen years. During four he will be a weeper, and during five a hearer, during four a kneeler, and for two a slander without communion. LIX. The fornicator will not be admitted to participation in the sacrament for seven years; weeping two hearing two kneeling two, and standing one: in the eighth he will be received into communion. LX. The woman who has professed virginity and broken her promise will complete the time appointed in the case of adultery in her continence. The same rule will be observed in the case of men who have professed a solitary life and who lapse.

LXI. The thief, if he have repented of his own accord and charged himself, shall only be prohibited from partaking of the sacrament for a year; if he be convicted, for two years. The period shall be divided between kneeling and standing. Then let him be held worthy of communion. LXII. He who is guilty of unseemliness with males will be under discipline for the same time as adulterers. LXIII. He who confesses his iniquity in the case of brutes shall observe the same time in penance. LXIV. Perjurers shall be excommunicated for ten years; weeping for two, hearing for three, kneeling for four, and standing only during one year; then they shall be held worthy of communion. LXV. He who confesses-magic or sorcery shall do penance for the time of murder, and shall be treated in the same manner as he who convicts himself of this sin. LXVI. The tomb breaker shall be ex-communicated for ten

years, weeping for two, hearing for three, kneeling for four, standing for one, then he shall be admitted.

LXVII. Incest with a sister shall incur penance for the same time as murder. LXVIII.The union of kindred within the prohibited degrees of marriage, if detected as having taken place in acts of sin, shall receive the punishment of adultery. LXIX. The Reader who has intercourse with his betrothed before marriage, shall be allowed to read after a year's suspension, remaining without advancement. If he has had secret intercourse without betrothal, he shall be deposed from his ministry. So too the minister. LXX. The deacon who has been polluted in lips, and has confessed his commission of this sin, shall be removed from his ministry. But he shall be permitted to partake of the sacrament together with the deacons. The same holds good in the case of a priest. If any one be detected in a more serious sin, whatever be his degree, he shall be deposed. LXXI. Whoever is aware of the commission of any one of the aforementioned sins, and is convicted without having confessed, shall be under punishment for the same space of time as the actual perpetrator.

LXXII. He who has entrusted himself to soothsayers, or any such persons, shall be under discipline for the same time as the homicide. LXXIII. He who has denied Christ, and sinned against the mystery of salvation, ought to weep all his life long, and is bound to remain in penitence, being deemed worthy of the sacrament in the hour of death, through faith in the mercy of God. LXXIV. If, however, each man who has committed the former sins is made good, through penitence. he to whom is committed by the loving-kindness of God the power of loosing and binding will not be deserving of condemnation, if he become less severe, as he beholds the exceeding greatness of the penitence of the sinner, so as to lessen the period of punishment, for the history in the Scriptures informs us that all who exercise penitence with greater zeal quickly receive the loving-kindness of God.

LXXV. The man who has been polluted with Iris own sister, either on the father's or the mother's side, must not be allowed to enter the house of prayer, until he has given up his iniquitous and unlawful conduct. And, after he has come to a sense of that fearful sin, let him weep for three years standing at the door of the house of prayer, and entreating the people as they go in to prayer that each and all will mercifully offer on his behalf their prayers with earnestness to the Lord. After this let him be received for another period of three years to hearing alone, and while hearing the Scriptures and the instruction, let him be expelled and not be admitted to prayer. Afterwards, if he has asked it with tears and has fallen before the Lord with contrition of heart and great humiliation, let kneeling be accorded to him during other three years. Thus, when he shall have worthily shown the fruits of repentance, let him be received in the tenth year to the prayer of the faithful without oblation; and after standing with the faithful in prayer for two years, then, and not till then, let him be held worthy of the communion of the good thing.

LXXVI. The same rule applies to those who take their own daughters in law. LXXVII. He who abandons the wife, lawfully trailed to him, is subject by the sentence of the Lord to the penalty of adultery. But it has been laid down as a canon by our Fathers that such sinners

should weep for a year, be hearers for two years, in kneeling for three years, stand with the faithful in the seventh; and thus be deemed worthy of the oblation, if they have repented with tears. LXXVIII. Let the same rule hold good in the case of those who marry two sisters, although at different times. LXXIX. Men who rage after their stepmothers are subject to the same canon as those who rage after their sisters. LXXX. On polygamy the Fathers are silent, as being brutish and altogether inhuman. The sin seems to me worse than fornication. It is therefore reasonable that such sinners should be subject to the canons; namely a year's weeping, three years kneeling and then reception.

LXXXI. During the invasion of the barbarians many men have sworn heathen oaths, tasted things unlawfully offered them in magic temples and so have broken their faith in God. Let regulations be made in the case of these men in accordance with the canons laid down by our Fathers. Those who have endured grievous tortures and have been forced to denial, through inability to sustain the anguish, may be excluded for three years, hearers for two, kneelers for three, and so be received into communion. Those who have abandoned their faith in God, laying hands on the tables of the demons and swearing heathen oaths, without under going great violence, should be excluded for three years, hearers for two. When they have prayed for three years as kneelers, and have stood other three with the faithful in supplication, then let them be received into the communion of the good thing.

LXXXII. As to perjurers, if they have broken their oaths under violent compulsion, they are under lighter penalties and may therefore be received after six years. If they break their faith without compulsion, let them be weepers for two years, hearers for three, pray as kneelers for five, during two be received into the communion of prayer, without oblation, and so at last, after giving proof of due repentance, they shall be restored to the communion of the body of Christ. LXXXIII. Consulters of soothsayers and they who follow heathen customs, or bring persons into their houses to discover remedies and to effect purification, should fall under the canon of six years. After Weeping a year, hearing a year, kneeling for three years and standing with the faithful for a year so let them be received.

LXXXIV. I write all this with a view to testing the fruits of repentance. I do not decide such matters absolutely by time, but I give heed to the manner of penance. If men are in a state in which they find it hard to be weaned from their own ways and choose rather to serve the pleasures of the flesh than to serve the Lord, and refuse to accept the Gospel life, there is no common ground between me and them. In the midst of a disobedient and gainsaying people I have been taught to hear the words "Save thy own soul." Do not then let us consent to perish together with such sinners. Let us fear the awful judgment. Let us keep before our eyes the terrible day of the retribution of the Lord. Let us not consent to perish in other men's sins, for if the terrors of the Lord have not taught us, if so great calamities have not brought us to feel that it is A because of our iniquity that the Lord has abandoned us, and given us into the hands of barbarians, that the people have been led, captive before our foes and given over to dispersion, because the bearers of Christ's name have dared such deeds;

if they have not known nor understood that it is for these reasons that the wrath of God has come upon us, what common ground of argument have I with them?

But we ought to testify to them day and night, alike in public and in private. Let us not consent to be drawn away with them in their wickedness. Let us above all pray that we may do them good, and rescue them from the snare of the evil one. If we cannot do this, let us at all events do our best to save our own souls from everlasting damnation,

Letter 218

To Amphilochius, bishop of Iconium.

Brother Aelianus has himself completed the business concerning which he came. and has stood in neeed of no aid from me. l owe him, however, double thanks, both for bringing me a letter from your reverence and tot affording me an opportunity of writing to you. By him, therefore, I salute your true and unfeigned love, and beseech you to pray for me more than ever now, when I stand in such need of the aid of your prayers. My health has suffered terribly from the journey to Pontus and my sickness is unendurable. One thing I have long been anxious to make known to you. I do not mean to say that I have been so affected by any other cause as to forget it, but now I wish to put you in mind to send some good man into Lycia, to enquire who are of the right faith, for peradventure they ought not to be neglected, if indeed the report is true, which has been brought to me by a pious traveller from thence, that they have become altogether alienated from the opinion of the Asiani and wish to embrace communions with us. If any one is to go let him enquire at Corydala for Alexander, the late monk, the bishop; at Limyra for Diotimus, and at Myra for Tatianus, Polemo, and Macarius presbyters; at Patara for Eudemus, the bishop; at Telmessus for Hilarius, the bishop: at Phelus for Lallianus, the bishop.

Of these and of more besides I have been informed that they are sound in the faith, and I have been grateful to God that even any in the Asian region should be clear of the heretic's pest. If, then, it be possible, let us in the meanwhile make personal enquiry about them. When we have obtained information I am for writing a letter, and am anxious to invite one of them to meet me. God grant that all may go well with that Church at Iconium, which is so dear to me. Through you I salute all the honourable clergy and all who are associated with your reverence.

Letter 219

To the clergy of Samosata. The Lord ordereth "all things in measure and weight," and brings on us the temptations which do not exceed our power to endure them, but tests all that fight in the cause of true religion by affliction, not suffering them to be tempted above that they are able to bear. He gives tears to drink in great measure to all who ought to show whether in their affections they are preserving their gratitude to Him. Especially in His dispensation concerning you has He shown His loving-kindness, not suffering such a persecution to be brought on you by your enemies as might turn some of you aside, or cause you to swerve from the faith of Christ. He has matched you with adversaries who are of small importance and easy to be repelled, and has prepared the prize for your patience in your victory over them. But the common enemy of our life, who, in his wiles, strives against the goodness of God, because he has seen that, like a strong wall, you are despising attack from without. has devised, as I hear, that there should arise among yourselves mutual offences and quarrels. These indeed, at the outset, are insignificant and easy of cure; as time goes on, however, they are increased by contention and are wont to result in irremediable mischief. I have, therefore, undertaken to exhort you by this letter. Had it been possible, I would have come myself and supplicated you in person. Butt this is prevented by present circumstances, and so, in lieu of supplication, I hold out this letter to you, that you may respect my entreaty, may put a stop to your mutual rivalries, and may soon send me the good news that all cause of offence among you is at an end.

2. I am very anxious that you should know that be is great before God who humbly submits to his neighbour and submits to charges against himself, without having cause for shame, even though they are not true, that he may bring the great blessing of peace upon God's Church. I hope that there will arise among you a friendly rivalry, as to who shall first be worthy of being called God's son, after winning this rank for himself because of his being a peacemaker. A letter has also been written to you by your very God-beloved bishop as to the course which you ought to pursue. He will write again what it belongs to him to say. But I too, because of its having been already allowed me to be near you, cannot disregard your position. So on the arrival of the very devout brother Theodorus the sub-deacon, and his report that your Church is in distress and disturbance, being deeply grieved and much pained at heart, I could not endure to keep silence. I implore you to fling away all controversy with one another, and to make peace, that you may avoid giving pleasure to you opponents and

destroying the boast of the Church, which is now noised abroad throughout the world, that you all, as you are ruled by one soul and heart, so live in one body. Through your reverences I salute all the people of God, both those in rank and office and the rest of the clergy. I exhort you to keep your old character. I can ask for nothing more than this because by the exhibition of your good works you have anticipated and made impossible any improvement on them.

Letter 220

To the Beraeans.

The Lord has given great consolation to all who are deprived of personal intercourse in allowing them to communicate by letter. By this means, it is true, we cannot learn the express image of the body, but we can learn the disposition of the very soul. Thus on the present occasion, when I had received the letter of your reverences, I at the same moment recognised you, and took your love towards me into my heart, and needed no long time to create intimacy with you. The disposition shewn in your' letter was quite enough to enkindle in me affection for the beauty of your soul. And, besides your letter, excellent as it was, I had a yet plainer proof of how things are with you from the amiability of the brethren who have been the means of communication between us. The well-beloved and reverend presbyter Acacius, has told me much in addition to what you have written, and has brought before my eyes the conflict you have to keep up day by day, and the stoutness of the stand you are making for the true religion. He has thus so moved my admiration, and roused in me so earnest a desire of enjoying the good qualities in you, that I do pray the Lord that a time may come when I may know you and yours by personal experience.

He has told me of the exactitude of those of you who are entrusted with the ministry of the altar, and moreover of the harmonious agreement of all the people, and the generous character and genuine love towards God of the magistrates and chief men of your city. I consequently congratulate the Church on consisting of such members, and pray that spiritual peace may be given to you in yet greater abundance, to the end (hat in quieter times you may derive enjoyment from your labours in the day of affliction. For sufferings that are painful while they are being experienced are naturally often remembered with pleasure. For the present I beseech you not to faint. Do not despair because your troubles follow so closely one upon another. Your crowns are near: the help of the Lord is near. Do not let all you have hitherto undergone go l for nothing; do not nullify a struggle which has been famous over all the world. Human life is but of brief duration. "All flesh is grass, and all the goodliness thereof is as the flower of the field. ... The grass withereth, tile flower fadeth; but the word of our God shall stand for ever. Let us hold fast to the commandment that abideth, and despise the unreality that passeth away. Many Churches have been cheered

by your example. In calling new champions into the field you have won for yourselves a great reward, though you knew it not. The Giver of the prize is rich.

and is able to reward you not unworthily for your brave deeds.

Letter 221

To the Beraeans. You were previously known to me, my dear friends, by your far-famed piety, and by the crown won by your confession in Christ. Peradventure one of you may ask in reply who can have carried these tidings of us so far? The Lord Himself; for He puts His worshippers like a lamp on a lamp-stand, and makes them shine throughout tile whole world. Are not winners in the games wont to be made famous by the prize of victory, and craftsmen by the skilful design of their work? Shall the memory of these and others like them abide for ever unforgotten, and shall not Christ's worshippers concerning whom the Lord says Himself, Them that honour me I will honour, be made famous and glorious by Him before all? Shall He not display the brightness of their radiant splendour as He does the beams of the sun? But I have been moved to greater longing for you by the letter which you have been good enough to send me, a letter in which, above and beyond your former efforts on behalf of the truth, yon have been yet more lavish of your abounding and vigorous zeal for the true faith. In all this I rejoice with you, and I pray with you that the God of the universe, Whose is the struggle and the arena, .and Who gives the crown, may fill you with enthusiasm, may make your souls strong, and make your work such as to meet with His divine approval.

Letter 222

Lo the people of Chalcis.

The letter of your reverences came upon me in an hour affliction like water poured into the mouths of racehorses, inhaling dust with each eager breath at high noontide in the middle of the course. Beset by trial after trial, I breathed again, at once cheered by your words and invigorated by the thought of your struggles to meet that which is before me with unflinching courage. For the conflagration which has devoured a great part of the East is already advancing by slow degrees into our own neighbourhood, and after burning everything round about us is trying to reach even the Churches in Cappadocia, already moved to tears by the smoke that rises from the ruins of our neighbours' homes. The flames have almost reached me. May the Lord divert them by the breath of His mouth, and stay this wicked fire. Who is such a coward, so unmanly, so untried in the athlete's struggles, as not to be nerved to the fight by your cheers, and pray to be hailed victor at your side? You have been the first to step into the arena of true religion; you have beaten off many an attack in bouts with the heretics; you have borne the strong hot wind of trial, both you who are leaders of the Church, to whom has been the ministry of the altar, and every individual of the laity, including those of higher rank. For this in you is specially admirable and worthy of all praise, that you are all one in the Lord.

some of you leaders in the march to what is good, others willingly following. It is for this reason that you are too strong for the attack of your assailants, and allow no hold to your antagonists in any one of your members, wherefore day and night I pray the King of the ages to preserve the people in the integrity of their faith, and for them to preserve the clergy, like a head unharmed at the top, exercising its own watchful forethought for every portion of the body underneath. For while the eyes discharge their functions, the hands can do their work as they ought, the feet can move without tripping, and no part of the body is deprived of due care. I beseech you, then, to cling to one another, as you are doing and as you will do. I beseech you who are entrusted with the care of souls to keep each and all together, and to cherish them like beloved children. I beseech the people to continue to show you the respect and honour due to fathers, that in the goodly order of your Church you may keep your strength and the foundation of your faith in Christ; that God's name may be glorified and the good gift of love increase and abound. May I, as I hear of you, rejoice

in your progress in God. If I am still bidden to sojourn in the flesh in this world, may I one day see you in the peace of God.

If I be now summoned to depart this life, may I see you in the radiant glory of the saints, together with all them who are accounted worthy through patience and showing forth of good works, with crowns upon your heads.

Letter 223

Against Eustathius of Sebasteia.

1. There iS a time to keep silence and a time to speak, is the saying of the Preacher. Time enough has been given to silence, and now the time has come to open my mouth for the publication of the truth concerning matters that are, up to now, unknown. The illustrious Job bore his calamities for a long time in silence, and ever showed his courage by holding out under the most intolerable sufferings, but when he had struggled long enough in silence, and had persisted in covering his anguish in the bottom of his heart, at last he opened his mouth and uttered his well-known words. In my own case this is now the third year of my silence, and my boast has become like that of the Psalmist ”I was as a man that heareth not and in whose mouth are no reproofs. Thus I shut up in the bottom of my heart the pangs which I suffered on account of the calumnies directed against me, for calumny humbles a man, and calumny makes a poor man giddy. If, therefore, the mischief of calumny is so great as to cast down even the perfect man from his height, for this is what Scripture indicates by the word man, and by the poor man is meant he who lacks the great doctrines, as is the view also of the prophet when he says, ”These are poor, therefore they shall not hear; ...

I will get me unto the great men,” he means by poor those who are lacking in understanding; and here, too, he plainly means those who are not yet furnished in the inner man, and have not even come to the full measure of their age; it is.these who are said by the proverb to be made giddy and tossed about. Nevertheless I thought that I ought to bear my troubles in silence, waiting for some indication to come out of them. I did not even think that what was said against me proceeded from ill will; I thought it was the result of ignorance of the truth. But now I see that hostility increases with time, and that my slanderers are not sorry for what they said at the beginning, and do not take any trouble to make amends for the past, but go on and on and rally themselves together to attain their original object. This was to make my life miserable and to devise means for sullying my reputation among the brethren. I, therefore, no longer see safety in silence. I have bethought me of the words of Isaiah: ”I have long time holden my peace, shall I always be still and refrain myself? I have been patient like a travailing woman. God grant that I may both receive the reward of silence, and gain some strength to confute my opponents, and that thus, by confuting them, I may dry up the bitter torrent of falsehood that has gushed out against me.

So might I say, ”My soul bus passed over the torrent; and, ”If it had not been the Lord who was on our side when men rose up against us, ... then they had swallowed us up quick, the water had drowned us.”

2. Much time had I spent in vanity, and had wasted nearly all my youth in the vain labour which I underwent in acquiring the wisdom made foolish by God. Then once upon a time, like a man roused from deep sleep, I turned my eyes to the marvellous light of the truth of the Gospel, and I perceived the uselessness of ”the wisdom of the princes of this world, that come to naught. I wept many tears over my miserable life and I prayed that guidance might be vouchsafed me to admit me to the doctrines of true religion. First of all was I minded to make some mending of my ways, long perverted as they were by my intimacy with wicked men. Then I read the Gospel, and I saw there that a great means of reaching perfection was the selling of one’s goods, the sharing them with the poor, the giving up of all care for this life, and the refusal to allow the soul to be turned by any sympathy to things of earth. And I prayed that I might find some one of the brethren who had chosen this way of life, that with him I might cross life’s short and troubled strait. And many did I find in Alexandria, and many in the rest of Egypt, and others in Palestine, and in Coele Syria, and in Mesopotamia. I admired their continence in living, and their endurance in toil; I was amazed at their persistency in prayer, and at their triumphing over sleep;

subdued by no natural necessity, ever keeping their souls’ purpose high and free, in hunger, in thirst, in cold, in nakedness, they never yielded to the body; they were never willing to waste attention on it; always, as though living in a flesh that was not theirs, they shewed in very deed what it is to sojourn for a while in this life, and what to have one’s citizenship and home in heaven. All this moved my admiration. I called these men’s lives blessed, in that they did in deed shew that they ”bear about in their body the dying of Jesus. And I prayed that I, too, as far as in me lay, might imitate them.

3. So when I beheld certain men in my own country striving to copy their ways, I felt that I had found a help to my own salvation, and I took the things seen for proof of things unseen. And since the secrets in the hearts of each of us are unknown, I held lowliness of dress to be a sufficient indication of lowliness of spirit; and there was enough to convince me in the coarse cloak, the girdle, and the shoes of untanned hide. And though many were for withdrawing me from their society, I would not allow it, because I saw that they put a life of endurance before a life of pleasure; and, because of the extraordinary excellence of their lives, I became an eager supporter of them. And so it came about that I would not hear of any fault being found with their doctrines, although many maintained that their conceptions about God were erroneous, and that they bad become disciples of the champion of the present heresy, and were secretly propagating his teaching. But, as I had never at any time heard these things with my own ears, I concluded that those who reported them were calumniators. Then I was called to preside over the Church. Of the watchmen and spies, who were given me under the pretence of assistance and loving communion, I say nothing,

lest I seem to injure my own cause by telling an incredible tale, or give believers an occasion for hating their fellows, if I am believed.

This had almost been my own case, had I not been prevented by the mercy of God. For almost every one became an object of suspicion to me, and smitten at heart as I was by wounds treacherously inflicted, I seemed to find nothing in any man that I could trust. But so far there was, nevertheless, a kind of intimacy kept up between us. Once and again we held discussions on doctrinal points. and apparently we seemed to agree and keep together. But they began to find out that I made the same statements concerning my faith in God which they had always heard from me. For, if other things in me may move a sigh, this one boast at least I dare make in the Lord, that never for one moment have I held erroneous conceptions about God, or entertained heterodox opinions, which I have learnt later to change. The teaching about God which I had received as a boy from my blessed mother and my grandmother Macrina, I have ever held with increased conviction. On my coming to ripe years of reason I did not shift my opinions from one to another, but carried out the principles delivered to me by my parents. Just as the seed when it grows is first tiny and then gets bigger but always preserves its identity, not changed in kind though gradually perfected in growth, so I reckon the same doctrine to have grown in my case through gradually advancing stages.

What t hold now has not replaced what I held at the beginning. Let them search their own consciences. Let these men who have now made me the common talk on the charge of false doctrine, and deafened all men's ears with the defamatory letters which they have written against me, so that I am compelled thus to defend myself, ask themselves if they have ever heard anything from me, differing from what I now say, and let them remember the judgment seat of Christ.

4. I am charged with blasphemy against God. Yet it is impossible for me to be convicted on the ground of any treatise concerning the Faith, which they urge against me, nor can I be charged on the ground of the utterances which I have from thee to thee delivered by word of mouth, without their being committed to writing, in the churches of God. Not a single witness has been found to say that he has ever heard from me, when speaking in private, anything contrary to true religion. If then I am not an unorthodox writer, if no fault can be found with my preaching, if I do not lead astray those who converse with me in my own homer on what ground am I being judged? But there is a new invention! Somebody, runs the charge, in Syria has written something inconsistent with true religion; and twenty years or more ago you wrote him a letter: so you are an accomplice of the fellow, and what is urged against him is urged against you. O truth-loving sir, I reply, you who have been taught that lies are the offspring of the devil; what has proved to you that I wrote that letter? You never sent; you never asked; you were never informed by me, who might have told you the truth. But if the letter was mine, how do you know that the document that has come into your hands now is of the same date as my letter? Who told you that it is twenty years old? How do you know that it is a composition of the man to whom my letter was sent? And if he was

the composer, and I wrote to him, and my letter and his composition belong to the same date, what proof is there that I accepted it in my judgment, and that I hold those views?

5. Ask yourself. How often did you visit me in my monastery on the Iris, when my very God-beloved brother Gregory was with me, following the same course of life as myself? Did you ever hear anything of the kind? Was there any appearance of such a thing, small or great? How many days did we spend in the opposite village, at my mother's, living as friend with friend, and discoursing together night and day? Did you ever find me holding any opinion of the kind? And when we went together to visit the blessed Silvanus, did we not talk of these things on the way? And at Eusinoe, when you were about to set out with other bishops for Lampsacus, was not our discourse about the faith? Were not your shorthand writers at my side the whole thee while I was dictating my objections to the heresy? Were not your most faithful disciples there too? When I was visiting the brotherhood, and passing the night with them in their prayers, continually speaking and hearing of the things pertaining to God without dispute, was not the evidence which I gave of my sentiments exact and definite? How came you then to reckon this rotten and slender suspicion as of more importance than the experience of such a length of time?

What evidence of my frame of mind ought you to have preferred to your own? Has there been the slightest want of harmony in my utterances about the faith at Chalcedon, again and again at Heraclea, and at an earlier period in the suburb of Caesarea? Are they not all mutually consistent? I only except the increase in force of which I spoke just now, resulting from advance, and which is not to be regarded as a change from worse to better, but rather as a filling up of what was wanting in the addition of knowledge. How can you fail to bear in mind that the father shall not bear the iniquity of the son, nor the son bear the iniquity of the father, but each shall die in his own sin? I have neither father nor son slandered by you; I have had neither teacher nor disciple. But if the sins of the parents must be made charges against their children, it is far fairer for the sins of Arius to be charged against his disciples; and, whoever begat the heretic Aetius, for the charges against the son to be applied to the father. If on the other hand it is unjust for any one to be accused for their sakes, it is far more unjust that I should be held responsible for the sake of men with whom I have nothing to do, even if they were in every respect sinners, and something worthy of condemnation has been written by them. I must be pardoned if I do not believe all that is urged against them. since my own experience shows me how very easy it is for accusers to slip into slander.

6. Even if they did come forward to accuse me, because they had been deceived, and thought that I was associated with the writers of those words of Sabellius which they are carrying about, they were guilty of unpardonable conduct in straightway attacking and wounding me, when I had done them no wrong, before they had obtained plain proof. I do not like to speak of myself as bound to them in the closest intimacy; or of them as being evidently not led by the Holy Spirit, because of their cherishing false suspicions. Much anxious thought must be taken, and many sleepless nights must be passed, and with many tears must the

truth be sought from God, by him who is on the point of cutting himself off from a brother's friendship. Even the riders of this world, when they are on the point of sentencing some evil doer to death, draw the veil aside, and call in experts for the examination of the case, and consume considerable thee in weighing the severity of the law against the common fault of humanity, and with many a sigh and many a lament for then stern necessity of the case, proclaim before all the people that they are obeying the law from necessity, and not passing sentence to gratify, their own wishes. How much greater care and diligence, how ranch more counsel, ought to be taken by one who is on the point of breaking off from long established friendship with a brother!

In this case there is only a single letter and that of doubtful genuineness. It would be quite impossible to argue that it is known by the signature, for they possess not the original, but only a copy. They depend on one single document and that an old one. It is now twenty years since anything has been written to that person. Of my opinions and conduct in the intervening thee I can adduce no better witnesses than the very men who attack and accuse me.

7. But the real reason of separation is not this letter. There is another cause of alienation. I am ashamed to mention it; and I would have been for ever silent about it had not recent events compelled me to publish all their mind for the sake of the good of the mass of the people. Good men have thought that communion with me was a bar to the recovery of their authority. Some have been influenced by the signature of a certain creed which I proposed to them, not that I distrusted their sentiments, I confess, but because I wished to do away with the suspicions which the more part of the brethren who agree with me entertained of them. Accordingly, to avoid anything arising from that confession to prevent their being accepted by the present authorities, they have renounced communion with me. This letter was devised by an after-thought as a pretext for the separation. A very plain proof of what I say is, that after they had denounced me, and composed such complaints against me as suited them, they sent round their letters in all directions before communicating with me. Their letter was in the possession of others who had received it in the course of transmission and who were on the point of sending it on seven days before it had reached my hands. The idea was that it would be handed from one to another and so would be quickly distributed over the whole country. This was reported to me at the thee by those who were giving me clear information of all their proceedings. But I determined to hold my tongue until the Revealer of all secrets should publish their doings by plain and incontrovertible demonstration.

Letter 224

To the presbyter Genethlius. 1. I have received your reverence's letter and I am delighted at the title which you have felicitously applied to the writing which they have composed in calling it "a writing of divorcement," What defence the writers will be able to make before the tribunal of Christ, where no excuse will avail, I am quite unable to conceive. After accusing me, violently running me down, and telling tales in accordance not with the truth but with what they wished to be true, they have assumed a great show of humility, and have accused me of haughtiness for refusing to receive their envoys. They have written, as they have, what is all-or nearly all-for I do not wish to exaggerate,-lies, in the endeavour to persuade men rather than God, and to please men rather than God, with Whom nothing is more precious than truth. Moreover into the letter written against me they have introduced heretical expressions, and have concealed the author of the impiety, in order that most of the more unsophisticated might be deceived by the calumny got up against me, and suppose the portion introduced to be mine. For nothing is said by my ingenious slanderers as to the name of the author of these vile doctrines, and it is left for the simple to suspect that these inventions, if not their expression in writing. is due to me. Now that you know all this, I exhort you not to be perturbed yourselves, and to calm the excitement of those who are agitated. I say this although I know that it will not be easy for my defence to be received, because I have been anticipated by the vile calumnies uttered against me by persons of influence.

