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INSTITUTES

OF

CHRISTIAN PERFECTION,

OF

MACARIUS THE EGYPTIAN,

CALLED

THE GREAT.



TRANSLATED FROM THE GREEK,
By GRANVILLE PENN, Esq.

**" GATHER UP THE FRAGMENTS THAT REMAIN, THAT NOTHING
 " BE LOST." JOHN, vi. 12.**

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PREFACE.

I.

It is highly expedient, that we should from time to time throw back our view to that early period of the Church, when the apostolical spirit still survived within it, and when the religion of Christ still preserved in the world its primitive complexion, energy, and character. By such retrospects to what Christianity originally was, we maintain a perpetual evidence of what it really is, in principle and operation; and at the same time we secure to ourselves a far safer criterion for determining its quality, than any that we can derive in this late period of time from the judgments of private men.

With this design, "*the Epistle to Celantia*" was presented to the English reader about three years ago; and the reception it met with seemed to justify the judgment with which it was brought

forward. A Journal of long celebrity has not hesitated to pronounce, that “ it is in fact more “ truly evangelical, than any thing which in “ modern days passes under the name of *Evangelism* ;” and with that impression the translation was undertaken †.

With the same design, this Tract of Macarius,

* Monthly Review, May, 1815, p. 110.

† I think it right to apprise the reader, that in translating that Epistle I gave it to Paulinus, of Nola, upon the judgment of Erasmus, followed by Cave; but having lately obtained from Paris the last and best edition of the works of Paulinus, published at Paris in 1685, by Le Brun des Marettes, which I was unable to procure during the war, I find that learned Editor is constrained to agree with F. Sachin, the biographer of Paulinus, in refusing to this father the honour of that excellent production. “ *Ad Celantiam Epistola*, præclarissimum certè est antiquitatis monumentum, cum ob stili suavitatem, tum ob materiam; egregia enim de institutione matrisfamilias præcepta recludit.—Posset Paulino adscribi, quadrat enim tempus; et habet præterea, si Erasmo et Sacchino credimus, multas Pauliniani stili notas: inest tamen in hac stili suavitate gravitas quædam nimis a Paulini alacritate et volubilitate indicendo aliena, et locorum S. Scripturæ diversa expressio quam ut ei possit adjudicari isthæc Epistola; etenim Sacchinus ejus non esse censet, siquidem ait: *nulla nobis satis videtur.*” *Diss. vi. p. 156.*

on Christian Perfection, is now offered; the production of a Father, whose sanctity and virtue were distinguished in the Greek or Eastern Church early in the fourth century. Of the general character of his works the reader may take the first impression from the authority of the learned Mosheim: "If the growth and perfection of a science," says that judicious historian, "were to be estimated by the multitude of writers it produces, that of morals must have flourished greatly at this time; for the number of those was very considerable who applied themselves to that excellent study.—But MACARIUS, an Egyptian monk, undoubtedly deserves *the first rank* among the practical writers of this time, as his works displayed, some few things excepted, *the brightest and most lovely portraiture of sanctity and virtue*.*" In these words, Mosheim expresses the judgment of the Church in the ages next following Macarius, and likewise in those splendid ages to which we owe the restoration of learning and religion. The exceptions here alleged by Mosheim are in no

* Eccl. Hist. Cent. iv. p. 2. c. 3. §. 10.

way applicable to the present work, but relate entirely to certain passages in the Homilies ascribed to this Father, of which I shall have occasion to speak in their proper place.

The learned Pritius, of Frankfort, the last Editor of the Works of Macarius, thus observes upon them in his Preface published in 1699 :
 “ Every one may perceive, on the first inspection
 “ of them, that Macarius was a man not only
 “ singularly anxious for holiness, but likewise
 “ unexcelled by any in the knowledge of divine
 “ and spiritual things, and richly adorned with
 “ admirable endowments of Divine Grace ; and
 “ therefore, that he was of the number of those,
 “ who, being themselves illuminated by the Di-
 “ vine Light, are of all men the most fit to dis-
 “ pense it to others*.”

The difficulties which at one time seemed to attend the ascertaining the Author of these Works, have been entirely removed by the critical research and judgment of Cave, Pritius, and Fabricius.

