

Introduction

I COME not forward prepared with a fictitious narrative, nor with elegance of language to captivate the ear, desiring to charm my hearers as it were, with a siren's voice; nor shall I present the draught of pleasure in cups of gold decorated with lorry flowers (I mean the graces of style) to those who are pleased with such things. Rather would I follow the precepts of the wise, and admonish all to avoid and turn aside from the beaten road, and keep themselves from contact with the vulgar crowd. I come, then, prepared to celebrate our emperor's praises in a newer strain; and, though the number be infinite of those who desire to be my companions in my present task, I am resolved to shun the common track of men, and to pursue that untrodden path which it is unlawful to enter on with unwashed feet. Let those who admire a vulgar style, abounding in puerile subtleties, and who court a pleasing and popular muse, essay, since pleasure is the object they have in view, to charm the earn of men by a narrative of merely human merits. Those, however who are initiated into the universal science, and have attained to Divine as well as human knowledge, and account the choice of the latter as the real excellence, will prefer those virtues of the emperor which Heaven itself approves, and his pious actions, to his merely human accomplishments; and will leave to inferior encomiasts the task of celebrating his lesser merits. For since our emperor is gifted as well with that sacred wisdom which has immediate reference to God, as with the knowledge which concerns the interests of men; let those who are competent to such a task describe his secular acquirements, great and transcendent as they are, and fraught with advantage to mankind (for all that characterizes the emperor is great and noble), yet still inferior to his diviner qualities, to those who stand without the sacred precincts. Let those, however, who are within the sanctuary, and have access to its inmost and untrodden recesses, close the doors against every profane ear, and unfold, as it were, the secret mysteries of our emperors character to the initiated alone. And let those who have purified their ears in the streams of piety, and raised their thoughts on the soaring wing of the mind itself, join the company which surrounds the Sovereign Lord of all, and learn in silence the divine mysteries. Meanwhile let the sacred oracles, given, not by the spirit of divination (or rather let me say of madness and folly), but by the inspiration of Divine truth, be our instructors in these mysteries; speaking to us of sovereignty, generally: the heavenly array which surrounds the Lord of all; of that exemplar of imperial power which is before us, and that counterfeit coin: and, lastly, of the consequences which result from both. With these oracles, then, to initiate us in the knowledge of the sacred rites, let us essay, as follows, the commencement of our divine mysteries.

40 The Oration

CHAPTER I.

TO-DAY is the festival of our great emperor: and we his children rejoice therein, feeling the inspiration of our sacred theme. He who presides over our solemnity is the Great Sovereign himself; he, I mean, who is truly great; of whom I affirm (nor will the sovereign who hears me be offended, but will rather aprepels the gaze of every eye from his Divine majesty. His ministers are the heavenly hosts; his armies the supernal powers, angels, the companies of archangels, the chorus of holy spirits, draw from and reflect his radiance as from the fountains of everlasting light. Yea every light, and specially those divine and incorporeal intelligences whose place is beyond the heavenly sphere, celebrate this august Sovereign with lofty and sacred strains of praise. The vast expanse of heaven, like an azure veil is interposed between those without, and those who inhabit his royal mansions: while round this expanse the sun and moon, with the rest of the heavenly luminaries (like torch-bearers around the entrance of the imperial palace), perform, in honor of their sovereign, their appointed courses; holding forth, at the word of his command, an ever-burning light to those whose lot is cast in the darker regions without the pale of heaven. And surely when I remember that our own victorious emperor renders praises to this Mighty Sovereign, I do well to follow him, knowing as I do that to him alone we owe that imperial power under which we live. The pious Caesars, instructed by their father's wisdom, acknowledge him as the source of every blessing: the soldiery, the entire body of the people, both in the country and in the cities of the empire, with the governors of the several provinces, assembling together in accordance with the precept of their great Saviour and Teacher, worship him. In short, the whole family of mankind, of every nation, tribe, and tongue, both collectively and severally, however diverse their opinions on other subjects, are unanimous in this

one confession; and, in obedience to the reason implanted in them, and the spontaneous and uninstructed impulse of their own minds, unite in calling on the One and only God. Nay, does not the universal frame of earth acknowledge him her Lord, and declare, by the vegetable and animal life which she produces her subjection to the will of a superior Power? The rivers, flowing with abundant stream, and the perennial fountains, springing from hidden and exhaust-less depths, ascribe to him the cause of their marvellous source. The mighty waters of the sea, enclosed in chambers of unfathomable ing currents of the winds, and the airy courses of the clouds, all reveal his presence to those to whom his Person is invisible. The all-radiant sun, who holds his constant career through the lapse of ages, owns him Lord alone, and obedient to his will, dares not depart from his appointed path. The inferior splendor of the moon, alternatively diminished and increased at stated periods, is subject to his Divine command. The beauteous mechanism of the heavens, glittering with the hosts of stars, moving in harmonious order, and preserving the measure of each several orbit, proclaims him the giver of all light: yea, all the heavenly luminaries maintaining at his will and word a grand and perfect unity of motion, pursue the track of their ethereal career, and complete in the lapse of revolving ages their distant course. The alternate recurrence of day and night, the changing seasons, the order and proportion of the universe, all declare the manifold wisdom of [his boundless power]. To him the unseen agencies which hold their course throughout the expanse of space, render the due tribute of praise. To him this terrestrial globe itself, to him the heavens above, and the choirs beyond the vault of heaven, give honor as to their mighty Sovereign: the angelic hosts greet him with ineffable songs of Praise; and the spirits which draw their being from incorporeal light, adore him as their Creator. The everlasting ages which were before this heaven and earth, with other periods beside them, infinite, and antecedent to all visible creation acknowledge him the sole and supreme Sovereign and Lord. Lastly, he who is in all, before, and after all, his only begotten, pre-existent Word, the great High Priest of the mighty God, elder than all time and every age, devoted to his Father's glory, first and alone makes intercession with him for the salvation of mankind. Supreme and pre-eminent Ruler of the universe, he shares the glory of his Father's kingdom: for he is that Light, which, transcendent above the universe, encircles the Father's Person, interposing and dividing between the eternal and uncreated Essence and all derived existence: that Light which, streaming from on high, proceeds from that Deity who knows not origin or end, and illumines the super-celestial regions, and all that heaven itself contains, with the radiance of wisdom bright beyond the splendor of the sun. This is he who holds a supreme dominion over this whole world, who is over and in all things, and pervades all things visible and invisible; the Word of God. From whom and by whom our divinely favored emperor, receiving, as it were a transcript of the Divine sovereignty, directs, in imitation of God himself, the administration of this world's affairs.

CHAPTER II.

THIS only begotten Word of God reigns, from ages which had no beginning, to infinite and endless ages, the partner of his Father's kingdom. And [our emperor] ever beloved by him, who derives the source of imperial authority from above, and is strong in the power of his sacred title, has controlled the empire of the world for a long period of years. Again, that Preserver of the universe orders these heavens and earth, and the celestial kingdom, consistently with his Father's will. Even so our emperor whom he loves, by bringing those whom he rules on earth to the only begotten Word and Saviour renders them fit subjects of his kingdom. And as he who is the common Saviour of mankind, by his invisible and Divine power as the good shepherd, drives far away from his flock, like savage beasts, those apostate spirits which once flew through the airy tracts above this earth, and fastened on the souls of men; so this his friend, graced by his heavenly favor with victory over all his foes, subdues and chastens the open adversaries of the truth in accordance with the usages of war. He who is the pre-existent Word, the Preserver of all things, imparts to his disciples the seeds of true wisdom and salvation, and at once enlightens and gives them understanding in the knowledge of his Father's kingdom. Our emperor, his friend, acting as interpreter to the Word of God, aims at recalling the whole human race to the knowledge of God; proclaiming clearly in the ears of all, and declaring with powerful voice the laws of truth and godliness to all who dwell on the earth. Once more, the universal Saviour opens the heavenly gates of his Father's kingdom to those whose course is thitherward from this world. Our emperor, emulous of his Divine example, having purged his earthly dominion from every stain of impious error, invites each holy and pious worshiper within his imperial mansions, earnestly

135 desiring to save with all its crew that mighty vessel of which he is the appointed
 pilot. And he alone of all who have wielded the imperial power of Rome, being honored
 by the Supreme Sovereign with a reign of three decennial periods, now celebrates this
 festival, not, his ancestors might have done, in honor of infernal demons, or the
 apparitions of seducing spirits, or of the fraud and deceitful arts of impious men;
 but as an act of thanksgiving to him by whom he has thus been honored, and in
 140 acknowledgment of the blessings he has received at his hands. He does not, in
 imitation of ancient usage, defile his imperial mansions with blood and gore, nor
 propitiate the infernal deities with fire and smoke, and sacrificial offerings; but
 dedicates to the universal Sovereign a pleasant and acceptable sacrifice, even his
 own imperial soul, and a mind truly fitted for the service of God. For this sacrifice
 alone is grateful to him: and this sacrifice our emperor has learned, with purified
 145 mind and thoughts, to present as an offering without the intervention of fire and
 blood, while his own piety, strengthened by the truthful doctrines with which his
 soul is stored, he sets forth in magnificent language the praises of God, and
 imitates his Divine philanthropy by his own imperial acts. Wholly devoted to him, he
 dedicates himself as a noble offering, a first-fruit of that world, the government of
 150 which is intrusted to his charge. This first and greatest sacrifice our emperor first
 dedicates to God; and then, as a faithful shepherd, he offers, not "famous hecatombs
 of firstling lambs," but the souls of that flock which is the object of his care,
 those rational beings whom he leads to the knowledge and pious worship of God.

155 CHAPTER III.

AND gladly does he accept and welcome this sacrifice, and commend the presenter of so
 august and noble an offering, by protracting his reign to a lengthened period of
 years, giving larger proofs of his beneficence in proportion to the emperor's holy
 services to himself. Accordingly he permits him to celebrate each successive festival
 160 during great and general prosperity throughout the empire, advancing one of his sons,
 at the recurrence of each decennial period, to a share of his own imperial power. The
 eldest, who bears his father's name, he received as his partner in the empire about
 the close of the first decade of his reign: the second, next in point of age, at the
 165 second; and the third in like manner at the third decennial period, the occasion of
 this our present festival. And now that the fourth period has commenced, and the time
 of his reign is still further prolonged, he desires to extend his imperial authority
 by calling still more of his kindred to partake his power; and, by the appointment of
 the Caesars, fulfills the predictions of the holy prophets, according to what they
 uttered ages before: "And the saints of the Most High shall take the kingdom." And
 170 thus the Almighty Sovereign himself accords an increase both of years and of children
 to our most pious emperor, and renders his sway over the nations of the world still
 fresh and flourishing, as though it were even now springing up in its earliest vigor.
 He it is who appoints him this present festival, in that he has made him victorious
 over every enemy that disturbed his peace: he it is who displays him as an example of
 175 true godliness to the human race. And thus our emperor, like the radiant sun,
 illuminates the most distant subjects of his empire through the presence of the
 Caesars, as with the far piercing rays of his own brightness. To us who occupy the
 eastern regions he has given a son worthy of himself; a second and a third
 respectively to other departments of his empire, to be, as it were, brilliant
 180 reflectors of the light which proceeds from himself. Once more, having harnessed, as
 it were, under the self-same yoke the four most noble Caesars as horses in the
 imperial chariot, he sits on high and directs their course by the reins of holy
 harmony and concord; and, himself every where present, and observant of every event,
 thus traverses every region of the world. Lastly, invested as he is with a semblance
 185 of heavenly sovereignty, he directs his gaze above, and frames his earthly government
 according to the pattern of that Divine original, feeling strength in its conformity
 to the monarchy of God. And this conformity is granted by the universal Sovereign to
 man alone of the creatures of this earth: for he only is the author of sovereign
 power, who decrees that all should be subject to the rule of one. And surely monarchy
 190 far transcends every other constitution and form of government: for that democratic
 equality of power, which is its opposite, may rather be described as anarchy and
 disorder. Hence there is one God, and not two, or three, or more: for to assert a
 plurality of gods is plainly to deny the being of God at all. There is one Sovereign;
 and his Word and royal Law is one: a Law not expressed in syllables and words, not
 195 written or engraved on tablets, and therefore subject to the ravages of time; but the
 living and self-subsisting Word, who himself is God, and who administers his Father's
 kingdom on behalf of all who are after him and subject to his power. His attendants
 are the heavenly hosts; the myriads of God's angelic ministers; the super-terrestrial

armies, of unnumbered multitude; and those unseen spirits within heaven itself, whose
200 agency is employed in regulating the order of this world. Ruler and chief of all
these is the royal Word, acting as Regent of the Supreme Sovereign. To him the names
of Captain, and great High Priest, Prophet of the Father, Angel of mighty counsel,
Brightness of the Father's light, Only begotten Son, with a thousand other titles,
205 are ascribed in the oracles of the sacred writers. And the Father, having constituted
him the living Word, and Law and Wisdom the fullness of all blessing, has presented
this best and greatest gift to all who are the subjects of his sovereignty. And he
himself, who pervades all things, and is every where present, unfolding his Father's
bounties to all with unsparing hand, has accorded a specimen of his sovereign power
210 even to his rational creatures of this earth, in that he has provided the mind of
man, who is formed after his own image, with Divine faculties, whence it is capable
of other virtues also, which flow from the same heavenly source. For he only is wise,
who is the only God: he only is essentially good: he only is of mighty power, the
Parent of justice, the Father of reason and wisdom, the Fountain of light and life,
215 the Dispenser of truth and virtue: in a word, the Author of empire itself, and of all
dominion and power.

CHAPTER IV.

