

thought him to mean. Occasionally where a paragraph appears to be quoted verbally, it is unintelligible from want of context, and we are driven to Origen's rejoinders to discover what Celsus is talking about. On the whole, however, the sketch which I have given does, I believe, represent faithfully in a generalized form the argument which obstructed for a century the progress of Christianity. The reply, which was long an arsenal for Christian advocates, is as beautiful as it is voluminous. It is the unfolding of the position of the Christian Church towards the surrounding world in all its simplicity, its innocence, and spiritual purity. Good men are not protected from intellectual errors. Their thoughts are occupied with higher subjects, and they attend, perhaps, less than others to merely secular learning. When he is off his own ground and attempts to answer Celsus on questions of fact, on science, on history, on statesmanship, Origen is a child contending with a giant. In the 'True Account' we find the tone and almost the language of the calm, impartial, thoughtful modern European. We find the precise attitude in which a sensible man in our own time would place himself towards any new revelation which might present itself now, pretending to be supported by miracles and interfering with political obligations. Celsus