ST. MACARIUS, surnamed *the Egyptian*, to distinguish him from his eminent contemporary

* *Pref. in Opusc. §. 15.*

and colleague, Macarius the Alexandrian; and afterwards called *the Great*, to distinguish him among those in the Church who also bore the name of Macarius, (and of whom Fabricius enumerates upwards of fifty;) was born in the province of Thebais, in the Upper Egypt, in the year of Christ 301, during the reign of the Emperors Diocletian and Maximian. Of his family and infancy we have no certain accounts. The early and determined bias of his mind to a pure philosophy, and to the sublime precepts and prospects of the Gospel, prompted him, when young, to repair to the deserts of the Lower Egypt, and there to place himself under the spiritual instruction of the Great ST. ANTONY; the friend of St. Athanasius, and founder of the religious retirements of Egypt; whose pious history has been so much corrupted and debased. This extraordinary man, as we learn from Sozomen, was "by birth a noble Egyptian*"; but having distributed his patrimony in charity, he withdrew from the world that he might cultivate a life devoted to religious exercises and spiritual contemplations. In his

* Sozom. lib. i. c. 13.

“ manners, he was mild and benignant; in his
 “ qualities, (of mind and body,) wise and vigo-
 “ rous; pleasing to all with whom he conversed,
 “ and never displeasing even to those with whom
 “ he differed, but skilfully moderating their violence.
 “ He placed all happiness in the worshipping
 “ God, and keeping His commandments. To se-
 “ cure which objects, he made choice of a course
 “ of life, wherein bodily lusts should be subdued
 “ by severity, and mental passions restrained by
 “ the application of Divine Wisdom. He had
 “ many very illustrious disciples, some of whom
 “ flourished in Egypt and Libya, and some in
 “ Palestine, Syria, and Arabia.”

It was to this school that Macarius repaired; and so great was the proficiency of the disciple, that he was soon distinguished therein by the characteristic appellation of *παιδαγωγος*, or the *aged youth**. His entrance into manhood, found the Church at the beginning of the troubles and distractions caused by the promulgation and wide diffusion of the errors of Arius; which gave occasion for convoking the first General Council of the Church,

* Sozom. lib. iii. c. 14.

at Nicee in Bithynia, in A. D. 325, in the nineteenth year of the reign of Constantine, and when Macarius was in his twenty-fourth year. At the age of forty, he was ordained *presbyter*, or priest; and established himself in the solitudes of Scetis or Nitria, beyond the Western branch of the Nile, surrounded by a confraternity, who sought, under his conduct, the same freedom from the tyranny of Arianism, (which was then become predominant in the Empire,) and the same peaceful and celestial prospects, with himself. The sole object of these recluses, says Sozomen, was “ the research of
“ virtue; to exercise and stimulate their souls to
“ a contempt of earthly things; and to keep their
“ views directed upwards, so as to be able to de-
“ part without impediment to the heavenly man-
“ sions, as soon as they should be released from
“ the body*.”

“ Many divine and spiritual persons,” adds the same historian, “ presided at that time over those
“ monasteries; all of whom disclaimed the doc-
“ trine of Arius, and were prepared, if it were
“ necessary, to submit their necks to the sword,

* Sozom. lib. iii. c. 14.

“ rather than depart from the Nicene decision.
 “ These were followed by a multitude, which,
 “ through their testimony, embraced the same
 “ faith ; for, having neither the inclination nor the
 “ ability to speculate upon doctrines, they were
 “ persuaded, that the truth was with those who
 “ manifested virtue in their works ; such as
 “ were the two Macarii, who at that time presided
 “ over the Egyptian recluses, and Pambo, and
 “ Heraclides, and other disciples of Antony*.”
 Here their time was passed, in offices of devotion
 and charity, in apostolical progresses and instruc-
 tions, and in labours and works of different kinds ;
 and with a constancy and sanctity so exemplary
 and notorious, that some imagined the prediction
 of the prophet — “ *the desert shall rejoice, and*
 “ *blossom as the rose †* ” — to have been literally
 fulfilled in the solitudes of Egypt. And Sulpitius
 Severus, the Latin historian of the Church, who
 was but little junior to Macarius, was led by his
 own experience to exclaim ; “ While I have life and
 “ sense I will extol the monks of Egypt, honour
 “ their anchorets, and admire their hermits ‡:”

* Sozom. lib. vi. c. 20. † Is. xxxv. 1. ‡ Dialog. i. c. 18.

an eulogy entitled to the greater attention, since the same historian has not been backward to expose the abuses of other monastic societies:

Yet Mr. Gibbon has taken upon himself to affirm, without producing or seeking any evidence, that the school of Antony "was inspired by a *savage* " *enthusiasm*, which represented man as a criminal, "and *God as a Tyrant*.*" Whether the truth in this matter lies with Sozomen, or with Mr. Gibbon, is a point which will be best determined by the following treatise; since it is the work of one, who was a distinguished and an early disciple in that school, and afterwards an illustrious teacher and example in the same. For, as the school of Socrates is best known by the writings of its most distinguished disciples, so will that of Antony be best known by this surviving document of his own school; and as no one who is much solicitous for truth will take his idea of Socrates from the farce of Aristophanes, when he can obtain the testimony of Plato and Xenophon, so neither will he take his notion of Antony

* Rom. Hist. c. 37.

from the fictions of monastic fabulists, when he can command this evidence of Macarius.