BUT whence has man this knowledge, and who has ministered these truths to mortal
ears? Or whence has a tongue of flesh the power to speak of things so utterly
220 distinct from fleshly or material substance? Who has gazed on the invisible King, and
beheld these perfections in him? The bodily sense may comprehend elements and their
combinations, of a nature kindred to its own: but no one yet has boasted to have
scanned with corporeal eye that unseen kingdom which governs all things nor has
mortal nature yet discerned the beauty of perfect wisdom. Who has beheld the face of
225 righteousness through the medium of flesh? And whence came the idea of legitimate
sovereignty and imperial power to man? Whence the thought of absolute dominion to a
being composed of flesh and blood? Who declared those ideas which are invisible and
undefined, and that incorporeal essence which has no external form, to the mortals of
this earth? Surely there was but one interpreter of these things; the all-pervading
230 Word of God. For he is the author of that rational and intelligent being which exists
in man; and, being himself one with his Father's Divine nature, he sheds upon his
offspring the out-flowings of his Father's bounty. Hence the natural and untaught
powers of thought, which all men, Greeks or Barbarians, alike possess: hence the
perception of reason and wisdom, the seeds of integrity and righteousness, the
235 understanding of the arts of life, the knowledge of virtue, the precious name of
wisdom, and the noble love of philosophic learning. Hence the knowledge of all that
is great and good: hence apprehension of God himself, and a life worthy of his
worship: hence the royal authority of man, and his invincible lordship over the
creatures of this world. And when that Word, who is the Parent of rational beings,
240 had impressed a character on the mind of man according to the image and likeness of
God, and had made him a royal creature, in that he gave him alone of all earthly
creatures capacity to rule and to obey (as well as forethought and foreknowledge even
here, concerning the promised hope of his heavenly kingdom, because of which he
himself came, and, as the Parent of his children, disdained not to hold converse with
245 mortal men); he continued to cherish the seeds which himself had sown, and renewed
his gracious favors from above; holding forth to all the promise of sharing his
heavenly kingdom. Accordingly he called men, and exhorted them to be ready for their
heavenward journey, and to provide themselves with the garment which became their
calling. And by an indescribable power he filled the world in every part with his
250 doctrine, expressing by the similitude of an earthly kingdom that heavenly one to
which he earnestly invites all mankind, and presents it to them as a worthy object of
their hope.

CHAPTER V.

AND in this hope our divinely-favored emperor partakes even in this present life,
gifted as he is by God with native virtues, and having received into his soul the
out-flowings of his favor. His reason he derives from the great Source of all reason:
he is wise, and good, and just, as having fellowship with perfect Wisdom, Goodness,
and Righteousness: virtuous, as following the pattern of perfect virtue: valiant, as
260 partaking of heavenly strength. And truly may he deserve the imperial title, who has
formed his soul to royal virtues, according to the standard of that celestial
kingdom. But he who is a stranger to these blessings, who denies the Sovereign of the
universe, and owns no allegiance to the heavenly Father of spirits; who invests not
himself with the virtues which become, an emperor, but overlays his soul with moral

265 deformity and baseness; who for royal clemency substitutes the fury of a savage
 beast; for a generous temper, the incurable venom of malicious wickedness; for
 prudence, folly; for reason and wisdom, that recklessness which is the most odious of
 all vices, for from it, as from a spring of bitterness, proceed the most pernicious
 270 fruits; such as inveterate profligacy of life, covetousness, murder, impiety and
 defiance of God; surely one abandoned to; such vices as these, however he may be
 deemed powerful through despotic violence, has no true title to the name of Emperor.
 For how should he whose soul is impressed with a thousand absurd images of false
 deities, be able to exhibit a counterpart of the true and heavenly sovereignty? Or
 how can he be absolute lord of others, who has subjected himself to the dominion of a
 275 thousand cruel masters? a slave of low delights and un-governed lust, a slave of
 wrongfully-extorted wealth, of rage and passion, as well as of cowardice and terror;
 a slave of ruthless demons, and soul-destroying spirits? Let then, our emperor, on
 the testimony of truth itself, be declared alone worthy of the title; who is dear to
 the Supreme Sovereign himself; who alone is free, nay, who is truly lord: above the
 280 thirst of wealth, superior to sexual desire; victorious even over natural pleasures;
 controlling, not controlled by, anger and passion. He is indeed an emperor, and bears
 a title corresponding to his deeds; a VICTOR in truth, who has gained the victory
 over those passions which overmaster the rest of men: whose character is formed after
 the Divine original a of the Supreme Sovereign, and whose mind reflects, as in a
 285 mirror, the radiance of his virtues. Hence is our emperor perfect in discretion, in
 goodness, in justice, in courage, in piety, in devotion to God: he truly and only is
 a philosopher, since he knows himself, and is fully aware that supplies of every
 blessing are showered on him from a source quite external to himself, even from
 heaven itself. Declaring the august title of supreme authority by the splendor of his
 290 vesture, he alone worthily wears that imperial purple which so well becomes him. He
 is indeed an emperor, who calls on and implores in prayer the favor of his heavenly
 Father night and day, and whose ardent desires are fixed on his celestial kingdom.
 For he knows that present things, subject as they are to decay and death, flowing on
 and disappearing like a river's stream, are not worthy to be compared with him who is
 295 sovereign of all; therefore it is that he longs for the incorruptible and incorporeal
 kingdom of God. And this kingdom he trusts he shall obtain, elevating his mind as he
 does in sublimity of thought above the vault of heaven, and filled with inexpressible
 longing for the glories which shine there, in comparison with which he deems the
 precious things of this present world but darkness. For he sees earthly sovereignty
 300 to be but a petty and fleeting dominion over a mortal and temporary life, and rates
 it not much higher than the goatherd's, or shepherd's, or herdsman's power: nay, as
 more burdensome than theirs, and exercised over more stubborn subjects. The
 acclamations of the people, and the voice of flattery, he reckons rather troublesome
 than pleasing, because of the steady constancy of his character, and genuine
 305 discipline of his mind. Again, when he beholds the military service of his subjects,
 the vast array of his armies, the multitudes of horse and foot, entirely devoted to
 his command, he feels no astonishment, no pride at the possession of such mighty
 power; but turns his thoughts inward on himself, and recognizes the same common
 nature there. He smiles at his vesture, embroidered with gold and flowers, and at the
 310 imperial purple and diadem itself, when he sees the multitude gaze in wonder, like
 children at a bugbear, on the splendid spectacle. Himself superior to such feelings,
 he clothes his soul with the knowledge of God, that vesture, the broidery of which is
 temperance, righteousness, piety, and all other virtues; a vesture such as truly
 becomes a sovereign. The wealth which others so much desire, as gold, silver, or
 315 precious gems, he regards to be, as they really are, in themselves mere stones and
 worthless matter, of no avail to preserve or defend from evil. For what power have
 these things to free from disease, or repel the approach of death? And knowing as he
 does this truth by personal experience in the use of these things, he regards the
 splendid attire of his subjects with calm indifference, and smiles at the
 320 childishness of those to whom they prove attractive. Lastly, he abstains from all
 excess in food and wine, and leaves superfluous dainties to gluttons, judging that
 such indulgences, I however suitable to others, are not so to him, and deeply
 convinced of their pernicious tendency, and their effect in darkening the
 intellectual powers of the soul. For all these reasons, ur divinely taught and noble-
 325 minded emperor, aspiring to higher objects than this life affords, calls upon his
 heavenly Father as one who longs for his kingdom; exhibits a pious spirit in each
 action of his life; and finally, as a wise and good instructor, imparts to his
 subjects the knowledge of him who is the Sovereign Lord of all.

330 CHAPTER VI.

AND God himself, as an earnest of future reward, assigns to him now as it were
tricennial crowns composed of prosperous periods of time; and now, after the
revolution of three circles of ten years, he grants permission to all mankind to
celebrate this general, nay rather, this universal festival. And while those on earth
335 thus rejoice, crowned as it were with the flowers of divine knowledge, surely, we may
not unduly suppose that the heavenly choirs, attracted by a natural sympathy, unite
their joy with the joy of those on earth: nay, that the Supreme Sovereign himself, as
a gracious father, delights in the worship of dutiful children, and for this reason
340 is pleased to honor the author and cause of their obedience through a lengthened
period of time; and, far from limiting his reign to three decennial circles of years,
he extends it to the remotest period, even to far distant eternity. Now eternity in
its whole extent is beyond the power of decline or death: its beginning and extent
alike incapable of being scanned by mortal thoughts. Nor will it suffer its central
345 point to be perceived, nor that which is termed its present duration to be grasped by
the inquiring mind. Far less, then, the future, or the past: for the one is not, but
is already gone; while the future has not yet arrived, and therefore is not. As
regards what is termed the present time, it vanishes even as we think or speak, more
swiftly than the word itself is uttered. Nor is it possible in any sense to apprehend
350 this time as present; for we must either expect the future, or contemplate the past;
the present slips from us, and is gone, even in the act of thought. Eternity, then,
in its whole extent, resists and refuses subjection to mortal reason. But it does not
refuse to acknowledge its own Sovereign and Lord, and bears him as it were mounted on
itself, rejoicing in the fair trappings which he bestows. And he himself, not binding
355 it, as the poet imagined, with a golden chain, but as it were controlling its
movements by the reins of ineffable wisdom, has adjusted its months and seasons, its
times and years, and the alterations of day and night, with perfect harmony, and has
thus attached to it limits and measures of various kinds. For eternity, being in its
nature direct, and stretching onward into infinity, and receiving its name, eternity,
360 as having an everlasting existence, and being similar in all its parts, or rather
having no division or distance, progresses only in a line of direct extension. But
God, who has distributed it by intermediate sections, and has divided it, like a far
extended line, in many points, has included in it a vast number of portions; and
though it is in its nature one, and resembles unity itself, he has attached to it a
365 multiplicity of numbers, and has given it, though formless in itself, an endless
variety of forms. For first of all he framed in it formless matter, as a substance
capable of receiving all forms. He next, by the power of the number two, imparted
quality to matter, and gave beauty to that which before was void of all grace. Again,
by means of the number three, he framed a body compounded of matter and form, and
370 presenting the three dimensions of breadth, and length, and depth. Then, from the
doubling of the number two, he devised the quaternion of the elements, earth, water,
air, and fire, and ordained them to be everlasting sources for the supply of this
universe. Again, the number four produces the number ten. For the aggregate of one,
and two, and three, and four, is ten. And three multiplied with ten discovers the
375 period of a month: and twelve successive months complete the course of the sun. Hence
the revolutions of years, and changes of the seasons, which give grace, like variety
of color in painting, to that eternity which before was formless and devoid of
beauty, for the refreshment and delight of those whose lot it is to traverse therein
the course of life. For as the ground is defined by stated distances for those who
380 run in hope of obtaining the prize; and as the road of those who travel on a distant
journey is marked by resting-places and measured intervals, that the traveler's
courage may not fail at the interminable prospect; even so the Sovereign of the
universe, controlling eternity itself within the restraining power of his own wisdom,
directs and turns its course as he judges best. The same God, I say, who thus clothes
385 the once undefined eternity as with fair colors and blooming flowers, gladdens the
day with the solar rays; and, while he overspreads the night with a covering of
darkness, yet causes the glittering stars, as golden spangles, to shine therein. It
is he who lights up the brilliancy of the morning star, the changing splendor of the
moon, and the glorious companies of the starry host, and has arrayed the expanse of
390 heaven, like some vast mantle, in colors of varied beauty. Again, having created the
lofty and profound expanse of air, and caused the world in its length and breadth to
feel its cooling influence, he decreed that the air itself should be graced with
birds of every kind, and left open this vast ocean of space to be traversed by every
creature, visible or invisible, whose course is through the tracts of heaven. In the
395 midst of this atmosphere he poised the earth, as it were its center, and encompassed
it with the ocean as with a beautiful azure vesture. Having ordained this earth to be
at once the home, the nurse, and the mother of all the creatures it contains, and

watered it both with rain and water-springs, he caused it to abound in plants and flowers of every species, for the enjoyment of life. And when he had formed man in his own likeness, the noblest of earthly creatures, and dearest to himself, a
400 creature gifted with intellect and knowledge, the child of reason and wisdom, he gave him dominion over all other animals which move and live upon the earth. For man was in truth of all earthly creatures the dearest to God: man, I say, to whom, as an indulgent Father, he has subjected the brute creation; for whom he has made the ocean navigable, and crowned the earth with a profusion of plants of every kind; to whom he
405 has granted reasoning faculties for acquiring all science; under whose control he has placed even the creatures of the deep, and the winged inhabitants of the air; to whom he has permitted the contemplation of celestial objects, and revealed the course and changes of the sun and moon, and the periods of the planets and fixed stars. In short, to man alone of earthly beings has he given commandment to acknowledge him as
410 his heavenly Father, and to celebrate his praises as the Supreme Sovereign of eternity itself. But the unchangeable course of eternity the Creator has limited by the four seasons of the year, terminating the winter by the approach of spring, and regulating as with an equal balance that season which commences the annual period. Having thus graced the eternal course of time with the varied productions of spring,
415 he added the summer's heat; and then granted as it were a relief of toil by the interval of autumn: and lastly, refreshing and cleansing the season by the showers of winter, he brings it, rendered sleek land glossy, like a noble steed, by these abundant rains, once more to the gates of spring. As soon, then, as the Supreme Sovereign had thus connected his own eternity by these cords of wisdom with the
420 annual circle, he committed it to the guidance of a mighty Governor, even his only begotten Word, to whom, as the Preserver of all creation, he yielded the reins of universal power. And he, receiving this inheritance as from a beneficent Father, and uniting all things both above and beneath the circumference of heaven in one harmonious whole, directs their uniform course; providing with perfect justice
425 whatever is expedient for his rational creatures on the earth, appointing its allotted limits to human life, and granting to all alike permission to anticipate even here the commencement of a future existence. For he has taught them that beyond this present world there is a divine and blessed state of being, reserved for those who have been supported here by the hope of heavenly blessings; and that those who
430 have lived a virtuous and godly life will remove hence to a far better habitation; while he adjudges to those who have been guilty and wicked here a place of punishment according to their crimes. Again, as in the distribution of prizes at the public games, he proclaims various crowns to the victors, and invests each with the rewards of different virtues: but for our good emperor, who is clothed in the very robe of
435 piety, he declares that a higher recompense of his toils is prepared; and, as a prelude to this recompense, permits us now to assemble at this festival, which is composed of perfect numbers, of decades thrice, and triads ten times repeated. The first of these, the triad, is the offspring of the unit, while the unit is the mother of number itself, and presides over all months, and seasons, and years, and every
440 period of time. It may, indeed, be justly termed the origin, foundation, and principle of all number, and derives its name from its abiding character. For, while every other number is diminished or increased according to the subtraction or addition of others, the unit alone continues fixed and steadfast, abstracted from all multitude and the numbers which are formed from it, and resembling that indivisible
445 essence which is distinct from all things beside, but by virtue of participation in which the nature of all things else subsists. For the unit is the originator of every number, since all multitude is made up by the composition and addition of units; nor is it possible without the unit to conceive the existence of number at all. But the unit itself is independent of multitude, apart from and superior to all number;
450 forming, indeed, and making all, but receiving no increase from any. Kindred to this is the triad; equally indivisible and perfect, the first of those sums which are formed of even and uneven numbers. For the perfect number two, receiving the addition of the unit, forms the triad, the first perfect compound number. And the triad, by explaining what equality is, first taught men justice, having itself an equal
455 beginning, and middle, and end. And it is also an image of the mysterious, most holy, and royal Trinity, which, though itself without beginning or origin, yet contains the germs, the reasons, and causes of the existence of all created things. Thus the power of the triad may justly be regarded as the first cause of all things. Again, the number ten, which contains the end of all numbers, and terminates them in itself, may
460 truly be called a full and perfect number, as comprehending every species and every measure of numbers, proportions, concords, and harmonies. For example, the units by addition form and are terminated by the number ten; and, having this number as their

