

had spoiled principalities and powers, his body had peculiar properties and was only visible to those who were in a proper spiritual condition.

Most persons would now admit that Celsus spoke with wise diffidence when he hesitated at the assumption that the universe and all that it contained was created solely for the sake of man. Origen is perfectly certain that God had no other object. Sun, moon, and stars, and earth and everything living upon it, were subordinated to man. In man alone, or in reference to man, the creation had its purpose and meaning. As to Adam, and the story of Paradise, it was an allegory. Adam was Adam, and he was also human nature. Allegory was always a resource when other arguments were wanting. The wholesale slaughter of the people of Canaan enjoined upon the Israelites seemed to Celsus inconsistent with the injunction to turn the cheek to the smiter. Origen boldly answers that by the Canaanites were meant the Israelites' own evil dispositions; the children of Babylon who were to be dashed against the stones, were their own wicked thoughts and inclinations, which they were ordered to tear out and fling from them. A yet bolder flight of his imagination was his escape from difficulties with the Ark. The dimensions, he said, were