2. Now as to the point that the writings going the round as mine are not mine at all, the angry feeling felt against me so confuses their reason that they cannot see what is profitable. Nevertheless, if the question were put to them by yourselves, I do think that they would not reach such a pitch of obstinate perversity as to dare to utter the lie with their own lips, and allege the document in question to be mine. And if it is not mine, why am I being judged for other men's writings? But they will urge that I am in communion with Apollinarius, and cherish in my heart perverse doctrines of this kind. Let them be asked for proof. If they are able to search into a man's heart, let them say so; and do you admit the truth of all that they say about everything. If on the other hand, they are trying to prove my being in communion on plain and open grounds, let them produce either a canonical letter written by me to him, or by him to me. Let them shew that I have held intercourse with his clergy, or have ever received any one of them into the communion of prayer. If they adduce the letter written

now five and twenty years ago, written by layman to layman, and not even this as I wrote it, but altered (God knows by whom), then recognise their unfairness.

No bishop is accused if, while he was a layman, he wrote something somewhat incautiously on an indifferent matter; not anything concerning the Faith, but a mere word of friendly greeting. Possibly even my opponents are known to have written to Jews and to Pagans, without incurring any blame. Hitherto no one has ever been judged for any such conduct as that on which I am being condemned by these strainers-out of gnats. God, who knows men's hearts, knows that I never wrote these things, nor sanctioned them, but that I anathematize all who hold the vile opinion of the confusion of the hypostases, on which point the most impious heresy of Sabellius has been revived. And all the brethren who have been personally acquainted with my insignificant self know it equally well. Let those very men who now vehemently accuse me, search their own consciences, and they will own that from my boyhood I have been far removed from any doctrine of the kind.

3. If any one enquires what my opinion is, he will learn it from the actual little document, to which is appended their own autograph signature. This they wish to destroy, and they are anxious to conceal their own change of position in slandering me. For they do not like to own that they have repented of their subscription to the tract I gave them; while they charge me with impiety from the idea that no one perceives that their disruption from me is only a pretext, while in reality they have departed from that faith which they have over and over again owned in writing, before many witnesses, and have lastly received and subscribed when delivered to them by me. It is open to any one to read the signatures and to learn the truth from the document itself. Their intention will be obvious, if, after reading the subscription which they gave me, any one reads the creed which they gave Gelasius, and observes what a vast difference there is between the two confessions. It would be better for men who so easily shift their own position, not to examine other men's motes but to cast out the beam in their own eye. I am making a more complete defence on every point in another letter; this will satisfy readers who want fuller assurance. Do you, now that you have received this letter, put away all despondency, and confirm the love to me, which makes me eagerly long for union with you. Verily it is a great sorrow to me, and a pain in my heart that cannot be assuaged, if the slanders uttered against me so far prevail as to chill your love and to alienate us from one another. Farewell.

Letter 225

To Demosthenes, as from the synod of bishops.

I am always very thankful to God and to the emperor, under whose rule we live. when I see the government of my country put Into the hands of one who is not only a Christian, but is moreover correct in life and a careful guardian of the laws according to which our life in this world is ordered. I have had special reason for offering this gratitude to God and to our God-beloved emperor on the occasion of your coming among us. I have been aware that some of the enemies of peace have been about to stir your august tribunal against me, and have been waiting to be summoned by your excellency that you might learn the truth from me; if indeed your high wisdom condescends to consider the examination of ecclesiastical matters to be within your province. The, tribunal overlooked me, but your excellency, moved by the reproaches of Philochares, ordered my brother and fellow-minister Gregory to be haled before your judgment seat. He obeyed your summons; how could he do otherwise? But he was attacked by pain in the side, and at the same time, in consequence of a chill, was attacked by his old kidney complaint. He has therefore been compelled, forcibly detained by your soldiers as he was, to be conveyed to some quiet spot, where he could have his maladies attended to, and get some comfort in his intolerable agony.

Under these circumstances we have combined to approach your lordship with the entreaty that you will feel no anger at the postponement of the trial. The public interests have not in any way suffered through our delay, nor have those of the Church been injured. If there is any question of the wasteful expenditure of money, the treasurers of the Church funds are there, ready to give an account to any one who likes, and to exhibit the injustice of the charges advanced by men who have braved the careful hearing of the case before you. For they can have no difficulty in making the truth clear to any one who seeks it from the actual writings of the blessed bishop himself. If there is any other point of canonical order which requires investigation, and your excellency deigns to undertake to hear and to judge it, it will be necessary for us all to be present, because, if there has been a failure in any point of canonical order, the responsibility lies with the consecrators and not with him who is forcibly compelled to undertake the ministry. We therefore petition you to reserve the hearing of the case for us in our own country, and not to compel us to travel beyond its borders, nor force us

to a meeting with bishops with whom we have not yet come to agreement on ecclesiastical questions. I beg you also to be merciful to my own old age and ill health.

You will learn by actual investigation, if it please God, that no canonical rule be it small or great was omitted in the appointment of the bishop. I pray that under your administration unity and peace may be brought about with my brethren ; but so long as this does not exist it is difficult for us even to meet, because ninny of our simpler brethren suffer from our mutual disputes.

Letter 226

To the ascetics under him.

IT may be that the holy God will grant me the joy of a meeting with you, for I am ever longing to see yon and bear about you, because in no other thing do I find rest for my soul than in your progress and perfection in the commandments of Christ. But so long as this hope remains unrealized I feel bound to visit you through the instrumentality of our dear and God-fearing brethren, and to address you, my beloved friends, by letter. Wherefore I have sent my reverend and dear brother and fellow-worker in the Gospel, Meletius the presbyter. He will tell you my yearning affection for you. and the anxiety of my soul, in that. night and day, I beseech the Lord in your behalf, that I may have boldness in the day of our Lord Jesus Christ through your salvation, and that when your work is tried by the just judgment of God you may shine forth in the brightness of the saints. At the same thee the difficulties of the day cause me deep anxiety, for all Churches have been tossed to and fro, and all souls are being sifted. Some have even opened their mouths without any reserve against their fellow servants. Lies are boldly uttered, and the truth has been hidden. The accused are being condemned without a trial, and the accusers are believed without evidence.

I had heard that many letters are being carried about against myself, stinging, gibbeting, and attacking me for matters about which I have my defence ready for the tribunal of truth; and I had intended to keep Silence, as indeed I have done; for now for three years I have been bearing the blows of calumny and the whips of accusation, content to think that I have the Lord, Who knows all secrets, as witness of its falsehood. But I see now that many men have silence as a corroboration of these slanders, and have formed the idea that my silence was due, not to my longsuffering, but to my inability to open my lips in opposition to the truth. For these reasons I have attempted to write to you, beseeching your love in Christ not to accept these partial calumnies as true. because, as it is written, the law judges no man unless it have heard and known his actions.

2. Nevertheless before a fair judge the facts themselves are a sufficient demonstration of the truth. Wherefore, even if I be, silent, you can look at events. The very men who are now indicting me for heterodoxy have been seen openly numbered with the heretical faction. The very accusers who condemn the for other men's writings, are plainly contravening their own confessions, given to me by them in writing. Look at the conduct of the exhibitors of

this audacity. It is their invariable custom to go over to the party in power, to trample on their weaker friends, and to court the strong. The writers of those famous letters against Eudoxius and all his t faction, the senders of them to all the brotherhood, the protesters that they shun their communion as fatal to souls, and would not accept the votes given for their deposition, because they were given by heretics, as they persuaded me then,-these very men, completely forgetful of all this, have joined their faction. No room for denial is left them. They laid their mind bare when they embraced private communion with them at Ancyra, when they had not yet been publicly received by them. Ask them, then, if Basilides, who gave communion to Ecdicius, is now orthodox, why when returning from Dardania, did they overthrow his altars in the territory of Gangra, and set up their own tables? Why have they comparatively recently attacked the churches of Amasea and Zela and appointed presbyters and deacons there themselves?

If they communicate with them as orthodox, why do they attack them as heretical? If they hold them to be heretical, how is it that they do not shun communion with them? Is it not, my honourable brethren, plain even to he intelligence of a child, that it is always with a view to some personal advantage that they endeavour to calumniate or to give support? So they have stood off from me, not because I did not write in reply (which is alleged to be the main ground of offence), nor because I did not receive the chorepiscopi whom they assert they sent. Those who are trumping up the tale will render an account to the Lord. One man, Eustathius, was sent and gave a letter to the court of the vicar, and spent three days in the city. When he was on the point of going home, it is said that he came to my house late in the evening, when I was asleep. On hearing that I was asleep, he went away; he did not come near me on the next day, and after thus going through the mere form of discharging his duty to me, departed. This is the charge under which I am guilty. This is the sin against which these long-suffering people have neglected to weigh the previous service wherein I served them in love.

For this error they have made their wrath against me so severe that they have caused me to be denounced in all the Churches throughout the world-at least, that is, wherever they could.

3. But of course this is not the real cause of our separation. It was when they found that they would recommend themselves to Euzoius if they were alienated from me, that they devised these pretences. The object was to find some ground of recommendation with the authorities for their attack upon me. Now they are beginning to run down even the Nicene Creed, and nickname me Homoousiast, because in that creed the Only begotten Son is said to be homoousios with God the Father. Not that one essence is divided into two kindred parts; God forbid! This was not the meaning of that holy and God-beloved synod; their meaning was that what the Father is in essence, such is the Son. And thus they themselves have explained it to us, in the phrase Light of Light. Now it is the Nicene Creed, brought by themselves from the west, which they presented to the Synod at Tyana, by which they were received. But they have an ingenious theory as to changes of this kind; they use the words

of the creed as physicians use a remedy for the particular moment, and substitute now one and now another to suit particular diseases. The unsoundness of such a sophism it is rather for you to consider than for me to prove. For "the Lord will give you understanding" to know what is the right doctrine, and what the crooked and perverse.

If indeed we are to subscribe one creed to-day and another tomorrow, and shift with the seasons, then is the declaration false of him who said, "One Lord, one faith, one baptism. But if it is true, then "Let no man deceive you with [these] vain words. They falsely accuse me of introducing novelties about the Holy Spirit. Ask what the novelty is. I confess what I have received, that the Paraclete is ranked with Father and Son, and not numbered with created beings. We have made profession of our faith in Father, Son, and Holy Ghost, and we are baptized in the name of Father, Son, and Holy Ghost. Wherefore we never separate the Spirit from conjunction with the Father and the Son. For our mind, enlightened by the Spirit, looks at the Son, and in Him, as in an image, beholds the Father. And I do not invent names of myself, but call the Holy Ghost Paraclete; nor do I consent to destroy His due glory. These are truly my doctrines. If any one wishes to accuse me for them, let him accuse me; let my persecutor persecute me. Let him who believes in the slanders against me be ready for the judgment. "The Lord is at hand. "I am careful for nothing,"

4. If any one in Syria is writing, this is nothing to me. For it is said "By thy words thou shall be justified, and by thy words thou shall be condemned. Let my own words judge me. Let no one condemn me for other men's errors nor adduce letters written twenty years ago in proof that I would allow communion to the writers of such things. Before these things were written, and before any suspicion of this kind had been stirred against them, I did write as layman to layman. I wrote nothing about the faith in any way like that which they are now carrying about to calumniate me. I sent nothing but a mere greeting to return a friendly communication, for I shun and anathematize as impious alike all who are affected with the unsoundness of Sabellius, and all who maintain the opinions of Arius. If any one says that Father, Son, and Holy Ghost are the same, and supposes one thing under several names, and one hypostasis described by three persons, I rank such an one as belonging to the faction of the Jews. Similarly, if any one says that the Son is in essence unlike the Father, or degrades the Holy Ghost into a creature, I anathematize him, and say that he is coming near to the heathen error. But it is impossible for the mouths of my accusers to be restrained by my letter;

rather is it likely that they are being irritated at my defence, and are getting up new and more violent attacks against me. But it is not difficult for your ears to be guarded. Wherefore, as far as in you lies, do as I bid you. Keep your heart clear and unprejudiced by their calumnies; and insist on my rendering an account to meet the charges laid against me. If you find that truth is on my side do not yield to lies; if on the other hand you feel that I am feeble in defending myself, then believe my accusers as being worthy of credit. They pass sleepless nights to do me mischief. I do not ask this of you. They are taking to a commercial career, and turning their slanders against me into a means of profit. I implore you on the

other hand to stop at home, and to lead a decorous life, quietly doing Christ's work. I advise you to avoid communication with them, for it always tends to the perversion of their hearers. I say this that you may keep your affection for the uncontaminated, may preserve the faith of the Fathers in its integrity. and may appear approved before the Lord as friends of the truth.

Letter 227

Consolatory, to the clergy of Colonia.

What is so goodly and honourable before God and men as perfect love, which, as we are told by the wise teacher, is the fulfilling of the law ? I therefore approve of your warm affection for your bishop, for, as to an affectionate son the loss of a good father is unendurable, so Christ's Church cannot bear the departure of a pastor and teacher. Thus, in your exceeding affection for your bishop, you are giving proof of a good and noble disposition. But this your good will towards your spiritual father is to be approved so long as it is shewn in reason and moderation; once let it begin to overstep this line, and it is no longer descrying of the same commendation. In time case of your very God-beloved brother, our fellow-minister Euphronius, good government has been shewn by those to whom has been committed the administration of the Church; they have acted as the occasion compelled them, to the gain alike of the Church to which be has been removed and of yourselves from whom he has been taken. Do not look at this as merely of man's ordaining, nor as having been originated by the calculations of men who regard earthly things. Believe that those to whom the anxious care of the Churches belongs bare acted, as they have, with the aid of the Holy Spirit; impress this inception of the proceedings on your hearts and do your best to perfect it.

Accept quietly and thankfully what has happened, with the conviction that all, who refuse to accept what is ordered in God's Churches by tim Churches, are resisting the ordinance of God. Do not enter into a dispute with your Mother Church at Nicopolis. Do not exasperate yourselves against those who have taken the anxious responsibility of your souls. In the firm establishment of things at Nicopolis your part in them may also be preserved; but if some disturbance affects them, though you have protectors beyond number, with the head the heart will be destroyed. It is like men who live on the riverside; when they see some one far up the stream making a strong dam against the current, they know that, in stopping the inrush of the current, he is providing for their safety. Just so those who have now undertaken the weight of the care of the Churches, by protecting the rest, are proving for your own security. You will be sheltered from every storm, while others have to bear the brunt of the attack. But you ought also to consider this; he has not cast you Off; he has taken others into his charge. I am not so invidious as to compel the man, who is able to give

a share of his good gifts to others, also to confine his favour to you, and to limit it to your own city.

A man who puts a fence round a spring, and spoils the outpour of the waters, is not free from the disease of envy, and it is just the same with him who tries to prevent the further flow of abundant teaching. Let him have some care for Nicopolis too, and let your interests be added to his anxieties there. He has received an addition of labour, but there is no diminution in his diligence on your behalf. I am really distressed at out thing that you have said, which seems to me quite extravagant, namely, that if you cannot obtain your object, you will betake yourselves to the tribunals, and put the matter into the hands of men, the great object of whose prayers is the overthrow of the Churches. Take heed lest men, carried away by unwise passions, persuade you. to your hurt, to put in any plea before the courts, and so some catastrophe may ensue, and the weight of the result fall upon the heads of those who have occasioned it. Take my advice. It is offered you in a fatherly spirit. Consent to the arrangement with the very God-beloved bishops, which has been made in accordance with God's will. Wait for my arrival. When I am with you, with God's help, I will give you in person all the exhortations which it has been impossible for me to express in my letter, and will do my utmost to give you all possible consolation, not by word but in deed.

Letter 228

To the magistrates of Colonia.

I Have received your lordships' letter, and offered thanks to God most holy, that you, occupied as you are with affairs of state, should not put those of the Church in the second place. I am grateful to think that every one of you has shewn anxiety as though he were acting in his own private interest, nay, in defence of his own life, and that you have written to me in your distress at the removal of your very God-beloved bishop Euphronius. Nicopolis has not really stolen him from you; were she pleading her cause before a judge she might say that she was recovering what is her own. If honourably treated she will tell you, as becomes an affectionate mother, that she will share with you the Father who will give a portion of his grace to each of you: he will not suffer the one to be in any way harmed by the invasion of their adversaries, and at the same time will not deprive you, the other, of the care to which you have been accustomed. Bethink you then of the emergency of the time; apply your best intelligence to understand how good government necessitates a certain course of action; and then pardon the bishops who have adopted this course for the establishment of the Churches of our Lord Jesus Christ. Suggest to yourselves what is becoming you. Your own intelligence needs no instruction, You know how to adopt the counsels of those who love you.

It is only natural that you should be unaware of many of the questions that are being agitated, because of our being situated far away in Armenia; but we who are in the midst of affairs and have our ears dinned every day on all sides with news of Churches that are being overthrown, are in deep anxiety lest the common enemy, in envy at the protracted peace of our life, should be able to sow his tares in your ground too, and Armenia, as well as other places, be given over to our adversaries to devour. For the present be still, as not refusing to allow your neighbours too share with you the use of a goodly vessel. Ere long, 'if the Lord allow me to come to you, you shall, if it seem necessary to you, receive yet greater consolation for what has come to pass.

Letter 229

To the clergy of Nicopolis. I AM sure that a work done by one or two pious men is not done without the cooperation of the Holy Spirit. For when nothing merely human is put before us, when holy men ire moved to action with no thought of their own personal gratification, and with the sole object of pleasing God. it is plain that it is the Lord Who is directing their hearts. When spiritually-minded men take the lead in counsel, and the Lord's people follow them with consentient hearts, there can be no doubt that their decisions are arrived at with the participation of our Lord Jesus Christ, Who poured out His blood for the Churches' sake. You are therefore right in snpposing that our very God-beloved brother and fellow minister Poemenius, who arrived among you at an opportune moment, and discovered this means of consoling you, has been divinely moved. I not only praise his discovery of the right course to take; I much admire the firmness with which, without allowing any delay to intervene, so as to slacken the energy of the petitioners, or to give the opposite party an opportunity of taking precautions, and to set in motion the counterplots of secret foes, he at once crowned his happy course with a successful conclusion. The Lord of His especial grace keep him and his, so that the Church, as becomes her, may remain in a succession in no way degenerate, and not give place to the evil one, who now, if ever, is vexed at the firm establishment of the Churches.

2. I have also written at length to exhort our brethren at Colonia. You, moreover, are bound rather to put up with their frame of mind than to increase their irritation, as though you despised them for their insignificance, or provoked them to a quarrel by) your contempt. It is only natural for disputants to act without due counsel, and to manage their own affairs ill with the object of vexing their opponents. And no one is so small as not to be now able to give an occasion, to those who want an occasion, for great troubles. I do not speak at random. I speak from my own experience of my own troubles. From these may God keep yon in answer to your prayers. Pray also for me, that I may have a successful journey, and, on my arrival, may share your joy in your present pastor, and with you may find consolation at the departure of our common father.

Letter 230

To the magistrates of Nicopolis. The government of the Churches is carried on by those to whom the chief offices in them have been entrusted, but their hands are strengthened by the laity. The measures which lay with the God-beloved bishops have been taken. The rest concerns you, if you deign to accord a hearty reception; to the bishop who has been given you. and to make a vigorous resistance to attacks from outside. For nothing is so likely to cause discouragement to all, whether rulers or the rest who envy your peaceful position, as agreement in affection to the appointed bishop, and firmness in maintaining your ground. They are likely to despair of every evil attempt, if they see that their counsels are accepted neither by clergy nor by laity. Bring it about then that your own sentiments as to the right may be shared by all the city, and so speak to the citizens, and to all the inhabitants of the district, in confirmation of their good sentiments, that the genuineness of your love to God may be everywhere known. I trust that it may be permitted me one day to visit and inspect a Church which is the nursing mother of true religion, honoured by me as a metropolis of orthodoxy, because it has from of old been under the government of men right honourable and the elect of God, who have held fast to ”the faithful word as we have been taught.” You have approved him who has just been appointed as worthy of these predecessors, and I have agreed. May you be preserved by God’s grace. May He scatter the evil counsels of 3 our enemies, and fix in your souls strength and constancy to preserve what has been rightly determined on.

Letter 231

To Amphilochius, bishop of Iconium. I Find few opportunities of writing to your reverence, and this causes me no little trouble. It is just the same as if, when it was in my power to see you and enjoy your society very often. I did so but seldom. But it is impossible for me to write to you because so few travel hence to you, otherwise there is no reason why my letter should not be a kind of journal of my life, to tell you, my dear friend, everything that happens to me day by day. It is a comfort to me to tell you my affairs, and I know that you care for nothing more than for what concerns me. Now, however, Elpidius is going home to his own master, to refute the calumnies falsely got up against him by certain enemies, and he has asked me for a letter. I therefore salute your reverence by him and corn mend to you a man who deserves your protection, at once for the sake of justice and for my own sake. Although I could say nothing else in his favour, yet, because he has made it of very great importance to be the bearer of my letter, reckon him among our friends, and remember me and pray for the Church.

You must know that my yew God-beloved brother is in exile, for he could not endure the annoyance caused him by shameless persons. Doara is in a state of agitation. for the fat sea monster is throwing everything into confusion. My enemies, as I am informed by those who know, are plotting against me at court. But hitherto the hand of the Lord has been over me. Only pray that I be not abandoned in the end. My brother is taking things quietly Doara has received the old muleteer. She can do no more. The Lord will scatter the counsels of my enemies. The out cure for all my troubles present and to come is to set eyes on you. If you possibly can, while I am still alive, do come to see me. The book on the Spirit has been written by me, and is finished, as you know, My brethren here have prevented me from sending it to you written on paper, and have told me that they had your excellency's orders to engross it on parchment.' Not, then, to appear to do anything against your injunctions, I have delayed now, but I will send it a little later, if only I find any suitable person to convey it. May you be granted to me and to God's Church by the kindness of the Holy One, in all health and happiness, and praying for me to the Lord.

Letter 232

To Amphilochius, bishop of Iconium. Every day that brings me a letter from you is a feast day, the very greatest of feast days. And when symbols of the feast are brought, what can I call it but a feast of feasts, as the old law used to speak of Sabbath of Sabbaths? I thank the Lord that you are quite well, and that you have celebrated the commemoration of the economy of salvation in a Church at peace. I have been disturbed by some troubles; and have not been without distress from the fact of my God-beloved brother being in exile. Pray for him that God may one day grant him to see his Church healed from the woulds of heretical bites. Do come to see me while I am yet upon this earth. Act in accordance with your own wishes and with my most earnest prayers. I may be allowed to be astonished at the meaning of your blessings, inasmuch as you have mysteriously wished me a vigorous old age. By your lamps you rouse me to nightly toil; and by your sweet meats you seem to pledge yourself securely that all my body is in good case. But there is no munching for me at my time of life, for my teeth have long ago been worn away by time and bad health. As to what you have asked me there are some replies in the document I send you, written to the best of my ability, and as opportunity has allowed.

Letter 233

To Amphilochius, in reply to certain questions.

I. I Know that I have myself heard of this, and I am aware of the constitution of mankind. What shall I say? The mind is a wonderful thing, and therein we possess that which is after the image of the Creator. And the operation of the mind is wonderful; in that, in its perpetual motion, it frequently forms imaginations about things non-existent as though they were existent, and is frequently carried straight to the truth. But there are in it two faculties; in accordance with the view of us who believe in God, the one evil, that of the daemons which draws us on to their own apostasy; and the divine and the good, which brings us to the likeness of God. When, therefor, the mind remains alone and unaided, it contemplates small things, commensurate with itself. When it yields to those who deceive it, it nullifies its proper judgment, and is concerned with monstrous fancies. Then it considers wood to be no longer wood, but a god; then it looks on gold no longer as money, but as an object of worship. If on the other hand it assents to its diviner part, and accepts the boons of the Spirit, then, so fir as its nature admits, it becomes perceptive of the divine. There are, as it were, three conditions of life, and three operations of the mind. Our ways may be wicked, and the movements of our mind wicked;

such as adulteries, thefts, idolatries, slanders, strife, passion, sedition, vain-glory, and all that the apostle Paul enumerates among the works of the flesh. Or the soul's operation is, as it were, in a mean, and has nothing about it either damnable or laudable, as the perception of such mechanical crafts as we commonly speak of as indifferent, and, of their own character, inclining neither towards virtue nor towards vice. For what vice is there in the craft of the helmsman or the physician ? Neither are these operations in themselves virtues, but they incline in one direction or the other in accordance with the will of those who use them. But the mind which is impregnated with the Godhead of the Spirit is at once capable of viewing great objects; it beholds the divine beauty, though only so far as grace imparts and its nature receives.

2. Let them dismiss, therefore, these questions of dialectics and examine the truth, not with mischievous exactness but with reverence. The judgment of our mind is given us for the understanding of the truth. Now our God is the very truth. So the primary function of our mind is to know one God, but to know Him so far as the infinitely great can be known

by the very small. When our eyes are first brought to the perception of visible objects, all visible objects are not at once brought into sight. The hemisphere of heaven is not beheld with one glance, but we are surrounded by a certain appearance, though in reality many things, not to say all things, in it are unperceived;-the nature of the stars, their greatness, their distances, their movements, their conjunctions, their intervals, their other conditions, the actual essence of the firmament, the distance of depth from the concave circumference to the convex surface. Nevertheless, no one would allege the heaven to be invisible because of what is unknown; it would be said to be visible on account of our limited perception of it. It is just the same in the case of God. If the mind has been injured by devils it will be guilty of idolatry, or will be perverted to some other form of impiety. But if it has yielded to the aid of the Spirit, it will have understanding of the truth, and will know God. But it will know Him, as the Apostle says, in part; and in the life to come more perfectly. For ”when that which is perfect is come, then that which is in part shall be done away.” The judgment of the mind is, therefore, good and given us for a good end-the perception of God; but it operates only so far as it can.

Letter 234

To the same, in answer to another question.

Do you worship what you know or what you do not know ? If I answer, I worship what I know, they immediately reply, What is the essence of the object of worship? Then, if I confess that I am ignorant of the essence, they turn on me again and say, So you worship you know not what. I answer that the word to know has many meanings. We say that we know the greatness of God, His power, His wisdom, His goodness, His providence over us, and the justness of His judgment; but not His very essence. The question is, therefore, only put for the sake of dispute. For he who denies that he knows the essence does not confess himself to be ignorant of God. because our idea of God is gathered from all tire attributes which I have enumerated. But God, he says, is simple, and whatever attribute of Him you have reckoned as knowable is of His essence. But tile absurdities involved in this sophism are innumerable. When all these high attributes have been enumerated, are they all names of one essence? And is there the same mutual force in His awfulness and His loving-kindness, His justice and His creative power, His providence and His foreknowledge, and His bestowal of rewards and punishments, His majesty and His providence ? In mentioning any one of these do we declare His essence ?

If they say, yes, let them not ask if we know the essence of God, but let them enquire of us whether we know God to be awful, or just, or merciful. These we confess that we know. if they say that essence is something distinct, let them not put us in the wrong on the score of simplicity. For they confess themselves that there is a distinction between the essence and each one of the attributes enumerated. The operations are various, and tile essence simple, but we say that we know our God from His operations, but do not undertake to approach near to His essence. His operations come down to us, but His essence remains beyond our reach.