Upon the death of Athanasius in A. D. 373, the authority which his venerable name had always in some degree maintained, even over his adversaries, was at once extinguished; and the mandate of the Emperor Valens having confirmed Lucius, the Arian, in the episcopal chair of Alexandria, the fury of persecution immediately burst forth upon the orthodox Christians of Egypt*. Lucius, gaining to his views the governor of Egypt, and perverting the tenor of an imperial edict, carried a military force into the solitudes; and after indulging his vindictive bigotry against the unresisting recluses by every mode of violence and cruelty, he banished Macarius and his brethren to a remote and desolate island of Egypt, (probably Tabenne in Thebais;) where he left them to endure all the sufferings which his malignity had designed for them. Their constancy, however, baffled every effort of the episcopal tyrant to gain them to his creed; and Lucius, beginning to fear lest his brutal conduct towards those venerated persons should excite

* Socrat. lib. iv. c. 20—24. Sozom. lib. vi. c. 19, 20.

disturbances in Alexandria which he might not be able to resist or to quell, suffered them to return from their exile, and to resume their former stations, from which he had expelled them. Macarius reinstated himself in Nitria, where he was visited by St. Jerom, in A. D. 386; and where at length he closed his evangelical course in serenity and peace, in A. D. 391, and in the 91st year of his age.

I have made no mention of the miracles which have been ascribed to this Father; for although, if the gift of miracles was really extended to the fourth century, no one could more reasonably be supposed to have received it than Macarius; yet, as the miracles which are attributed to him are not sufficiently attested, and as many of them are of so ridiculous a nature as to prove themselves the fictions of a very gross and absurd imagination, I have been unwilling to mingle, with the spiritual graces which are manifest in his work, allegations of other graces of which equal evidence cannot be produced. It is, indeed, related of him, that he foresaw and foretold the decay and fall of his society at Scetis; but there is no occasion to ascribe that foreknowledge to any higher causes than experience and penetration,

since St. Jerom also, during his short visit at Nitria before mentioned, found cause to remark, that " he could detect some snakes hidden in " the grass, amidst the holy men whom he there " saw*."

Macarius may, perhaps, be regarded as the most entirely practical of all the Fathers. The *practice* of Christianity, flowing from its pure and genuine *truths*, engaged alone his concern; those truths he held, as they had been recently vindicated and confirmed by the great Council of Nicee; and, in his instructions, he alleges them only as the root or spring of the practice of the Christian virtues. In him, therefore, we find *Christian ethics* and *Christian doctrines* always and inseparably united; exhibiting thus a signal example of the elevation and capacity of reason, when faithfully submitted to that first and highest rule of reason—*Christian faith*. Hence it is, that we see him leave almost all spiritual writers as far behind him in spiritual knowledge and sublimity, as in intellectual calmness and sobriety.

His works were the fruits of that solitude, to

* Apol. 3. Adv. Ruffinum.

which both his own disposition, and the severe necessities of his times, urged him to repair; and they amply prove, that his retirement was not an idle service, a slothful and indolent repose, nor yet a stage of void and speculative abstraction; but, on the contrary, an active theatre or true *gymnasium*, wherein his mind perpetually laboured in exercise for its own perfection, and for that of others; in order that it might adapt itself to that final station which absorbed all his ambition. We must, indeed, be careful, if we would avoid the consequences of injustice or ignorance so commonly incurred by prejudiced minds, not to confound in our imaginations the religious retirements of that early period, especially those of the Egyptian recluses, with the inert and sluggish seclusions of later times, which have so much excited the indignation of moralists and politicians. In those incipient ages of the Gospel, when the face of the world still wore extensively a Pagan aspect; when persecutions every where alarmed and embittered existence; and when the irruptions of hostile nations on the empire presented continual scenes of bloodshed and distraction; the opportunities of domestic or literary repose to which we are

accustomed, were not to be found by Christians. Many, therefore, of those, whose minds were profoundly impressed by the celestial truths recently revealed in the Gospel; whose taste and affections were wholly engaged by the objects opened to their view in its promises; who, by contracting its temper, had become weaned from the turbulent passion of arms; or who were continually offended and afflicted by the scenes of Pagan superstition, which every where pressed upon their sight; withdrew themselves wherever they could best find an opportunity for indulging the contemplation of those hopes, which alone gave them solid comfort and repose.

