

and long were the traces of his activity to be discerned in these districts. Here, too, a circle of young men gathered around him, who were trained under his influence to fill the posts of theologians and church teachers. Here Origen prosecuted his literary undertakings. Here he composed, among other works, the treatise, already noticed, on the Utility of Prayer, and on the Exposition of the Lord's Prayer, which he addressed to his friend Ambrosius. Here he maintained an active correspondence with the most distinguished church-teachers in Cappadocia; Palestine and Arabia; and he was often invited to assist at deliberations on the concerns of foreign churches.

During the persecution of Maximin the Thracian, in which two of Origen's friends, the presbyter Protocetus of Cæsarea, and Ambrosius, had much to suffer, he addressed to these confessors, who were awaiting in prison the issue of their trials, his treatise *on Martyrdom*. He exhorts them to steadfastness in confession; he fortifies their resolution by the promises of scripture, and takes pains to refute those sophisms which might be employed to palliate the denial of a faith grounded in facts; as, for example, when Gnostics, who held outward things to be of no importance, and pagan statesmen, who were wont to regard everything solely from the political point of view, sought alike to persuade the Christians, that, without violating their private convictions, which no one wished to deprive them of, they might join in those merely outward ceremonies of the state religion.

During one of the heathen persecutions, Origen was secreted in the house of Juliana, a Christian virgin, for two years. And here he made a discovery which had an im-