2. But, it is replied, if you are ignorant of the essence, you are ignorant of Himself. Retort, If you say that you know His essence, you are ignorant of Himself. A man who has been bitten by a mad dog, and sees a dog in a dish, does not really see any more than is seen by people in good health; he is to be pitied because he thinks he sees what he does not see. Do not then admire him for his announcement, but pity him for his insanity. Recognise that the voice is the voice of mockers, when they say, if you are ignorant of the essence of God,

you worship what you do not know. I do know that He exists; what His essence is, I look at as beyond intelligence. How then am I saved ? Through faith. It is faith sufficient to know that God exists, without knowing what He is; and "He is a rewarder of them that seek Him ." So knowledge of the divine essence involves perception of His incomprehensibility, and the object of our worship is not that of which we comprehend the essence, but of which we comprehend that the essence exists.

3. And the following counter question may also be put to them. "No man hath seen God at any time, the Only-begotten which is in the bosom hath declared him." What of the Father did the Only-begotten Son declare? His essence or His power? If His power, we know so much as He declared to us. If His essence, tell me where He said that His essence was the being unbegotten ? When did Abraham worship ? Was it not when he believed ? And when did he believe? Was it not when he was called ? Where in this place is there any testimony in Scripture to Abraham's comprehending? When did the disciples worship Him ? Was it not when they saw creation subject to Him ? It was from the obedience of sea and winds to Him that they recognised His Godhead. Therefore the knowledge came from the operations, and the worship from the knowledge. "Believest thou that I am able to do this ?" "I believe, Lord;" and he worshipped Him. So worship follows faith, and faith is confirmed by power. But if you say that the believer [also knows, he knows from what he believes; and vice versa he believes from what he knows. We know God from His power. We, therefore, believe in Him who is known, and we worship Him who is believed in.

Letter 235

To the same, in answer to another question. I. Which is first in order, knowledge or faith ? I reply that generally, in the case of disciples, faith precedes knowledge. But, in our teaching, if any one asserts knowledge to come before faith, I make no objection; understanding knowledge so far as is within the bounds of human comprehension. In our lessons we must first believe that the letter a is said to us; then we learn the characters and their pronunciation, and last of all we get the distinct idea of the force of the letter. But in our belief about God, first comes the idea that God is. This we gather from His works. For, as we perceive His wisdom, His goodness, and all His invisible things from the creation of the world, so we know Him. So, too, we accept Him as our Lord. For since God is the Creator of the whole world, and we are a part of the world, God is our Creator. This knowledge is followed by faith, and this faith by worship.

2. But the word knowledge has many meanings, and so those who make sport of simpler minds, and like to make themselves remarkable by astounding statements (just like jugglers who get the balls out of sight before men's very eyes), hastily included everything in their general enquiry. Knowledge, I say, has a very wide application, and knowledge may be got of what a tiring is, by number, by bulk, by force, by its mode of existence, by the period of its generation, by its essence. When then our opponents include the whole in their question, if they catch us in the confession that we know, they straightway demand from us knowledge of the essence; if, on the contrary, they see us cautious as to making any assertion on the subject, they affix on us the stigma of impiety. I, however, confess that I know what is knowable of God, and that I know what it is which is beyond my comprehension. So if you ask me if I know what sand is, and I reply that I do, you will obviously be slandering me, if you straightway ask me the number of the sand; inasmuch as your first enquiry bore only on the form of sand, while your second unfair objection bore upon its number. The quibble is just as though any one were to say, Do yon know Timothy? Oh, if you know Timothy you know his nature. Since you have acknowledged that you know Timothy, give me an account of Timothy's nature. Yes;

but I at the same time both know and do not know Timothy, though not in the same way and in the same degree. It is not that I do not know in the same way in which I do know; but I know in one way and am ignorant in one way. I know him according to his forth and

other properties; but I am ignorant of his essence. Indeed, in this way too, I both know, and am ignorant of, myself. I know indeed who I am, but, so far as I am ignorant of my essence I do not know myself

3. Let them tell me in what sense Paul says, ”Now we know in part”; do we know His essence in part, as knowing parts of His essence? No. This is absurd; for God is without parts. But do we know the whole essence? How then ”When that which is perfect is come, then that which is in part shall be done away. Why are idolaters found fault with? Is it not because they knew God and did not honour Him as God? Why are the ”foolish Galatians” reproached by Paul in the words, ”After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements? How was God known in Jewry? Was it because in Jewry it was known what His essence is? ”The ox,” it is said, ”knoweth his owner. According to your argument the ox knows his lord’s essence. ”And the ass his master’s crib. So the ass knows the essence of the crib, but ”Israel doth not know me. So, according to you, Israel is found fault with for not knowing what the essence of God is. ”Pour out thy wrath upon the heathen that have not known thee,” that is, who have not comprehended thy essence. But, I repeat, knowledge is manifold-it involves perception of our Creator, recognition of His wonderful works, observance of His commandments and intimate communion with Him. All this they thrust on one side and force knowledge into one single meaning, the contemplation of God’s essence.

Thou shall put them, it is said, before the testimony and I shall be known of thee thence. Is the term, ”I shall be known of thee,” instead of, ”I will reveal my essence”? ”The Lord knoweth them that are his. Does He know the essence of them that are His, but is ignorant of the essence of those who disobey Him ? ”Adam knew his wife. Did he know her essence? It is said of Rebekah ”She was a virgin, neither had any man known her,” and ”How shall this be seeing I know not a man? Did no man know Rebekah’s essence ? Does Mary mean ”I do not know the essence of any man” ? Is it not the custom of Scripture to use the word ”know” of nuptial embraces? The statement that God shall he known from the mercy seat means that He will be known to His worshippers. And the Lord knoweth them that are His, means that on account of their good works He receives them into intimate communion with Him.

Letter 236

To the same Amphilochius. I. Enquiry has already frequently been made concerning the saying of the gospels as to our Lord Jesus Christ's ignorance of the day and of the hour of the end; an objection constantly put forward by the Anomoeans to the destruction of the glory of the Only-Begotten, in order to show Him to be unlike in essence and subordinate in dignity; inasmuch as, if He know not all things, He cannot possess the same nature nor be regarded as of one likeness with Him, who by His own prescience and faculty of forecasting the future has knowledge coextensive with the universe. This question has now been proposed to me by your intelligence as a new one. I can give in reply the answer which I heard from our fathers when I was a boy, anti which on account of my love for what is good, I have received without question. I do not expect that it can undo the shamelessness of them that fight against Christ, for where is the reasoning strong enough to stand their attack? It may, however, suffice to convince all that love the Lord, anti in whom the previous assurance supplied them by faith is stronger than any demonstration of reason.

Now "no man" seems to be a general expression, so that not even one person is excepted by it, but this is not its use in Scripture, as I have observed in the passage "there is none good but one, that is, God. For even in this passage the Son does not so speak to the exclusion of Himself from the good nature. But, since the Father is the first good, we believe the words" no man" to have been uttered with the understood addition of "first. So with the passage "No than knoweth the Son but the Father; " even here there is no charge of ignorance against the Spirit, but only a testimony that knowledge of His own nature naturally belongs to the Father first. Thus also we understand "No man knoweth," to refer to the Father the first knowledge of things, both present and to be, and generally to exhibit to men the first cause. Otherwise how can this passage fall in with the rest of the evidence of Scripture, or agree with the common notions of us who believe that the Only-Begotten is the image of the invisible God, and image not of the bodily figure, but of the very Godhead and of the mighty qualities attributed to the essence of God, image of power, image of wisdom, as Christ is called "the power of God and the wisdom of God "? Now of wisdom knowledge is plainly a part; and if in any part He falls short, He is not an image of the whole;

and how can we understand the Father not to have shewn that day and that hour-the smallest portion of the ages-to Him through Whom He made the ages ? How can the Creator

of the universe fall short of the knowledge of the smallest portion of the things created by Him? How can He who says, when the end is near, that such and such signs shall appear in heaven and in earth, be ignorant of the end itself? When He says, ”The end is not yet. He makes a definite statement, as though with knowledge and not in doubt. Then further, it is plain to the fair enquirer that our Lord says many things to men, in the character of man; as for instance, ”give me to drink” is a saying of our Lord, expressive of His bodily necessity; and yet the asker was not soulless flesh. but Godhead using flesh endued with soul. So in the present instance no one will be carried beyond the bounds of the interpretation of true religion, who understands the ignorance of him who had received all things according to the oeconomy, and was advancing with God and man in favour and wisdom.

2. It would be worthy of your diligence to set the phrases of the Gospel side by side, and compare together those of Matthew and those of Mark, for these two alone are found in concurrence in this passage. The wording of Matthew is ”of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” That of Mark runs, ”But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” What is noticeable in these passages is this; that Matthew says nothing about the ignorance of the Son, and seems to agree with Mark as to sense in saying ”but my Father only.” Now I understand the word ”only” have been used in contradistinction to the angels, but that the Son is not included with His own servants in ignorance.

He could not say what is false Who said ”All things that the Father hath are Mine,” but one of the things which the Father hath is knowledge of that day and of that hour. In the passage in Matthew, then, the Lord made no mention of His own Person, as a matter beyond controversy, and said that the angels knew not and that His Father alone knew, tacitly asserting the knowledge of His Father to be His own knowledge too, because of what He had said elsewhere. ”as the Father knoweth me even so know I the Father,” and if the Father has complete knowledge of the Son, nothing excepted, so that He knows all knowledge to dwell in Him, He will clearly be known as fully by the Son with all His inherent wisdom and all His knowledge of things to come. This modification, I think, may be given to the words of Matthew, ”but my Father only.” Now as to the words of Mark, who appears distinctly to exclude the Son from the knowledge, my opinion is this. No man knoweth, neither the angels of God; nor yet the Son would have known unless the Father had known: that is, the cause of the Son’s knowing comes from the Father. To a fair hearer there is no violence in this interpretation, because the wore ”only” is not added as it is in Matthew. Mark’s sense, then, is as follows: of that day and of that hour knoweth no man, nor the angels of God; but even the Son would not have known if the Father had not known, for the knowledge naturally His was given by the Father. This is very decorous and becoming the divine nature to say of the Son, because He has, His knowledge and His being, beheld in all the wisdom and glory which become His Godhead, from Him with Whom He is consubstantial.

3. As to Jeconias, whom the prophet Jeremiah declares in these words to have been rejected from the land of Judah, ”Jeconias was dishonoured like a vessel for which there is

no more use; and because he was cast out he and his seed; and none shall rise from his seed sitting upon the throne of David and ruling in Judah," the matter is plain and clear. On the destruction of Jerusalem by Nebuchadnezzar, the kingdom had been destroyed, and there was no longer an hereditary succession of reigns as before. Nevertheless, at that time, the deposed descendants of David were living in captivity. On the return of Salathiel and Zerubbabel i the supreme government rested to a greater degree with the people, and the sovereignty was afterwards transferred to the priesthood, on account of the intermingling of the priestly and royal tribes; whence the Lord, in things pertaining, to God, is both King and High Priest. Moreover, the royal tribe did not fail until the coming of the Christ; nevertheless, the seed of Jeconias sat no longer upon the throne of David. Plainly it is the royal dignity which is described by the term "throne. You remember the history, how all Judaea, Idumaea, Moab. both the neighbouring regions of Syria and the further countries up to Mesopotamia, and the country on the other side as far as the river of Egypt, were all tributary to David.

If then none of his descendants appeared with a sovereignty so wide, how is not the word of the prophet true that no one of the seed of Jeconias should any longer sit upon the throne of David, for none of his descendants appears to have attained this dignity. Nevertheless, the tribe of Judah did not fail, until He for whom it was destined came. But even He did not sit upon the material throne. The kingdom of Judaea was transferred to Herod, the son of Antipater the Ascalonite, and his sons who divided Judaea into four principalities, when Pilate was Procurator and Tiberius was Master of the Roman Empire. It is the indestructible kingdom which he calls the throne of David on which the Lord sat. He is the expectation of the Gentiles and not of the smallest division of the world, for it is written, "In that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek. "I have called thee ...for a covenant of the people for a light of the Gentiles "; and thus then God remained a priest although He did not receive the sceptre of Judah, and King of all the earth; so the blessing of Jacob was fulfilled, and in Him "shall all the nations of the earth be blessed," and all the nations shall call the Christ blessed.

4. And as to the tremendous question put by the facetious Encratites, why we do not eat everything? Let this answer be given, that we turn with disgust from our excrements. As far as dignity goes, to us flesh is grass; but as to distinction between what is and what is not serviceable, just as in vegetables, we separate the unwholesome from the wholesome, so in flesh we distinguish between that which is good and that which is bad for food. Hemlock is a vegetable, just as vulture's flesh is flesh yet no one in his senses would eat henbane nor dog's flesh unless he were in very great straits. If he did, however, he would not sin. 5. Next as to those who maintain that human affairs are governed by fate, do not ask information from me, but stab them with their own shafts of rhetoric. The question is too long for my present infirmity. With regard to emerging in baptism-I do not know how it came into your mind to ask such a question, if indeed you understood immersion to fulfil the figure of the three days. It is impossible for any one to be immersed three times, without emerging three times. We write the word fa/goj paroxytone.

6. The distinction between ou0sia and u0po/stasij is the same as that between the general and the particular; as, for instance, between the animal and the particular man. Wherefore, in the case of the Godhead, we confess one essence or substance so as not to give a variant definition of existence hut we confess a particular hypostasis, in order that our conception of Father, Son and Holy Spirit may be without confusion and clear. If we have no distinct perception of the separate characteristics, namely, fatherhood, sonship, and sanctification, but form our conception of God t from the general idea of existence, we cannot possibly give a sound account of our i faith. We must, therefore, confess the faith by adding the particular to the common. The Godhead is common; the fatherhood particular. We must therefore combine the two and say," I believe in God the Father." The like course must be pursued in the confession of the Son; we must combine the particular with the common and say "I believe in God the Son," so in the case of the Holy Ghost we must make our utterance conform to the appellation and say "in God the Holy Ghost." Hence it results that there is a satisfactory preservation of the unity by the confession of the one Godhead, while in the distinction of the individual properties regarded in each there is the confession of the peculiar properties of the i Persons. On the other hand those who identify essence or substance and hypostasis are compelled to confess only three Persons, and, in their hesitation to speak of three hypostases, are convicted of failure to avoid the error of Sabellius, for even Sabellius himself, who in many places confuses the conception, yet, by asserting that the same hypostasis changed its form to meet the needs of the moment, does endeavour to distinguish persons.

7. Lastly as to your enquiry in what manner things neutral and indifferent are ordained for us, whether by some chance working by its own accord, or by the righteous providence of God, my answer is this: Health and sickness, riches and poverty, credit and discredit, inasmuch as they do not render their possessors good, are not in the category of things naturally good, but, in so far as in any way they make life's current flow more easily, in each case the former is to be preferred to its contrary, and has a certain kind of value. To some men these things are given by God for stewardship's sake, as for instance to Abraham, to Job and such like. To inferior characters they are a challenge to improvement. For the man who persists in unrighteousness, after so goodly a token of love from God, subjects himself to condemnation without defence. The good man, however, neither turns his heart to wealth when he has it, nor seeks after it if he has it not. He treats what is given him as given him not for his selfish enjoyment, but for wise administration. No one in his senses, runs after the trouble of distributing other people's property, unless he is trying to get the praise of the world, which admires and envies anybody in authority.

Good men take sickness as athletes take their contest, waiting for the crowns that are to reward their endurance. To ascribe the dispensation of these things to any one else is as inconsistent with true religion as it is with common sense.

Letter 237

To Eusebius, bishop of Samosata. I. I Both wrote to your reverence by the vicar of Thrace, and sent other letters by one of the officers of the treasury of Philippopolis, who was starting from our country into Thrace, and begged him to take them on his departure. But the vicar never received my letter, for while I was visiting my diocese, he came into town in the evening and started early in the morning, so that the church officers did not know of his coming, and the letter remained at my house. The treasurer, too, on account of some unexpected and urgent business, set out without seeing me or taking my letters. No one else could be found; so I remained, sorry at not being able to write to you and at not receiving any letter from your reverence. Yet I was wishful, were it possible, to tell you all that happens to me day by day. So many astonishing things happen as to need a daily narrative, and you may be sure that I would have written one, unless my mind had been diverted from its purpose by the pressure of events.

2. The first and greatest of my troubles was the visit of the Vicar. As to whether he is a man really heretically minded I do not know; for I think that he is quite unversed in doctrine, and has not the slightest interest or experience in such things, for I see him day and night busy, both in body and soul, in other things. But he is certainly a friend of heretics; and he is not more friendly to them than he is ill-disposed to me. He has a summoned a synod of wicked men in mid-winter in Galatia. He has deposed Hypsinus and set up Ecdicius in his place.

I He has ordered the removal of my brother on the accusation of one man, and that one quite insignificant. Then, after being occupied for some little time about the army, he came to us again breathing rage and slaughter, and, in one sentence, delivered all the Church of Caesarea to the Senate. He settled for several days at Sebaste, separating friends from foes, calling those in communion with me senators, and condemning them to the public service, while he advanced the adherents of Eustathius. He has ordered a second synod of bishops of Galatia and Pontus to be assembled at Nyssa. They have submitted, have met, and have sent to the Churches a man of whose character I do not like to speak; but your reverence can well understand what sort of a man he must be who would put himself at the disposal of such counsels of men. Now, while I am thus writing, the same gang have hurried to Sebaste to unite with Eustathius, and, with him, to upset the Church of Nicopolis. For the

blessed Theodotus has fallen asleep. Hitherto the Nicopolitans have bravely and stoutly resisted the vicar's first assault; for he tried to persuade them to receive Eustathius, and to accept their bishop on his appointment. But, on seeing them unwilling to yield, he is now trying, by yet more violent action, to effect the establishment of the bishop whom it has been attempted to give them. There is, moreover, said to be some rumoured expectation of a synod, by which means they mean to summon me to receive them into communion, or to be friendly with them. Such is the position of the Churches. As to my own health, I think it better to say nothing. I cannot bear not to tell the truth, and by telling the truth I shall only grieve you.

Letter 238

To the presbyters of Nicopolis.

I Have received your letter, my reverend brethren, but it told me nothing that I did not already know. for the whole country round about was already full of the report announcing the disgrace of that one among you who has fallen, and through lust of vain glory has brought on himself very shameful dishonour, and has through his self-love lost the rewards promised to faith. Nay, through the just hatred of them that fear the Lord he misses even that contemptible little glory for lust of which he has been sold to impiety. By the character he has now shown he has very plainly proved, concerning all his life, that he has never at any time lived in hope of the promises laid up for us by the Lord, but, in all his transactions of human affairs, has used words of faith and mockery of piety, all to deceive every one whom he met. But how are you injured? Are you any worse off for this than you were before ? One of your number has fallen away, and if one or two others have gone with him, they are to be pitied for their fall, but, by God's grace, your body is whole. The useless part has gone, and what is left has not suffered mutilation. You are haply distressed that you are driven without the walls, but you shall dwell under the protection of the God of Heaven, and the angel who watches over the Church has gone out with you.

So they lie down in empty places day by day, bringing upon themselves heavy judgment through the dispersion of the people. And, if in all this there is sorrow to be borne, I trust in the Lord that it will not be without its use to you. Therefore, the more have been your trials, look for a more perfect reward from your just Judgeú Do not take your present troubles ill. Do not lose hope. Yet a little while and your Helper will come to you and will not tarry.

Letter 239

To Eusebius, bishop of Samosata. I. The Lord has granted me the privilege of now saluting your holiness by our beloved and very reverend brother, the presbyter Antiochus, of exhorting you to pray for me as you are wont, and offering in our communication by letter some consolation for our long separation. And, when you pray, I ask you to beg from the Lord this as the first and greatest boon, that I may be delivered from vile and wicked men, who have gained such power over the people that now I seem to see, indeed, a repetition of the events of the taking of Jerusalem. For the weaker grow the Churches the more does men's lust for power increase. And now the very title of bishop has been conferred on wretched slaves, for no servant of God would choose to come forward in opposition to claim the see;-no one but miserable fellows like the emissaries of Anysius the creature of Euippius, and of Ecdicius of Parnassus: whoever has appointed him has sent into the Churches a poor means of aiding his own entry into the life to come.

They have expelled my brother from Nyssa, and into his place have introduced hardly a man-a mere scamp worth only an obol or two, but, so far as regards the ruin of the faith, a match for those who have put him where he is. At the town of Doara they have brought shame upon the poor name of bishop, and have sent there a wretch, an orphans' domestic, a runaway from his own masters, to flatter a godless woman, who formerly used George as she liked, and now has got this fellow to succeed him. And who could properly lament the occurrences at Nicopolis ? That unhappy Fronto did, indeed, for a while pretend to be on the side of the truth, but now he has shamefully betrayed both the faith and himself, and for the price of his betrayal has got a name of disgrace. He imagines that he has obtained from these men the rank of bishop; in reality he has become, by God's grace, the abomination of all Armenia. But there is nothing that they will not dare; nothing wherein they are at a loss for worthy accomplices. But the rest of the news of Syria my brother knows better@ and can tell you better, than I.

2. The news of the West you know already, on the recital of brother Dorotheus. What sort of letters are to be given him on his departure? Perhaps he will travel with the excellent Sanctissimus, who is full of enthusiasm, journeying through the East, and collecting letters and signatures from all the men of mark. What ought to be written by them, or how I can come to an agreement with those who are writing, I do not know. If you hear of any one

soon travelling my way, be so good as to let me know. I am moved to say, as Diomede said, "Would God, Atrides, thy request were yet to undertake; ... he's proud enough." Really lofty souls, when they are courted, get haughtier than ever. If the Lord be propitious to us, what other thing do we need? If the anger of the Lord lasts on what help can come to us from the frown of the West? Men who do not know the truth, and do not wish to learn it, but are prejudiced by false suspicions, are doing now as they did in the case of Marcellus, when they quarrelled with men who told them the truth, and by their own action strengthened the cause of heresy. Apart from the common document, I should like to have written to their Coryphaeus-nothing, indeed, about ecclesiastical affairs except gently to suggest that they know nothing of what is going on here, and will not accept the only means whereby they might learn it. I would say, generally, that they ought not to press hard on men who are crushed by trials. They must not take dignity for pride. Sin only avails to produce enmity against God.

Letter 240

To the Presbyters of Nicopolis.

I. You have done quite right in sending me a letter, and in sending it by the hands of one who, even if you had not written, would have been perfectly competent to give me considerable comfort in all my anxieties, and an authentic report as to the position of affairs. Many vague rumours were continually reaching me, and therefore I was desirous of getting information on many points from some one able to give it through accurate knowledge. Touching all these I have received a satisfactory and intelligent narrative from our well-beloved and honourable brother Theodosius the presbyter. I now write to your reverences the advice which I give myself, for in many respects our positions are identical; and that not only at the present moment, but in times gone by too, as many instances may prove. Of some of these we possess records in writing; others we have received through unwritten recollection from persons acquainted with the facts. We know how, for the sake of the name of the Lord, trials have beset alike individuals and cities that have put their trust in Him. Nevertheless, one and all have passed away, and the distress caused by the days of darkness bus not been everlasting.

For just as when hail-storm and flood, and all natural calamities, at once injure and destroy things that have no strength, while they are only themselves affected by falling on the strong, so the terrible trials set in action against the Church have been proved feebler than the firm foundation of our faith in Christ. The hail-storm has passed away; the torrent has rushed over its bed; clear sky has taken the place of the former, and the latter has left the course without water and i dry, over which it travelled, and has disappeared in the deep. So, too, in a little while the storm, now bursting upon us, will cease to be. But this will be on the condition of our being will big not to look to the present, but to gaze in hope at the future somewhat further off.

2. Is the trial heavy, my brethren? Let us endure the toil. No one who shuns the blows and the dust of battle wins a crown. Are those mockeries of the devil, and the enemies sent to attack us, insignificant ? They are troublesome because they are his ministers, but contemptible because God has in them combined wickedness with weakness. Let us beware of being condemned for crying out too loud over a little pain. Only one thing is worth anguish, the loss of one's own self, when for the sake of the credit of the moment, if one can really call

making a public disgrace of one's self credit, one has deprived one's self of the everlasting reward of the just. You are children of confessors; you are children of martyrs; you have resisted sin unto blood. Use, each one of you, the examples of those near and dear to you to make you brave for true religion's sake. No one of us has been torn by lashes; no one of us has suffered confiscation of his house; we have not been driven into exile; we have not suffered imprisonment. What great suffering have we undergone, unless peradventure it is grievous that we have suffered noticing, and have not been reckoned worthy of the sufferings of Christ? But if you are grieved because one whom I need not name occupies the house of prayer, and you worship the Lord of heaven and earth in the open air, remember that the eleven disciples were shut up in the upper chamber, when they that had crucified the Lord were worshipping in the Jews' far-famed temple. Peradventure, Judas, who preferred death by hanging to life in disgrace, proved himself a better man than those who now meet universal condemnation without a blush.

3. Only do not be deceived by their lies when they claim to be of the right faith. They are not Christians, but traffickers in Christ, always preferring their profit in this life to living in accordance with the truth. When they thought that they should get this empty dignity, they joined the enemies of Christ: now that they have seen the indignation of the people, they are once more for pretending orthodoxy. I do not recognise as bishop-I would not count among Christ's clergy -a man who has been promoted to a chief post by polluted hands, to the destruction of the faith. This is my decision. If you have any part with me, you will doubtless think as I do. If you take counsel on your own responsibility, every man is master of his own mind, and I am innocent of this blood. I have written thus, not because I distrust you, but that by declaring my own mind I may strengthen some men's hesitation, and prevent any out from being prematurely received into communion, or after receiving the laying on of hands of our enemies, when peace is made, later on, trying to force me to enroll them in the ranks of the sacred ministry. Through you I salute the clergy of the city and diocese, and all the laity who fear the Lord.

Letter 241

To Eusebius, bishop of Samosata. IT is not to increase your distress that I am so lavish of painful topics in my letters to your excellency. My object is to get some comfort for myself in the lamentations which are a kind of natural means of dispersing deep-seated pain whenever they are produced. and further to rouse you, my great-hearted friend, to more earnest prayer on behalf of the Churches. We know that Moses prayed continually for the people; yet, when his battle with Amalek had begun, he did not. let down his hands from morning to evening, and the uplifting of the hands of the saint only ended with the end of the fight.

Letter 242

To the Westerns. 1. The Holy God Holy God has promised a happy of issue out of all their infirmities to those that trust in Him. We, therefore, though we have been cut off in a mid-ocean of troubles, though we are tossed by the great waves raised up against us by the spirits of wickedness, nevertheless hold out in Christ Who strengthens us. We have not slackened the strength of our zeal for the Churches, nor, as though despairing of our salvation, while the billows in the tempest rise above our heads, do we look to be destroyed. On the contrary, we are still holding out with all possible earnestness, remembering how even he who was swallowed by the sea monster, because he did not despair of his life, but cried to the Lord, was saved. Thus too we, though we have reached the last pitch of peril, do not give up our hope in God. On every side we see His succour round about us. For these reasons now we turn our eyes to you, right honourable brethren. In many an hour of our affliction we have expected that you would be at our side; and disappointed in that hope we have said to ourselves, "I looked for some to take pity and there was none; and for comforters but I found none." Our sufferings are such as to have reached the confines of the empire; and since, when one member suffers, all the members suffer, it is doubtless right that your pity should be shown to us who have been so long in trouble. Fort hat sympathy, which we have hoped you of your charity feel for us, is caused less by nearness of place than by union of spirit.

2. How comes it to pass then that we have received nothing of what is due to us by the law of love; no letter of consolation, no visit from brethren? This is now the thirteenth year since the war of heresy began against us. in this the Churches have suffered more tribulations than all those which are on record since Christ's gospel was first preached. I am unwilling to describe these one by one, lest the feebleness of my narrative should make the evidence of the calamities less convincing. It is moreover the less necessary for me to tell you of them, because you have long known what has happened from the reports which will have reached you. The sum and substance of our troubles is this: the people have left the houses of prayer and are holding congregations in the wildernesses. It is a sad sight. Women, boys, old men, and those who are in other ways infirm, remain in the open air, in heavy rain, in the snow, the gales and the frost of winter as well as in summer under the blazing heat of the sun. All this they are suffering because they refuse to have anything to do with the wicked leaven of Arius.

