

that it is the devil who ought to be punished rather than those who are deceived by him. But he declares his own conviction that those who live well in this life shall be blest in the next, while the unrighteous shall be punished hereafter. From that doctrine he hopes that neither Christians nor others will swerve. We are reminded here of the words of Paul: "Tribulation and anguish upon every soul of man who does evil; but glory, honor, and peace to every man who worketh good." He brings out his own lofty view of God: "Of him are all things. He is not to be reached by word. He cannot be expressed by name." He quotes substantially from Plato:

"It is a hard matter to find the maker and the father of this universe. And after having found him it is impossible to make him known to all. But wise men endeavor to set before us that which it is impossible to express in words."

There is another passage in which he says:

"Truth is the object of knowledge, and if you think that the divine spirit has descended from God to announce divine things to man, it is doubtless this same spirit that reverences the truths. It was under the same influence that men of old made known many important truths."

(Origen was much impressed by the passage and confesses that Celsus has a glimpse of truth.) Again he says in a noble sentence, "We must never in any way lose our hold of God, whether by day or night, whether in public or in secret, whether in word or in deed, in whatever we do or abstain from doing."

Advising them to shun deceivers and jugglers, he has a beautiful passage about seeing God:

"If instead of exercising the senses alone you look upward with the soul; if, turning away the eye of the body, you open the eye of the mind, thus and thus only will you be able to see God."

Only once has this been said any better. It was by the very man whom Celsus misunderstood. Jesus put it in ten Greek words: "Blessed are the pure in heart, for they shall see God."

These are the words of a deeply reverent soul. They show that the keenness of the satire with which he repudiates the deity of Jesus is only because of the purity of his own idea of God. And when he finds a lofty place from which undisturbed by passion or sensuality he may contemplate God, it is side by side with Jesus in the sermon on the mount. Celsus was nearer to Jesus than he himself knew; and if he had published the book of practical rules of life which he promised, or if it had been preserved to us, might we not have found it to be the sermon on the mount translated from the dialect of Jesus into the language of Plato?

Celsus then earnestly exhorts Christians to fulfil their duties to religion and the state:

"It is our duty to protect what has been enacted for the public advantage. Christians