This was especially the case of the first Egyptian Christians, and of those who repaired to their communities. Equally unlike both the Essenes and other solitary fanatics of Asia, and the idle and pampered monks of the West in a later age, these retired from the obstructions and impediments of the world solely to acquire freedom for leading an evangelical life, until they should be finally translated to the regions for which that life was to prepare them.

In proportion as those causes ceased to operate,

in the same proportion, no doubt, the legitimate motive for religious seclusion became weakened. When Europe, in particular, was become entirely Christian, when persecution no longer disordered the establishment of Christian society, and when that society had settled into opportunities of general industry and reciprocal service, then indeed, an useless and lazy solitude, satiated with all the indulgences of wealth, and making no return to mankind either in mental or bodily labor, might with reason provoke the censure of the reflecting. But even here, censure and condemnation must not be indiscriminately cast, but applied with justice and on evidence. During many ages, Christian society offered no other alternative to the genius of men, but the field of battle or the cloister. The latter was the only resource for *mental exercise*; and whoever looks back with exultation and gratitude to the dispensation of light which restored to Europe the wisdom and learning of former ages, will find, that he must extend his gratitude to many of the religious establishments which in those ages subsisted, and without whose fostering care that light might, perhaps, have only gleamed like a meteor, and have expired.

But if the change in Christian society has become so great, since those early ages, that *local retirement from the world* is no longer indispensably necessary to a Christian life, in order to obtain fruition of the high truths and hopes of Christianity; there is, nevertheless, another mode of solitude or retirement, namely, *mental retirement, mental solitude*, which, as a condition or habit of the mind, every Christian ought to cultivate and contract, in every age; and, without which, it is impossible that he should derive all the benefits and consolations of his Religion. In this retirement, the mind seeks *within itself* the same refuge from the importunities and perplexities of common life, that the primitive recluses sought from the turbulence and distractions of the empire; and it finds the same tranquillity and the same freedom for exercising its spiritual contemplations and resolutions, that they found in the *silence and vacuities of the deserts*. And although occasional intervals even of local solitude have always been, and are to this day, objects of desire and pursuit to the wise and serious, and are indeed the most favorable guides to mental retirement; yet, where the calls of life wholly refuse them, *mental retire-*

ment may always be cultivated, inasmuch as it has no necessary dependance upon *locality*, but only upon *the determination of the will*.

And it does happen, that the taste, as well as the faculty, of mental retirement, is acquired with the greatest ease, and with the highest relish, by conversing familiarly with the writings of those persons, who have used with the best success, and who have turned to the best account, the opportunities of local solitude. That there is in local solitude a certain delicious and most salutary *calm*, operating to tranquillize and recruit the whole moral being; and also, a character of *sacredness*, which seems to bespeak the proximity of the Divinity in proportion to the remoteness of man; has been felt and declared in every age, even by the pens of heathens. This character and quality of local solitude so deeply tinctures and impregnates the writings of those who have flourished in it, as to transmit its savour to the minds and hearts of those who read them; and to communicate its sedative virtue, even in the midst of activity and business. It is this savour, not less than the holy matter which it contains, which has, for upwards of four centuries, rendered the treatise “*de*

“*Imitatione Christi*,” so singularly attractive to Christians of every communion, whether stirring in the noisy scenes of life, or stationary in the closet or the cloister; and the present tract of Macarius, on *Christian Perfection*, though not hitherto so well known, possesses the same virtue in a degree, perhaps, no wise inferior; while it is equally calculated to impart it to every Catholic Christian, however denominated, whether Greek, Roman, or Protestant; that is, to the whole CATHOLIC CHURCH OF CHRIST. For it is the work of a member of the Greek Church, which has been edited, with the highest encomiums, by members both of the Roman and Protestant Churches.