3. How could mere words give you any clear idea of all this without your being stirred to sympathy by personal experience and the evidence of eyewitnesses ? We implore you, therefore, to stretch out a helping hand to those that have already been stricken to the ground, and to send messengers to retailed us of the prizes in store for the reward of all who patiently suffer for Christ. A voice that we are used to is naturally less able to comfort us than one; which sounds from afar, and that one coming from men who over all the world are known by God's grace to be among the noblest; for common report everywhere represents you as having remained steadfast, without suffering a wound in your faith, and as having kept the deposit of the apostles inviolate. This is not our case. here are among us some who, through lust of glory and that puffing up which is especially wont to destroy the souls of Christian men, have audaciously uttered certain novelties of expression with the result that the Churches have become like cracked pots and pans and bare let in the inrush of heretical impurity. But do you, whom we love and long for, be to us ass surgeons for the wounded, as trainers for the whole, healing the limb that is diseased, and anointing the limb that is sound for the service of the true religion.

Letter 243

To the bishops of Italy and Gaul concerning the condition and confusion of the Churches. I. To his brethren truly God-beloved and very dear, and fellow ministers of like mind, the bishops of Gaul and Italy, Basil, bishop of Caesarea in Cappadocia. Our Lord Jesus Christ, Who has deigned to style the universal Church of God His body, and has made us individually members one of another, has moreover granted to all of us to live in intimate association with one another, as befits the agreement of the members. Wherefore, although we dwell far away from one another, yet, as regards our close conjunction, we are very near. Since, then, the head cannot say to the feet, I have no need of you, you will not, I am sure, endure to reject us; you will, on the contrary, sympathize with us in the troubles to which, for our sins, we have been given over, in proportion as we rejoice together with you in your glorying in the peace which the Lord has bestowed on you. Ere now we have also at another time invoked your charity to send us succour and sympathy; but our punishment was not full, and you were not suffered to rise up to succour us. One chief object of our desire is that through you the state of confusion in which we are situated should be made known to the emperor of your part of the world. If this is difficult, we beseech you to send envoys to visit and comfort us in our affliction, that you may have the evidence of eyewitnesses of those sufferings of the East which cannot be told by word of mouth, because language is inadequate to give a clear report of our condition.

2. Persecution has come upon us, right honourable brethren, and persecution in the severest form. Shepherds are persecuted that their flocks may be scattered. And the worst of all is that those who are being treated ill cannot accept their sufferings in proof of their testimony, nor can the people reverence the athletes as in the army of martyrs, because the name of Christians is applied to the persecutors. The one charge which is now sure to secure severe punishment is the careful keeping of the traditions of the Fathers. For this the pious are exiled from their homes, and are sent away to dwell in distant regions. No reverence is shown by the judges of iniquity to the hoary head, to practical piety, to the life lived from boyhood to old age according to the Gospel. No malefactor is doomed without proof, but bishops have been convicted on calumny alone, and are consigned to penalties on charges wholly unsupported by evidence. Some have not even known who has accused them, nor been brought before any tribunal, nor even been falsely accused at all. They have been apprehended with violence late at night, have been exiled to distant places, and, through

the hardships of these remote wastes, have been given over to death. The rest is notorious, though I make no mention of it-the flight of priests; the flight of deacons the foraying of all the clergy. Either the image must be worshipped, or we are delivered to the wicked flame of whips. The laity groan;

tears are filling without ceasing in public and in private; all are mutually lamenting their woes. No one's heart is so hard as to lose a father, and bear the bereavement meekly. There is a sound of them that mourn in the city-a sound in the fields, in the roads, in the deserts. But one voice is heard from all that utter sad and piteous words. Joy and spiritual gladness are taken away. Our feasts are turned into mourning. Our houses of prayer are shut. The altars of the spiritual service are lying idle. Christians no longer assemble together; teachers no longer preside. The doctrines of salvation are no longer taught. We have no more solemn assemblies, no more evening hymns, no more of that blessed joy of souls which arises in the souls of all that believe in the Lord at communions, and the imparting of spiritual boons. We may well say, "Neither is there at this time prince, or prophet, or reader, or offering, or incense, or place to sacrifice before thee, and to find mercy."

3. We are writing to those who know these things, for there is not a region of the world which is ignorant of our calamities. Do not suppose that we are using these words as though to give information, or to recall ourselves to your recollection. We know that you could no more forget us than a mother forget the sons of her womb. But all who are crushed by any weight of agony find some natural alleviation for their pain in uttering groans of distress, and it is for this that we are doing as we do. We get rid of the load of our grief in telling you of our manifold misfortunes, and in expressing the hope that you may haply be the more moved to pray for us, and may prevail on the Lord to be reconciled to us. And if these afflictions had been confined to ourselves, we might even have determined to keep silence, and to rejoice in our sufferings for Christ's sake, since "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. But at the present time we are alarmed, lest the mischief growing day by days like a flame spreading through some burning wood, when it has consumed what is close at hand, may catch distant objects too.

The plague of heresy is spreading, and there is ground of apprehension lest, when it has 'devoured our Churches, it may afterwards creep on even so far as to the sound portion of your district. Peradventure it is because with us iniquity has abounded that we have been first delivered to be devoured by the cruel teeth of the enemies of God. But the gospel of the kingdom began in our regions, and then went forth over all the world. So, peradventure-and this is most probable-the common enemy of our souls, is striving to bring it about that the seeds of apostasy, originating in the same quarter, should be distributed throughout the world. For the darkness of impiety plots to come upon the very hearts whereon the "light of the knowledge" of Christ has shone.

4. Reckon then, as true disciples of the Lord, that our sufferings are yours. We are not being attacked for the sake of riches. or glory, or any temporal advantages. We stand in the arena to fight for our common heritage, for the treasure of the sound faith, derived from our

Fathers. Grieve with us, all ye who love the brethrens at the shutting of the mouths of our men of true religion, and at the opening of the bold and blasphemous lips of all that utter unrighteosness against God. The pillars and foundation of the truth are scattered abroad. We, whose insignificance has allowed of our being overlooked, are deprived of oar right of free speech. Do ye enter into the straggle, for the people's sake. Do not think only of your being yourselves moored in a safe haven, where the grace of God gives you shelter from the tempest of the winds of wickedness. Reach out a helping hand to the Churches that are being buffeted by the storm, lest, if they be abandoned, they suffer complete shipwreck of the faith. Lament for us, in that the Only-begotten is being blasphemed, and there is none to offer contradiction. The Holy Ghost is being set at nought and he who is able to confute the error has been sent into exile. Polytheism has prevailed. Our opponents own a great God and a small God. "Son" is no longer a name of nature, but is looked upon as a title of some kind of honour.

The Holy Ghost is regarded not as complemental of the Holy Trinity, nor as participating in the divine and blessed Nature, but as in some sort one of the number of created beings, and attached to Father and Son, at mere haphazard and as occasion may require. " Oh that my head were waters, and mine eyes a fountain of tears," and I will weep many days for the people who are being driven to destruction by these vile doctrines. The ears of the simple are being led astray, and have now got used to heretical impiety. The nurslings of the Church are being brought up in the doctrines of iniquity. What are they to do ? Our opponents have the command of baptisms; they speed the dying on their way; they visit the sick; they console the sorrowful; they aid the distressed; they give succour of various kinds; they communicate the mysteries. All these things, as long as the performance of them is in their hands, are so many ties to bind the people to their views. The result will be that in a little time, even if some liberty be conceded to us, there is small hope that they who have been long under the influence of error will be recalled to recognition of the truth.

5. Under these circumstances it would have been well for many of us to have travelled to your reverences, and to have individually reported each his own position. You may now take as a proof of the sore straits in which we are placed the fact that we are not even free to travel abroad. For if any one leaves his Church, even for a very brief space, he will leave his people at the mercy of those who are plotting their ruin. By God's mercy instead of many we have sent one, our very reverend and beloved brother the presbyter Dorotheus. He is fully able to supply by his personal report whatever has been omitted in our letter, for he has carefully followed all that has occurred, and is jealous of the right faith. Receive him in peace, and speedily send him back to us, bringing us good news of your readiness to succour the brotherhood.

Letter 244

To Patrophilus, bishop of Aegae. I. I Have read, and read with pleasure, the letter which you have sent by Strategius the presbyter. How should I not so read it, written as it is by a wise man, anti dictated by a heart which has learned to observe the universal love taught by the commandment of the Lord? Possibly I am not unaware of the reasons which have hitherto kept you silent. You have been, as it were, amazed and astounded, at the idea of the change in the notorious Basil. Why, ever since he was a boy he did such and such service to such an one; at such and such times he did such and such things; he waged war against foes innumerable for the sake of his allegiance to one man; now he has become a totally different character; he has exchanged love for war; he is all that you have written; so you naturally shew considerable astonishment at the very unexpected turn of affairs. And if you have found some fault, I do not take it ill. I am not so beyond correction as to be amazed at the affectionate rebukes of my brothers. Indeed so far was I from being vexed at your letter that it really almost made me laugh to think that when there were, as I thought, so many strong causes already existing to cement our friendship, you should have expressed such very great astonishment at the trifles which have been reported to you. So truly have you suffered the fate of all those who omit to enquire into the nature of circumstances, and give heed to the men who are being discussed; of all who do not examine into the truth, but judge by the distinction of persons, in forgetfulness of the exhortion ”Ye shall not respect persons in judgment.”

2. Nevertheless, since God in judgment of man does not accept persons, I will not refuse to make known to you the defence which I have prepared for the great tribunal. On my side, from the beginning, there has been no cause of quarrel, either small or great; but men who hate ,he, for what reason is best known to themselves (I must not say a word about them), incessantly calumniated me. I cleared myself again and! again of slanders. There seemed no end to the matter, and no good came of my continual defence, because I was far away, and the authors of the false statements, being on the spot, were able by their calumnies against me to wound a susceptible heart, and one which has never learnt to keep one ear open. for the absent. When the Nicopolitans, as you yourself are partly aware, were asking for some proof of faith, I determined to have recourse to the written document. I thought that I should fulfil two objects at once; I expected both to persuade the Nicopolitans not to think ill of the man, and to shut the mouths of my calumniators, because agreement in

faith would exclude slander on both sides. Indeed the creed had been drawn up, and it was brought from me, and signed.

After it had been signed, a place was appointed for a second meeting, and another date fixed, so that my brethren in the diocese might come together and be united with one another, and our communion for the future be genuine and sincere. I, for my part, arrived at the appointed time, and, of the brethren who act with me, some were on the spot, and others were hurrying thither, all joyous and eager as though on the high road to peace. Couriers and a letter from myself announced my arrival; for the spot appointed for the reception of those who were assembling was mine. But nobody appeared on the other side; no one came in advance; no one to announce the approach of the expected bishops. So those who had been sent by me returned with the report of the deep dejection and the complaints of those who were assembled, as though a new creed had been promulgated by me. They were moreover said to be for deciding, that they certainly would not suffer their bishop to go over to me. Then came a messenger bringing me a letter hastily drawn up, and containing no mention of the points originally agreed on. My brother Theophilus, a man worthy of all respect and honour at my hands, sent one of his adherents, and made certain announcements, which he thought it not improper for him to utter, nor unbecoming in me to hear.

He did not condescend to write, not so much because he was afraid of being convicted on written evidence, as because he was anxious not to be compelled to address me as bishop. Assuredly his language was violent, and came from a heart a vehemently agitated. Under these circumstances I departed abashed and depressed, not knowing what to answer to my questioners. Then, without any long interval of time, there was the journey into Cilicia, the return thence, and forthwith a letter repudiating communion with me.

3. The cause of the rupture was the allegation that I wrote to Apollinarius and was in communion with the presbyter Diodorus. I never regarded Apollinarius as an enemy, and for some reasons I even respect him. But I never so far trotted myself to him as to take upon me the charges against him; indeed I have myself some accusations to bring against him after reading some of his books. I do not know that I ever asked him for a book on the Holy Spirit, or received it on his sending: I am told that he has become a most copious writer, but I have read very few of his works. I have not even time to investigate such matters. Indeed I shrink from admitting any of the more recent works, for my health does not even allow of my reading the inspired Scriptures with diligence and as I ought. What, then, is it to me, if some one has written something displeasing to somebody else? Yet if one man is to render an account on behalf of another, let him who accuses me for Apollinarius' sake defend himself to me for the sake of Arius his own master and of Aetius his own disciple. I never learnt anything from, nor taught anything to this man whose guilt is laid at my door. Diodorus, as a nursling of the blessed Silvanus, I did receive from the beginning: I love him now and respect him on account of his grace of speech, whereby many who meet him are made the better men.

4. At this letter I was affected in such a manner as might be expected, and astounded at so sudden and pleasant a change. I felt quite unable to reply. My heart could hardly beat; my tongue failed me, and my hand grew numb. I felt like a poor creature (for the truth shall be told; yet it is pardonable); I all but fell into a state of misanthropy; I looked on every one with suspicion and thought that there was no charity to be found in mankind. Charity seemed a mere specious word, serving as a kind of decoration to those who use it, while no such sentiment was really to be found in the heart of man. Could it really be that out who seethed to have disciplined himself from boyhood to old age, could be so easily brutalized on such grounds, without a thought for me, without any idea that his experience of bygone years ought to have more weight than this wretched slander ? Could he really, like an unbroken colt as yet untaught to carry his rider properly, on some petty suspicion rear and unseat his rider and fling to the ground what was once his pride? If so, what must be thought of the rest with whom I had no such strong ties of friendship, and who had given no such proofs of a well trained life? All this I turned over in my soul and continually revolved in my heart, or, shall I rather say my heart was turned over by these things fighting and pricking me at the recollection of them? I wrote no answer; not that I kept silence from contempt; do not think it of me my brother, for I am not defending myself to men but I speak before God in Christ. I kept silence from utter inability to say a word commensurate with my grief.

5. While I was in this position another letter came to me, addressed to a certain Dazizas, but in reality written to all the world. This is obvious from its very rapid distribution, for in a few days it was delivered all over Pontus, and was travelling about Galatia; indeed it is said that the carriers of this good news traversed Bithynia, and reached the Hellespont itself. What was written against me to Dazizas you are very well aware, for they do not reckon you as so far beyond the bounds of their friendship as to have left you alone undistinguished by this honour. However, if the letter has not reached you, I will send it to you. In it you will find me charged with craft and treachery, with corruption of Churches and with ruin of souls. The charge which they think the truest of all is, that I made that exposition of the faith for secret and dishonest reasons, not to do service to the Nicopolitans, but with the design of disingenously extracting a confession from them. Of all this the Lord is Judge. What clear evidence can there be of the thoughts of the heart ?

One thing I do wonder at in them, that after signing the document presented by me, they show so much disagreement, that they confuse truth and falsehood to satisfy those who t are accusing them, quite forgetful that their written confession of the Nicene Creed is preserved at Rome, and that they with their own hand delivered to the council at Tyana the document brought from Rome which is in my hands, and contains the same creed. They forgot their own address, when they came forward and bewailed the deceit by which they had been tricked into giving their adhesion to the document drawn up by the faction of Eudoxius, and so bethought them of the defence for that error, that they should go to Rome and there accept the creed of the Fathers, that so they might make amends, for the mischief they had done the Church by their agreement in evil, by their introduction of something

better. Now the very men who undertook long journeys for the faith's sake, and made all these fine speeches, are reviling me for walking craftily, and for playing the playing the plotter under the cloke of love. is plain from the Letter, now bring carried about, that they have condemned the faith of Nicaea. They saw Cyzicus, and came home with another creed.

6. But why say anything of mere verbal inconsistency ? The practical proofs of their change of position afforded by their conduct are far stronger. They refused to yield to the sentence of fifty bishops passed against them. They declined to resign the government of their Churches although the number of bishops assenting to the decree for their deposition was so many, on the alleged ground that they were not partakers of the Holy Ghost, and were not governing their Churches by the grace of God, but had clutched their dignity by the aid of human power, and through lust of vain glory. Now they are for receiving the men consecrated by these same persons as bishops. I should like you to ask them in my stead, (although they despise all mankind, is bereft of eyes, ears, and common sense), to perceive the inconsistency of their conduct, what sentiments they do really entertain in their own hearts. How can there be two bishops, one deposed by Euippius, and the other consecrated by him? Both are the actions of the same man. Had he not been endowed with the grace bestowed upon Jeremiah to pull down and build again, to root out and to plant, he certainly would not have rooted the one out and planted the other. Grant him the one and you must grant him the other. Their one object, as it seems, is everywhere to look to their own advantage, and to regard every one who acts in accordance with their own wishes as a friend, while they treat any one who opposes them as an enemy, and spare no calumny to run him down.

7. What measures are they now taking against the Church? For the shiftiness of their originators, shocking; for the apathy of all who are affected by them, pitiable. By a respectable commission the children and grandchildren of Euippius have been summoned from distant regions to Sebasteia, and to them the people have been entrusted. They have taken possession of the altar. They have been made the leaven of that Church. I am persecuted by them as a Homoousiast. Eustathius, who brought the Homoousion in the script from Rome to Tyana, although he was not able to get admitted into their much to be coveted communion, either because they feared, or respected the authority of, the large number of persons who had agreed in condemning him, is now in intimate alliance with them. I only hope that I may never have time enough on my hands to tell of all their doings-who were gathered together, how each one had been ordained, and from what kind of earlier life each arrived at his present dignity. I have been taught to pray "that my mouth may not utter the works of the men." If you enquire you will learn these things for yourself, and, if they are hidden from you, they will not assuredly continue hidden from the judges.

8. I will not, however, omit to tell you, my dear friend, in what a state I have been. Last year I suffered from a very violent fever, and came near to the gates of death. When, by God's mercy, I was restored, I was distressed at coming back to life, as I bethought me of all the troubles before me. I considered with myself for what reason, hidden in the depths of the wisdom of God, yet further clays of life in the flesh had been allowed me. But when

I heard of these matters I concluded that the Lord wished a me to see the Churches at rest after the storm c which they had previously suffered from the the alienation of the men in whom, on account of their fictitious gravity of character, every confidence had been placed. Or peradventure the Lord designed to invigorate my soul, and to render it more vigilant for the future, to the end that, instead of giving heed to men, it might be made perfect through those precepts of the Gospel which do not share in the changes and chances of human seasons and circumstances, but abide for ever the same, as they were uttered by the blessed lips that cannot lie.

9. Men are like clouds, shifting hither and thither in the sky with the change of the winds. And of all men who have ever come within my experience these of whom I am speaking are the most unstable. As to the other business of life, those who have lived with them may give evidence; but as to what is within my own knowledge, their inconsistency as regards the faith, I do not know that I have ever myself observed it or heard from any one else, of anything like it. Originally they were followers of Arius; then they went over to Hermogenes, who was diametrically opposed to the errors of Arius, as is evinced by the Creed originally recited by him at Nicaea. Hermogenes, fell asleep, and then they went over to Eusebius, the coryphaeus, as we know on personal evidence, of the Arian ring. Leaving this, for whatever reasons, they came home again, and once more concealed their Arian sentiments. After reaching the episcopate, to pass by what occurred in the interval, how many creeds did they put forth? One at Ancyra; another at Seleucia; another at Constantinople, the famous one; another at Lampsacus, then that of Nike in Thrace; and now again the creed of Cyzicus. Of this last I know nothing, except that I am told that they have suppressed the homoousion, and are supporting the like in essence, while they subscribe with Eunomius the blasphemies against the Holy Spirit.

Although all of the creeds which I have enumerated may not be opposed to one another, yet they alike exhibit the inconsistency of the men's minds, from their never standing by the same words. I have said nothing as to countless other points, but this that I do say is true. Now that they have gone over to you, I beg you to write back by the same man, I mean our fellow presbyter Strategius, whether you have remained in the same mind towards me, or whether you have been alienated in consequence of your meeting them. For it was not likely that they would be silent, nor that you yourself, after writing to me as yon have. would not use free speaking to them too. If you remain in communion with me, it is well; it is what I would most earnestly pray for. If they have drawn you over to them, it is sad. How should separation from such a brother not be sad? If in nothing else, at least in bearing losses like this, we have been considerably tried at their hands.

Letter 245

To Theophilus the Bishop. IT is some time since I received your letter, but I waited to be able to reply by some fit person; that so the bearer of my answer might supply whatever might be wanting in it. Now there has arrived our much beloved and very reverend brother Strategius, and I have judged it well to make use of his services, both as knowing my mind and able to convey news of me with due propriety and reverence. Know, therefore, my beloved and honoured friend, that I highly value my affection for you, and am not conscious so far as the disposition of lay heart goes, of having at any time failed in it, although I have had many serious causes of reasonable complaint. But I have decided to weigh the good against the bad, as in a balance, and to add my own mind where the better inclines. Now changes have been made by those who should least of all have allowed anything of the kind. Pardon me, therefore, for I have not changed my mind, if I have shifted any side, or rather I should say, I shall still be on the same side, but there are others who are continually changing it, and are now openly deserting to the foe. You yourself know what a value I put on their communion, so long as they were of the sound party. If now I refuse to follow these, and shun all who think with them, I ought fairly to be forgiven. I put truth and my own salvation before everything.

Letter 246

To the Nicopolitans. I AM filled with distress at seeing evil on the high road to success, while you, my reverend friends, are faint and failing under continuous calamity. But when again I bethink me of the mighty hand of God, and reflect that He knows how to raise up them that are broken down, to love the just, to crush the proud and to put down the mighty from their seats, then again my heart grows lighter by hope, and I know that through your prayers the calm that the Lord will show us will come soon. Only grow not weary in prayer, but in the present emergency strive to give to all a plain example by deed of whatever you teach by word.

Letter 247

To the Nicopolitans. When I had read the letter of your holinesses, how did I not groan and lament that I had heard of these further troubles, of blows and insults inflicted on yourselves, of destruction of homes, devastation of the city, ruin of your whole country, persecution of the Church, banishment; of priests, invasion of wolves, and scattering of flocks. But I have looked to the Lord in heaven, and have ceased to groan and weep, because I am perfectly well assured, as I hope you know too, that help will speedily come and that you will not be for ever forsaken. What we have suffered, we have suffered for our sins. But our loving Lord will show us His own aid for the sake of His love and pity for the Churches. Nevertheless, I have not omitted to beseech men in authority in person. I have written to those at court, who love us, that the wrath of our ravening enemy may be stayed. I think, moreover, that from many quarters condemnation may fall upon his head, unless indeed these. troublous times allow our public men no leisure for these matters.

Letter 248

To Amphilochius, bishop of Iconium. So far as my own wishes are concerned I am grieved at living at such a distance from your reverence. But, as regards the peace of your own life, I thank the Lord Who has kept you out of this conflagration which has specially ravaged my diocese. For the just Judge has sent me, in accordance with my works, a messenger of Satan, who is buffeting me a severely enough, and is vigorously defending the heresy. Indeed to such a pitch has he carried the war against us, that he does not shrink even from shedding the blood of those who trust in God. You cannot fail to have heard that a man of the name of Asclepius, because he would not consent to communion with Doeg, has died under the blows inflicted on him by them, or rather, by their blows has been translated into life. You may suppose that the rest of their doings are of a piece with this; the persecutions of presbyters and teachers, and all that might be expected to be done by men abusing the imperial authority at their own caprice. But, in answer to your prayers, the Lord will give us release from these things, and patience to bear the weight of our trials worthily of our hope in Him. Pray write frequently to me of all that concerns yourself. If you find any one who can be trusted to carry you the book that I have finished, be so kind as to send for it, that so, when I have been cheered by your approval, I may send it on to others also. By the grace of the Holy One may you be granted to me and to the Church of the Lord in good health rejoicing in the Lord, and praying for me.

Letter 249

Without address. Commendatory. I Congratulate this my brother, in being delivered from our troubles here and in approaching your reverence. In choosing a good life with them that fear the Lord he has chosen a good provision for the life to come. I commend him to your excellency and by him I beseech you to pray for my wretched life, to the end that I may be delivered from these trials and begin to serve the Lord according to the Gospel.

Letter 250

To Patrophilus, bishop of Aegae.

There has been some delay in my receiving your answer to my former letter; but it has reached me through the well-beloved Strategius, and I have given thanks to the Lord for your continuance in your love to me. What you have now been kind enough to write on the same subject proves your good intentions, for you think as you ought, and you counsel me to my gain. But I see that my words will be extending too far, if I am to reply to everything written to me by your excellency. I therefore say no more than this, that, if the blessing of peace goes no further than the mere name of peace, it is ridiculous to go on picking out here one and there another, and allow them alone a share in the boon, while others beyond number are excluded from it. But if agreement with mischievous men, under the appearance of peace, really does the harm an enemy might do to all who consent to it, then only consider who those men are who have been admitted to their companionship, who have conceived an unrighteous hatred against me; who but men of the faction not in communion with me. There is no need now for me to mention them by name. They have been invited by them to Sebasteia; they have assumed the charge of the Church; they have performed service at the altar:

they have given of their own bread to all the people, being proclaimed bishops by the clergy there, and escorted through all the district as saints and in communion. If one must adopt the faction of these men, it is absurd to begin at the extremities, and not rather to hold intercourse with those that are their heads. If then we are to count heretic and shun no one at all, why, tell the, do you separate yourself from the communion of certain persons? But if any are to be shunned, let me be told by these people who are so logically consistent in everything, to what party those belong whom they have invited over from Galatia to join them ? If such things seem greivous to you, charge the separation on those who are responsible for it. If you judge them to be of no importance, forgive me for declining to be of the leaven of the teachers of wrong doctrine. Wherefore, if you will, have no more to do with those specious arguments, but with all openness confute them that do not walk aright in the truth of the Gospel.

Letter 251

To the people of Evaesae. I. MY occupations are very numerous, and my mind is full of many anxious cares, but I have never forgotten you, my dear friends, ever praying my God for your constancy in the fifth, wherein ye stand and have your boasting in the hope of the glory of God. Truly nowadays it is hard to find, and extraordinary to see, a Church pure, unharmed by the troubles of the times, anti preserving the apostolic doctrine in all its integrity and completeness. Such is your Church shewn at this present time by Him who in every generation makes manifest them that are worthy of His calling. May the Lord grant to you the blessings of Jerusalem which is above, in return for your flinging back at the heads of the liars their slanders against me, and your refusal to allow them entry into your hearts. I know, and am persuaded in the Lord, that "your reward is great in heaven," even on account of this very conduct. For you have wisely concluded among yourselves, as indeed is the truth, that the men who are "rewarding me evil for good, and hatred for my love," are accusing me now for the very same points which they are found to have themselves confessed and subscribed.

2. Their presenting you with their own signatures for an accusation against me is not the only contradiction into which they have fallen. They were unanimously deposed by the bishops assembled at Constantinople. They refused to accept this deposition and appealed to a synod of impious men, refusing to admit the episcopacy of their judges, in order not to accept the sentence passed upon them. The reason alleged for their non-recognition was their being leaders of wicked heresy. All this happened nearly seventeen years ago. The principal men of those who deposed them were Eudoxius, Euippius, George, Acacius, and others unknown to you. The present tyrants of the churches are their successors, some ordained to fill their places, and others actually promoted by them. 3. Now let those who charge me with unsound doctrine tell me in what Fay the men whose deposition they refused to accept were heretical. Let them tell me in what way those promoted by them, and holding the same views as their fathers, are orthodox. If Euippius was orthodox, how can Eustathius, whom he deposed, be other than a layman ? If Euippius was a heretic, how can any one ordained by him be in communion with Eustathius now? But all this conduct, this trying to accuse men and set them up again, is child's play, got up against the Churches of God, for their own gain.