parent, and as it were the limit of their course they round this as the goal of their
career. Then they perform a second circuit, and again a third, and a fourth, until
465 the tenth and thus by ten decades they complete the hundredth number. Returning
thence to the first starting point, they again proceed to the number ten, and having
ten times completed the hundredth number, again they recede, and perform round the
same barriers their protracted course, proceeding from themselves back to themselves
again, with revolving motion. For the unit is the tenth of ten, and ten units make up
470 a decade, which is itself the limit, the settled goal and boundary of units: it is
that which terminates the infinity of number; the term and end of units. Again, the
triad combined with the decade, and performing a threefold circuit of tens, produces
that most natural number, thirty. For as the triad is in respect to units, so is the
number thirty in respect to tens. It is also the constant limit to the course of that
475 luminary which is second to the sun in brightness. For the course of the moon from
one conjunction with the sun to the next, completes the period of a month; after
which, receiving as it were a second birth, it recommences a new light, and other
days, being adorned and honored with thirty units, three decades, and ten triads. In
the same manner is the universal reign of our victorious emperor distinguished by the
480 giver of all good, and now enters on a new sphere of blessing, accomplishing, at
present, this tricennialian festival, but reaching forward beyond this to far more
distant intervals of time, and cherishing the hope of future blessings in the
celestial kingdom; where, not a single sun, but infinite hosts of light surround the
Almighty Sovereign, each surpassing the splendor of the sun, glorious and resplendent
485 with rays derived from the everlasting source of light. There the soul enjoys its
existence, surrounded by fair and unfading blessings; there is a life beyond the
reach of sorrow; there the enjoyment of pure and holy pleasures, and a time of
unmeasured and endless duration, extending into illimitable space; not defined by
intervals of days and months, the revolutions of years, or the recurrence of times
490 and seasons, but commensurate with a life which knows no end. And this life needs not
the light of the sun, nor the lustre of the moon or the starry host, since it has the
great Luminary himself, even God the Word, the only begotten Son of the Almighty
Sovereign. Hence it is that the mystic and sacred oracles reveal him to be the Sun of
righteousness, and the Light which far transcends all light. We believe that he
495 illumines also the thrice-blessed powers of heaven with the rays of righteousness,
and the brightness of wisdom, and that he receives truly pious souls, not within the
sphere of heaven alone, but into his own bosom, and confirms indeed the assurances
which he himself has given. No mortal eye has seen, nor ear heard, nor can the mind
in its vesture of flesh understand what things are prepared for those who have been
500 here adorned with the graces of godliness; blessings which await thee too, most pious
emperor, to whom alone since the world began has the Almighty Sovereign of the
universe granted power to purify the course of human life: to whom also he has
revealed his own symbol of salvation, whereby he overcame the power of death, and
triumphed over every enemy. And this victorious trophy, the scourge of evil spirits,
505 thou hast arrayed against the errors of idol worship, and hast obtained the victory
not only over all thy impious and savage foes, but over equally barbarous
adversaries, the evil spirits themselves.

CHAPTER VII.

510 FOR whereas we are composed of two distinct natures, I mean of body and spirit, of
which the one is visible to all, the other is invisible, against both these natures
two kinds of barbarous and savage enemies, the one invisibly, the other openly, are
constantly arrayed. The one oppose our bodies with bodily force the other with
incorporeal assaults besiege the naked soul itself. Again, the visible barbarians,
515 like the wild nomad tribes, no better than savage beasts, assail the nations of
civilized men, ravage their country, and enslave their cities, rushing on those who
inhabit them like ruthless wolves of the desert, and destroying all who fall under
their power. But those unseen foes, more cruel far than barbarians, I mean the soul-
destroying demons whose course is through the regions of the air, had succeeded,
520 through the snares of vile polytheism, in enslaving the entire human race, insomuch
that they no longer recognized the true God, but wandered in the mazes of atheistic
error. For they procured, I know not whence, gods who never anywhere existed, and set
him aside who is the only and the true God, as though he were not. Accordingly the
generation of bodies was esteemed by them a deity, and so the opposite principle to
525 this, their dissolution and destruction, was also deified. The first, as the author
of generative power, was honored with rites under the name of Venus: the second, as
rich, and mighty in dominion over the human race, received the names of Pluto, and
Death. For men in those ages, knowing no other than naturally generated life,

530 declared the cause and origin of that life to be divine: and again, believing in no
existence after death, they proclaimed Death himself a universal conqueror and a
mighty god. Hence, unconscious of responsibility, as destined to be annihilated by
death, they lived a life unworthy of the name, in the practice of actions deserving a
thousand deaths. No thought of God could enter their minds, no expectation of Divine
judgment, no recollection of, no reflection on, their spiritual existence:
535 acknowledging one dread superior, Death, and persuaded that the dissolution of their
bodies by his power was final annihilation, they bestowed on Death the title of a
mighty, a wealthy god, and hence the name of Pluto. Thus, then, Death became to them
a god; nor only so, but whatever else they accounted precious in comparison with
death, whatever contributed to the luxuries of life. Hence animal pleasure became to
540 them a god; nutrition, and its production, a god; the fruit of trees, a god; drunken
riot, a god; carnal desire and pleasure, a god. Hence the mysteries of Ceres and
Proserpine, the rape of the latter, and her subsequent restoration, by Pluto: hence
the orgies of Bacchus, and Hercules overcome by drunkenness as by a mightier god:
hence the adulterous rites of Cupid and of Venus: hence Jupiter himself infatuated
545 with the love of women, and of Ganymede: hence the licentious legends of deities
abandoned to effeminacy and pleasure. Such were the weapons of superstition whereby
these cruel barbarians and enemies of the Supreme God afflicted, and indeed entirely
subdued, the human race; erecting everywhere the monuments of impiety, and rearing in
every corner the shrines and temples of their false religion. Nay, so far were the
550 ruling powers of those times enslaved by the force of error, as to appease their gods
with the blood of their own countrymen and kindred; to whet their swords against
those who stood forward to defend the truth; to maintain a ruthless war and raise
unholy hands, not against foreign or barbarian foes, but against men bound to them
by the ties of family and affection, against brethren, and kinsmen, and dearest
555 friends, who had resolved, in the practice of virtue and true piety, to honor and
worship God. Such was the spirit of madness with which these princes sacrificed to
their demon deities men consecrated to the service of the King of kings. On the other
hand their victims, as noble martyrs in the cause of true godliness, resolved to
welcome a glorious death in preference to life itself, and utterly despised these
560 cruelties. Strengthened, as soldiers of God, with patient fortitude, they mocked at
death in all its forms; at fire, and sword, and the torment of crucifixion; at
exposure to savage beasts, and drowning in the depths of the sea; at the cutting off
and searing of limbs, the digging out of eyes, the mutilation of the whole body;
565 lastly, at famine, the labor of the mines, and captivity: nay, all these sufferings
they counted better than any earthly good or pleasure, for the love they bore their
heavenly King. In like manner women also evinced a spirit of constancy and courage
not inferior to that of men. Some endured the same conflicts with them, and obtained
a like reward of their virtue: others, forcibly carried off to be the victims of
violence and pollution, welcomed death rather than dishonor; while many, very many
570 more, endured not even to hear the same threats wherewith they were assailed by the
provincial governors, but boldly sustained every variety of torture, and sentence of
death in every form? Thus did these valiant soldiers of the Almighty Sovereign
maintain the conflict with steadfast fortitude of soul against the hostile forces of
polytheism: and thus did these enemies of God and adversaries of man's salvation,
575 more cruel far their ministers drain as it were the cup of un-righteous slaughter in
honor of the demons whom they served, and prepare for them this dread and impious
banquet, to the ruin of the human race. In these sad circumstances, what course
should the God and King of these afflicted ones pursue? Could he be careless of the
safety of his dearest friends or abandon his servants in this great extremity? Surely
580 none could deem him a wary pilot, who, without an effort to save his fellow-mariners
should suffer his vessel to sink with all her crew: surely no general could be found
so reckless as to yield his own allies, without resistance, to the mercy of the foe:
nor can a faithful shepherd regard with unconcern the straying of a single sheep from
his flock, but will rather leave the rest in safety, and dare all things for the
585 wanderer's sake, even, if need be, to contend with savage beasts. The zeal, however,
of the great Sovereign of all was for no unconscious sheep: his care was exercised
for his own faithful host, for those who sustained the battle for his sake: whose
conflicts in the cause of godliness he himself approved, and honored those who had
returned to his presence with the prize of victory which he only can bestow, uniting
590 them to the angelic choirs. Others he still preserved on earth, to communicate the
living seeds of piety to future generations; to be at once eye-witnesses of his
vengeance on the ungodly, and narrators of the events. After this he outstretched his
arm in judgment on the adversaries, and utterly destroyed them with the stroke of
Divine wrath, compelling them, how reluctant soever to confess with their own lips

595 and recant their wickedness, but raising from the ground and exalting gloriously
 those who had long been oppressed and disclaimed by all. Such were the dealings of
 the Supreme Sovereign, who ordained an invincible champion to be the minister of his
 heaven-sent vengeance (for our emperor's surpassing piety delights in the title of
 600 Servant of God), and him he has, proved victorious over all that opposed him, having
 raised him up, an individual against many foes. For they were indeed numberless,
 being the friends of many evil spirits (though in reality they were nothing, and
 hence are now no more); but our emperor is one, appointed by, and the representative
 of, the one Almighty Sovereign. And they, in the very spirit of impiety, destroyed
 the righteous with cruel slaughter: but he, in imitation of his Saviour, and knowing
 605 only how to save men's lives, has spared and instructed in godliness the impious
 themselves. And so, as truly worthy the name of VICTOR, he has subdued the twofold
 race of barbarians; soothing the savage tribes of men by prudent embassies,
 compelling them to know and acknowledge their superiors, and reclaiming them from a
 lawless and brutal life to the governance of reason and humanity; at the same time
 610 that he proved by the facts themselves that the fierce and ruthless race of unseen
 spirits had long ago been vanquished by a higher power. For he who is the preserver
 of the universe had punished these invisible spirits by an invisible judgment: and
 our emperor, as the delegate of the Supreme Sovereign, has followed up the victory,
 bearing away the spoils of those who have long since died and mouldered into dust,
 615 and distributing the plunder with lavish hand among the soldiers of his victorious
 Lord.

CHAPTER VIII.

620 FOR as soon as he understood that the ignorant multitudes were inspired with a vain
 and childish dread of these bugbears of error, wrought in gold and silver, he judged
 it right to remove these also, like stumbling-stones thrown in the path of men
 walking in the dark, and henceforward to open a royal road, plain and unobstructed, to
 all. Having formed this resolution, he considered that no soldiers or military force
 of any sort was needed for the repression of the evil: a few of his own friends
 625 sufficed for this service, and these he sent by a simple expression of his will to
 visit each several province. Accordingly, sustained by confidence in the emperor's
 piety and their own personal devotion to God, they passed through the midst of
 numberless tribes and nations, abolishing this ancient system of error in every city
 and country. They ordered the priests themselves, in the midst of general laughter
 630 and scorn, to bring their gods from their dark recesses to the light of day. They
 then stripped them of their ornaments, and exhibited to the gaze of all the unsightly
 reality which had been hidden beneath a painted exterior: and lastly, whatever part
 of the material appeared to be of value they scraped off and melted in the fire to
 prove its worth, after which they secured and set apart whatever they judged needful
 635 for their purposes, leaving to the superstitious worshipers what was altogether
 useless, as a memorial of their shame. Meanwhile our admirable prince was himself
 engaged in a work similar to that we have described. For at the same time that these
 costly images of the dead were stripped, as we have said, of their precious
 materials, he also attacked those composed of brass; causing those to be dragged from
 640 their places with ropes, and, as it were, carried away captive, whom the dotage of
 mythology had esteemed as gods. The next care of our august emperor was to kindle, as
 it were, a brilliant torch, by the light of which he directed his imperial gaze
 around, to see if any hidden vestiges of error might yet exist. And as the keen-
 sighted eagle in its heavenward flight is able to descry from its lofty height the
 645 most distant objects on the earth: so did he whilst residing in the imperial palace
 of his own fair city, discover, as from a watch-tower, a hidden and fatal snare of
 souls in the province of Phoenicia. This was a grove and temple, not situated in the
 midst of any city, or in any public place, as for splendor of effect is generally the
 case, but apart from the beaten and frequented road, on part of the summit of Mount
 650 Lebanon, and dedicated to the foul demon known by the name of Venus. It was a school
 of wickedness for all the abandoned rotaries of impurity and such as destroyed their
 bodies with effeminacy. Here men undeserving the name forgot the dignity of their
 sex, and propitiated the demon by their effeminate conduct: here too unlawful
 commerce of women, and adulterous intercourse, with other horrible and infamous
 655 practices, were perpetrated in this temple as in a place beyond the scope and
 restraint of law. Meantime these evils remained unchecked by the presence of any
 observer, since no one of fair character ventured to visit such scenes. These
 proceedings, however, could not escape the vigilance of our august emperor, who,
 having himself inspected them with characteristic forethought, and judging that such
 660 a temple was unfit for the light of heaven, gave orders that the building with its

offerings should be utterly destroyed. Accordingly, in obedience to the imperial edict, these engines of an impure superstition were immediately abolished, and the hand of military force was made instrumental in purging the place. And now those who had heretofore lived without restraint, learned, through the imperial threat of punishment, to practice self-control. Thus did our emperor tear the mask from this system of delusive wickedness, and expose it to the public gaze, at the same time proclaiming openly his Saviour's name to all. No advocate appeared; neither god nor demon, prophet nor diviner, could lend his aid to the detected authors of the imposture. For the souls of men were no longer enveloped in thick darkness: but enlightened by the rays of true godliness, they deplored the ignorance and pitied the blindness of their forefathers, rejoicing at the same time in their own deliverance from such fatal error. Thus speedily, according to the counsel of the mighty God, and through our emperor's agency, was every enemy, whether visible or unseen, utterly removed: and henceforward peace, the happy nurse of youth, extended her reign throughout the world. Wars were no more, for the gods were not: no more did warfare in country or town, no more did the effusion of human blood, distress mankind, as heretofore, when demon-worship and the madness of idolatry prevailed.

