

make yourselves worthy members of the commonwealth.<sup>1</sup>

Such is the general bearing of this memorable treatise. There must be large gaps in many parts where the connection is broken. The conclusion is abrupt. It was, perhaps, a further development of the political aspect of the question, which Origen thought it unnecessary to quote. In places he seems to have misunderstood Celsus, in places to have unconsciously done him injustice. Throughout we do not know where we have the words of Celsus himself, and where a paraphrase of what Origen

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<sup>1</sup> Origen says on this very important point that Christians will only assist the Emperor with their own weapons. They will put on the armour of God. They will pray for the success of the Imperial armies when the cause is a just one. The priests of the temples were excused from shedding blood, and confined themselves to intercession. Christians abstained on the same ground to keep their hands pure. They were willing to pray for the confusion of the enemies of justice, and by defeating the evil spirits who had caused a war they would benefit the Emperor more than they could do by fighting with

their hands. Serve under him as legionaries they would not, however he might try to force them.

The Fathers were divided on the matter. Tertullian wavers, but inclines to agree with Origen. Many Christians did as a fact serve in the Imperial army. The complaint of Celsus, and Origen's defiant language eighty years after, show, however, that their rule was to abstain; and we need no further explanation of the 'persecutions.' Liability to military service is a universal condition of citizenship, and no nation modern or ancient would tolerate a refusal on the plea of conscience.