When Eustathius was travelling through Paphlagonia, he overthrew the altars of Basilides of Paphlagonia, and used to perform divine service on his own tables. Now he is begging Basilides to be admitted to communion. He refused to communicate with our reverend brother Elpidius, because of his alliance with the Amasenes; and now he comes as a suppliant to the Amasenes, petitioning for alliance with them. Even ye yourselves know how shocking were his public utterances against Euippius: now he glorifies the holders of Euippius's opinions for their orthodoxy, if only they will cooperate in promoting his restitution. And I am all the while being calumniated, not because I am doing any wrong, but because they have imagined that they will thus be recommended to the party at Antioch. The character of those whom they sent for last year from Galatia, as being likely by their means to recover the free exercise of their episcopal powers, is only too well known to all who have lived even for a short time with them. I pray that the Lord may never allow me leisure to recount all their proceedings. I will only say that they have passed through the whole country, with the honour and attendance of bishops, escorted by their most honourable bodyguard and sympathizers; and have made a grand entry into the city, and held an assembly with all authority. The people have been given over to them. The altar has been given over to them.

How they went to Nicopolis, and could do nothing there of all that they had promised, and how they came, and what appearance they presented on their return, is known to those who were on the spot. They are obviously taking every single step for their own gain and profit. If they say that they have repented, let them shew their repentance in writing; let them anathematize the Creed of Constantinople; let them separate from the heretics; and let them no longer trick the simple-minded. So much for them and theirs.

4. I, however, brethren beloved, small and insignificant as I am, but remaining ever by God's grace the same, have never changed with the changes of the world. My creed has not varied at Seleucia, at Constantinople, at Zela, at Lampsacus, and at Rome. My present creed is not different from the former; it has remained ever one and the same. As we received from the Lord, so are we baptized; as we are baptized, so we make profession of our faith; as we make profession of our faith, so do we offer our doxology, not separating the Holy Ghost from Father and Son, nor preferring Him in honour to the Father, or asserting Him to be prior to the Son, as blasphemers' tongues invent. Who could be so rash as to reject the Lord's commandment, and boldly devise an order of his own for the Names? But I do not call the Spirit, Who is ranked with Father and Son, a creature. I do not dare to call slavish that which is royal. And I beseech yon to remember the threat uttered by the Lord in the words, "All manner of sin anti blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world, neither in the world to come." Keep yourselves from dangerous teaching against the Spirit. "Stand fast in the faith." Look over all the world, and see how small the part is which is unsound. All the rest of the Church which has received the Gospel. from one end of the world to the other, abides in this sound and unperverted doctrine. From their communion I pray that I may never

fall, and I pray that I may have part and lot with you in the righteous day of our Lord Jesus Christ, when He shall come to give to every one according to Iris conduct.

Letter 252

To the bishops of the Pontic Diocese. The honours of martyrs ought to be very eagerly coveted by all who rest their hopes on the Lord, and more especially by you who seek after virtue. By your disposition towards the great and good among your fellow servants you are shewing your affection to our common Lord. Moreover, a special reason for this is to be found in the tie, as it were, of blood, which binds the life of exact discipline to those who have been made perfect through endurance. Since then Eupsychius and Damas and their company are most illustrious among martyrs, and their memory is yearly kept in our city and all the neighbourhood, the Church, calling on you by my voice, reminds yon to keep up your ancient custom of paying a visit. A great and good world lies before you among the people, who desire to be edified by you, and are anxious for the reward dependent on the honour paid to the martyrs. Receive, therefore, my supplications, and consent of your kindness to give at the cost of small trouble to yourselves a great boon to me.

Letter 253

To the presbyters of Antioch. The anxious care which you have for the Churches of God will to some extent be assuaged by our very dear and very reverend brother Sanctissimus the presbyter, when he has told you of the love and kindness felt for us by all the West. But, on the other hand, it will be roused afresh and made yet keener, when he has told you in person what zeal is demanded by the present position of affairs. All other authorities have told us, as it were, by halves, the minds of men in the West, and the condition of things there. He is very competent to understand men's minds, and to make exact enquiry into the condition of affairs, and he will tell you everything and will guide your good will through the whole business. You have matter before you appropriate to the excellent will which you have always shewn in your anxiety on behalf of the Churches of God.

Letter 254

Again To Pelagius, bishop of the Syrian Laodicea. May the Lord grant me once again in person to behold your true piety and to supply in actual intercourse all that is wanting in my letter. I am behindhand in beginning to write and must needs make many excuses. But we have with us the well beloved and reverend brother Sanctissimus, the presbyter. He will tell you everything, both our news and the news of the West. You will be cheered by what you hear; but when he tells you of the troubles in which we are involved he will perhaps add some distress and anxiety to that which already besets your kindly soul. Yet it is not to no purpose that affliction should be felt by you, able as you are to move the Lord. Your anxiety will turn to our gain, and I know that we shall receive succour from God as long as we have the aid of your prayers. Pray, too, with me for release from my anxieties, and ask for some increase in my bodily strength; then the Lord will prosper me on my way to the fulfilment of my desires and to a sight of your excellency.

Letter 255

To Vitus, bishop of Charrae. Would that it were possible for me to write to your reverence every day! Forever since I have had experience of your affection I have had great desire to converse with yon, or, if this be impossible, at least to communicate with you by letter, that I may tell you my own news and learn in what state you are. Yet we have not what we wish but what the Lord gives, and this we ought to receive with gratitude. I have therefore thanked the holy God for giving me an opportunity for writing to your reverence on the arrival of our very well beloved and reverend brother Sanctissimus, the presbyter. He has had considerable trouble in accomplishing his journey, and will tell you with accuracy all that he has learnt in the West. For all these things we ought to thank the Lord and to beseech Him to give us too the same peace and that we may freely receive one another. Receive all the brethren in Christ in my name.

Letter 256

To the very well beloved and reverend brethren the presbyters Acacius, Aetius, Paulus, and Silvanus; the deacons Silvinus and Lucius, and the rest of the brethren the monks, Basil, the bishop.

News has reached me of the severe persecution carried on against you, and how directly after Easter the men who fast for strife and debate attacked your homes, and gave your labours to the flames, preparing for you indeed a house in the heavens, not made with hands. but for themselves laying up in store the fire which they had used to your hurt. I no sooner heard of this than I groaned over what had happened; pitying not you, my brethren, (God forbid! but the men who are so sunk in wickedness as to carry their evil deeds to such an extent. I expected you all to hurry at once to the refuge prepared for you in my humble self; and I hoped that the Lord would give me refreshment in the midst of my continual troubles in embracing you, and in receiving on this inactive body of mine the noble sweat which you are dropping for the truth's sake, and so having some share in the prizes laid tip for you by the Judge of truth. But this did not enter into year minds, and you did not even expect any relief at my hands. I was therefore at least anxious to find frequent opportunities of writing to you, to the end that like those who cheer on combatants in the arena, I might myself by letter give you some encouragement in your good fight. For two reasons, however, I have not found this easy. In the first place, I did not know where you were residing.

And, secondly, but few of our people travel in your direction. Now the Lord has brought us the very well beloved and reverend brother Sanctissimus, the presbyter. By him I am able to salute you, and I beseech you to pray for me, rejoicing and exulting that your reward is great in heaven, and that you have freedom with the Lord to cease not day and night calling on Him to put an end to this storm of the Churches; to grant the shepherds to their flocks, and that the Church may return to her proper dignity. I am persuaded that if a voice be found to move our good God, He will not make His mercy afar off, but will now "with the temptation make a way to escape, that ye may be able to bear it. Salute all the brethren in Christ in any name.

Letter 257

To the monks harassed by the Arians. 1. I Have thought it only right to announce to you by letter how I said to myself, when I heard of the trials brought upon you by the enemies of God, that in a time reckoned a time of peace you have won for yourselves the blessings promised to all who suffer persecution for the sake of the name of Christ. In my judgment the war that is waged against us by our fellow countrymen is the hardest to bear, because against open anti declared enemies it is easy to defend ourselves, while we are necessarily at the mercy of those who are associated with us, and are thus exposed to continual danger. This has been your case. Our fathers were persecuted, but by idolaters their substance was plundered, their houses were overthrown, they themselves were driven into exile, by our open enemies. for Christ's name's sake. The persecutors who have lately appeared, hate us no less than they, but, to the deceiving of many, they put forward the name of Christ, that the persecuted may be robbed of all comfort from its confession, because the majority of simpler folk, while admitting that we are being wronged, are unwilling to reckon our death for the truth's sake to be martyrdom. I am therefore persuaded that the reward in store for you from the righteous Judge is yet greater than that bestowed on those former martyrs. They indeed both had the public praise of men, and received the reward of God; to you, though your good deeds are not less, no honours are given by the people. It is only fair that the requital in store for you in the world to come should be far greater.

2. I exhort you, therefore, not to faint in your afflictions, but to be revived by God's love, and to add daily to your zeal. knowing that in you ought to be preserved that remnant of true religion which the Lord will find when He cometh on the earth. Even if bishops are driven from their Churches, be not dismayed. If traitors have arisen from among the very clergy themselves, let not this undermine your confidence in God. We are saved not by names, but by mind and purpose, and genuine love toward our Creator. Bethink you how in the attack against our Lord, high priests and scribes and elders devised the plot, and how few of the people were found really receiving the word. Remember that it is not the multitude who are being saved, but the elect of God. Be not then affrighted at the great multitude of the people who are carried hither and thither by winds like the waters of the sea. If but one be saved, like Lot at Sodom, he ought to abide in right judgment, keeping his hope in Christ unshaken, for the Lord will not forsake His holy ones. Salute all the brethren in Christ from me. Pray earnestly for my miserable soul.

Letter 258

To Epiphanius the bishop. 1. IT has long been expected that, in accordance with the prediction of our Lord, because of iniquity abounding, the love of the majority would wax cold. Now experience has confirmed this expectation. But though this condition of things has already obtained among us here, it seems to be contradicted by the letter brought from your holiness. For verily it is no mere ordinary proof of love, first that you should remember an unworthy and insignificant person like myself; and secondly, that you should send to visit me brethren who are fit and proper ministers of a correspondence of peace. For now, when every man is viewing every one else with suspicion, no spectacle is rarer than that which you are presenting. Nowhere is pity to be seen; nowhere sympathy; nowhere a brotherly tear for a brother in distress. Not persecutions for the truth's sake, not Churches with all their people in tears; not this great tale of troubles closing round us, are enough to stir us to anxiety for the welfare of one another. We jump on them that are fallen; we scratch and tear at wounded places; we who are supposed to agree with one another launch the curses that are uttered by the heretics; men who are in agreement on the most important matters are wholly severed from one another on some one single point. How, then, can I do otherwise than admire him who in such circumstances shews that his love to his neighbour is pure and guileless, and, though separated from me by so great a distance of sea and land, gives my soul all the care he can?

2. I have been specially struck with admiration at your having been distressed even by the dispute of the monks on the Mount of Olives, and at your expressing a wish that some means might be found of reconciling them to one another. I have further been glad to hear that you have not been unaware of the unfortunate steps, taken by certain persons, which have caused disturbance among the brethren, and that you have keenly interested yourself even in these matters. But I have deemed it hardly worthy of your wisdom that you should entrust the rectification of matters of such importance to me: for I am not guided by the grace of God, because of my living in sin; I have no power of eloquence, because I have cheerfully withdrawn from vain studies; and I am not yet sufficiently versed in the doctrines of the truth. I have therefore already written to my beloved brethren at the Mount of Olives, our own Palladius, and Innocent the Italian, in answer to their letters to me, that it is impossible for me to make even the slightest addition to the Nicene Creed, except the ascription of Glory to the Holy Ghost, because our Fathers treated this point cursorily, no question having at

that time arisen concerning the Spirit. As to the additions it is proposed to make to that Creed, concerning the incarnation of our Lord, I have neither tested nor accepted them, as being beyond my comprehension. I know well that, if once we begin to interfere with the simplicity of the Creed, we shall embark on interminable discussion, contradiction ever leading us on and on, and shall but disturb the souls of simpler folk by the introduction of new phrases.

3. As to the Church at Antioch (I mean that which is in agreement in the same doctrine), may the Lord grant that one day we may see it united. It is in peril of being specially open to the attacks of the enemy, who is angry with it because there the name of Christian first obtained. There heresy is divided against orthodoxy, and orthodoxy is divided against herself. My position, however, is this. The right reverend bishop Meletius was the first to speak boldly for the truth, and fought that good fight in the days of Constantine, Therefore my Church has felt strong affection towards him, for the sake of that brave and firm stand, and has held communion with him. I, therefore, by God's grace, have held him to be in communion up to this time; and, if God will, I shall continue to do so. Moreover the very blessed Pope Athanasius came from Alexandria, and was most anxious that communion should be established between Meletius and himself; but by the malice of counsellors their conjunction was put off to another season. Would that this had not been so! I have never accepted communion with any one of those who have since been introduced into the see, not because I count them unworthy, but because I see no ground for the condemnation of Meletius.

Nevertheless I have heard many things about tile brethren, without giving heed to them, because the accused were not brought face to face with their accusers, according to that which is written, "Doth our law judge any man, before it hear him, and know what he doeth? I cannot therefore at present write to them, right honourable brother, and I ought not to be forced to do so. It will be becoming to your peaceful disposition not to cause union in one direction and disunion in another, but to restore the severed member to the original union. First, then, pray; next, to the utmost of your ability, exhort, that ambition may be driven from their hearts, and that reconciliation may be effected between them both to restore strength to the Church, and to destroy the rage of oar foes. It has given great comfort to my soul that, in addition to your other right and accurate statements in theology, you should acknowledge the necessity of stating that the hypostases are three. Let the brethren at Antioch be instructed by you after this manner. Indeed I am confident that they have been so instructed; for I am sure you would never have accepted communion with them unless you had carefully made sure of this point in them.

4. The Magusaeans, as you were good enough to point out to me in your other letter, are here in considerable numbers, scattered all over the country, settlers having long ago been introduced into these parts from Babylon. Their manners are peculiar, as they do not mix with other men. It is quite impossible to converse with them, inasmuch as they have been made the prey of the devil to do his will. They have no books; no instructors in doctrine.

They are brought up in senseless institutions, piety being handed down from father to son. In addition to the characteristics which are open to general observation, they object to the slaying of animals as defilement, and they cause the animals they want for their own use to be slaughtered by other people. They are wild after illicit marriages; they consider fire divine, and so on. No one hitherto has told me any fables about the descent of the Magi from Abraham: they name a certain Zarnuas as the founder of their race. I have nothing more to write to your excellency about them.

Letter 259

To the monks Palladius and Innocent. From your affection for me you ought to be able to conjecture my affection for you. I have always desired to be a herald of peace, and, when I fail in my object, I am grieved. How could it be otherwise? I cannot feel angry with any one for this reason, because I know that the blessing of peace has long ago been withdrawn from us. If the responsibility for division lies with others, may the Lord grant that those who cause dissension may cease to do so. I cannot even ask that your visits to me may be frequent. You nave therefore no reason to excuse yourselves on this score. I am well aware that men who have embraced the life of labour, and always provide with their own hands the necessities of life, cannot be long away from home; but, wherever you are, remember me, and pray for me that no cause of disturbance may dwell in my heart, and that I may be at peace with myself and with God.

Letter 260

To Optimus the bishop. 1. Under any circumstances I should have gladly seen the good lads, on account of both a steadiness of character beyond their years, and their near relationship to your excellency, which might have led me to expect something remarkable in them. And, when I saw them approaching me with your letter, my affection towards them was doubled. But now that I have read the letter now that I have seen all the anxious care for the Church that there is in it, and the evidence it affords of your zeal in reading the divine Scriptures, I thank the Lord. And I invoke blessings on those who brought me such a letter, and, even before them, on the writer himself. 2. You have asked for a solution of that famous passage which is everywhere interpreted in different senses, ”Whosoever slayeth Cain will exact vengeance for seven sins.” Your question shews that yon have yourself carefully observed the charge of Paul to Timothy, for you are obviously attentive to your reading. You have moreover roused me, old man that I am, dull alike from age and bodily infirmity, and from the many afflictions which have been stirred up round about me and have weighed down my life. Fervent in spirit as you are yourself, you are rousing me, now benumbed like a beast in his den, to some little, wakefulness and vital energy. The passage in question may be interpreted simply and may also receive an elaborate explanation. The simpler, and one that may occur to any one off hand. is this: that Cain ought to suffer sevenfold punishment for his sins.

For it is not the part of a righteous judge to define requital on the principle of like for like, but the originator of evil mast pay his debt with addition, if he is to be made better by punishment and render other men wiser by his example. Therefore, since it is ordained that Cain pay the penalty of his sin sevenfold, he who kills him, it is said, will discharge the sentence pronounced against him by the divine judgment. This is the sense that suggests itself to us on our first reading the passage.

3. But readers, gifted with greater curiosity, are naturally inclined to probe into the question further. How, they ask, can justice be satisfied seven times? And what are the vengeances? Are they for seven sins committed? Or is the sin committed once and are there seven punishments for the one sin? Scripture continually assigns seven as the number of the remission of sins. ”How often,” it is asked, ”shall my brother sin against me and I forgive him? (It is Peter who is speaking to the Lord. ”Till seven times? Then comes

the Lord's answer, "I say not unto thee, until seven times, but, until seventy times seven. Our Lord did not vary the number, but multiplied the seven, and so fixed the limit of the forgiveness. After seven years the Hebrew used to be freed from slavery. Seven weeks of years used in old times to make the famous jubilee, in which the land rested, debts were remitted, slaves were set free, and, as it were, a new life began over again, the old life from age to age being in a sense completed at the number seven. These things are types of this present life, which revolves in seven days and passes by, wherein punishments of slighter sins are inflicted, according to the loving care of our good Lord, to save us from being delivered to punishment in the age that has no end.

The expression seven times is therefore introduced because of its connexion with this present world for men who love this world ought specially to be punished in the things for the sake of which they have chosen to live wicked lives. If you understand the vengeances to be for the sins committed by Cain, you will find those sins to be seven. Or if you understand them to mean the sentence passed on him by the Judge, you will not go far wrong. To take the crimes of Cain: the first sin is envy at the preference of Abel; the second is guile, whereby he said to his brother, "Let us go into the field: the third is murder, a further wickedness: the fourth, fratricide, a still greater iniquity: the fifth that he committed the first murder, and set a bad example to mankind: the sixth wrong in that he grieved his parents: the seventh, his lie to God; for when he was asked, "Where is Abel thy brother? he replied, "I know not. Seven sins were therefore avenged in the destruction of Cain. For when the Lord said, "Cursed is the earth which has opened to receive the blood of thy brother," and "groaning and trembling shall there be on the earth," Cain said, "If thou castest me out to-day from the earth, then from thy face shall I be hid, and groaning and trembling shall I lie upon the earth, and every one that findeth me shall slay me.

It is in answer to this that the Lord says, "Whosoever slayeth Cain will discharge seven vengeances. Cain supposed that he would be an easy prey to every one, because of there being no safety for him in the earth (for the earth was cursed for his sake), and of his being deprived of the succour of God, Who was angry with him for the murder, and so of there being no help for him either from earth or from heaven. Therefore he said, "It shall come to pass that every one that findeth me shall slay me. Scripture proves his error in the words, "Not so; i.e. thou shall not be slain. For to men suffering punishment, death is a gain, because it brings relief from their pain. But thy life shall be prolonged, that thy punishment may be made commensurate with thy sins. Since then the word e0kdikou/menon may be understood in two senses; both the sin for which vengeance was taken, and the manner of the punishment, let us now examine whether the criminal suffered a sevenfold torment.

4. The seven sins of Cain have been enumerated in what has been already said. Now I ask if the punishments inflicted on him were seven, and I state as follows. The Lord enquired 'Where is Abel thy brother?' not because he wished for information, but in order to give Cain an opportunity for repentance, as is proved by the words themselves, for on his denial the Lord immediately convicts him saying, "The voice of thy brother's blood crieth unto me. So

the enquiry, "Where is Abel thy brother? was not made with a view to God's information, but to give Cain an opportunity of perceiving his sin. But for God's having visited him he might have pleaded that he was left alone and had no opportunity given him for repentance. Now the physician appeared that the patient might flee to him for help. Cain, however, not only fails to hide his sore, but makes another one in adding the lie to the murder. "I know not. Am I my brother's keeper? Now from this point begin to reckon the punishments. "Cursed is the ground for thy sake," one punishment. "Thou shall till the ground. This is the second punishment. Some secret necessity was imposed upon him forcing him to the tillage of the earth, so that it should never be permitted him to take rest when he might wish, but ever to suffer pain with the earth, his enemy, which, by polluting it with his brother's blood, he had made accursed. "Thou shall till the ground.

Terrible punishment, to live with those that hate one, to have for a companion an enemy, an implacable foe. "Thou shall till the earth," that is, Thou shall toil at the labours of the field, never resting, never released from thy work, day or night, bound down by secret necessity which is harder than any savage master, and continually urged on to labour. "And it shall not yield unto thee her strength. Although the ceaseless toil had some fruit, the labour itself were no little torture to one forced never to relax it. But the toil is ceaseless, and the labours at the earth are fruitless (for "she did not yield her strength") and tiffs fruitlessness of labour is the third punishment. "Groaning and trembling shall thou be on the earth. Here two more are added to the three; continual groaning, and tremblings of the body, the limbs being deprived of the steadiness that comes of strength. Cain had made a bad use of the strength of his body, and so its vigour was destroyed, and it tottered and shook, and it was hard for him to lift meat and drink to his mouth, for after his impious conduct, his wicked hand was no longer allowed to minister to his body's needs. Another punishment is that which Cain disclosed when he said," Thou hast driven me out from the face of the earth, and from thy face shall I be hid. What is the meaning of this driving out from the face of the earth?

It means deprivation of the benefits which are derived from the earth. He was not transferred to another place, but he was made a stranger to all the good things of earth. "And from thy face shall I be hid. The heaviest punishment for men of good heart is alienation from God. "And it shall come to pass that every one that findeth me shall slay me. He infers this from what has gone before. If I am cast out of the earth, and hidden from thy face, it remains for me to be slain of every one. What says the Lord? Not so. But he put a mark upon him. This is the seventh punishment, that the punishment should not be hid, but that by a plain sign proclamation should be made to all, that this is the first doer of unholy deeds. To all who reason rightly the heaviest of punishments is shame. We have learned this also in the case of the judgments, when "some" shall rise "to everlasting life, and some to shame and everlasting contempt."

5. Your next question is of a kindred character, concerning the words of Lamech to his wives; "I have slain a man to my wounding, and a young man to my hurt: if Cain shall

be avenged sevenfold, truly Lamech seventy and Sevenfold." Some suppose that Cain was slain by Lamech, and that he survived to this generation that he might suffer a longer punishment. But this is not the case. Lamech evidently committed two murders, from what he says himself, "I have slain a man and a young man," the man to his wounding, and the young man to his hurt. There is a difference between wounding and hurt. And there is a difference between a man and a young man. "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." It is right that I should undergo four hundred and ninety punishments, if God's judgment on Cain was just, that his punishments should be seven. Cain had not learned to murder from another, and had never seen a murderer undergoing punishment. But I, who had before my eyes Cain groaning and trembling, and the mightiness of the wrath of God, was not made wiser by the example before me. Wherefore I deserve to suffer four hundred and ninety punishments. There are, however, some who have gone so far as the following explanation, which does not jar with the doctrine of the Church; from Cain to the flood, they say, seven generations passed by, and the punishment was brought on the whole earth, because sin was everywhere spread abroad. But the sin of Lamech requires for its cure not a Flood, but Him Who Himself takes away the sin of the world. Count the generations from Adam to the coming of Christ, and you will find, according to the genealogy of Luke, that the Lord was born in the seventy-seventh.

Thus I have investigated this point to the best of my ability, though I have passed by matters therein. that might be investigated, for fear of prolonging my observations beyond the limits of my letter. But for your intelligence little seeds are enough. "Give instruction," it is said, "to a wise man, and he will be yet wiser." "If a skilful man hear a wise word he will commend it, and add unto it." 6. About the words of Simeon to Mary, there is no obscurity or variety of interpretation. "And Simeon blessed them, and said unto Mary His mother, Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thine own soul also,) that the thoughts of many hears may he revealed." Here I am astonished that, after passing by the previous words as requiring no explanation, you should enquire about the expression, "Yea, a sword shall pierce through thy own soul also." To me the question, how the same child can be for the fall and rising again, and what is the sign that shall be spoken against, does not seem less perplexing than the question how a sword shall pierce through Mary's heart.

7. My view is, that the Lord is for falling and rising again, not because some fall and others rise again, but because in us the worst falls and the better is set up. The advent of the Lord is destructive of our bodily affections and it rouses the proper qualities of the soul. As when Paul says, "When I am weak, then I am strong," the same man is weak and is strong, but he is weak in the flesh and strong in the spirit. Thus the Lord does not give to some occasions of falling and to others occasions of rising. Those who fall, fall from the station in which they once were, but it is plain that the faithless man never stands, but is always dragged along the ground with the serpent whom he follows. He has then nowhere to fall from, because he has already been cast down by his unbelief. Wherefore tile first boon is, that he who stands in his sin should fall and die, and then should live in righteousness

and rise, both of which graces our faith in Christ confers on us. Let the worse fall that the better may have opportunity to rise. If fornication fall not, chastity does not rise. Unless our unreason be crushed our reason will not come to perfection. In this sense he is for the fall and rising again of many.

8. For a sign that shall be spoken against. By a sign, we properly, understand in Scripture a cross. Moses, it is said, set the serpent "upon a pole." That is upon a cross. Or else a sign is indicative of something strange and obscure seen by the simple but understood by the intelligent. There is no cessation of controversy about the Incarnation of the Lord; some asserting that he assumed a body, and others that his sojourn was bodiless; some that he had a passible body, and others that he fulfilled the bodily oeconomy by a kind of appearance. Some say that his body was earthly, some that it was heavenly; some that He pre-existed before the ages; some that He took His beginning from Mary. It is on this account that He is a sign that shall be spoken against.

9. By a sword is meant the word which tries and judges our thoughts, which pierces even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of our thoughts. Now every soul in the hour of the Passion was subjected, as it were, to a kind of searching. According to the word of the Lord it is said, "All ye shall be offended because of me." Simeon therefore prophesies about Mary herself, that when standing by the cross, and beholding what is being done, and hearing the voices, after the witness of Gabriel, after her secret knowledge of the divine conception, after the great exhibition of miracles, she shall feel about her soul a mighty tempest. The Lord was bound to taste of death for every man-to become a propitiation for the world and to justify all men by His own blood. Even thou thyself, who hast been taught from on high the things concerning the Lord, shalt be reached by some doubt. This is the sword. "That the thoughts of many hearts may be revealed." He indicates that after the offence at the Cross of Christ a certain swift healing shall come from the Lord to the disciples and to Mary herself, confirming their heart in faith in Him. In the same way we saw Peter, after he had been offended, holding more firmly to his faith in Christ. What was human in him was proved unsound, that the power of the Lord might be shewn.

Letter 261

To the Sozopolitans. I Have received the letter which you, right honourable brethren, have sent me concerning the circumstances in which you are placed. I thank the Lord that you have let me share in the anxiety you feel as to your attention to things needful and deserving of serious heed. But I was distressed to hear that over anti above the disturbance brought on the Churches by the Arians, and the confusion caused by them in the definition of the faith, there has appeared among you yet another innovation, throwing the brotherhood into great dejection, because, as you have informed me, certain persons are uttering, in the hearing of the faithful, novel and unfamiliar doctrines which they allege to be deduced from the teaching of Scripture. You write that there are men among you who are trying to destroy the saving incarnation of our Lord Jesus Christ, and, so far as they can, are overthrowing the grace of the great mystery unrevealed from everlasting, bat manifested in His own times, when the Lord, when He had gone through all things pertaining to the cure of the human race, bestowed on all of us the been of His own sojourn among us. For He helped His own creation, first through the patriarchs, whose lives were set forth as examples anti rules to all willing to follow the footsteps of the saints, and with zeal like theirs to reach the perfection of good works. Next for succour He gave the Law, ordaining it by angels in the hand of Moses; then the prophets, foretelling the salvation to come; judges, kings, and righteous men, doing great works, with a mighty a hand. After all these in the last days He was Himself manifested ill the flesh, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

2. If, then, the sojourn of the Lord in flesh has never taken place, the Redeemer paid not the fine to death on our behalf, nor through Himself destroyed death's reign. For if what was reigned over by death was not that which was assumed by the Lord death would not have ceased working his own ends, nor would the sufferings of the God-bearing flesh have been rustle our gain; He would not have killed sin in the flesh: we who had died in Adam should not have been made alive in Christ; the fallen to pieces would not have been framed again; the shattered would not have been set up again; that which by the serpent's trick had been estranged from God would never have been made once more His own. All these boons are undone by those that assert that it was with a heavenly body that the Lord came among us. And if the God-bearing flesh was not ordained to be assumed of the lump of Adam, what need was there of the Holy Virgin? But who has the hardihood now once again to renew by

the help of sophistical arguments and, of course, by scriptural evidence, that old dogma of Valentinus, now long ago silenced? For this impious doctrine of the seeming is no novelty. It was started long ago by the feeble-minded Valentinus, who, after tearing off a few of the Apostle's statements, constructed for himself this impious fabrication, asserting that the Lord assumed the "form of a servant," and not the servant himself, and that He was made in the "likeness," but that actual manhood was not assumed by Him. Similar sentiments are expressed by these men who can only be pitied for bringing new troubles upon you.