CHAPTER IX.

AND now we may well compare the present with former things, and review these happy changes in contrast with the evils that are past, and mark the elaborate care with which in ancient times porches and sacred precincts, groves and temples, were prepared in every city for these false deities, and how their shrines were enriched with abundant offerings. The sovereign rulers of those days had indeed a high regard for the worship of the gods. The nations also and people subject to their power honored them with images both in the country and in every city, nay, even in their houses and secret chambers, according to the religious practice of their fathers. The fruit, however, of this devotion, far different from the peaceful concord which now meets our view, appeared in war, in battles, and seditions, which harassed them throughout their lives, and deluged their countries with blood and civil slaughter. Again, the objects of their worship could hold out to these sovereigns with artful flattery the promise of prophecies, and oracles, and the knowledge of futurity: yet could they not predict their own destruction, nor forewarn themselves of the coming ruin: and surely this was the greatest and most convincing proof of their imposture. Not one of those whose words once were heard with awe and wonder, had announced the glorious advent of the Saviour of mankind, or that new revelation of divine knowledge which he came to give. Not Pythius himself, nor any of those mighty gods, could apprehend the prospect of their approaching desolation; nor could their oracles point at him who was to be their conqueror and destroyer. What prophet or diviner could foretell that their rites would vanish at the presence of a new Deity in the world, and that the knowledge and worship of the Almighty Sovereign should be freely given to all mankind? Which of them foreknew the august and pious reign of our victorious emperor, or his triumphant conquests everywhere over the false demons, or the overthrow of their high places? Which of the heroes has announced the melting down and conversion of the lifeless statues from their useless forms to the necessary uses of men? Which of the gods have yet had power to speak of their own images thus melted and contemptuously reduced to fragments? Where were the protecting powers, that they should not interpose to save their sacred memorials, thus destroyed by man? Where, I ask, are those who once maintained the strife of war, yet now behold their conquerors abiding securely in the profoundest peace? And where are they who upheld themselves in a blind and foolish confidence, and trusted in these vanities as gods; but who, in the very height of their superstitious error, and while maintaining an implacable war with the champions of the truth, perished by a fate proportioned to their crimes? Where is the giant race whose arms were turned against heaven itself; the hissings of those serpents whose tongues were pointed with impious words against the Almighty King? These adversaries of the Lord of all, confident in the aid of a multitude of gods, advanced to the attack with a powerful array of military force, preceded by certain images of the dead, and lifeless statues, as their defense. On the other, side our emperor, secure in the armor of godliness, opposed to the numbers of the enemy the salutary and life-giving Sign, as at the same time a terror to the foe, and a protection against every harm; and returned victorious at once over the enemy and the demons whom they served? And then, with thanksgiving and praise, the tokens of a grateful spirit, to the Author of his victory, he proclaimed this triumphant Sign, by monuments as well as words, to all mankind, erecting it as a mighty trophy against every enemy in the midst of the imperial city, and expressly enjoining on all to acknowledge this imperishable symbol of salvation as the safeguard of the power of

Rome and of the empire of the world. Such were the instructions which he gave to his subjects generally; but especially to his soldiers, whom he admonished to repose their confidence, not in their weapons, or armor, or bodily strength, but to
730 acknowledge the Supreme God as the giver of every good, and of victory itself. Thus did the emperor himself, strange and incredible as the fact may seem, become the instructor of his army in their religious exercises, and teach them to offer pious prayers in accordance with the divine ordinances, uplifting their hands towards heaven, and raising their mental vision higher still to the King of heaven, on whom
735 they should call as the Author of victory, their preserver, guardian, and helper. He commanded too, that one day should be regarded as a special occasion for religious worship; I mean that which is truly the first and chief of all, the day of our Lord and Saviour; that day the name of which is connected with light, and life, and immortality, and every good. Prescribing the same pious conduct to himself, he
740 honored his Saviour in the chambers of his palace, performing his devotions according to the Divine commands, and storing his mind with instruction through the hearing of the sacred word. The entire care of his household was intrusted to ministers devoted to the service of God, and distinguished by gravity of life and every other virtue; while his trusty body-guards, strong in affection and fidelity to his person, found
745 in their emperor an instructor in the practice of a godly life. Again, the honor with which he regards the victorious Sign is founded on his actual experience of its divine efficacy. Before this the hosts of his enemies have disappeared: by this the powers of the unseen spirits have been turned to flight: through this the proud boastings of God's adversaries have come to nought, and the tongues of the profane and blasphemous been put to silence. By this Sign the Barbarian tribes were
750 vanquished: through his the rites of superstitious fraud received a just rebuke: by this our emperor, discharging as it were a sacred debt, has performed the crowning good of all, by erecting triumphant memorials of its value in all parts of the world, raising temples and churches on a scale of royal costliness, and commanding all to unite in constructing the sacred houses of prayer. Accordingly these signal proofs of our emperor's magnificence forthwith appeared in the provinces and cities of the empire, and soon shone conspicuously in every country; convincing memorials of the rebuke and overthrow of those impious tyrants who but a little while before had madly
760 dared to fight against God, and, raging like savage dogs, had vented on unconscious buildings that fury which they were unable to level against him; had thrown to the ground and Upturned the very foundations of the houses of prayer, causing them to present the appearance of a city captured and abandoned to the enemy. Such was the exhibition of that wicked spirit whereby they sought as it were to assail God himself, but soon experienced the result of their own madness and folly. But a little
765 time elapsed, when a single blast of the storm of Heaven's displeasure them utterly away, leaving neither kindred, nor offspring, nor memorial of their existence among men: for all, numerous as they were, disappeared as in a moment beneath the stroke of Divine vengeance. Such, then, was the fate which awaited these furious adversaries of God: but he who, armed with the salutary Trophy, had alone opposed them (nay rather, not alone, but aided by the presence and the power of him who is the only Sovereign), has replaced the ruined edifices on a greater scale, and made the second far superior to the first. For example, besides erecting various churches to the honor of God in the city which bears his name, and adorning the Bithynian capital with another on the
775 greatest and most splendid scale, he has distinguished the principal cities of the other provinces by structures of a similar kind. Above all, he has selected two places in the eastern division of the empire, the one in Palestine (since from thence the life-giving stream has flowed as from a fountain for the blessing of all nations), the other in that metropolis of the East which derives its name from that of Antiochus; in which, as the head of that portion of the empire, he has consecrated
780 to the service of God a church of unparalleled size and beauty. The entire building is encompassed by an enclosure of great extent, within which the church itself rises to a vast elevation, of an octagonal form, surrounded by many chambers and courts on every side, and decorated with ornaments of the richest kind. Such was his work here. Again, in the province of Palestine, in that city which was once the seat of Hebrew
785 sovereignty, on the very site of the Lord's sepulchre, he has raised a church of noble dimensions, and adorned a temple sacred to the salutary Cross with rich and lavish magnificence, honoring that everlasting monument, and the trophies of the Saviour's victory over the power of death, with a splendor which no language can describe. In the same country he discovered three places venerable as the localities
790 of three sacred caves: and these also he adorned with costly structures, paying a fitting tribute of reverence to the scene of the first manifestation of the Saviour's presence; while at the second cavern he hallowed the remembrance of his final

ascension from the mountain top; and celebrated his mighty conflict, and the victory which crowned it, at the third. All these places our emperor thus adorned in the hope of proclaiming the symbol of redemption to all mankind; that Cross which has indeed repaid his pious zeal; through which his house and throne alike have prospered, his reign has been confirmed for a lengthened series of years, and the rewards of virtue bestowed on his noble sons, his kindred, and their descendants.

And surely it is a mighty evidence of the power of that God whom he serves, that he has held the balances of justice with an equal hand, and has apportioned to each party their due reward. With regard to the destroyers of the houses of prayer, the penalty of their impious conduct followed hard upon them: forthwith were they swept away, and left neither race, nor house, nor family behind. On the other hand, he whose pious devotion to his Lord is conspicuous in his every act, who raises royal temples to his honor, and proclaims his name to his subjects by sacred offerings throughout the world, he, I say, has deservedly experienced him to be the preserver and defender of his imperial house and race. Thus clearly have the dealings of God been manifested, and this through the sacred efficacy of the salutary Sign.

CHAPTER X.

MUCH might indeed be said of this salutary Sign, by those who are skilled in the mysteries of our Divine religion. For it is in very truth the symbol of salvation, wondrous to speak of, more wondrous still to conceive; the appearance of which on earth has thrown the fictions of all false religion from the beginning into the deepest shade, has buried superstitious error in darkness and oblivion, and has revealed to all that spiritual light which enlightens the souls of men, even the knowledge of the only true God. Hence the universal change for the better, which leads men to spurn their lifeless idols, to trample under foot the lawless rites of their demon deities, and laugh to scorn the time-honored follies of their fathers. Hence, too, the establishment in every place of those schools of sacred learning, wherein men are taught the precepts of saving truth, and dread no more those objects of creation which are seen by the natural eye, nor direct a gaze of wonder at the sun, the moon, or stars; but acknowledge him who is above all these, that invisible Being who is the Creator of them all, and learn to worship him alone. Such are the blessings resulting to mankind from this great and wondrous Sign, by virtue of which the evils which once existed are now no more, and virtues heretofore unknown shine everywhere resplendent with the light of true godliness. Discourses, and precepts, and exhortations to a virtuous and holy life, are proclaimed in the ears of all nations. Nay, the emperor himself proclaims them: and it is indeed a marvel that this mighty prince, raising his voice in the hearing of all the world, like an interpreter of the Almighty Sovereign's will, invites his subjects in every country to the knowledge of the true God. No more, as in former times, is the babbling of impious men heard in the imperial palace; but priests and pious worshipers of God together celebrate his majesty with royal hymns of praise. The name of the one Supreme Ruler of the universe is proclaimed to all: the gospel of glad tidings connects the human race with its Almighty King, declaring the grace and love of the heavenly Father to his children on the earth. His praise is everywhere sung in triumphant strains: the voice of mortal man is blended with the harmony of the angelic choirs in heaven; and the reasoning soul employs the body which invests it as an instrument for sounding forth a fitting tribute of praise and adoration to his name. The nations of the East and the West are instructed at the same moment in his precepts: the people of the Northern and Southern regions unite with one accord, under the influence of the same principles and laws, in the pursuit of a godly life, in praising the one Supreme God, in acknowledging his only begotten Son their Saviour as the source of every blessing, and our emperor as the one ruler on the earth, together with his pious sons. He himself, as a skillful pilot, sits on high at the helm of state, and directs the vessel with unerring course, conducting his people as it were with favoring breeze to a secure and tranquil haven. Meanwhile God himself, the great Sovereign, extends the right hand of his power from above for his protection, giving him victory over every foe, and establishing his empire by a lengthened period of years: and he will bestow on him yet higher blessings, and confirm in every deed the truth of his own promises. But on these we may not at present dwell; but must await the change to a better world: for it is not given to mortal eyes or ears of flesh, fully to apprehend the things of God.

CHAPTER XI.

AND now, victorious and mighty Constantine, in this discourse, whose noble argument is the glory of the Almighty King, let me lay before thee some of the mysteries of

860 his sacred truth: not as presuming to instruct thee, who art thyself taught of God;
nor to disclose to thee those secret wonders which he himself, not through the agency
of man, but through our common Saviour, and the frequent light of his Divine presence
has long since revealed and unfolded to thy view: but in the hope of leading the
unlearned to the light, and displaying before those who know them not the causes and
865 motives of thy pious deeds. True it is that thy noble efforts for the daily worship
and honor of the Supreme God throughout the habitable world, are the theme of
universal praise. But those records of gratitude to thy Saviour and Preserver which
thou hast dedicated in our own province of Palestine, and in that city from which as
from a fountain-head the Saviour Word has issued forth to all mankind; and again, the
hallowed edifices and consecrated temples which thou hast raised as trophies of his
870 victory over death; and those lofty and noble structures, imperial monuments of an
imperial spirit, which thou hast erected in honor of the everlasting memory of the
Saviour's tomb the cause, I say, of these things is not equally obvious to all.
Those, indeed, who are enlightened in heavenly knowledge by the power of the Divine
Spirit, well understand the cause, and justly admire and bless thee for that counsel
875 and resolution which Heaven itself inspired. On the other hand the ignorant and
spiritually blind regard these designs with open mockery and scorn, and deem it a
strange and unworthy thing indeed that so mighty a prince should waste his zeal on
the graves and monuments of the dead. "Were it not better," such a one might say, "to
cherish those rites which are hallowed by ancient usage to seek the favor of those
880 gods and heroes whose worship is observed in every province; instead of rejecting and
disclaiming them, because subject to the calamities incident to man? Surely they may
claim equal honors with him who himself has suffered: or, if they are to be rejected,
as not exempt from the sorrows of humanity, the same award would justly be pronounced
respecting him." Thus, with important and contracted brow, might he give utterance in
885 pompous language to his self -imagined wisdom. Filled with compassion for this
ignorance, the gracious Word of our most beneficent Father freely invites, not such a
one alone, but all who are in the path of error, to receive instruction in Divine
knowledge; and has ordained the means of such instruction throughout the world, in
every country and village, in cultivated and desert lands alike, and in every city:
890 and, as a gracious Saviour and Physician of the soul, calls on the Greek and the
Barbarian, the wise and the unlearned, the rich and the poor, the servant and his
master, the subject and his lord, the ungodly, the profane, the ignorant, the evil-
doer, the blasphemer, alike to draw near, and hasten to receive his heavenly cure.
And thus in time past had he clearly announced to all the pardon of former
895 transgressions, saying, "Come unto me, all ye that labor and are heavy laden, and I
will give you rest." And again, "I am not come to call the righteous, but sinners, to
repentance." And he adds the reason, saying, "For they that are whole need not a
physician, but they that are sick." And again, "I desire not the death of a sinner,
but rather that he should repent." Hence it is only for those who are themselves
900 instructed in Divine things and understand the motives of that zeal of which these
works are the result, to appreciate the more than human impulse by which our emperor
was guided, to admire his piety toward God, and to believe his care for the memorial
of our Saviour's resurrection to be a desire imparted from above, and truly inspired
by that Sovereign, to be whose faithful servant and minister for good is his proudest
905 boast. In full persuasion, then, of thy approval, most mighty emperor, I desire at
this present time to proclaim to all the reasons and motives of thy pious works. I
desire to stand as the interpreter of thy designs, to explain the counsels of a soul
devoted to the love of God. I propose to teach all men, what all should know who care
to understand the principles on which our Saviour God employs his power, the reasons
910 for which he who was the pre-existent Controller of all things at length descended to
us from heaven: the reasons for which he assumed our nature, and submitted even to
the power of death. I shall declare the causes of that immortal life which followed,
and of his resurrection from the dead. Once more, I shall adduce convincing proofs
and arguments, for the sake of those who yet need such testimony: and now let me
915 commence my appointed task. Those who transfer the worship due to that God who formed
and rules the world to the works of his hand; who hold the sun and moon, or other
parts of this material system, nay, the elements themselves, earth, water, air, and
fire, in equal honor with the Creator of them all; who give the name of gods to
things which never would have had existence, or even name, except as obedient to that
920 Word of God who made the world: such persons in my judgment resemble those who
overlook the master hand which gives its magnificence to a royal palace; and, while
lost in wonder at its roofs and walls, the paintings of varied beauty and coloring
which adorn them, and its gilded ceilings and sculptures, ascribe to them the praise
of that skill which belongs to the artist whose work they are: whereas they should