3. As to the statement that human feelings are transmitted to the actual Godhead, it is one made by men who preserve no order in their thoughts, and are ignorant that there is a distinction between the feelings of flesh, of flesh endowed with soul, and of soul using a body. It is the property of flesh to undergo division, diminution, dissolution; of flesh endowed with soul to feel weariness, pain, hunger, thirst, and to be overcome by sleep; of soul using body to feel grief, heaviness, anxiety, and such like. Of these some are natural and necessary to every living creature; others come of evil will, and are superinduced because of life's lacking proper discipline and training for virtue. Hence it is evident that oar Lord assumed the natural affections to establish His real incarnation, and not by way of semblance of incantation, and that all the affections derived from evil that besmirch the purity of our life. He rejected as unworthy of His unsullied Godhead. It is on this account that He is said to have been "made in the likeness of flesh of sin; " not, as these men hold, in likeness of flesh, but of flesh of sin. It follows that He took our flesh with its natural afflictions, but "did no sin." Just as the death which is in tim flesh. transmitted to us through Adam, was swallowed up by the Godhead, so was the sin taken away by the righteousness which is in Christ Jesus, so that in the resurrection we receive back the flesh neither liable to death nor subject to sin.

These, brethren, are the mysteries of the Church; these are the traditions of the Fathers. Every man who fears the Lord, and is awaiting God's judgment, I charge not to be carried away by various doctrines. If any one teaches a different doctrine, and refuses to accede to the sound words of the faith, rejecting the oracles of the Spirit, and making his own teaching of more authority than the lessons of the Gospels, of such an one beware. May the Lord grant that one day we may meet, so that all that my argument has let slip I may supply when we stand face to face! I have written little when there was much to say, for I did not like to go beyond my letter's bounds. At the same time I do not doubt that to all that fear the Lord a brief reminder is enough.

Letter 262

To the Monk Urbicius. 1. You have done well to write to me. You. have shewn how great is the fruit of charity. Continue so to do. Do not think that, when you write to me, you need offer excuses. I recognise my own position, and I know that by nature every man is of equal honour with the rest. Whatever excellence there is in me is not of family, nor of superfluous wealth, nor of physical condition; it comes only of superiority in the fear of God. What, then, hinders you from fearing the Lord yet more, and so, in this respect, being greater than I am? Write often to me, and acquaint me with the condition of the brotherhood with you. Tell me what members of the Church in your parts are sound, that I may know to whom I ought to write, and in whom I may confide. I am told that there are some who are endeavouring to deprave the right doctrine of tire Lord's incarnation by perverse opinions, and I therefore call upon them through you to hold off from those unreasonable views, which some are reported to me to hold. I mean that God Himself was turned into flesh; that He did not assume, through the Holy Mary, the nature of Adam, but, in His own proper Godhead, was changed into a material nature.

2. This absurd position can be easily confuted. The blasphemy is its own conviction, and I therefore think that, for one who fears the Lord, the mere reminder is enough. If He was turned, then He was changed. But far be it from me to say or think such a thing, when God has declared, "I am the Lord, I change not." Moreover, how could the benefit of the incarnation be conveyed to as, unless our body, joined to the Godhead, was made superior to the dominion of death? If He was changed. He no longer constituted a proper body, such as subsisted after the combination with it of the divine body. But how, if all the nature of the Only-begotten was changed, could the incomprehensible Godhead be circumscribed within the limit of the mass of a little body? I am sure that no one who is in his senses, and has the fear of God, is suffering from this unsoundness. But the report has reached me that some of your company are afflicted with this mental infirmity, and I have therefore thought it necessary, not to send you a mere formal greeting, but to include in my letter something which may even build up the souls of them that fear the Lord. I therefore urge that these errors receive ecclesiastical correction, and that you abstain from communion with the heretics. I know that we are deprived of our liberty in Christ by indifference on these points.

Letter 263

To the Westerns. 1. May the Lord God, in Whom we have put our trust, give to each of you grace sufficient to enable you to realize your hope, in proportion to the joy wherewith you have filled my heart, both by the letter which you have sent me by the hands of the well-beloved fellow-presbyters, and by the sympathy which you have felt for me in my distress, like men who have put on bowels of mercy,' as you have been described to me by the presbyters afore-mentioned. Although my wounds remain the same, nevertheless it does bring alleviation to me that I should have leeches at hand, able, should they find an opportunity, to apply rapid remedies to my hurts. Wherefore in return I salute you by oar beloved friends, and exhort you, if the Lord puts it into your power to come to me, not to hesitate to visit me. For part of the greatest commandment is the visitation of the sick. But if the good God and wise Dispenser of our lives reserves this boon for another season, at all events write to me whatever it is proper for you to write for the consolation of the oppressed and the lifting up of those that are crushed down. Already tim Church has suffered many severe blows, and great has been my affliction at them. Nowhere is there expectation of succour unless the Lord sends us a remedy by you who are his true servants.

2. The bold and shameless heresy of the Arians, after being publicly cut off from the body of the Church, still abides in its own error, anti does not do us much harm because its impiety is notorious to all. Nevertheless men clad in sheep's clothing, and presenting a mild and amiable appearance, but within unsparingly ravaging Christ's flocks, find it easy to do hurt to tim simpler ones, because they came out from us. It is these who are grievous and hard to guard against. It is these that we implore your diligence to denounce publicly to all the Churches of the East; to the end that they may either turn to the right way and join with us in genuine alliance, or, if they abide in their perversity, may keep their mischief to themselves alone, and be unable to communicate their own plague to their neighbours by unguarded communion. I am constrained to mention them by name, in order that you may yourselves recognise those who are stirring up disturbance here, and may make them known to our Churches. My own words are suspected by most men, as though I had an ill will towards them on account of some private quarrel. You, however, have all the more credit with the people, in proportion to the distance that separates your home from theirs, besides the fact thai you are gifted with God's grace to help those who are distressed. If

more of you concur in uttering the same opinions, it is clear that the number of those who have expressed them will make it impossible to oppose their acceptance.

3. One of those who have caused me great sorrow is Eustathius of Sebasteia in Lesser Armenia; formerly a disciple of Arius, and a follower of him at the tithe when he flourished in Alexandria, and concocted his infamous blasphemies against the Only-begotten, he was numbered among his most faithful disciples. On his return to his own country he submitted a confession of the sound faith to Hermogenes, the very blessed Bishop of Caesarea, who was on the point of condemning him for false doctrine. Under these circumstances he was ordained by Hermogenes, and, on the death of that bishop, hastened to Eusebius of Constantinople, who himself yielded to none in the energy of his support of the impious doctrine of Arius. From Constantinople he was expelled for some reason or another, returned to his own country and a second time made his defence, attempting to conceal his impious sentiments and cloking them under a certain verbal orthodoxy. He no sooner obtained the rank of bishop than he straightway appeared writing an anathema on the Homoousion in the Arians' synod at Ancyra. From thence he went to Seleucia and took part in the notorious measures of his fellow heretics. At Constantinople he assented a second time to the propositions of the heretics. On being ejected from his episcopate, on the ground of his former deposition at Melitine, he hit upon a journey to you as a means of restitution for himself. What propositions were made to him by the blessed bishop Liberius, and to what he agreed, I am ignorant.

I only know that he brought a letter restoring him, which he shewed to the synod at Tyana, and was restored to his see. He is now defaming the very creed for which he was received; he is consorting with those who are anathematizing the Homoousion, and is prime leader of the heresy of the pneumatomachi. As it is from the west that he derives his power to injure the Churches, and uses the authority given him by you to the overthrow of the many, it is necessary that his correction should come from the same quarter, and that a letter be sent to the Churches stating on what terms he was received, and in what manner he has changed his conduct and nullifies the favour given him by the Father's at that time.

4. Next comes Apollinarius, who is no less a cause of sorrow to the Churches. With his facility of writing, and a tongue ready to argue on any subject, he has filled the world with his works, in disregard of the advice of him who said, "Beware of making many books." In their multitude there are certainly many errors. How is it possible to avoid sin in a multitude of words? And the theological works of Apollinarius are founded on Scriptural proof, but are based on a human origin. He has written about the resurrection, from a mythical, or rather Jewish, point of view; urging that we shall return again to the worship of the Law, be circumcised, keep the Sabbath, abstain from meats, offer sacrifices to God, worship in the Temple at Jerusalem, and be altogether turned from Christians into Jews. What could be more ridiculous? Or, rather, what could be more contrary to the doctrines of the Gospel? Then, further, he has made such confusion among the brethren about the incarnation, that few of his readers preserve the old mark of true religion; but the more

part, in their eagerness for novelty, have been diverted into investigations and quarrelsome discussions of his unprofitable treatises.

5. As to whether there is anything objectionable about the conversation of Paulinus, you can say yourselves. What distresses me is that he should shew an inclination for the doctrine of Marcellus, and unreservedly admit his followers to communion. You know, most honourable brethren, that the reversal of all our hope is involved in the doctrine of Marcellus, for it does not confess the Son in His proper hypostasis, but represents Him as having been sent forth, and as having again returned to Him from Whom He came; neither does it admit that the Paraclete has His own subsistence. It follows that no one could be wrong in declaring this heresy to be all at variance with Christianity, and in styling it a corrupt Judaism. Of these things I implore you to take due heed. This will be the case if you will consent to write to all the Churches of the East that those who have perverted these doctrines are in communion with you, if they amend; but that if they contentiously determine to abide by their innovations, you are separated from them. I am myself well aware, that it had been fitting for me to treat of these matters, sitting in synod with you in common deliberation. But this the time does not allow. Delay is dangerous, for the mischief they have caused has taken root. I have therefore been constrained to dispatch these brethren, that you may learn from them all that has been omitted in my letter, and that they may rouse you to afford the succour which we pray for to the Churches of the East.

Letter 264

To Barses, bishop of Edessa, in exile. TO Barses the bishop, truly God-beloved and worthy of all reverence and honour, Basil sends greeting in the Lord. As my dear brother Domninus is setting out to you, I gladly seize the opportunity of writing, and I greet you by him, praying the holy God that we may be so long preserved in this life as to be permitted to see you, and to enjoy the good gifts which you possess. Only pray, I beseech you, that the Lord may not deliver us for aye to the enemies of the Cross of Christ, but that He will keep His Churches, until the time of that peace which the just Judge Himself knows when He will bestow. For He will bestow it. He will not always abandon us. As He limited seventy years for the period of captivity for the Israelites in punishment for their sins, so peradventure the Mighty One, after giving us up for some appointed time, will recall us once again, and will restore us to the peace of the beginning-unless indeed the apostasy is now nigh at hand, and the events that have lately happened are the beginnings of the approach of Antichrist. If this be so, pray that the good Lord will either take away our afflictions, or preserve us through our afflictions unvanquished. Through yon I greet all those who have been thought worthy to be associated with you. All who are with me salute your reverence. May you, by the grace of the Holy One, be preserved to the Church of God in good health, trusting in the Lord, and praying for me.

Letter 265

To Eulogius, Alexander, and Harpocration, bishops of Egypt, in exile. 1. In all things we find that the providence exercised by our good God over His Churches is mighty, and that thus the very things which seem to be gloomy, and do not turn out as we should like, are ordained for the advantage of most, in the hidden wisdom of God, and in the unsearchable judgments of His righteousness. Now the Lord has removed you from the regions of Egypt, and has brought yon and established you in the midst of Palestine, after the manner of Israel of old, whom He carried away by captivity into the land of the Assyrians, and there extinguished idolatry through the sojourn of His saints. Now too we find the same thing, when we observe that the Lord is making known your struggle for the sake of true religion, opening to you through your exile the arena of your blessed contests, and to all who see before them your noble constancy, giving the boon of your good example to lead them to salvation. By God's grace, I have heard of the correctness of your faith, and of your zeal for the brethren and that it is in no careless or perfunctory spirit that you provide what is profitable and necessary for salvation, and that you support all that conduces to the edification of the Churches. I have therefore thought it right that I should be brought into communion with your goodness, and be united to your reverences by letter. For these reasons I have sent my very dear brother the deacon Elpidius, who not only conveys my letter, bat is moreover fully qualified to announce to you whatever may have been omitted in my letter.

2. I have been specially moved to desire union with you by the report of the zeal of your reverences in the cause of orthodoxy. The constancy of your hearts has been stirred neither by multiplicity of books nor by variety of ingenious arguments. You have on the contrary, recognised those who endeavoured to introduce innovations in opposition to the apostolic doctrines, and you have refused to keep silence concerning the mischief which they are causing. I have in truth found great distress among all who cleave to the peace of the Lord at the divers innovations of Apollinarius of Laodicea. He has all the more distressed me from the fact that he seemed at the beginning on our side. A sufferer can in a certain sense endure what comes to him from an open enemy, even though it be exceedingly painful, as it is written, "For it was not an enemy that reproached me; then I could bare borne it. But it is intolerable, and beyond the power of comfort, to be wronged by a close and sympathetic friend. Now that very man whom I have expected to have at my right hand in defence of the truth, I have found in many ways hindering those who are being saved, by seducing their

minds and drawing them away from direct doctrine. What rash and hasty deed has he not done? What ill considered and dangerous argument has he not risked?

Is not all the Church divided against herself, specially since the day when men have been sent by him to the Churches governed by orthodox bishops, to rend them asunder and to set up some peculiar and illegal service? Is not ridicule brought upon the great mystery of true religion when bishops go about without people and clergy, having nothing but the mere name and title, and effecting nothing for the advancement of the Gospel of peace and salvation? Are not his discourses about God full of impious doctrines, the old impiety of the insane Sabellius being now renewed by him in his writings? For if the works which are current among the Sebastenes are not the forgery of foes, and are really his composition, he has reached a height of impiety which cannot be surpassed, in saying that Father, Son, and Spirit are the same, and other dark pieces of irreverence which I have declined even to hear, praying that I may have nothing to do with those who have uttered them. Does he not confuse the doctrine of the incarnation? Has not the oeconomy of salvation been made doubtful to the many on account of his dark and cloudy speculations about it? To collect them all, and refute them, requires long time and much discussion. But where have the promises of the Gospel been blunted and destroyed as by his figments?

So meanly and poorly has he dared to explain the blessed hope laid up for all who live according to the Gospel of Christ, as to reduce it to mere old wives' fables and doctrines of Jews. He proclaims the renewal of the Temple, the observance of the worship of the Law, a typical high priest over again after the real High Priest, and a sacrifice for sins after the Lamb of God Who taketh away the sin of the world. He preaches partial baptisms after the one baptism, and the ashes of a heifer sprinkling the Church which, through its faith in Christ, has not spot or wrinkle, or any such thing; cleansing of leprosy after the painless state of the resurrection; an offering of jealousy when they neither marry nor are given in marriage; shew-bread after the Bread from heaven; burning lamps after the true Light. In a word, if the law of the Commandments has been done away with by dogmas, it is plain that under these circumstances the dogmas of Christ will be nullified by the injunctions of the law. At these things shame and disgrace have covered my face, and heavy grief hath filled my heart. Wherefore, I beseech you, as skilful physicians, and instructed how to discipline antagonists with gentleness, to try and bring him back to the right order of the Church, and to persuade him to despise the wordiness of his own works;

for he has proved the truth of the proverb "in the multitude of words there wanteth not sin" Put boldly before him the doctrines of orthodoxy, in order that his amendment may be published abroad, and his repentance made known to his brethren.

3. It is also desirable that I should remind your reverence about the followers of Marcellus, in order that you may decide nothing in their case rashly or inconsiderately. On account of his impious doctrines he has gone out from the Church. It is therefore necessary that his followers should only be received into communion on condition that they anathematize that heresy, in order that those who are united to me through you may he accepted by all

the brethren. And now most men are moved to no small grief on hearing that you have both received them and admitted them to ecclesiastical communion on their coming to your excellency. Nevertheless you ought to have known that by God's grace you do not stand alone in the East, but have many in communion with you, who vindicate the orthodoxy of the Fathers, and who put forth the pious doctrine of the Faith at Nicaea. The Westerns also all agree with you and with me, whose exposition of the Faith I have received and keep with me, assenting to their sound doctrine. You ought, then, to have satisfied all who are in agreement with you, that the action which is being taken may he ratified by the general consent, and that peace may not be broken by the acceptance of some while others are kept apart. Thus you ought to have at the same time seriously and gently taken counsel about matters which are of importance to all the Churches throughout the world.

Praise is not due to him who hastily determines any point, but rather to him who rules every detail firmly and unalterably, so that when his judgment is enquired into, even at a later time, it may be the more esteemed. This is the man who is acceptable both to God and man as one who guides his words with discretion. Thus I have addressed your reverence in such terms as are possible in a letter. May the Lord grant that one day we may meet, that so, after arranging everything together with you for the government of the Churches, I may with you receive the reward prepared by the righteous Judge for faithful and wise stewards. In the mean time he so good as to let me know with what intention you have received the followers of Marcellus, knowing this, that even if you secure everything, so far as you yourselves are concerned, you ought not to deal with a matter of such importance on your own sole responsibility. It is further necessary that the Westerns, and those who are in communion with them in the East, should concur in the restoration of these men.

Letter 266

To Petrus, bishop of Alexandria.

1. You have very properly rebuked me, and in a manner becoming a spiritual brother who has been taught genuine love by the Lord, because I am not giving you exact and detailed information of all that is going on here, for it is both your part to be interested in what concerns me, and mine to tell you all that concerns myself. But I must tell yon, right honourable and well-beloved brother, that our continuous afflictions, and this mighty agitation which is now shaking the Churches, result in my talking all that is happening as a matter of coarse. Just as in smithies where men whose ears are deafened get accustomed to the sound, so by the frequency of the strange tidings that reach me I have now grown accustomed to be undisturbed and undismayed at extraordinary events. So the policy which has been for a long time pursued by the Arians to the detriment of the Church, although their achievements have been many and great and noised abroad through all the world, has nevertheless been endurable to me, because of their being the work of open foes and enemies of the word of truth. It is when these men do something unusual that I am astonished, not when they attempt something great and andacious against true religion. But I am grieved and troubled at what is being done by men who feel and think with me. Yet their doings are so frequent and so constantly reported to me, that even they do not appear surprising.

So it comes about that I was not agitated at the recent disorderly proceedings, partly because I knew perfectly well that common report would carry them to you without my help, and partly because I preferred to wait for somebody else to give you disagreeable news. And yet, further, I did not think it reasonable that I should show indignation at such proceedings, as though I were annoyed at suffering a slight. To the actual agents in the matter I have written in becoming terms, exhorting them, because of the dissension arising among some of the brethren there, not to fall away from charity, but to wait for the matter to be set right by those who i have authority to remedy disorders in due ecclesiastical form. That you should have so acted, stirred by honourable and becoming motives, calls for my commendation, and moves my gratitude to the Lord that there remains preserved in you a relic of the ancient discipline, and that the Church has not lost her own might in my persecution. The canons have not suffered persecution as well as I. Though importuned again by the Galatians, I was never able to give them an answer, because I waited for your decision. Now, if the Lord

so will and they will consent to listen to me, I hope that I shall be able to bring the people to the Church.

It cannot then be cast in my teeth that I have gone over to the Marcellians, and they on the contrary will become limbs of the body of the Church of Christ. Thus the disgrace caused by heresy will be made to disappear by the method I adopt, and I shall escape the opprobrium of having gone over to them.

2. I have also been grieved by our brother Dorotheus, because, as he has himself written, he has not gently and mildly reported everything to your excellency. I set this down to the difficulty of the times. I seem to be deprived by my sins of all success in my undertakings, if indeed the best of my brethren are proved ill-disposed and incompetent, by their failure to perform their duties in accordance with my wishes. On his return Dorotheus reported to me the conversation which he had had with your excellency in the presence of the very venerable bishop Damasus, and he caused me distress by saying that our God-beloved brethren and fellow-ministers, Meletius and Eusebius, had been reckoned among the Ariomaniacs. If their orthodoxy were established by nothing else, the attacks made upon them by the Arians are, to the minds of all right thinking people, no small proof of their rectitude. Even your participation with them in sufferings endured for Christ's sake ought to unite your reverence to them in love. Be assured of this, right honourable sir, that there is no word of orthodoxy which has not been proclaimed by these men with all boldness. God is my witness. I have heard them myself. I should not certainly have now admitted them to communion, if I had caught them tripping in the faith. But, if it seem good to you, let us leave the past alone. Let us make a peaceful start for the future. For we have need one of another in the fellowship of the members, and specially now, when the Churches of the East are looking to us, and will take your agreement as a pledge of strength and consolidation. If, on the other hand, they perceive that you are in a state of mutual suspicion, they will drop their hands, and slacken in their resistance to the enemies of the faith.

Letter 267

To Barses, bishop of Edessa, in exile.

Fen the sake of the affection which I entertain for you, I long to be with you, to embrace you, my dear friend, in person, and to glorify the Lord Who is magnified in you, and has made your honourable old age renowned among all them that fear Him throughout the world. But severe sickness afflicts me, and to a greater degree than I can express in words, I am weighed down by the care of the Churches. I am not my own master, to go whither I will, and to visit whom I will. Therefore I am trying to satisfy the longing I have for the good gifts in you by writing to you, and I beseech your reverence to pray for me and for the Church, that the Lord may grant to me to pass the remaining days or hours of my sojourn here without offence. May He permit me to see the peace of His Churches. Of your fellow-ministers and fellow-athletes may I hear all that I pray for, and of yourself that you are granted such a lot as the people under you seek for by day and by night from the Lord of righteousness. I have not written often, not even so often as I ought, but I have written to your reverence. Possibly the brethren to whom I committed my greetings were not able to preserve them.

But now that I have found some of my brethren travelling to your excellency, I have readily entrusted my letter to them, and I have sent some messages which I beg you to receive from my humility without disdain, and to bless me after the manner of the patriarch Isaac. I have been much occupied, and have had my mind drowned in a multiplicity of cares. So it may well be that I have omitted something which I ought to have said. If so, do not reckon it against me; and do not be grieved. Act in all things up to your own high character, that I, like every one else, may enjoy the fruit of your virtue. May you be granted to me and to the Church, in good health, rejoicing in the Lord, praying for me.

Letter 268

To Eusebius, in exile.

Even in our time the Lord has taught us, by protecting with His great and powerful hand the life of your holiness, that He does not abandon His holy ones. I reckon your case to be almost like that of the saint remaining unhurt in the belly of the monster of the deep, or that of the men who feared the Lord, living unscathed in the fierce fire. For though the war is round about you on every side, He, as I hear, has kept you unharmed. May the mighty God keep you, if I live longer, to fulfil my earnest prayer that I may see you! If not for me, may He keep you for the rest, who wait for your return as they might for their own salvation. I am persuaded that the Lord in His loving-kindness will give heed to the tears of the Churches, and to the sighs which all are heaving over you, and will preserve you in life until He grant the prayer of all who night and day are praying to Him. Of all the measures taken against you, up to the arrival of our beloved brother Libanius the deacon, I have been sufficiently informed by him while on his way. I am anxious to learn what happened afterwards. I hear that in the meanwhile still greater troubles have occurred where you are;

about all this, sooner if possible, but, if not, at least by our reverend brother Paul the presbyter, on his return, may I learn, as I pray that I may, that your life is preserved safe and sound. But on account of the report that all the roads are infested with thieves and deserters, I have been afraid to entrust anything to the brother's keeping, for fear of causing his death. If the Lord grant a little quiet, (as I am told of the coming of the army), I will try to send you one of my own men, to visit you, to bring me back news of everything about you.

Letter 269

To the wife of Ariathaeus, the General. Consolatory. 1. IT had been only proper, and due to your affection, that I should have been on the spot, and have taken part in the present occurrences. Thus I might have at once assuaged my own sorrow, and given some consolation to your excellency. But my body will no longer endure long journeys, and so I am driven to approach you by letter, that I seem not to count what has happened as altogether of no interest to me. Who has not mourned for that man? Who is so stony of heart as not to have shed a warm tear over him? I especially have been filled with mourning at the thought of all the marks of respect which I have received from him, and of the general protection which he has extended to the Churches of God. Nevertheless, I have bethought me that he was human, and had done the work he had to do in this life, and now in the appointed time has been taken back again by God Who ordains our lots. All this, I beseech you, in your wisdom, to take to heart, and to meet the event with meekness, and, so far as is possible, to endure your loss with moderation. Time may be able to soothe your heart, and allow the approach of reason. At the same time your great love for your husband, and year goodness to all, lead me to fear that, from the very simplicity of your character, the wound of your grief may pierce yon deeply, and that yon may give yourself up entirely to your feelings. The teaching of Scripture is always useful, and specially at times like this. Remember, then, the sen, the passed by our Creator. By it all we who are dust shall return to dust. No one is so great as to be superior to dissolution.

2. Your admirable husband was a good and great man, and his bodily strength rivalled the virtues of his soul. He was unsurpassed, I must own, in both respects. But he was human, and he is dead; like Adam. like Abel, like Noah, like Abraham, like Moses, or any one else of like nature that you can name. Let us not then complain because he has been taken from us. Let us rather thank Him, who joined us to him, that we dwelt with him from the beginning. To lose a husband is a lot which you share with other women; but to have been united to such a husband is a boast which I do not think any other woman can make. In truth our Creator fashioned that man for us as a model of what human nature ought to be. All eyes were attracted towards him, and every tongue told of his deeds. Painters and sculptors fell short of his excellence, and historians, when they tell the story of his achievements in war, seem to fall into the region of the mythical and the incredible. Thus it has come about that most men have not even been able to give credit to the report conveying the sad tidings, or to

accept the truth of the news that Arinthaeus is dead. Nevertheless Arinthaeus has suffered what will happen to heaven and to sun and to earth. He has died a bright death; not bowed down by old age; without losing one whir of his honour; great in this life;

great in the life to come; deprived of nothing of his present splendour in view of the glory hoped for, because he washed away all the stain of his soul, in the very moment of his departure hence, in the layer of regeneration. That you should have arranged and joined in this rite is cause of supreme consolation. Turn now your thoughts from the present to the future, that you may be worthy through good works to obtain a place of rest like his. Spare an aged mother; spare a tender daughter, to whom you are now the sole comfort. Be an example of fortitude to other women, and so regulate your grief that you may neither eject it from your heart, nor be overwhelmed by your distress. Ever keep your eyes fixed on the great reward of patience, promised, as the requital of the deeds of this life, by our Lord Jesus Christ.

Letter 270

Without Address. Concerning Raptus. I AM distressed to find that you are by no means indignant at the sins forbidden, and that you seem incapable of understanding, how this raptus, which has been committed, is an act of unlawfulness and tyranny against society and human nature, and an outrage on free men. I am sure that if you had all been of one mind in this matter, there would have been nothing to prevent this bad custom from being long ago driven out of your country. Do thou at the present time shew the zeal of a Christian man, and be moved as the wrong deserves. Wherever you find the girl, insist on taking her away, and restore her to her parents, shut out the man from the prayers, and make him excommunicate. His accomplices, according to the canon which I have already put forth, cut off, with all their household, from the prayers. The village which received the girl after the abduction, and kept her, or even fought against her restitution, shut out with all its inhabitants from the prayers; to the end that all may know that we regard the ravisher as a common foe, like a snake or any other wild beast, and so hunt him out, and help those whom he has wronged.

Letter 271

To Eusebius, my comrade, to recommend Cyriacus the presbyter.

AT once and in haste, after your departure, I came to the town. Why need I tell a man not needing to be told, because he knows by experience, how distressed I was not to find you? How delightful it would have been to me to see once more the excellent Eusebius, to embrace him, to travel once again in memory to our young days, and to be reminded of old times when for both of us there was one home, one hearth, the same schoolmaster, the same leisure, the same work, the same treats, the same hardships, and everything shared in common! What do you think I would not have given to recall all this by actually meeting you, to rid me of the heavy weight of my old age, and to seem to be turned from an old man into a lad again? But I have lost this pleasure. At least of the privilege of meeting your excellency in correspondence, and of consoling myself by the best means at my disposal, I am not deprived. I am so fortunate as to meet the very reverend presbyter Cyriacus. I am ashamed to recommend him to you, and to make him, through me, your own, lest I seem to be performing a superfluous task in offering to you what you already possess and value as your own. But it is my duty to witness to the truth, anti to give the best boons I have to those who are spiritually united to me. I think that the man's blamelessness in:

his sacred position is well known to you; but I confirm it, for I do not know that any charge is brought against him by those who do not fear the Lord and are laying their hands upon all. Even if they had done anything of the kind, the man would not have been unworthy, for the enemies of the Lord rather vindicate the orders of those whom they attack than deprive them of any of the grace given them by the Spirit. However, as I said, nothing has even been thought of against the man. Be so good then as to look upon him as a blameless presbyter, in union with me, and worthy of all reverence. Thus will you benefit yourself and gratify me.

Letter 272

To Sophronius the magister officiorum.

1. It has been reported to me by Actiacus the deacon, that certain men have moved you to anger against me, by falsely stating me to be ill-disposed towards your excellency. I cannot be astonished at a man in your position being followed by certain sycophants. High position seems to be in some way naturally attended by miserable hangers-on of this kind. Destitute as they are of any good quality of their own whereby they may be known, they endeavour to recommend themselves by means of other people's ills. Peradventure, just as mildew is a blight which grows in corn, so flattery stealing upon friendship is a blight of friendship. So, as I said, I am by no means astonished that these men should buzz about your bright and distinguished hearth, as drones do about the hives. But what has moved my wonderment, and has seemed altogether astounding, is that a man like yourself, specially distinguished by the seriousness of your character, should have been induced to give both your ears to these people and to accept their calumny against me. From my youth up to this my old age I have felt affection for many men, but I am not aware that I have ever felt greater affection for any one than for your excellency. Even had not my reason induced me to regard a man of such a character, our intimacy from boyhood would have sufficed to attach me to your soul. You know yourself how much custom has to do with friendship. Pardon my deficiency, if I can show nothing worthy of this preference. You will not ask some deed from me in proof of my good will; you will be satisfied with a temper of mind which assuredly prays for you that yon may have all that is best. May your fortunes never fall so low, as that you should need the aid of any one so insignificant as myself!

2. How then was I likely to say anything against you, or to take any action in the matter of Memnonius? These points were reported to me by the deacon. How could I put the wealth of Hymetius before the friendship of one so prodigal of his substance as you are? There is no truth in any of these things. I have neither said nor done anything against you. Possibly some ground may have been given for some of the lies that are being told, by my remarking to some of those who are causing disturbance, "If the man has determined to accomplish what he has in mind, then, whether you make disturbance or not, what he means to be done will certainly be done. You will speak, or hold your tongues; it will make no difference. If he changes his mind, beware how you defame my friend's honourable name. Do not, under

the pretence of zeal in your patron's cause, attempt to make some personal profit out of your attempts to threaten and alarm." As to that person's making his will. I have never said one word, great or small, directly or indirectly, about the matter.

3. You must not refuse to believe what I say, unless you regard me as quite a desperate character, who thinks nothing of the great sin of lying. Put away all suspicion of me in relation to the business, and for the future reckon my affection for you as beyond the reach of all calumny. Imitate Alexander, who received a letter, saying that his physician was plotting his death, at the very moment when he was just about to drink his medicine, and was so far from believing the slanderer that he at one and the same time read the letter and drank the drought. I refuse to admit that I am in any way inferior to the men who have been famous for their friendship, for I have never been detected in any breach of mine; and, besides this, I have received from my God. the commandment of love, and owe you love not only as part of mankind in general, but because I recognise you individually as a benefactor both of my country and of myself.

Letter 273

Without address. Concerning Hera. I AM sure that your excellency loves me well enough to regard all that concerns me as concerning you. Therefore I commend to your great kindness and high consideration my very reverend brother Hera, whom I do not merely call brother by any conventional phrase, but because of his boundless affection. I beseech you to regard him as though he were nearly connected with yourself, and, so far as you can, to give him your protection in the matters in which he requires your generous and thoughtful aid. I shall then have this one more kindness to reckon in addition to the many which I have already received at your hands.

Letter 274

To Himerius, the master. That my friendship and affection for the very reverend brother Hera began when I was quite a boy, and has, by God's grace, continued up to my old age, no one knows better than yourself. For the Lord granted me the affection of your excellency at about the same time that He allowed me to become acquainted with Hera. He now needs your patronage, and I therefore beseech and supplicate you to do a favour for the sake of our old affection, and to heed the necessity under which we now lie. I beg you to make his cause your own, that he may need no other protection, but may return to me, successful in all that be is praying for. Then to the many kindnesses which I have received at your hands I shall be able to add yet this one more. I could not claim any favour more important to myself, or one more nearly touching my own interests.

Letter 275

Without address. Concerning Hera. You have anticipated my entreaties in your affection for my very reverend brother Hera, and you have been better to him than I could have prayed for you to be in the abundant honour which you have shewn him, and the protection which you have extended to him on every occasion. But I cannot allow his affairs to go unnoticed by a word, and I must beseech your excellency that for my sake you will add something to the interest you have shewn in him, and will send him back to his own country victorious over the revilings of his enemies. Now many are trying to insult the peacefulness of his life, and he is not beyond the reach of envy's shafts. Against his foes we shall find one sure means of safety, if you will consent to extend your protection over him.

Letter 276

To the great Harmatius. The common law of human nature makes elders fathers to youngsters, and the special peculiar law of us Christians puts us old men in the place of parents to the younger. Do not, then, think that I am impertinent or shew myself indefensibly meddlesome, if I plead with you on behalf of your son. In other respects I think it only right that you should exact obedience from him; for, so far as his body is concerned, he is subject to you, both by the law of nature, and by the civil law under which we live. His soul, however, is derived from a diviner source, and may properly be held to be subject to another authority. The debts which it owes to God have a higher claim than any others. Since, then, he has preferred the God of us Christians, the true God, to your many gods which are worshipped by the help of material symbols, be not angry with him. Rather admire his noble firmness of soul, in sacrificing the fear and respect due to his father to close conjunction with God, through true knowledge and a life of virtue. Nature herself will move you, as well as your invariable gentleness and kindliness of disposition, not to allow yourself to feel angry with him even to a small extent. And I am sure that you will not set my mediation at naught,-or rather, I should say, the mediation of your townsmen of which I am the exponent. They all love you so well, and pray so earnestly for all blessings for you, that they suppose that in you they have welcomed a Christian too. So overjoyed have they been at the report which has suddenly reached the town.

Letter 277

To the learned Maximus. The excellent Theotecnus has given mean account of your highness, whereby he has inspired me with a longing for your acquaintance, so clearly do his words delineate the character of your mind. He has enkindled in me so ardent an affection for you, that were it not that I am weighed down with age, that I am the victim of a congenital ailment, that I am bound hand and foot by the numberless cares of the Church, nothing would have hindered my coming to you. For indeed it is no small gain that a member of a great house, a man of illustrious lineage, in adopting the life of the gospel, should bridle the propensities of youth by reflection, and subject to reason the affections of the flesh; should display a humility consistent with his Christian profession, bethinking himself, as is his duty, whence he is come and whither he is going. For it is this consideration of our nature that reduces the swelling of the mind, and banishes all boastfulness and arrogance. In a word it renders one a disciple of our Lord, Who said, "Learn of me, for I am meek and lowly in heart." And in truth, very dear son, the only thing that deserves our exertions and praises is our everlasting welfare; and this is the honour that comes from God.

Human affairs are fainter than a shadow; more deceitful than a dream. Youth fades more quickly than the flowers of spring; our beauty wastes with age or sickness. Riches are uncertain; glory is fickle. The pursuit of arts and sciences is bounded by the present life; the charm of eloquence, which all covet, reaches but the ear: whereas the practice of virtue is a precious possession for its owner, a delightful spectacle for all who witness it. Make this your study; so will yon be worthy of the good things promised by the Lord. But a recital of the means whereby to make the acquisition, and secure the enjoyment of these blessings, lies beyond the intention of this present letter. Thus much however, after what I heard from my brother Theotecnus, it occurred to me to write to you. I pray that he may always speak the truth, especially in his accounts of you; that the Lord may be the more glorified in you, abounding as you do in the most precious fruits of piety, although derived from a foreign root.

Letter 278

To Valerianus. I Desired, when in Orphanene, to see your excellency; I had also hoped that while you were living at Corsagaena, there would have been nothing to hinder your coming to me at a synod which I had expected to hold at Attagaena; since, however, I failed to hold it, my desire was to see you in the bill-country; for here again Evesus, being in that neighbourhood, held out hopes of our meeting. But since I have been disappointed on both occasions, I determined to write and beg that you would deign to visit me; for I think it is but right and proper that the young man should come to the old. Furthermore, at our meeting, I would make you a tender of my advice, touching your negotiations with certain at Caesarea: a right conclusion of the matter calls for my intervention. If agreeable then, do not be backward in coming to me.

Letter 279

To Modestus the Prefect. Although so numerous are my letters, conveyed to your excellency by as many bearers, yet, having regard to the especial honour you have shewn me, I cannot think that their large number causes you any annoyance. I do not hesitate therefore to entrust to this brother the accompanying letter: I know that he will meet with all that he wishes, and that you will count me hut as a benefactor in furnishing occasion for the gratification of your kind inclinations. He craves your advocacy. His cause be will explain in person, if you but deign to regard him with a favourable eye, and embolden him to speak freely in the presence of so august an authority. Accept my assurance that any kindness shewn to him, I shall regard as personal to myself. His special reason for leaving Tyana and coming to me was the high value he attached to the presentation of a letter written by myself in support of his application. That he may not be disappointed of his hope; that I may continue in the enjoyment of your consideration; that your interest in all that is good may, in this present matter, find scope for its full exercised are the grounds on which I crave a gracious reception for him, and a place amongst those nearest to you.

Letter 280

To Modestus the Prefect. I Feel my boldness in pressing my suit by letter upon a man in your position; still the honour that you have paid me in the past has banished all my scruples. Accordingly I write with confidence. My plea is for a relative of mine, a man worthy of respect for his integrity. He is the bearer of this letter, and he stands to me in the place of a son. Your favour is all that he requires for the fulfilment of Iris wishes. Deign therefore to receive, at the hands of the aforesaid bearer, my letter in furtherance of his plea. I pray you to give him an opportunity of explaining his affairs at an interview with those in a position to help him. So by your direction shall he quickly obtain his desires; while I shall have occasion for boasting that by God's favour I have found a champion who regards the entreaties of my friends as personal claims to his protection.

Letter 281

To Modestus the Prefect. I AM mindful of the great honour I received in the encouragement you gave me, along with others, to address your excellency. I avail myself of the privilege and the enjoyment of your gracious favour. I congratulate myself upon having such a correspondent, as also upon the opportunity afforded your excellency of conferring an honour on me by your reply. I claim your clemency on behalf of Helladius my special friend. I pray that he may be relieved from the anxieties of Tax assessor, and so be enabled to work in the interests of our country. You have already so far given a gracious consent, that I now repeat my request, and pray you to send instructions to the governor of the Province, that Helladius may be released from this infliction.

Letter 282

To a bishop. You blame me for not inviting you; and, when invited, you do not attend. That your former excuse was an empty one is clear from your conduct on the second occasion. For had you been invited before, in all probability you would never have come. Act not again unadvisedly, but obey this present invitation; since you know that its repetition strengthens an indictment, and that a second lends credibility to a previous accusation. I exhort you always to bear with me; or even if you cannot, at any rate it is your duty not to neglect the Martyrs, to join in whose commemoration you are invited. Render therefore your service to us both; or if you will not consent to this, at any rate to the more worthy.

Letter 283

To a widow. I Hope to find a suitable day for the conference, after those which I intend to fix for the hill-country. I see no opportunity for our meeting (unless the Lord so order it beyond my expectation), other than at a public conference. You may imagine my position from your own experience. If in the care of a single household you are beset with such a crowd of anxieties, how many distractions, think you, each day brings to me? Your dream, I think, reveals more perfectly the necessity of making provision for spiritual contemplation, and cultivating that mental vision by which God is wont to be seen. Enjoying as you do the consolation of the Holy Scriptures, you stand in need neither of my assistance nor of that of anybody else to help you to comprehend your duty. You have the all-sufficient counsel and guidance of the Holy Spirit to lead you to what is right.

Letter 284

To the assessor in the case of monks. Concerning the monks, your excellency has, I believe, already rules in force, so that I need ask for no special favour on their behalf. It is enough that they share with others the enjoyment of your general beneficence; still I feel it incumbent upon me too to interest myself in their case. I therefore submit it to your more perfect judgment, that men who have long since taken leave of this life, who have mortified their own bodies, so that they have neither money to spend nor bodily service to render in the interests of the common weal, should be exempted from taxation. For if their lives are consistent with their profession, they possess neither money nor bodies; for the former is spent in communicating to the needy; while their bodies are worn away in prayer and fasting. Men living such lives you will, I know, regard with special reverence; nay you will wish to secure their intervention, since by their life in the Gospel they are able to prevail with God.

Letter 285

Without Address. The hearer of this letter is one on whom rests the care of our Church and the management of its property-our beloved son. Deign to grant him freedom of speech on those points that are referred to year holiness, and attention to the expression of his own views; so shall our Church at length recover herself, and henceforth be released from this many-headed Hydra. Our property is our poverty; so much so that we are ever in search of one to relieve us of it; for the expenses of the Church property amount to more than any profit that she derives from it.

Letter 286

To the Commentariensis. Whereas certain vagabonds have been arrested in the church for stealing, in defiance of God's commandment, some poor men's clothing, of little value otherwise, yet such as they had rather have on than off their backs; and whereas you consider that in virtue of your office you yourself should have the custody of the offenders:-I hereby declare, that I would have you know that for offences committed in the church it is our business to mete out punishment, and that the intervention of the civil authorities is in these cases superfluous. Wherefore, the stolen property, as set forth in the document in your possession and in the transcript made in the presence of eyewitnesses, I enjoin you to retain, reserving part for future claims, and distributing the rest among the present applicants. As for the offenders,-that they be corrected in the discipline and admonition of the Lord. By this means I hope to work their successive reformations. For where the stripes of human tribunals have failed, I have often known the fearful judgments of God to be effectual. If it is, however, your wish to refer this matter also to the count, such is my confidence in his justice and uprightness that I leave you to follow your own counsels.

Letter 287

Without address. IT is difficult to deal with this man. I scarcely know how to treat so shifty, and, to judge from the evidence, so desperate a character. When summoned before the court, he fails to appear; and if he does attend, he is gifted with such volubility of words and oaths, that I think myself well off to be quickly rid of him. I have often known him twist round his accusations upon his accusers. In a word, there is no creature living upon earth so subtile and versatile in villainy. A slight acquaintance with him suffices to prove this. Why then do you appeal to me ? Why not at once bring yourselves to submit to his ill-treatment, as to a visitation of God's anger? At the same time you must not be contaminated by contact with wickedness. I enjoin therefore that he and all his household be forbidden the services of the Church, and all other communion with her ministers. Being thus made an example of, he may haply be brought to a sense of his enormities.

Letter 288

Without address. Excommunicatory. When public punishment fails to bring a man to his senses, or exclusion from the prayers of the Church to drive him to repentance, it only remains to treat him in accordance with our Lord's directions-as it is written, "If thy brother shall trespass against thee ....tell him his fault between thee and him; ... if he will not hear thee, take with 'thee another;" "and if he shall" then "neglect to hear, tell it unto the Church; but if he neglect to hear even the Church, let him be unto thee henceforth as an heathen man, and as a publican." Now all this we have done in the case of this fellow. First, he was accused of his fault; then he was convicted in the presence of one or two witnesses; thirdly, in the presence of the Church. Thus we have made our solemn protest, and he has not listened to it. Henceforth let him be excommunicated.

Further, let proclamation be made throughout the district, that he be excluded from participation in any of the ordinary relations of life; so that by our withholding ourselves from all intercourse with him he may become altogether food for the devil.

Letter 289

Without address. Concerning an afflicted woman. I Consider it an equal mistake, to let the guilty go unpunished, and to exceed the proper limits of punishment. I accordingly passed upon this man the sentence I considered it incumbent on me to pass-ex-communication from the Church. The sufferer I exhorted not to avenge herself; but to leave to God the redressing of her wrongs. Thus if my admonitions had possessed any weight, I should then have been obeyed, for the language I employed was far more likely to ensure credit, than any letter to enforce compliance. So, even after listening to her statements that contained matter sufficiently grave, I still held my peace; and even now I am not sure that it becomes me to treat again of this same question.

For, she says, I have foregone husband, children, all (he enjoyments of life, for the attainment of this single object, the favour of God, and good repute amongst men. Yet one day the offender, an adept from boyhood in corrupting families, with the impudence habitual to him, forced an entrance into my house; and thus within the bare limits of an interview an acguaintanceship was formed. It was only owing to my ignorance of the man, and to that timidity which comes from inexperience, that I hesitated openly to turn him out of doors. Yet to such a pitch of impiety and insolence did he come, that he filled the whole city with slanders, and publicly inveighed against me by affixing to the church doors libellous placards. For this conduct, it is true, he incurred the displeasure of the law: but, nevertheless, he returned to his slanderous attacks on me. Once more the market-place was filled with his abuse, as well as the gymnasia, theatres, and houses whose congeniality of habits gained him an admittance. Nor did his very extravagance lead men to recognise those virtues wherein I was conspicuous, so universally had I been represented as being of an incontinent disposition. In these calumnies, she goes on to say, some find a delight-such is the pleasure men naturally feel in the disparagement of others; some profess to be pained, but shew no sympathy; others believe the truth of these slanders; others again, having regard to the persistency of his oaths, are undecided. But sympathy I have none.

And now indeed I begin to realise my loneliness, and bewail myself. I have no brother, friend, relation, no servant, bond or free, in a word, no one whatever to share my grief. And yet, I think, I am more than any one else an object of pity, in a city where the haters of wickedness

are so few. They bandy violence; but violence, though they fail to see it, moves in a circle, and in time will overtake each one of them.

In such and still more appealing terms she told her tale, with countless tears, and so departed. Nor did she altogether acquit me of blame; thinking that, when I ought to sympathise with her like a father, I am indifferent to her troubles, and regard the sufferings of others too philosophically. For it is not, she urged, the loss of money that you bid me disregard; nor the endurance of bodily sufferings; but a damaged reputation, an injury involving loss upon the Church at large. This is her appeal; and now I pray you, most excellent sir, consider what answer you would have me make her. The decision I have come to in my own mind is, not to surrender offenders to the magistrates; yet not to rescue those already in their custody, since it has long ago been declared by the Apostle, that the magistrates should be a terror to them in their evil-doings; for, it is said, ”he beareth not the sword in vain.” To surrender him, then, is contrary to my humanity; while to release him would be an encouragement to his violence.

Perhaps, however, you will defer taking action until my arrival. I will then shew you that I can effect nothing from there being none to obey me.

Letter 290

To Nectarius. May many blessings rest on those who encourage your excellency in maintaining a constant correspondence with me! And regard not such a wish as conventional merely, but as expressing my sincere conviction of the value of your utterances. Whom could I honour above Nectarius-known to me from his earliest days as a child of fairest promise, who now through the exercise of every virtue has reached a position of the highest eminence?-So much so, that of all my friends the dearest is the bearer of your letter. Touching the election of those set over districts, God forbid that I should do anything for the gratification of man, through listening to importunities or yielding to fear. In that case I should be not a steward. but a huckster, battering the gift of God for the favour of man. But seeing that votes are given but by mortals, who can only bear such testimony as they do from outward appearances, while the choice of fit persons is committed in all humility to Him Who knows the secrets of the heart, haply it is best for everybody, when he has tendered the evidence of his vote, to abstain from all heat and contention, as though some self-interest were involved in the testimony, and to pray to God that what is advantageous may not remain unknown. Thus the result is no longer attributable to man, but a cause for thankfulness to God. For these things, if they be of man, cannot be said to be; but are pretence only, altogether void of reality.

Consider also, that when a man strives with might and main to gain his end, there is no small danger of his drawing even sinners to his side; and there is much sinfulness, such is the weakness of man's nature, even where we should least expect it. Again, in private consultation we often offer our friends good advice, and, though we do not find them taking it, yet we are not angry. Where then it is not man that counsels, but God that determines, shall we feel indignation at not being preferred before the determination of God? And if these things were given to man by man, what need were there for us to ask them of ourselves ? Were it not better for each to take them from himself ? But if they are the gift of God, we ought to pray and not to grieve. And in our prayer we should not seek oar own will, but leave it to God who disposes for the best.

Now may the holy God keep from your home all taste of sorrow; and grant to you and to your family a life exempt from harm and sickness.

Letter 291

To Timotheus the Chorepiscopus. The due limits of a letter, and that mode of addressing you, render it inconvenient for me to write all I think; at the same time to pass over my thoughts in silence, when my heart is burning with righteous indignation against you, is well-nigh impossible. I will adopt the midway course: I will write some things; others I will omit. For I wish to chide you, if so I may, in terms both flank and friendly. Yes ! that Timotheus whom I have known from boyhood, so intent upon an upright and ascetic life, as even to be accused of excess therein, now forsakes the enquiry after those means whereby we may be united to God; now makes it his first thought what some one else may think of him, and lives a life of dependence upon the opinions of others; is mainly anxious how to serve his friends, without incurring the ridicule of enemies; and fears disgrace with the world as a great misfortune. Does he not know, that while he is occupied with these trifles he is unconsciously neglecting his highest interests? For, that we cannot be engaged with both at once-the things of this world and of Heaven-the holy Scriptures are full of teaching for us. Nay, Nature herself is full of such instances. In the exercise of the mental faculty, to think two thoughts at the same time is quite impossible. In the perceptions of our senses, to admit two sounds falling upon our ears at the same moment, and to distinguish them, although we are provided with two open passages, is impossible. Our eyes, again, unless they are both fixed upon the object of our vision, are unable to perform their action accurately.

Thus much for Nature; but to recite to you the evidence of the Scriptures were as ridiculous as, so runs the proverb, ‘ to carry owls to Athens.’ Why then combine things incompatible-the tumults of civil life and the practice of religion? Withdraw from clamour; be no more the cause or object of annoyance; let us keep ourselves to ourselves. We long since proposed religion as our aim; let us make the attainment of it our practice, and shew those who have the wish to insult us that it does not lie with them to annoy us at their will. But this will only be when we have clearly shewn them that we afford no handle for abuse. For the present enough of this ! Would that some day we might meet and more perfectly consider those things that be for our souls’ welfare; so may we not be too much occupied with thoughts of vanity, since death mast one day overtake us.

I was greatly pleased with the gifts you kindly sent me. They were most welcome on their own account; the thought of who it was that sent them made them many times more wel-

come. The gifts from Pontus, the tablets and medicines, kindly accept when I send them. At present they are not by me. N.B. The letters numbered CCXCII.-CCCLXVI. are included by the Ben. Ed. in a "Classis Tertia," having no note of time. Some are doubtful, and some plainly spurious. Of these I include such as seem most important.

Letter 292

To Palladius. The one-half of my desire has God fulfilled in the interview He granted me with our fair sister, your wife. The other half He is able to accomplish; and so with the sight of your excellency I shall render my full thanks to God. And i am the more desirous of seeing you, now that I hear you have been adorned with that great ornament, the clothing of immortality, which clokes our mortality, and puts out of sight the death of the flesh; by virtue of which the corruptible is swallowed up in incorruption. Thus God of His goodness has now alienated you from sin, united you to Himself, has opened the doors of Heaven, and pointed out the paths that lead to heavenly bliss. I entreat you therefore by that wisdom wherein you excel all other men, that you receive the divine favour circumspectly, proving a faithful guardian of this treasure, as the repository of this royal gift, keeping watch over it with all carefulness. Preserve this seal of righteousness unsullied, that so you may stand before God, shining in the brightness of the Saints. Let no spot or wrinkle defile the pure robe of immortality; but keep holiness in all your members, as having put on Christ. ”For,” it is said, ”as many of you as have been baptized into Christ, have put on Christ.” Wherefore let all your members be holy as becomes their investment in a raiment of holiness and light.

Letter 293

To Julianus. How fare you this long while? Have you altogether recovered the use of your hand ? And how do other things prosper? According to your wishes and my prayers ? In accordance with your purposes ? Where men are readily disposed to change, it is only natural that their lives are not well ordered: but where their minds are fixed, steadfast and unalterable, it follows that their lives should be conformable to their purposes. True, it is not in the helmsman's power to make a calm when he wishes; but with us. it is quite easy to render our lives tranquil by stilling the storms of passion that surge within, by rising superior to those that assail us from without. The upright man is touched by neither loss, nor sickness, nor the other ills of life; for he walks in heart with God. keeps his gaze fixed upon the future, and easily and lightly weathers the storms that rise from earth.

Be not troubled with the cares of earth. Such men are like fat birds, in vain endowed with flight, that creep like beasts upon the ground. But you-for I have witnessed you in difficulties-are like swimmers racing out at sea. A single claw reveals the whole lion: so from a slight acquaintance I think I know you fully. And I count it a great thing, that you set some store by me, that I am not absent from your thoughts, but constantly in your recollection. Now writing is a proof of recollection; and the oftener you write, the better pleased I am.

Letter 294

To Festus and Magnus. IT is doubtless a father's duty to make provision for his children; a husbandman's to tend his plants and crops; a teacher's to bestow care upon his pupils, especially when, innate goodness shews signs of promise for them. The husbandman finds toil a pleasure when he sees the ears ripen or the plants increase; the teacher is gladdened at his pupils' growth in knowledge, the father at his son's in stature. But greater is the care I feel for you; higher the hopes I entertain; in proportion as piety is more excellent than all the arts, than all the animals and fruits together. And piety I planted in your heart while still pure and tender, and I matured it in the hopes of seeing it reach maturity and bearing fruits in due season. My prayers meanwhile were furthered by your love of learning. And you know well that you have my good wishes, and that God's favour rests upon your endevours; for when rightly directed, called or uncalled, God is at hand to further them.

Now every man that loves God is prone to teaching; nay, where there is the power to teach things profitable, their eagerness is well nigh uncontrollable; but first their hearers' minds must be cleared of all resistance. Not that separation in the body is a hindrance to instruction. The Creator, in the fulness of His love and wisdom, did not confine our minds within our bodies, nor the power of speaking to our tongues. Ability to profit derives some advantage even from lapse of time; thus we are able to transmit instruction, not only to those who are dwelling far away, but even to those who are hereafter to be born. And experience proves my words: those who lived many years before teach posterity by instruction preserved in their writings; and we, though so far separated in the body, are always near in thought, and converse together with ease. Instruction is bounded neither by sea nor land, if only we have a care for our souls' profit.