925 assign the cause of their wonder, not to these visible objects, but to the architect
 himself, and confess that the proofs of skill are indeed manifest, but that he alone
 is the possessor of that skill who has made them what they are. Again, well might we
 liken those to children, who should admire the seven-stringed lyre, and disregard him
 who invented or has power to use it: or those who forget the valiant warrior, and
 930 adorn his spear and shield with the chaplet of victory: or, lastly, those who hold
 the squares and streets, the public buildings, temples, and gymnasia of a great and
 royal city in equal honor with its founder; forgetting that their admiration is due,
 not to lifeless stones, but to him whose wisdom planned and executed these mighty
 works. Not less absurd is it for those who regard this universe with the natural eye
 935 to ascribe its origin to the sun, or moon, or any other heavenly body. Rather let
 them confess that these are themselves the works of a higher wisdom, remember the
 Maker and Framer of them all, and render to him the praise and honor above all
 created objects. Nay rather, inspired by the sight of these very objects, let them
 address themselves with full purpose of heart to glorify and worship him who is now
 940 invisible to mortal eye, but perceived by the clear and unclouded vision of the soul,
 the supremely sovereign Word of God. To take the instance of the human body: no one
 has yet conferred the attribute of wisdom on the eyes, or head, the hands, or feet,
 or other members, far less on the outward clothing, of a wise and learned man: no one
 terms the philosopher's household furniture and utensils, wise: but every rational
 945 person admires that invisible and secret power, the mind of the man himself. How much
 more, then, is our admiration due, not to the visible mechanism of the universe,
 material as it is, and formed of the selfsame elements; but to that invisible Word
 who has moulded and arranged it all, who is the only begotten Son of God, and whom
 the Maker of all things, who far transcends all being, has begotten of himself, and
 950 appointed Lord and Governor of this universe? For since it was impossible that
 perishable bodies, or the rational spirits which he had created, should approach the
 Supreme God, by reason of their immeasurable distance from his perfections, for he is
 unbegotten, above and beyond all creation, ineffable, inaccessible, unapproachable,
 dwelling, as his holy word assures us, in the light which none can enter; but they
 955 were created from nothing, and are infinitely far removed from his unbegotten
 Essence; well has the all-gracious and Almighty God interposed as it were an
 intermediate Power between himself and them, even the Divine omnipotence of his only
 begotten Word. And this Power, which is in perfect nearness and intimacy of union,
 with the Father which abides in him, and shares his secret counsels, has yet
 960 condescended, in fullness of grace, as it were to conform itself to those who are so
 far removed from the supreme majesty of God. How else, consistently with his own
 holiness could he who is far above and beyond all things unite himself to corruptible
 and corporeal matter? Accordingly the Divine Word, thus connecting himself with this
 universe, and receiving into his hands the reins, as it were, of the world, turns and
 965 directs it as a skillful charioteer according to his own will and pleasure, The proof
 of these assertions is evident. For supposing that those component parts of the world
 which we call elements, as earth, water, air, and fire, the nature of which is
 manifestly without intelligence, are self-existent; and if they have one common
 essence, which they who are skilled in natural science call the great receptacle,
 970 mother, and nurse of all things; and if this itself be utterly devoid of shape and
 figure, of soul and reason; whence shall we say it has obtained its present form and
 beauty? To what shall we ascribe the distinction of the elements, or the union of
 things contrary in their very nature? Who has commanded the liquid water to sustain
 the heavy element of earth? Who has turned back the waters from their downward
 975 course, and carried them aloft in clouds? Who has bound the force of fire, and caused
 it to lie latent in wood, and to combine with substances most contrary to itself? Who
 has mingled the cold air with heat, and thus reconciled the enmity of opposing
 principles? Who has devised the continuous succession of the human race, and given it
 as it were an endless term of duration? Who has moulded the male and female form,
 980 adapted their mutual relations with perfect harmony, and given one common principle
 of production to every living creature? Who changes the character of the fluid and
 corruptible seed, which in itself is void of reason, and gives it its prolific power?
 Who is at this moment working these and ten thousand effects more wonderful than
 these, nay, surpassing all wonder, and with invisible influence is daily and hourly
 985 perpetuating the production of them all? Surely the wonder-working and truly
 omnipotent Word of God may well be deemed the efficient cause of all these things:
 that Word who, diffusing himself through all creation, pervading height and depth
 with incorporeal energy, and embracing the length and breadth of the universe within
 his mighty grasp, has compacted and reduced to order this entire system, from whose
 990 unreasoned and formless matter he has framed for himself an instrument of perfect

995 harmony, the nicely balanced chords and notes of which he touches with all-wise and unerring skill. He it is who governs the sun, and moon, and the other luminaries of heaven by inexplicable laws, and directs their motions for the service of the universal whole. It is this Word of God who has stooped to the earth on which we live, and created the manifold species of animals, and the fair varieties of the vegetable world. It is this same Word who has penetrated the recesses of the deep, has given their being to the finny race, and produced the countless forms of life which there exist. It is he who fashions the burden of the womb, and informs it in nature's laboratory with the principle of life. By him the fluid and heavy moisture is raised on high, and then, sweetened by a purifying change, descends in measured quantities to the earth, and at stated seasons in more profuse supply. Like a skillful husbandman, he fully irrigates the land, tempers the moist and dry in just proportion, diversifying the whole with brilliant flowers, with aspects of varied beauty, with pleasant fragrance, with alternating varieties of fruits, and countless gratifications for the taste of men. But why do I dare essay a hopeless task, to recount the mighty works of the Word of God, and describe an energy which surpasses mortal thought? By some, indeed, he has been termed the Nature of the universe, by others, the World-Soul, by others, Fate. Others again have declared him to be the most High God himself, strangely confounding things most widely different; bringing down to this earth, uniting to a corruptible and material body, and assigning to that supreme and unbegotten Power who is Lord of all an intermediate place between irrational animals and rational mortals on the one hand, and immortal beings on the other.

1015 CHAPTER XII.

ON the other hand, the sacred doctrine teaches that he who is the supreme Source of good, and Cause of all things, is beyond all comprehension, and therefore inexpressible by word, or speech, or name; surpassing the power, not of language only, but of thought itself. Un-circumscribed by place, or body; neither in heaven, nor in ethereal space, nor in any other part of the universe; but entirely independent of all things else, he pervades the depths of unexplored and secret wisdom. The sacred oracles teach us to acknowledge him as the only true God, apart from all corporeal essence, distinct from all subordinate ministration. Hence it is said that all things are from him, but not through him. And he himself dwelling as Sovereign in secret and undiscovered regions of unapproachable light, ordains and disposes all things by the single power of his own will. At his will whatever is, exists; without that will, it cannot be. And his will is in every case for good, since he is essentially Goodness itself. But he through whom are all things, even God the Word, proceeding in an ineffable manner from the Father above, as from an everlasting and exhaustless fountain, flows onward like a river with a full and abundant stream of power for the preservation of the universal whole. And now let us select an illustration from our own experience. The invisible and undiscovered mind within us, the essential nature of which no one has ever known, sits as a monarch in the seclusion of his secret chambers, and alone resolves on our course of action. From this proceeds the only begotten word from its father's bosom, begotten in a manner and by a power inexplicable to us; and is the first messenger of its father's thoughts, declares his secret counsels, and, conveying itself to the ears of others, accomplishes his designs. And thus the advantage of this faculty is enjoyed by all: yet no one has ever yet beheld that invisible and hidden mind, which is the I parent of the word itself. In the same manner, or rather in a manner which far surpasses all likeness or comparison, the perfect Word of the Supreme God, as the only begotten Son of the Father (not consisting in the power of utterance, nor comprehended in syllables and parts of speech, nor conveyed by a voice which vibrates on the air; but being himself the living and effectual Word of the most High, and subsisting personally as the Power and Wisdom of God), proceeds from his Father's Deity and kingdom. Thus, being the perfect Offspring of a perfect Father, and the common Preserver of all things, he diffuses himself with living power throughout creation, and pours from his own fullness abundant supplies of reason, wisdom, light, and every other blessing, not only on objects nearest to himself, but on those most remote, whether in earth, or sea, or any other sphere of being. To all these he appoints with perfect equity their limits, places, laws, and inheritance, allotting to each their suited portion according to his sovereign will. To some he assigns the super-terrestrial regions, to others heaven itself as their habitation: others he places in ethereal space, others in air, and others still on earth. He it is who transfers mankind from hence to another sphere, impartially reviews their conduct here, and bestows a recompense according to the life and habits of each. By him provision is

made for the life and food, not of rational creatures only, but also of the brute
creation, for the service of men; and while to the latter he grants the enjoyment of
a perishable and fleeting term of existence, the former he invites to a share in the
1060 possession of immortal life. Thus universal is the agency of the Word of God:
everywhere present, and pervading all things by the power of his intelligence, he
looks upward to his Father, and governs this lower creation, inferior to and
consequent upon himself, in accordance with his will, as the common Preserver of all
things. Intermediate, as it were, and attracting the created to the uncreated
1065 Essence, this Word of God exists as an unbroken bond between the two, uniting things
most widely different by an inseparable tie. He is the Providence which rules the
universe; the guardian and director of the whole: he is the Power and Wisdom of God
the only begotten God, the Word begotten of God himself. For "In the beginning was
the Word, and the Word was with God, and the Word was God. All things were made by
1070 him and without him was not any. thing made that hath been made"; as we learn from
the words of the sacred writer? Through his vivifying power all nature grows and
flourishes, refreshed by his continual showers, and invested with a vigor and beauty
ever new. Guiding the reigns of the universe, he holds its onward course in
conformity to the Father's will and moves, as it were, the helm of this mighty ship.
1075 This glorious Agent, the only begotten Son of the Supreme God, begotten by the Father
as his perfect Offspring, the Father has given to this world as the highest of all
goods infusing his word, as spirit into a lifeless body, into unconscious nature;
imparting light and energy to that which in itself was a rude, inanimate, and
formless mass, through the Divine power. Him therefore it is ours to acknowledge and
1080 regard as everywhere present, and giving life to matter and the elements of nature:
in him we see Light, even the spiritual offspring of inexpressible Light: one indeed
in essence, as being the Son of one Father; but possessing in himself many and varied
powers. The world is indeed divided into many parts; yet let us not therefore suppose
that there are many independent Agents nor, though creation's works be manifold, let
1085 us thence assume the existence of many gods. How grievous the error of those childish
and infatuated advocates of polytheistic worship, who deify the constituent parts of
the universe, and divide into many that system which is only one! Such conduct
resembles theirs who should abstract the eyes of an individual man, and term them the
man himself, and the ears, another man, and so the head: or again, by an effort of
1090 thought should separate the neck, the breast and shoulders, the feet and hands, : or
other members, nay, the very powers of sense, and thus pronounce an individual to be
a multitude of men. Such folly must surely be rewarded with contempt by men of sense.
Yet such is he who from the component parts of a single world can devise for himself
a multitude of gods, or even deem that world which is the work of a Creator, and
1095 consists of many parts, to be itself a god: not knowing that the Divine Nature can in
no sense be divisible into parts; since, if compounded, it must be so through the
agency of another power; and that which is so compounded can never be Divine. How
indeed could it be so, if composed of unequal and dissimilar, and hence of worse and
better elements? Simple, indivisible, uncompounded, the Divine Nature exists at an
1100 infinite elevation above the visible constitution of this world. And hence we are
assured by the clear testimony of the sacred Herald, that the Word of God, who is
before all things, must be the sole Preserver of all intelligent beings: while God,
who is above all, and the Author of the generation of the Word, being himself the
Cause of all things, is rightly called the Father of the Word, as of his only
1105 begotten Son, himself acknowledging no superior Cause. God, therefore, himself is
One, and from him proceeds the one only begotten Word, the omnipresent Preserver of
all things. And as the many-stringed lyre is composed of different chords, both sharp
and flat, some slightly, others tensely strained, and others intermediate between-the
two extremes, yet all attuned according to the rules of harmonic art; even so this
1110 material world, compounded as it is of many elements, containing opposite and
antagonist principles, as moisture and dryness, cold and heat, yet blended into one
harmonious whole, may justly be termed a mighty instrument framed by the hand of God:
an instrument on which the Divine Word, himself not composed of parts or opposing
principles, but indivisible and uncompounded, performs with perfect skill, and
1115 produces a melody at once accordant with the will of his Father the Supreme Lord of
all, and glorious to himself. Again, as there are manifold external and internal
parts and members comprised in a single body, yet one invisible soul, one undivided
and incorporeal mind pervades the whole; so is it in this creation, which, consisting
of many parts, yet is but one: and so the One mighty, yea, Almighty Word of God,
1120 pervading all things, and diffusing himself with undeviating energy throughout this
universe, is the Cause of all things that exist therein. Survey the compass of this
visible world. Seest thou not how the same heaven contains within itself the

countless courses and companies of the stars? Again, the sun is one, and yet eclipses many, nay all other luminaries, by the surpassing glory of his rays. Even so, as the
1125 Father himself is One, his Word is also One, the perfect Son of that perfect Father. Should any one object because they are not more, as well might he complain that there are not many suns, or moons, or worlds, and a thousand things beside; like the madman, who would fain subvert the fair and perfect course of Nature herself. As in the visible, so also in the spiritual world: in the one the same sun diffuses his
1130 light throughout this material earth; in the other the One Almighty Word of God illumines all things with invisible and secret power. Again, there is in man one spirit, and one faculty of reason, which yet is the active cause of numberless effects. The same mind, instructed in many things, will essay to cultivate the earth, to build and guide a ship, and construct houses: nay, the one mind and reason of man
1135 is capable of acquiring knowledge in a thousand forms: the same mind shall understand geometry and astronomy, and discourse on the rules of grammar, and rhetoric, and the healing art. Nor will it excel in science only, but in practice too: and yet no one has ever supposed the existence of many minds in one human form, nor expressed his wonder at a plurality of being in man, because he is
1140 thus capable of varied knowledge. Suppose one were to find a shapeless mass of clay, to mould it with his hands, and give it the form of a living creature; the head in one figure, the hands and feet in another, the eyes and cheeks in a third, and so to fashion the ears, the mouth and nose, the breast and shoulders, according to the rules of the plastic art. The result, indeed, is a variety of figure, of parts and
1145 members in the one body; yet must we not suppose it the work of many hands, but ascribe it entirely to the skill of a single artist, and yield the tribute of our praise to him who by the energy of a single mind has framed it all. The same is true of the universe itself, which is one, though consisting of many parts: yet surely we need not suppose many creative powers, nor invent a plurality of gods. Our duty is to
1150 adore the all-wise and all-perfect agency of him who is indeed the Power and the Wisdom of God, whose undivided force and energy pervades and penetrates the universe, creating and giving life to all things, and furnishing to all, collectively and severally, those manifold supplies of which he is himself the source. Even so one and
1155 the same impression of the solar rays illumines the air at once, gives light to the eyes, warmth to the touch, fertility to the earth, and growth to plants. The same luminary constitutes the course of time, governs the motions of the stars, performs the circuit of the heavens, imparts beauty to the earth, and displays the power of God to all: and all this he performs by the sole and unaided force of his own nature. In like manner fire has the property of refining gold, and fusing lead, of dissolving
1160 wax, of parching clay, and consuming wood; producing these varied effects by one and the same burning power. So also the Supreme Word of God, pervading all things, everywhere existent, everywhere present in heaven and earth, governs and directs the visible and invisible creation, the sun, the heaven, and the universe itself, with an energy inexplicable in its nature, irresistible in its effects. From him, as from an
1165 everlasting fountain, the sun, the moon, and stars receive their light: and he forever rules that heaven which he has framed as the fitting emblem of his own greatness. The angelic and spiritual powers, the incorporeal and intelligent beings which exist beyond the sphere of heaven and earth, are filled by him with light and life, with wisdom and virtue, with all that is great and good, from Iris own peculiar
1170 treasures. Once more, with one and the same creative skill, he ceases not to furnish the elements with substance, to regulate the union and combinations, the forms and figures, and the innumerable qualities of organized bodies; preserving the varied distinctions of animal and vegetable life, of the rational and the brute creation; and supplying all things to all with equal power: thus proving himself the Author,
1175 not indeed of the seven-stringed lyre, but of that system of perfect harmony which is the workmanship of the One world-creating Word.

CHAPTER XIII.

AND now let us proceed to explain the reasons for which this mighty Word of God
1180 descended to dwell with men. Our ignorant and foolish race, incapable of comprehending him who is the Lord of heaven and earth, proceeding from his Father's Deity as from the supreme fountain, ever present throughout the world, and evincing by the clearest proofs his providential care for the interests of man; have ascribed the adorable title of Deity to the sun, and moon, the heaven and the stars of heaven.
1185 Nor did they stop here, but deified the earth itself, its products, and the various substances by which animal life is sustained, and devised images of Ceres, of Proserpine, of Bacchus, and many such as these. Nay, they shrank not from giving the name of gods to the very conceptions of their own minds, and the speech by which

1190 those conceptions are expressed; calling the mind itself Minerva, and language
Mercury, and affixing the names of Mnemosyne and the Muses to those faculties by
means of which science is acquired. Nor was even this enough: advancing still more
1195 rapidly in the career of impiety and folly, they deified their own evil passions,
which it behooved them to regard with aversion, or restrain by the principles of
self-control. Their very lust and passion and impure disease of soul, the members of
the body which tempt to obscenity, and even the very uncontrol in shameful pleasure,
they described under the titles of Cupid, Priapus, Venus, and other kindred terms.
Nor did they stop even here. Degrading their thoughts of God to this corporeal and
1200 mortal life, they deified their fellow-men, conferring the names of gods and heroes
on those who had experienced the common lot of all, and vainly imagining that the
Divine and imperishable Essence could frequent the tombs and monuments of the dead.
Nay, more than this: they paid divine honors to animals of various species, and to
the most noxious reptiles: they felled trees, and excavated rocks; they provided
1205 themselves with brass, and iron, and other metals, of which they fashioned
resemblances of the male and female human form, of beasts, and creeping things; and
these they made the objects of their worship. Nor did this suffice. To the evil
spirits themselves which lurked within their statues, or lay concealed in secret and
dark recesses, eager to drink their libations, and inhale the odor of their
1210 sacrifices, they ascribed the same divine honors. Once more, they endeavored to
secure the familiar aid of these spirits, and the unseen powers which move through
the tracts of air, by charms of forbidden magic, and the compulsion of unhallowed
songs and incantations. Again, different nations have adopted different persons as
objects of their worship. The Greeks have rendered to Bacchus, Hercules, AEsculapius,
1215 Apollo, and others who were mortal men, the titles of gods and heroes. The Egyptians
have deified Horus and Isis, Osiris, and other mortals such as these. And thus they
who boast of the wondrous skill whereby they have discovered geometry, astronomy, and
the science of number, know not, wise as they are in their own conceit, nor
understand how to estimate the measure of the power of God, or calculate his
1220 exceeding greatness above the nature of irrational and mortal beings. Hence they
shrank not from applying the name of gods to the most hideous of the brute creation,
to venomous reptiles and savage beasts. The Phoenicians deified Melcatharus, Usorus,
and others; mere mortals, and with little claim to honor: the Arabians, Dusaris and
Obodas: the Getae, Zamolxis: the Cicilians, Mopsus: and the Thebans, Amphiarus: in
1225 short, each nation has adopted its own peculiar deities, differing in no respect from
their fellow-mortals, being simply and truly men. Again, the Egyptians with one
consent, the Phoenicians, the Greeks, nay, every nation beneath the sun, have united
in worshiping the very parts and elements of the world, and even the produce of the
ground itself. And, which is most surprising, though acknowledging the adulterous,
unnatural, and licentious crimes of their deities, they have not only filled every
1230 city, and village, and district with temples, shrines, and statues in their honor,
but have followed their evil example to the ruin of their own souls. We hear of gods
and the sons of gods described by them as heroes and good genii, titles entirely
opposed to truth, honors utterly at variance with the qualities they are intended to
exalt. It is as if one who desired to point out the sun and the luminaries of heaven,
1235 instead of directing his gaze thitherward, should grope with his hands on the ground,
and search for the celestial powers in the mud and mire. Even so mankind, deceived by
their own folly and the craft of evil spirits, have believed that the Divine and
spiritual Essence which is far above heaven and earth could be compatible with the
birth, the affections, and death, of mortal bodies here below. To such a pitch of
1240 madness did they proceed, as to sacrifice the dearest objects of their affection to
their gods, regardless of all natural ties, and urged by frenzied feeling to slay
their only and best beloved children. For what can be a greater proof of madness,
than to offer human sacrifice, to pollute every city, and even their own houses, with
kindred blood? Do not the Greeks themselves attest this, and is not all history
1245 filled with records of the same impiety? The Phoenicians devoted their best beloved
and only children as an annual sacrifice to Saturn. The Rhodians, on the sixth day of
the month Metageitnion, offered human victims to the same god. At Salamis, a man was
pursued in the temple of Minerva Agraulis and Diomede, compelled to run thrice round
the altar, afterwards pierced with a lance by the priest, and consumed as a burnt
1250 offering on the blazing pile. In Egypt, human sacrifice was most abundant. At
Heliopolis three victims were daily offered to Juno, for whom king Amoses, impressed
with the atrocity of the practice, commanded the substitution of an equal number of
waxen figures. In Chios, and again in Tenedos, a man was slain and offered up to
Omadian Bacchus. At Sparta they immolated human beings to Mars. In Crete they did
likewise, offering human sacrifices to Saturn. In Laodicea of Syria a virgin was

1255 yearly slain in honor of Minerva, for whom a hart is now the substitute. The Libyans
and Carthaginians appeased their gods with human victims. The Dumateni of Arabia
buried a boy annually beneath the altar. History informs us that the Greeks without
exception, the Thracians also, and Scythians, were accustomed to human sacrifice
1260 before they marched forth to battle. The Athenians record the immolation of the
virgin children of Leus, and the daughter of Erechtheus. Who knows not that at this
day a human victim is offered in Rome itself at the festival of Jupiter Latiaris ?
And these facts are confirmed by the testimony of the most approved philosophers.
Diodorus, the epitomizer of libraries, affirms that two hundred of the noblest youths
1265 were sacrificed to Saturn by the Libyan people, and that three hundred more were
voluntarily offered by their own parents. Dionysius, the compiler of Roman history,
expressly says that Jupiter and Apollo demanded human sacrifices of the so-called
Aborigines, in Italy. He relates that on this demand they offered a proportion of all
1270 their produce to the gods; but that, because of their refusal to slay human victims,
they became involved in manifold calamities, from which they could obtain no release
until they had decimated themselves, a sacrifice of life which proved the desolation
of their country. Such and so great were the evils which of old afflicted the whole
human race. Nor was this the full extent of their misery: they groaned beneath the
1275 pressure of other evils equally numerous and irremediable. All nations, whether
civilized or barbarous, throughout the world, as if actuated by a demoniac frenzy,
were infected with sedition as with some fierce and terrible disease: insomuch that
the human family was irreconcilably divided against itself; the great system of
society was distracted and torn asunder; and in every corner of the earth men stood
opposed to each other, and strove with fierce contention on questions of law and
1280 government. Nay, more than this: with passions aroused to fury, they engaged in
mutual conflicts, so frequent that their lives were passed as it were in
uninterrupted warfare. None could undertake a journey except as prepared to encounter
an enemy in the very country and villages the rustics girded on the sword, provided
themselves with armor rather than with the implements of rural labor, and deemed it
1285 noble exploit to plunder and enslave any who belonged to a neighboring state. Nay,
more than this: from the fables they had themselves devised respecting their own
deities, they deduced occasions for a vile and abandoned life, and wrought the ruin
of body and soul by licentiousness of every kind. Not content with this, they even
overstepped the bounds which nature had defined, and together committed incredible
and nameless crimes, "men with men (in the words of the sacred writer) working un-
1290 seemliness, and receiving in themselves that recompense of their error which was
due." Nor did they stop even here; but perverted their natural thoughts of God, and
denied that the course of this world was directed by his providential care, ascribing
the existence and constitution of all things to the blind operation of chance, or the
necessity of fate. Once more: believing that soul and body were alike dissolved by
1295 death, they led a brutish life, unworthy of the name: careless of the nature or
existence of the soul, they dreaded not the tribunal of Divine justice, expected no
reward of virtue, nor thought of chastisement as the penalty of an evil life. Hence
it was that whole nations, a prey to wickedness in all its forms, were wasted by the
effects of their own brutality: some living in the practice of most vile and lawless
1300 incest with mothers, others with sisters, and others again corrupting their own
daughters. Some were found who slew their confiding guests; others who fed on human
flesh; some strangled, and then feasted on, their aged men; others threw them alive
to dogs. The time would fail me were I to attempt to describe the multifarious
1305 symptoms of the inveterate malady which had asserted its dominion over the whole
human race. Such, and numberless others like these, were the prevailing evils, on
account of which the gracious Word of God, full of compassion for his human flock,
had long since, by the ministry of his prophets, and earlier still, as well as later,
by that of men distinguished by pious devotion to God, invited those thus desperately
1310 afflicted to their own cure; and had, by means of laws, exhortations, and doctrines
of every kind, proclaimed to man the principles and elements of true godliness. But
when for mankind, distracted and torn as I have said, not indeed by wolves and savage
beasts, but by ruthless and soul-destroying spirits of evil, human power no longer
sufficed, but a help was needed superior to that of man; then it was that the Word of
God, obedient to his all-gracious Father's will, at length himself appeared, and most
1315 willingly made his abode amongst us. The causes of his advent I have already
described, induced by which he condescended to the society of man; not in his wonted
form and manner, for he is incorporeal, and present everywhere throughout the world,
proving by his agency both in heaven and earth the greatness of his almighty power,
but in a character new and hitherto unknown. Assuming a mortal body, he deigned to
1320 associate and converse with men; desiring, through the medium of their own likeness,

to save our mortal race.

CHAPTER XIV.