Letter 295

To monks. I DO not think that I need further commend you to God's grace, after the words that I addressed to you in person. I then bade you adopt the life in common, after the manner of living of the Apostles. This you accepted as wholesome instruction, and gave God thanks for it. Thus your conduct was due, not so much to the words I spoke, as to my instructions to put them into practice, conducive at once to your advantage who accepted, to my comfort who gave you the advice, and to the glory and praise of Christ, by Whose name we are called. For this reason I have sent to you our well-beloved brother, that he may learn of your zeal, may quicken your sloth, may report to me of opposition. For great is my desire to see you all united in one body, and to hear that you are not content to live a life without witness; but have undertaken to be both watchful of each other's diligence, and witnesses of each other's success.

Thus will each of you receive a reward in full, not only on his own behalf, but also for his brother's progress. And, as is fitting, you will be a source of mutual profit, both by your words and deeds, as a result of constant intercourse and exhortation. But above all I exhort you to be mindful of the faith of the Fathers, and not to be shaken by those who in your retirement would try to wrest you from it. For you know that unless illumined by faith in God, strictness of life availeth nothing; nor will a right confession of faith, if void of good works, be able to present you before the Lord. Faith and works must be joined: so shall the man of God be perfect, and his life not halt through any imperfection. For the faith which saves us, as saith the Apostle, is that which worketh by love.

Letter 296

To a widow. [A short letter in which Basil excuses himself for making use of the widow's mules.]

Letter 297

To a widow. [A short letter of introduction.]

Letter 298

Without address. [A short letter of commendation.]

Letter 299

To a Censitor.

I Was aware, before you told me, that you do not like your employment in public affairs. It is an old saying that those who are anxious to lead a pious life do not throw themselves with pleasure into office. The case of magistrates seems to me like that of physicians. They see awful sights; they meet with bad smells; they get trouble for themselves out of other people's calamities. This is at least the case with those who are real magistrates. All men who are engaged in business, look also to make a profit, and are excited about this kind of glory, count it the greatest possible advantage to acquire some power and influence by which they may be able to benefit their friends, punish their enemies, and get what they want for themselves. You are not a man of this kind. How should you be? You have voluntarily withdrawn from even high office in the State. You might have ruled the city like one single house, but you have preferred a life free from care and anxiety. You have placed a higher value on having no troubles yourself and not troubling other people, than other people do on making themselves disagreeable. But it has seemed good to the Lord that the district of Ibora should not be under the power of hucksters, nor be turned into a mere slave market. It is His will that every individual in it should be enrolled, as is right. Do you therefore accept this responsibility ?

It is vexatious, I know, but it is one which may bring you the approbation of God. Neither fawn upon the great and powerful, nor despise the poor and needy. Show to all under your rule an impartiality of mind, balanced more exactly than any scales. Thus in the sight of those who have entrusted you with these responsibilities your zeal for justice will be made evident, and they will view you with exceptional admiration. And even though you go unnoticed by them, you will not be unnoticed by our God. The prizes which He has put before us for good works are great.

Letter 300

Without address. [A consolatory letter to a father.]

Letter 301

To Maximus. [Consolatory on the death of his wife.]

Letter 302

To the wife of Briso. [Consolatory on the death of her husband. These three consolatory letters present no features different from those contained in previous letters of a similar character.]

Letter 303

To the Comes Privatarum. You have, I think, been led to impose a contribution of mares on these people by false information on the part of the inhabitants. What is going on is quite unfair. It cannot but be displeasing to your excellency, and is distressing to me on account of my intimate connexion with the victims of the wrong. I have therefore lost no time in begging year Lordship not to allow these promoters of iniquity to succeed in their malevolence.

Letter 304

To Aburgius. [A few unimportant words of introduction.]

Letter 305

Without address. [An unimportant letter of recommendation.]

Letter 306

To the Governor of Sebasteia. I AM aware that your excellency is favourably receiving my letters, and I understand why. You love all that is good; you are ready in doing kindnesses. So whenever I give you the opportunity of shewing your magnanimity, you are eager for my letters, because you know that they furnish an occasion for good deeds. Now, once more, behold an occasion for your shewing all the signs of rectitude, and at the same time for the public exhibition of your virtues ! Certain persons have come from Alexandria for the discharge of a necessary duty which is due from all men to the dead. They ask your excellency to give orders that it may be permitted them to have conveyed away, under official sanction, the corpse of a relative who departed this life at Sebasteia, while the troops were quartered there. They further beg that, as far as possible, aid may be given them for travelling at the public expense, so that, of your bounty, they may find some help and solace in their long journey. The tidings of this will travel as far as to great Alexandria. and will convey thither the report of your excellency's astonishing kindness. This you well understand without my mentioning it. I shall add gratitude for this one more favour to that which I feel for all which you have done me.

Letter 307

Without address. [A request to mediate between two litigants.]

Letter 308

Without address. [Commendatory, with the mention of a place called Capralis.]

Letter 309

Without address. [Commendatory on behalf of a man reduced from wealth to poverty, with three children, and anxious about his rating.]

Letter 310

Without address. [Commendatory on behalf of some kinsfolk, and of the people of Ariarathia, a place in the Sargaransene, about 60 m. E. of Caesarea.]

Letter 311

[Commendatory: short and of no importance.]

Letter 312

[Commendatory: short and unimportant.]

Letter 313

[Commendatory of the interests of Sulpicius.]

Letter 314

Without address. [Commendatory.]

Letter 315

Without address. [Commendatory of a widow.]

Letter 320

Without address. [A salutation.]

Letter 321

To Thecla. [Included among the Letters of Gregory of Nazianzus, who is assumed by the Ben. Ed. to be indubitably the writer.]

Letter 322

Without address. [Asking a friend to come with his wife and spend Easter with him.]

Letter 323

To Philagrius Arcenus.

Letter 324

To Pasinicus, the Physician.

Letter 325

To Magninianus.

Letter 326

Without address. [Monitory.]

Letter 327

To Hyperectius. [On Basil's health.]

Letter 329

To Phalirius. With thanks for a present of fish.]

Letter 334

To a writer. Write straight, and make the lines straight. Do not let your hand go too high or too low. Avoid forcing the pen to travel slantwise, like Aesop's crab. Advance straight on, as if following the line of the carpenter's rule, which always preserves exactitude and prevents any irregularity. The oblique is ungraceful. It is the straight which pleases the eye, and does not allow the reader's eyes to go nodding up and down like a swing-beam. This has been my fate in reading your writing. As the lines lie ladderwise, I was obliged, when I had to go from one to another, to mount up to the end of the last: then, when no connexion was to be found, I bad to go back, and seek for the right order again, retreating and following the furrow, like Theseus in the story following Ariadne's thread. Write straight, and do not confuse our mind by your slanting and irregular writing.

Letter 335

Basil to Libanius. I AM really ashamed of sending you the Cappadocians out by one. I should prefer to induce all our youths to devote themselves to letters and learning, and to avail themselves of your instruction in their training. But it is impracticable to get hold of them all at once, while they choose what suits themselves. I therefore send you those who from time to time are won over; and this I do with the assurance that I am conferring on them a boon as great as that which is given by those who bring thirsty men to the fountain. The lad, whom I am now sending, will be highly valued for his own sake when he has been in your society. He is already well known on account of his father, who has won a name among us both for rectitude of life and for authority in our community. He is, moreover, a close friend of my own. To requite him for his friendship to me, I am conferring on his son the benefit of an introduction to you-a boon well worthy of being earnestly prayed for by all who are competent to judge of a man's high character.

Letter 336

Libanius to Basilius. I. After some little time a young Cappadocian has reached me. One gain to me is that he is a Cappadocian. But this Cappadocian is one of the first rank. This is another gain. Further, he brings me a letter from the admirable Basil. This is the greatest gain of all. You think that I have forgotten you. I had great respect for you in your youth. I saw you vying with old men in self-restraint, and this in a city teeming with pleasures. I saw you already in possession of considerable learning. Then you thought that you ought also to see Athens, and you persuaded Celsus to accompany you. Happy Celsus, to be dear to you! Then you returned, and lived at home, and I said to myself, What, I wonder, is Basil about now? To what occupation has he betaken himself? Is he following the ancient orators, and practising in the courts ? Or is he turning the sons of fortunate fathers into orators ? Then there came those who reported to me that you were adopting a course of life better than any of these, and were, rather, bethinking you how you might win the friendship of God than heaps of gold, I blessed both you and the Cappadocians; you, for making this your aim; them, for being able to point to so noble a fellow-countryman.

2. I am aware that the Firmus, whom yet mention, has continually won everywhere; hence his great power as a speaker. But with all the eulogies that have been bestowed on him, I am not aware that he has ever received such praise as I have heard of in your letter. For what a credit it is to him, that it should be you who declare that his reputation is inferior to none! Apparently, you have despatched this young man to me before seeing Firminus; had you done so, your letters would not have failed to mention him. What is Firminus now doing or intending to do? Is he still anxious to be married ? Or is all that over now ? Are the claims of the senate heavy on him? Is he obliged to stay where he is? Is there any hope of his taking to study again ? Let him send me an answer, and I trust it may be satisfactory. If it be a distressing one, at least it will relieve him from seeing me at his door. And if Firminus had been now at Athens, what would your senators have done ? Would they have sent the Salaminia after him? You see that it is only by your fellow-countrymen that I am wronged. Yet I shall never cease to love anti praise the Cappadocians. I should like them to be better disposed to me, but, if they continue to act as they do, I shall bear it. Firminus was four months with me, and was not a day idle. You will know how much he has acquired, and perhaps will not complain. As to his being able to come here again, what ally can I call in

? If your senators are right-mided, as men of education ought to be, they will honour me in the second case, since they grieved me in the first.

Letter 337

Basil to Libanius. Lo and behold, yet another Cappadocian has come to you; a son of my own! Yet my present position makes all men my sons. On this ground he may be regarded as a brother of the former one, and worthy of the same attention alike from me his father, and from you his instructor-if really it is possible for these young men, who come from me, to obtain any further favours. I do not mean that it is not possible for your excellency to give anything more to your old comrades, but because year services are so lavishly bestowed upon all. It will be sufficient for the lad before he gets experience if he be numbered among those who are intimately known to you. I trust you may send him back to me worthy of my prayers and of your great reputation in learning and eloquence. He is accompanied by a young man of his own age, and of like zeal for instruction; a youth of good family, and closely associated with myself. I am sure be will be in every way as well treated, though his means are smaller than is the case with the rest.

Letter 338

Libanius to Basil.

I Know you will often write, ”Here is another Cappadocian for you !” I expect that you will send me many. I am sure that you are everywhere putting pressure on both fathers and sons by all your complimentary expressions about me. But it would not be kind on my part not to mention what happened about your good letter. There were sitting with me not a few of our people of distinction, and among them the very excellent Alypius, Hierocles’ cousin. The messengers gave in the letter. I read it right through without a word; then with a smile, and evidently gratified, I exclaimed, ”I am vanquished!” ”How? When? Where ?” they asked. ”How is it that you are not distressed at being vanquished ?” ”I am beaten,” I replied, ”in beautiful letter writing. Basil has won. But I love him; and so I am delighted.” On hearing this, they all wanted to bear of the victory from the letter itself. It was read by Alypius, while all listened. It was voted that what I had said was quite true. Then the reader went out, with the letter still in his hand, to shew it, I suppose, to others. I had some difficulty in getting it back. Go on writing others like it; go on winning. This is for me to win. You are quite right in thinking that my services are not measured by money. Enough for him who has nothing to give, that he is as wishful to receive. If I perceive any one who is poor to be a lover of learning, he takes precedence of the rich. True, I never found such instructors; but nothing shall stand in the way of my being, at least in that respect, an improvement on mine. Let no one, then, hesitate to come hither because he is poor, if only he possesses the one qualification of knowing how to work.

Letter 339

Basil to Libanius.

What could not a sophist say? And such a sophist! One whose peculiar art is, whenever he likes, to make great things small, and to give greatness to small things! This is what you have shewn in my case. That dirty little letter of mine, as, perhaps, you who live in all luxury of eloquence would call it, a letter in no way more tolerable than the one you hold in your hands now you have so extolled as, forsooth, 'to be eaten by it, and to be yielding me the prize for composition! You are acting much as fathers do, when they join in their boys' games, and let the little fellows be proud of the victories which they have let them win without any loss to themselves, and with much gain to the children's emulation. Really and truly the delight your speech must have given, when you were joking about me, must have been indescribable ! It is as though some Polydamas or Milo were to decline the pancratium or a wrestling bout with me ! After carefully examining, I have found no sign of weakness. So those who look for exaggeration are the more astonished at your being able to descend in sport to my level, than if you had led the barbarian in full sail over Athos.

I, however, my dear sir, am now spending my time with Moses and Elias, and saints like them, who tell me their stories in a barbarous tongue, and I utter what I learnt from them, true, indeed, in sense, though rude in phrase, as what I am writing testifies. If ever I learned anything from you, I have forgotten it in the course of time. But do you continue to write to me, and so suggest other topics for correspondence. Your letter will exhibit you, and will not convict me. I have already introduced to you the son of Anysius, st as a son of my own. If he is my son, he is e the child of his father, poor, and a poor man's e son. What I am saying is well known to who is wise as well as a sophist.

Letter 340

Libanius to Basil.

Had you been for a long time considering how best you could reply to my letter about yours, you could not in my judgment have acquitted yourself better than by writing as you have written now. You call me a sophist, and you allege that it is a sophist's business to make small things great and great things small. And you maintain that the object of my letter was to prove yours a good one, when it was not a good one, and that it was no better than the one which you have sent last, and, in a word that you have no power of expression, the books which you have now in hand producing no such effect, and the eloquence which you once possessed having all disappeared. Now, in the endeavour to prove this, you have made this epistle too, which you are reviling, so admirable, that my visitors could not refrain from leaping with admiration as it was being read. I was astonished that after your trying to run down the former one by this, by saying that the former one was like it, you have really complimented the former by it. To carry out your object, you ought to have made this one worse, that you might slander the former. But it is not like you, I think, to do despite to the truth. It would have been done despite to, if you had purposely written badly, and not put out the powers yon have.

It would be characteristic of you not to find fault with what is worthy of praise, lest in your attempt to make great things insignificant, your proceedings reduce you to the rank of the sophists. Keep to the books which you say are inferior in style, though better in sense. No one hinders you. But of the principles which are ever mine, and once were yours, the roots both remain and will remain, as long as you exist. Though yon water them ever so little, no length of time will ever completely destroy them.

Letter 341

Libanius ta Basil. You have not yet ceased to be offended with me, and so I tremble as I write. If you have cared, why, my dear sir, do you not write? If you are still offended, a thing alien from any reasonable soul and from your own, why, while you are preaching to others, that they must not keep their anger till sundown, have you kept yours during many suns? Peradventure you have meant to punish me by depriving me of the sound of your sweet voice? Nay; excellent sir, be gentle, and let me enjoy your golden tongue.

Letter 342

Basil to Libanius. All who are attached to the rose, as might be expected in the case of lovers of the beautiful, are not displeased even at the thorns from out of which the flower blows. I have even heard it said about roses by some one, perhaps in jest, or, it may be, even in earnest, that nature has furnished the bloom with those delicate thorns, like stings of love to lovers, to excite those who pluck them to intenser longing by these ingeniously adapted pricks. But what do I mean by this introduction of the rose into my letter? You do not need telling, when you remember your own letter. It had indeed the bloom of the rose, and, by its fair speech, opened out all spring to me; but it was bethorned with certain fault findings and charges against me. But even the thorn of your words is delightful to me, for it enkindles in me a greater longing for your friendship.

Letter 343

Libanius to Basil. IF these are the words of an untrained tongue, what would you be if you would polish them? On your lips live fountains of words better than the flowing of springs. I, on the contrary, if I am not daily watered, am silent.

Letter 344

Basil to Libanius. I AM dissuaded from writing often to you, learned as you are, by my timidity and my ignorance. But your persistent silence is different. What excuse can be offered for it? If any one takes into account that you are slow to write to me, living as you do in the midst of letters, he will condemn you for forgetfulness of me. He who is ready at speaking is not unprepared to write. And if a man so endowed is silent, it is plain that he acts either from forgetfulness or from contempt. I will, however, requite your silence with a greeting. Farewell, most honoured sir. Write if you like. If you prefer it, do not write.

Letter 345

Libanius to Basil.

IT is, I think, more needful for me to defend myself for not having begun to write to you long ago, than to offer any excuse for beginning now. I am that same man who always used to run up whenever you put in an appearance, and who listened with the greatest delight to the stream of your eloquence; rejoicing to hear you; with difficulty tearing myself away; saying to my friends, This man is thus far superior to the daughters of Achelous, in that, like them, he soothes, but he does not hurt as they do. Truly it is no great thing not to hurt; but this man's songs are a positive gain to the hearer. That I should be in this state of mind, should think that I am regarded with affection, and should seem able to speak, and yet should not venture to write, is the mark of a man guilty of extreme idleness, and, at the same time, inflicting punishment on himself. For it is clear that you will requite my poor little letter with a fine large one, and will take care not to wrong me again. At this word, I fancy, many will cry out, and will crowd round with the shout, What! has Basil done any wrong-even a small wrong? Then so have Oeacus, and Minos and his brother. In other points I admit that you have won. Who ever saw you that does not envy you? But in one thing yon have sinned against me;

and, if I remind you of it, induce those who are indignant thereat not to make a public outcry. NO one has ever come to yon and asked a favour which it was easy to give, and gone away unsuccessful. But I am one of those who have craved a boon without receiving it. What then did I ask? Often when I was with you in camp. I was desirous of entering, with the aid of your wisdom, into the depth of Homer frenzy. If the whole is impossible, I said, do you bring me to a portion of what I want. I was anxious for a part, wherein, when things have gone ill with the Greeks. Agamemnon courts with gifts the man whom he has insulted. When I so spoke, you laughed, because you could not deny that you could if you liked, but were unwilling to give. Do I really seem to be wronged to you and to your friends, who were indignant at my saying that you were doing a wrong?

Letter 346

Libanius to Basil. You yourself will judge whether I have added anything in the way of learning to the young men whom you have sent. I hope that this addition, however little it be, will get the credit of being great, for the sake of your friendship towards me. But inasmuch as you give less praise to learning than to temperance and to a refusal to abandon our souls to dishonourable pleasures, they have devoted their main attention to this, and have lived, as indeed they ought, with due recollection of the friend who sent them hither. So welcome what is your own, and give praise to men who by their mode of life have done credit both to you and to me. But to ask you to be serviceable to them is like asking a father to be serviceable to his children.

Letter 347

Libanius to Basil. Every bishop is a thing out of which it is very hard to get anything. The further you have advanced beyond other people in learning, the more you make me afraid that you will refuse what I ask. I want some rafters. Any other sophist would have called them stakes, or poles, not because he wanted stakes or poles, but rather for shewing off his wordlets than out of any real need. If you do not supply them, I shall have to winter in the open air.

Letter 348

Basil to Libanius. If gripi/zein is the same thing as to gain, and this is the meaning of the phrase which your sophistic ingenuity has got from the depths of Plato, consider, my dear sir, who is the more hard to be got from, I who am thus impaled by your epistolary skill, or the tribe of Sophists, whose craft is to make money out of their words. What bishop ever imposed tribute by Iris words? What bishop ever made his disciples pay taxes? It is you who make your words marketable, as confectioners make honey-cakes. See how you have made the old man leap and bound! However, to who make such a fuss about your declamations, I have ordered as many rafters to be supplied as there were fighters at Thermopylae, all of goodly length, and, as Homer has it, ”long-shadowing,” which the sacred Alphaeus has promised to restore.

Letter 349

Libanius to Basil. Will you not give over, Basil, packing this sacred haunt of the Muses with Cappadocians, and these redolent of the frost and snow and all Cappadocia's good things? They have almost made me a Cappadocian too, always chanting their "I salute you." I must endure, since it is Basil who commands. Know, however, that I am making a careful study of the manners and customs of the country, anti that I mean to metamorphose the men into the nobility and the harmony of my Calliope, that they may seem to you to be turned from pigeons into doves.

Letter 350

Basil to Libanius. Your annoyance is over. Let this be the beginning of my letter. Go on mocking and abusing me and mine, whether laughing or in earnest. Why say anything about frost or snow, when you might be luxuriating in mockery? For my part, Libanius, that I may rouse you to a hearty laugh, I have written my letter enveloped in a snow-white veil. When you take the letter in your hand, you will feel how cold it is, and how it symbolizes the condition of the sender-kept at home and not able to put head out of doors. For my house is a rave till spring comes and brings us back from death to life, and once more gives to us, as to plants, the boon of existence.

Letter 351

Basil to Libanius. Many, who have come to me from where you are, have admired your oratorical power. They were remarking that there has been a very brilliant specimen of this, and a very great contest, as they alleged, with the result that all crowded together, and no one appeared in the whole city but Libanius alone in the lists, and everybody, young and old, listening. For no one was willing to be absent-not a man of rank-not a distinguished soldier-not an artisan. Even women hurried to be present at the struggle. And what was it? What was the speech which brought together this vast assembly? I have been told that it contained a description of a man of peevish temper. Pray lose no time in sending me this much admired speech, in order that I too may join in praising your eloquence. If I am a praiser of Libanius without his works, what am I likely to become after receiving the grounds on which to praise him?

Letter 352

Libanius to Basil. Behold! I have sent you my speech, all streaming with sweat as I am! How should I be otherwise, when sending my speech to one who by his skill in oratory is able to shew that the wisdom of Plato and the ability of Demosthenes were belauded in vain? I feel like a gnat compared with an elephant. How I shiver and shake, as I reckon up the day when you will inspect my performance I am almost ont of my wits!

Letter 353

Basil to Libanius. I Have read your speech, and have immensely admired it. O muses; O learning; O Athens; what do you not give to those who love you! What fruits do not they gather who spend even a short time with you! Oh for your copiously flowing fountain! What men all who drink of it are shewn to be! I seemed to see the man himself in your speech, in the company of his chattering little woman. A living story has been written on the ground by Libanius, who alone has bestowed the gift of life upon his words.

Letter 354

Libanius to Basil. Now I recognise men's description of me! Basil has praised me, and I am hailed victor over all! Now that I have received your vote, I am entitled to walk with the proud gait of a man who haughtily looks down on all the world. You have composed an oration against drunkenness. I should like to read it. But I am unwilling to try to say anything clever. When I have seen your speech it will teach me the art of expressing myself.

Letter 355

Libanius to Basil. Are you living at Athens, Basil? Have you forgotten yourself? The sons of the Caesareans could not endure to hear these things. My tongue was not accustomed to them. Just as though I were treading some dangerous ground, and were struck at the novelty of the sounds, it said to me its father, "My father, you never taught this! This man is Homer, or Plato, or Aristotle, or Susarion. He knows everything." So far my tongue. I only wish, Basil, that you could praise me in the same manner!

Letter 356

Basil to Libanius. I AM delighted at receiving what you write, but when you ask me to reply, I am in a difficulty. What could I say in answer to so Attic a tongue, except that I confess, and confess with joy, that I am a pupil of fishermen?

Letter 357

Libanius to Basil. What has made Basil object to the letter, the proof of philosophy? I have learned to make fun from you, but nevertheless your fun is venerable and, so to say, hoary with age. But, by our very friendship, by our common pastimes, do away, I charge you, with the distress caused by your letter ... in nothing differing.

Letter 358

Libanius to Basil. OH, for the old days in which we were all in all to one another! Now we are sadly separated! Ye have one another, I have no one like you to replace you. I hear that Alcimus in his old age is venturing on a young man's exploits, and is hurrying to Rome, after imposing on you the labour of remaining with the lads. You, who are always so kind, will not take this ill. You were not even angry with me for having to write first.

Letter 359

Basil to Libanius. You, who have included all the art of the ancients in your own mind, are so silent, that you do not even let me get any gain in a letter. I, if the art of Daedalus had only been safe, would have made me Icarus' wings and come to you. But wax cannot be entrusted to the sun, anti so, instead of Icarus' wings, I send you words to prove my affection. It is the nature of words to indicate the love of the heart. So far, words. You do with them what you will, and, possessing all the power you do, are silent. But pray transfer to me the fountains of words that spring from your mouth.

Letter 360

Of the Holy Trinity, the Incarnation, the invocation of Saints, and their Images. According to the blameless faith of the Christians which we have obtained from God, I confess and agree that I believe in one God the Father Almighty; God the Father, God the Son, God the Holy Ghost; I adore and worship one God, the Three. I confess to the oeconomy of the Son in the flesh, and that the holy Mary, who gave birth to Him according to the flesh, was Mother of God. I acknowledge also the holy apostles, prophets, and martyrs; and I invoke them to supplication to God, that through them, that is, through their mediation, the merciful God may be propitious to me, and that a ransom may be made and given me for my sins. Wherefore also I honour and kiss the features of their images, inasmuch as they have been handed down from the holy apostles, and are not forbidden, but are in all our churches.

Letters CCCLXI. and CCCLXIII., to Apollinarius, and Letters CCCLXII. and CCCLXIV., from Apollinarius to Basil, are condemned as indubitably spurious, not only on internal evidence, but also on the ground of Basil's asseveration that he had never written but once to Apollinarius, and that "as layman to layman." Letter CCCLXV., "to the great emperor Theodosius," on an inundation in Cappadocia, is also condemned by the Ben. Ed. as spurious, and contains nothing of ecclesiastical or theological interest. Tillemont however (vol. v., p. 739) thought its style not unworthy of a young man and a rhetorician, and conjectures the Theodosius to whom it is addressed to be not the great emperor, but some magistrate of Cappadocia.

Letter 366

Basil ta Urbicius the monk, concerning continency.

You do well in making exact definitions for us, so that we may recognise not only continency, but its fruit. Now its fruit is the companionship of God. For not to be corrupted, is to have part with God; just as to be corrupted is the companionship of the world. Continency is denial of the body, and confession to God. It withdraws from anything mortal, like a body which has the Spirit of God. It is without rivalry and envy, and causes us to be united to God. He who loves a body envies another. He who has not admitted the disease of corruption into his heart, is for the future strong enough to endure any labour, and though he have died in the body, he lives in incorruption. Verily, if I rightly apprehend the matter, God seems to me to be continency. because tie desires nothing, but has all things in Himself. He reaches after nothing, nor has any sense in eyes or ears; wanting nothing, He is in all respects complete and full. Concupiscence is a disease of the soul; but continency is its health. And continency must not be regarded only in one species, as, for instance, in matters of sensual love. It must be regarded in everything which the soul lusts after in an evil manner, not being content with what is needful for it. Envy is caused for the sake of gold, and innumerable wrongs for the sake of other lusts. Not to be drunken is continency. Not to overeat one's self is continency.

To subdue the body is continency, and to keep evil thoughts in subjection, whenever the soul is disturbed by any fancy false and bad, and the heart is distracted by vain cares. Continency makes men free, being at once a medicine and a power, for it does not teach temperance; it gives it. Continency is a grace of God. Jesus seemed to be continency, when He was made light to land and sea; for He was carried neither by earth nor ocean, and just as He walked on the sea, so He did not weigh down the earth. For if death comes of corruption, and not dying comes of not having corruption, then Jesus wrought not mortality but divinity. He ate and drank in a peculiar manner, without rendering his food , So mighty a power in Him was continency, that His food was not corrupted in Him, since He had no corruption. If only there be a little continency in us, we are higher than all. We have been told that angels were ejected from heaven because of concupiscence and became incontinent. They were vanquished; they did not come down. What could that plague have effected there, if an eye such as I am thinking of had been there? Wherefore I said, If we have a little patience,

and do not love the world, but the life above, we shall be found there where we direct our mind. For it is the mind, apparently, which is the eye that seeth unseen things. For we say ”the mind sees;

”the mind hears. I have written at length, though it may seem little to you. But there is meaning in all that I have said, and, when you have read it, you will see it.parparpar

Letters 316, 317, 318, 319

Without address. [Commendatory; short.]

Letters 330, 331, 332, 333

[All short and without address. Letters from CCCXXIII to CCCXXXIII. have no importance.]

Source. English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Square brackets, Greek or Latin words and footnote-free text are as the source file prints them, and a transcription error may remain. No Greek or Latin text is shown beside it yet, and no modern English version has been made.