1325 AND now let us explain the cause for which the incorporeal Word of God assumed this
 mortal body as a medium of intercourse with man. How, indeed, else than in human form
 could that Divine and impalpable, that immaterial and invisible Essence manifest
 itself to those who sought for God in created and earthly objects, unable or
 unwilling otherwise to discern the Author and Maker of all things? As a fitting
 means, therefore, of communication with mankind, he assumed a mortal body, as that
 1330 with which they were themselves familiar; for like, it is proverbially said, loves
 its like. To those, then, whose affections were engaged by visible objects, who
 looked for gods in statues and lifeless images, who imagined the Deity to consist in
 material and corporeal substance, nay, who conferred on men the title of divinity,
 the Word of God presented himself in this form. Hence he procured for himself this
 1335 body as a thrice-hallowed temple, a sensible habitation of an intellectual power; a
 noble and most holy form, of far higher worth than any lifeless statue. The material
 and senseless image, fashioned by base mechanic hands, of brass or iron, of gold or
 ivory, wood or stone, may be a fitting abode for evil spirits: but that Divine form,
 wrought by the power of heavenly wisdom, was possessed of life and spiritual being; a
 1340 form animated by every excellence, the dwelling-place of the Word of God, a holy
 temple of the holy God. Thus the indwelling Word conversed with and was known to men,
 as kindred with themselves; yet yielded not to passions such as theirs, nor owned, as
 the natural soul, subjection to the body. He parted not with aught of his intrinsic
 greatness, nor changed his proper Deity. For as the all-pervading radiance of the sun
 1345 receives no stain from contact with dead and impure bodies; much less can the
 incorporeal power of the Word of God be injured in its essential purity, or part with
 any of its greatness, from spiritual contact with a human body. Thus, I say, did our
 common Saviour prove himself the benefactor and preserver of all, displaying his
 wisdom through the instrumentality of his human nature, even as a musician uses the
 1350 lyre to evince his skill. The Grecian myth tells us that Orpheus had power to charm
 ferocious beasts, and tame their savage spirit, by striking the chords of his
 instrument with a master hand: and this story is celebrated by the Greeks, and
 generally believed, that an unconscious instrument could subdue the untamed brute,
 and draw the trees from their places, in obedience to its melodious power. But he who
 1355 is the author of perfect harmony, the all-wise Word of God, desiring to apply every
 remedy to the manifold diseases of the souls of men, employed that human nature which
 is the workmanship of his own wisdom, as an instrument by the melodious strains of
 which he soothed, not indeed the brute creation, but savages endued with reason;
 healing each furious temper, each fierce and angry passion of the soul, both in
 1360 civilized and barbarous nations, by the remedial power of his Divine doctrine. Like a
 physician of perfect skill, he met the diseases of their souls who sought for God in
 nature and in bodies, by a fitting and kindred remedy, and showed them God in human
 form. And then, with no less care for the body than the soul, he presented before the
 eyes of men wonders and signs, as proofs of his Divine power, at the same time
 1365 instilling into their ears of flesh the doctrines which he himself uttered with a
 corporeal tongue. In short, he performed all his works through the medium of that
 body which he had assumed for the sake of those who else were incapable of
 apprehending his Divine nature. In all this he was the servant of his Father's will,
 himself remaining still the same as when with the Father; unchanged in essence,
 1370 unimpaired in nature, unfettered by the trammels of mortal flesh, nor hindered by his
 abode in a human body from being elsewhere present. Nay, at the very time of his
 intercourse with men, he was pervading all things, was with and in the Father, and
 even then was caring for all things both in heaven and earth. Nor was he precluded,
 as we are, from being present everywhere, or from the continued exercise of his
 1375 Divine power. He gave of his own to man, but received nothing in return: he imparted
 of his Divine power to mortality, but derived no accession from mortality itself.
 Hence his human birth to him brought no defilement; nor could his impassible Essence
 suffer at the dissolution of his mortal body. For let us suppose a lyre to receive an
 accidental injury, or its chord to be broken; it does not follow that the performer
 1380 on it suffers: nor, if a wise man's body undergo punishment, can we fairly assert
 that his wisdom, or the soul within him, are maimed or burned. Far less can we affirm
 that the inherent power of the Word sustained any detriment from his bodily passion,
 any more than, as in the instance we have already used, the solar rays which are shot
 from heaven to earth contract defilement, though in contact with mire and pollution
 1385 of every kind. We may, indeed, assert that these things partake of the radiance of
 the light, but not that the light is contaminated, or the sun defiled, by this

1390 contact with other bodies. And indeed these things are themselves not contrary to
nature; but the Saviour, the incorporeal Word of God, being Life and spiritual Light
itself, whatever he touches with Divine and incorporeal power must of necessity
1395 become endued with the intelligence of light and life. Thus, if he touch a body, it
becomes enlightened and sanctified, is at once delivered from all disease, infirmity,
and suffering, and that which before was lacking is supplied by a portion of his
fullness. And such was the tenor of his life on earth; now proving the sympathies of
his human nature with our own, and now revealing himself as the Word of God: wondrous
1400 and mighty in his works as God; foretelling the events of the far distant future;
declaring in every act, by signs, and wonders, and supernatural powers, that Word
whose presence was so little known; and finally, by his Divine teaching, inviting the
souls of men to prepare for those mansions which are above the heavens.

1400 CHAPTER XV.

WHAT now remains, but to account for those which are the crowning facts of all; I
mean his death, so far and widely known, the manner of his passion, and the mighty
miracle of his resurrection after death: and then to establish the truth of these
events by the clearest testimonies? For the reasons detailed above he used the
1405 instrumentality of a mortal body, as a figure becoming his Divine majesty, and like a
mighty sovereign employed it as his interpreter in his intercourse with men,
performing all things consistently with his own Divine power. Supposing, then, at the
end of his sojourn among men, he had by any other means suddenly withdrawn himself
from their sight, and, secretly removing that interpreter of himself, the form which
1410 he had assumed, had hastened to flee from death, and afterwards by his own act had
consigned his mortal body to corruption and dissolution: doubtless in such a case he
would have been deemed a mere phantom by all. Nor would he have acted in a manner
worthy of himself, had he who is Life, the Word, and the Power of God, abandoned this
interpreter of himself to corruption and death. Nor, again, would his warfare with
1415 the spirits of evil have received its consummation by conflict. with the power of
death. The place of his retirement must have remained unknown; nor would his
existence have been believed by those who had not seen him for themselves. No proof
would have been given that he was superior to death nor would he have delivered
mortality from the law of its natural infirmity. His name had never been heard
1420 throughout the world nor could he have inspired his disciples with contempt of death,
or encouraged those who. embraced his doctrine to hope for the enjoyment of a future
life with God. Nor would he have fulfilled the assurances of his own promise, nor
have accomplished the predictions of the prophets concerning himself. Nor would he
1425 have undergone the last conflict of all; for this was to be the struggle with the
power of death. For all these reasons, then, and inasmuch as it was necessary that
the mortal body which had rendered such service to the Divine Word should meet with
an end worthy its sacred occupant, the manner of his death was ordained accordingly.
For since but two alternatives remained: either to consign his body entirely to
1430 corruption, and so to bring the scene of life to a dishonored close, or else to prove
himself victorious over death, and render mortality immortal by the act of Divine
power; the former of these alternatives would have contravened his own promise. For
as it is not the property of fire to cool, nor of light to darken, no more is it
compatible with life, to deprive of life, or with Divine intelligence, to act in a
1435 manner contrary to reason. For how would it be consistent, with reason, that he who
had promised life to others, should permit his own body, the form which he had
chosen, to perish beneath the power of corruption? That he who had inspired his
disciples with hopes of immortality, should yield this exponent of his Divine
counsels to be destroyed by death? The second alternative was therefore needful I
mean, that he should assert his dominion over the power of death. But how? should
1440 this be a furtive and secret act, or openly performed and in the sight of all? So
mighty an achievement, had it remained unknown and unrevealed, must have failed of
its effect as regards the interests of men; whereas the same event, if openly
declared and understood, would, from its wondrous character, redound to the common
benefit of all. With reason, therefore, since it was needful to prove his body
1445 victorious over death, and that not secretly but before the eyes of men, he shrank
not from the trial, for this indeed would have argued fear, and a sense of
inferiority to the power of death, but maintained that conflict with the enemy which
has rendered mortality immortal; a conflict undertaken for the life, the immortality,
the salvation of all. Suppose one desired to show us that a vessel could resist the
1450 force of fire; how could he better prove the fact than by casting it into the furnace
and thence withdrawing it entire and unconsumed? Even thus the Word of God who is the
source of life to all, desiring to prove the triumph of that body over death which he

1455 had assumed for man's salvation, and to make this body partake his own life and
immortality, pursued a course consistent with this object. Leaving his body for a
little while, and delivering it up to death in proof of its mortal nature, he soon
redeemed it from death, in vindication of that Divine power whereby he has manifested
the immortality which he has promised to be utterly beyond the sphere of death. The
reason of this is clear. It was needful that 1 his disciples should receive ocular
proof of the certainty of that resurrection on which he had taught them to rest their
1460 hopes as a motive for rising superior to the fear of death. It was indeed most
needful that they who purposed to pursue a life of godliness should receive a clear
impression of this essential truth: more needful still for those who were destined to
declare his name in all the world, and to communicate to mankind that knowledge of
God which he had before ordained for all nations. For such the strongest conviction
1465 of a future life was necessary, that they might be able with fearless and unshrinking
zeal to maintain the conflict with Gentile and polytheistic error: a conflict the
dangers of which they would never, have been prepared to meet, except as habituated
to the contempt of death. Accordingly, in arming his disciples against the power of
this last enemy, he delivered not his doctrines in mere verbal precepts, nor
1470 attempted to prove the soul's immortality, by persuasive and probable arguments; but
displayed to them in his own person a real victory over death. Such was the first and
greatest reason of our Saviour's conflict with the power of death, whereby he proved
to his disciples the nothingness of that which is the terror of all mankind, and
afforded a visible evidence of the reality of that life which he had promised;
1475 presenting as it were a first-fruit of our common hope, of future life and
immortality in the presence of God. The second cause of his resurrection was, that
the Divine power might be manifested which dwelt in his mortal body. Mankind had
heretofore conferred Divine honors on men who had yielded to the power of death, and
had given the titles of gods and heroes to mortals like themselves. For this reason,
1480 therefore, the Word of God evinced his gracious character, and proved to man his own
superiority over death, recalling his mortal body to a second life, displaying an
immortal triumph over death in the eyes of all, and teaching them to acknowledge the
Author of such a victory to be the only true God, even in death itself. I may allege
yet a third cause of the Saviour's death. He was the victim offered to the Supreme
1485 Sovereign of the universe for the whole human race: a victim consecrated for the need
of the human race, and for the overthrow of the errors of demon worship. For as soon
as the one holy and mighty sacrifice, the sacred body of our Saviour, had been slain
for man, to be as a ransom for all nations, heretofore involved in the guilt of
impious superstition, thenceforward the power of impure and unholy spirits was
1490 utterly abolished, and every earth-born and delusive error was at once weakened and
destroyed. Thus, then, this salutary victim taken from among themselves, I mean the
mortal body of the Word, was offered on behalf of the common race of men. This was
that sacrifice delivered up to death, of which the sacred oracles speak: "Behold the
Lamb of God, which taketh away the sin of the world." And again, as follows: "He was
1495 led as a sheep to the slaughter, and as a lamb before the shearer is dumb." They
declare also the cause, saying: "He bears our sins, and is pained for us: yet we
accounted him to be in trouble, and in suffering, and in affliction. But he was
wounded on account of our sins, and bruised because of our iniquities: the
chastisement of our peace was upon him; and by his bruises we were healed. All we as
1500 sheep have gone astray; every one has gone astray in this way; and the Lord gave him
up for our sins." Such were the causes which led to the offering of the human body of
the Word of God. But forasmuch as he was the great high priest, consecrated to the
Supreme Lord and King, and therefore more than a victim, the Word, the Power, and the
Wisdom of God; he soon recalled his body from the grasp of death, presented it to his
1505 Father as the first-fruit of our common salvation, and raised this trophy, a proof at
once of his victory over death and Satan, and of the abolition of human sacrifices,
for the blessing of all mankind.

CHAPTER XVI.

1510 AND now the time is come for us to proceed to the demonstration of these things; if
indeed such truths require demonstration, and if the aid of testimony be needful to
confirm the certainty of palpable facts. Such testimony, however, shall be here
given; and let it be received with an attentive and gracious ear. Of old the nations
of the earth, the entire human race, were variously distributed into provincial,
1515 national, and local governments, subject to kingdoms and principalities of many
kinds. The consequences of this variety were war and strife, depopulation and
captivity, which raged in country and city with unceasing fury. Hence, too, the
countless subjects of history, adulteries, and rapes of women; hence the woes of

1520 Troy, and the ancient tragedies, so known among all peoples. The origin of these may
 justly be ascribed to the delusion of polytheistic error. But when that instrument of
 our redemption, the thrice holy body of Christ, which proved itself superior to all
 1525 Satanic fraud, and free from evil both in word and deed, was raised, at once for the
 abolition of ancient evils, and in token of his victory over the powers of darkness;
 the energy of these evil spirits was at once destroyed. The manifold forms of
 government, the tyrannies and republics, the siege of cities, and devastation of
 1530 countries caused thereby, were now no more, and one God was proclaimed to all
 mankind. At the same time one universal power, the Roman empire, arose and
 flourished, while the enduring and implacable hatred of nation against nation was now
 removed: and as the knowledge of one God, and one way of religion and salvation, even
 the doctrine of Christ, was made known to all mankind; so at the self-same period,
 1535 the entire dominion of the Roman empire being vested in a single sovereign, profound
 peace reigned throughout the world. And thus, by the express appointment of the same
 God, two roots of blessing, the Roman empire, and the doctrine of Christian piety,
 sprang up together for the benefit of men. For before this time the various countries
 of the world, as Syria, Asia, Macedonia, Egypt, and Arabia, had been severally
 1540 subject to different rulers. The Jewish people, again, had established their dominion
 in the land of Palestine. And these nations, in every village, city, and district,
 actuated by some insane spirit, were engaged in incessant and murderous war and
 conflict. But two mighty powers, starting from the same point, the Roman empire,
 which henceforth was swayed by a single sovereign, and the Christian religion,
 1545 subdued and reconciled these contending elements. Our Saviour's mighty power
 destroyed at once the many governments and the many gods of the powers of darkness,
 and proclaimed to all men, both rude and civilized, to the extremities of the earth,
 the sole sovereignty of God himself. Meantime the Roman empire, the causes of
 multiplied governments being thus removed, effected an easy conquest of those which
 yet remained; its object being to unite all nations in one harmonious whole; an
 1550 object in great measure already secured, and destined to be still more perfectly
 attained, even to the final conquest of the ends of the habitable world, by means of
 the salutary doctrine, and through the aid of that Divine power which facilitates and
 smooths its way. And surely this must appear a wondrous fact to those who will
 examine the question in the love of truth, and desire not to cavil at these
 1555 blessings. The falsehood of demon superstition was convicted: the inveterate strife
 and mutual hatred of the nations was removed: at the same time One God, and the
 knowledge of that God, were proclaimed to all: one universal empire prevailed; and
 the whole human race, subdued by the controlling power of peace and concord, received
 one another as brethren, and responded to the feelings of their common nature. Hence,
 as children of one God and Father, and owning true religion as their common mother,
 they saluted and welcomed each other with words of peace. Thus the whole world
 1560 appeared like one well-ordered and united family: each one might journey unhindered
 as far as and whithersoever he pleased: men might securely travel from West to East,
 and from East to West, as to their own native country: in short, the ancient oracles
 and predictions of the prophets were fulfilled, more numerous than we can at present
 cite, and those especially which speak as follows concerning the saving Word. "He
 1565 shall have dominion from sea to sea, and from the river to the ends of the earth."
 And again, "In his days shall righteousness spring up; and abundance of peace." "And
 they shall beat their swords into ploughshares, and their spears into sickles: and
 nation shall not take up sword against nation, neither shall they learn to war any
 more." These words, predicted ages before in the Hebrew tongue, have received in our
 1570 own day a visible fulfillment, by which the testimonies of the ancient oracles are
 clearly confirmed. And now, if thou still desire more ample proof, receive it, not in
 words, but from the facts themselves. Open the eyes of thine understanding expand the
 gates of thought; pause awhile, and consider; inquire of thyself as though thou wert
 another, and thus diligently examine the nature of the case. What king or prince in
 1575 any age of the world, what philosopher, legislator, or prophet, in civilized or
 barbarous lands, has attained so great a height of excellence, I say not after death,
 but while living still, and full of mighty power, as to fill the ears and tongues of
 all mankind with the praises of his name? Surely none save our only Saviour has done
 this, when, after his victory over death, he spoke the word to his followers, and
 fulfilled it by the event, saying to them, "Go ye, and make disciples of all nations
 1580 in my name." He it was who gave the distinct assurance, that his gospel must be
 preached in all the world for a true testimony to all nations, and immediately
 verified his word: for within a little time the world itself was filled with his
 doctrine. How, then, will those who caviled at the commencement of my speech be able
 to reply to this? For surely the force of ocular testimony is superior to any verbal

1585 argument. Who else than he, with an invisible and yet potent hand, has driven from
human society like savage beasts that ever noxious and destructive tribe of evil
spirits who of old had made all nations their prey, and by the motions of their
images had practiced many a delusion among men? Who else, beside our Saviour, by the
1590 invocation of his name, and by unfeigned prayer addressed through him to the Supreme
God, has given power to banish from the world the remnant of those wicked spirits to
those who with genuine and sincere obedience pursue the course of life and conduct
which he has himself prescribed? Who else but our Saviour has taught his followers to
offer those bloodless and reasonable sacrifices which are performed by prayer and the
secret worship of God? Hence is it that throughout the habitable world altars are
1595 erected, and churches dedicated, wherein these spiritual and rational sacrifices are
offered as a sacred service by every nation to the One Supreme God. Once more, who
but he, with invisible and secret power, has suppressed and utterly abolished those
bloody sacrifices which were offered with fire and smoke, as well as the cruel and
senseless immolation of human victims; a fact which is attested by the heathen
1600 historians themselves? For it was not till after the publication of the Saviour's
Divine doctrine, about the time of Hadrian's reign, that the practice of human
sacrifice was universally abandoned. Such and so manifest are the proofs of our
Saviour's power and energy after death. Who then can be found of spirit so obdurate
as to withhold his assent to the truth, and refuse to acknowledge his life to be
1605 Divine? Such deeds as I have described are done by the living, not the dead; and
visible acts are to us as evidence of those which we cannot see. It is as it were an
event of yesterday that an impious and godless race disturbed and confounded the
peace of human society, and possessed mighty power. But these, as soon as life
departed, lay prostrate on the earth, worthless as dung, breathless, motionless,
1610 bereft of speech, and have left neither fame nor memorial behind. For such is the
condition of the dead; and he who no longer lives is nothing: and how can he who is
nothing be capable of any act? But how shall his existence be called in question,
whose active power and energy are greater than in those who are still alive? And
though he be invisible to the natural eye, yet the discerning faculty is not in
1615 outward sense. We do not comprehend the rules of art, or the theories of science, by
bodily sensation; nor has any eye yet discerned the mind of man. Far less, then, the
power of God: and in such cases our judgment is formed from apparent results. Even
thus are we bound to judge of our Saviour's invisible power, and decide by its
manifest effects whether we shall acknowledge the mighty operations which he is even
1620 now carrying on to be the works of a living agent; or whether they shall be ascribed
to one who has no existence; or, lastly, whether the inquiry be not absurd and
inconsistent in itself. For with what reason can we assert the existence of one who
is not? Since all allow that that which has no existence is devoid of that power, and
energy, and action, for these are characteristics of the living, but the contrary is
1625 characteristic of the dead.

CHAPTER XVII.

AND now the time is come for us to consider the works of our Saviour in our own age,
and to contemplate the living operations of the living God. For how shall we describe
1630 these mighty works save as living proofs of the power of a living agent, who truly
enjoys the life of God? If any one inquire the nature of these works, let him now
attend. But recently a class of persons, impelled by furious zeal, and backed by
equal power and military force, evinced their enmity against God, by destroying his
churches, and overthrowing from their foundations the buildings dedicated to his
1635 worship. In short, in every way they directed their attacks against the unseen God,
and assailed him with a thousand shafts of impious words. But he who is invisible
avenged himself with an invisible hand. By the single fiat of his will his enemies
were utterly destroyed, they who a little while before had been flourishing in great
prosperity, exalted by their fellow men as worthy of divine honor, and blessed with a
1640 continued period of power and glory, so long as they had maintained peace and amity
with him whom they afterwards opposed. As soon, however, as they dared openly to
resist his will, and to set their gods in array against him whom we adore;
immediately, according to the will and power of that God against whom their arms were
raised, they all received the judgment due to their audacious deeds. Constrained to
1645 yield and flee before his power, together they acknowledged his Divine nature, and
hastened to reverse the measures which they had before essayed. Our Saviour,
therefore, without delay erected trophies of this victory everywhere, and once more
adorned the world with holy temples and consecrated houses of prayer; in every city
and village, nay, throughout all countries, and even in barbaric wilds, ordaining the
1650 erection of churches and sacred buildings to the honor of the Supreme God and Lord of

all. Hence it is that these hallowed edifices are deemed worthy to bear his name, and receive not their appellation from men, but from the Lord himself, from which circumstances they are called churches (or houses of the Lord). And now let him who will stand forth and tell us who, after so complete a desolation, has restored these sacred buildings from foundation to roof? Who, when all hope appeared extinct, has caused them to rise on a nobler scale than heretofore? And well may it claim our wonder, that this renovation was not subsequent to the death of those adversaries of God, but whilst the destroyers of these edifices were still alive; so that the recantation of their evil deeds came in their own words and edicts. And this they did, not in the sunshine of prosperity and ease (for then we might suppose that benevolence or clemency might be the cause), but at the very time that they were suffering under the stroke of Divine vengeance. Who, again, has been able to retain in obedience to his heavenly precepts, after so many successive storms of persecution, nay, in the very crisis of danger, so many persons throughout the world devoted to philosophy, and the service of God and those holy choirs of virgins who had dedicated themselves to a life of perpetual chastity and purity? Who taught them cheerfully to persevere in the exercise of protracted fasting, and to embrace a life of severe and consistent self-denial? Who has persuaded multitudes of either sex to devote themselves to the study of sacred things, and prefer to bodily nutriment that intellectual food which is suited to the wants of a rational soul? Who has instructed barbarians and peasants, yea, feeble women, slaves, and children, in short, unnumbered multitudes of all nations, to live in the contempt of death; persuaded of the immortality of their souls, conscious that human actions are observed by the unerring eye of justice, expecting God's award to the righteous and the wicked, and therefore true to the practice of a just and virtuous life? For they could not otherwise have persevered in the course of godliness. Surely these are the acts which our Saviour, and he alone, even now performs. And now let us pass from these topics, and endeavor by inquiries such as these that follow to convince the objector's obdurate understanding. Come forward, then, whoever thou art, and speak the words of reason: utter, not the thoughts of a senseless heart, but those of an intelligent and enlightened mind: speak, I say, after deep solemn converse with thyself. Who of the sages whose names have yet been known to fame, has ever been fore-known and proclaimed from the remotest ages, as our Saviour was by the prophetic oracles to the once divinely-favored Hebrew nation? But his very birth-place, the period of his advent the manner of his life, his miracles, and words and mighty acts, were anticipated and recorded in the sacred volumes of these prophets. Again, who so present an avenger of crimes against himself; so that, as the immediate consequence of their impiety, the entire Jewish people were scattered by an unseen power, their royal seat utterly removed, and their very temple with its holy things levelled with the ground? Who, like our Saviour, has uttered predictions at once concerning that impious nation and the establishment of his church throughout the world, and has equally verified both by the event? Respecting the temple of these wicked men, our Saviour said: "Your house is left unto you desolate": and, "There shall not be left one stone upon another in this place, that shall not be thrown down." And again, of his church he says: "I will build my church upon a rock, and the gates of hell shall not prevail against it." How wondrous, too, must that power be deemed which summoned obscure and unlettered men from their fisher's trade, and made them the legislators and instructors of the human race! And how clear a demonstration of his deity do we find in the promise so well performed, that he would make them fishers of men: in the power and energy which he bestowed, so that they composed and published writings of such authority that they were translated into every civilized and barbarous language, were read and pondered by all nations, and the doctrines contained in them accredited as the oracles of God! How marvelous his predictions of the future, and the testimony whereby his disciples were forewarned that they should be brought before kings and rulers, and should endure the severest punishments, not indeed as criminals, but simply for their confession of his name! Or who shall adequately describe the power with which he prepared them thus to suffer with a willing mind, and enabled them, strong in the armor of godliness, to maintain a constancy of spirit indomitable in the midst of conflict? Or how shall we enough admire that steadfast firmness of soul which strengthened, not merely his immediate followers, but their successors also, even to our present age, in the joyful endurance of every infliction, and every form of torture, in proof of their devotion to the Supreme God? Again, what monarch has prolonged his government through so vast a series of ages? Who else has power to make war after death, to triumph over every enemy, to subjugate each barbarous and civilized nation and city, and to subdue his adversaries with an invisible and secret hand? Lastly, and chief of all, what slanderous lip shall dare

1720 to question that universal peace to which we have already referred; established by
 his power throughout the world For thus the mutual concord and harmony of all nations
 coincided in point of time with the extension of our Saviour's doctrine and preaching
 in all the world: a concurrence of events predicted in long ages past by the prophets
 of God. The day itself would fail me, gracious emperor, should I attempt to exhibit
 in a single view those cogent proofs of our Saviour's Divine power which even now are
 visible in their effects; for no human being, in civilized or barbarous nations, has
 ever yet exhibited such power of Divine virtue as our Saviour. But why do I speak of
 1725 men, since of the beings whom all nations have deemed divine, none has appeared on
 earth with power like to his? If there has, let the fact now be proved. Come forward,
 ye philosophers, and tell us what god or hero has yet been known to fame, who has
 delivered the doctrines of eternal life and a heavenly kingdom as he has done who is
 our Saviour? Who, like him, has persuaded multitudes throughout the world to pursue
 1730 the principles of Divine wisdom, to fix their hope on heaven itself, and look forward
 to the mansions there reserved for them that love God? What god or hero in human form
 has ever held his course from the rising to the setting sun, a course co-extensive as
 it were with the solar light, and irradiated mankind with the bright and glorious
 beams of his doctrine, causing each nation of the earth to render united worship to
 1735 the One true God? What god or hero yet, as he has done, has set aside all gods and
 heroes among civilized or barbarous nations has ordained that divine honors should be
 withheld from all, and chimed obedience to that command: and then, though singly
 conflicting with the power of all, has utterly destroyed the opposing hosts;
 victorious over the gods and heroes of every age, and causing himself alone, in every
 1740 region of the habitable world, to be acknowledged by all people as the only Son of
 God? Who else has commanded the nations inhabiting the continents and islands of this
 mighty globe to assemble weekly on the Lord's day, and to observe it as a festival,
 not indeed for the pampering of the body, but for the invigoration of the soul by
 instruction in Divine truth? What god or hero, exposed, as our Saviour was, to so
 1745 sore a conflict, has raised the trophy of victory over every foe? For they indeed,
 from first to last, unceasingly assailed his doctrine and his people: but he who is
 invisible, by the exercise of a secret power, has raised his servants and the sacred
 houses of their worship to the height of glory. But why should we still vainly aim at
 detailing those Divine proofs of our Saviour's power which no language can worthily
 1750 express; which need indeed no words of ours, but themselves appeal in loudest tones
 to those whose mental ears are open to the truth? Surely it is a strange, a wondrous
 fact, unparalleled in the annals of human life; that the blessings we have described
 should be accorded to our mortal race, and that he who is in truth the only, the
 eternal Son of God, should thus be visible on earth.

1755

CHAPTER XVIII.

THESE words of ours, however, [gracious] Sovereign, may well appear superfluous in
 your ears, convinced as you are, by frequent and personal experience, of our
 Saviour's Deity; yourself also, in actions still more than words, a her-aid of the
 1760 truth to all mankind. Yourself, it may be, will vouchsafe at a time of leisure to
 relate to us the abundant manifestations which your Saviour has accorded you of his
 presence, and the oft-repeated visions of himself which have at-tended you in the
 hours of sleep. I speak not of those secret suggestions which to us are un-revealed:
 but of those principles which he has instilled into your own mind, and which are
 1765 fraught with general interest and benefit to the human race. You will yourself relate
 in worthy terms the visible protection which your Divine shield and guardian has
 extended in the hour of battle; the ruin of your open and secret foes; and his ready
 aid in time of peril. To him you will ascribe relief in the midst of perplexity;
 defence in solitude; expedients in extremity; foreknowledge of events yet future;
 1770 your fore thought for the general weal; your power to investigate uncertain
 questions; your conduct of most important enterprises; your administration of civil
 affairs; your military arrangements, and correction of abuses in all departments;
 your ordinances respecting public right; and, lastly, your legislation for the common
 benefit of all. You will, it may be, also detail to us those particulars of his favor
 1775 which are secret to us, but known to you alone, and treasured in your royal memory as
 in secret storehouses. Such, doubtless, are the reasons, and such the convincing
 proofs of your Saviour's power, which caused you to raise that sacred edifice which
 presents to all, believers and unbelievers alike, a trophy of his victory over death,
 a holy temple of the holy God: to consecrate those noble and splendid monuments of
 1780 immortal life and his heavenly kingdom: to offer memorials of our Almighty Saviour's
 conquest which well become the imperial dignity of him by whom they are bestowed.
 With such memorials have you adorned that edifice which witnesses of eternal life:

1785 thus, as it were in imperial characters, ascribing victory and triumph to the heavenly Word of God: thus proclaiming to all nations, with clear and unmistakable voice, in deed and word, your own devout and pious confession of his name.