And now, in presenting a work of such a character to the Christian Reader, the object of which is to teach *Christian Perfection*, I cannot but feel it very necessary, that I should accompany it with some apology, for the boldness, not to say presumption, of my undertaking. And since I can devise none more suitable to the occasion, than that with which Tertullian has introduced his discourse “*de Patientia*,” a virtue in which that eminent Father was sensible he did not excel; I shall without scruple adopt it: “*Confiteor ad Dominum*

“ meum, satis temere me, si non etiam impudenter,
 “ *de Perfectione Christiana* componere ausum, cui
 “ præstandæ idoneus omnino non sim; quando
 “ oporteat demonstrationem et commendationem
 “ alicujus rei adortos, ipsos prius in administra-
 “ tione ejus rei deprehendi, et constantiam com-
 “ monendi propriæ conversationis auctoritate
 “ dirigere, ne dicta factis deficientibus erubescant.
 “ —Itaque velut solatium erit disputare super eo
 “ quod frui non datur, vice languentium, qui cum
 “ vacent a sanitate, de bonis ejus tacere non
 “ norunt*.” I am especially desirous, to disclaim
 all idea of offering this tract in any capacity of
a teacher of its sublime matter; and to declare, that
 I do so, merely as a very humble *instrument* for
 conveying to the English reader a production,
 which has been too long withheld from him. The
 original work fell into my hands, by one of those
 happy coincidences to which we unthankfully give
 the name of chance; and the perception of its ex-
 cellence presently awakened an imperious sense of
 duty, to impart what I had found to be so valu-

* *De Patientia, Liber. Pram.*

able: especially, as I could discern no prospect of the same office being undertaken by a more worthy hand.

II.

LET us now consider, more particularly, the productions of this eminent Father.

The works of Macarius which remain; are 1. his *Homilies*, or *Discourses*; and 2. his *Opuscula*, or *Small-Works*, treating of *Christian Perfection*.

1. THE HOMILIES.

Of these, two manuscripts have been known to exist in the Royal Library at Paris; one in the library, heretofore called *Justinian*, at Venice; one in the Bodleian Library at Oxford; and one at Leyden, formerly belonging to Isaac Vossius. It would likewise appear, that there are some MSS. at Vienna*. In the year 1559, fifty of these Homilies were first printed at Paris, from the Paris MS.

* Pritii præf. in *Opusc.* § 11.

in 8vo. by the learned printer Guillaume Morel, (*Morellius.*) In the following year, a Latin version was published by Jean Pic, (*Picus,*) President in the Chamber of Inquests of the Parliament of Paris; of which Version a second edition appeared in 1562, and was followed by other editions, at Paris, Cologne, and Lyons. In 1594, a second edition of the Greek Homilies was published in 8vo. at Frankfort, by Zacchary Palthenius, of Friedburg, accompanied with a new Latin Version of his own; which edition was reprinted in 1621. In 1622, the first Paris edition of the Greek text was republished at Paris, in folio, with Picus's Latin Version; together with the works of Gregory Thaumaturgus, Basil of Seleucia, and Zonaras on the Apostolical Canons. Lastly, in 1698, the last edition of the Greek Homilies was published at Leipsic, in 8vo. with Palthenius's Version amended, by the Rev. D. Jo. Georg. Pritius, of Frankfort, who divided the Homilies into Sections. A Belgic translation had been published at Antwerp, in 1580, by Cornelius Kieſ; and in 1696, a German translation was published at Leipsic, in 8vo., by Godfridus Arnoldus; which was republished at Gosslar, in 1702, and 1716.

After I had finished the translation of the present tract, I found that the Homilies had been translated also into English, and printed in London in 1721, in 8vo., by a very learned and laborious divine and scholar, who has endeavoured to withhold his name from the world, by only inserting on the title-page of his Version, “*a Presbyter of the Church of England:*” a work of honourable toil; in executing which, he took the pains to collate the Baroccian MS. of the Homilies in the Bodleian Library, and also to compare and collate all the printed editions, with their respective Versions; subjoining the results in copious notes, critical and explanatory, and prefixing an elaborate Introduction. We are indebted to Fabricius, for preserving the name of this zealous Translator*.

* “*Quam (Versionem Angl.) singulari studio adornatam Londini, 1721, 8vo. edidit vir clarissimus THOMAS HAYWOOD, ex Cod. Bodl. Bibl. Barocciano. Multa loca emendata, suppletæ lacunæ, sublata Homiliæ xiii. et xiv. confusio, et quinquagesima Homilia auctior integræ paginæ accession:*” *Biblioth. Grec.* vol. vii. p. 494, lib. v. c. 12.

2. THE OPUSCULA, OR *Small-Works*.

In 1666, Francis Torrès, or Turrien, (*Turrianus*), a learned Jesuit, discovered a manuscript at Rome; containing, among other tracts designed for monastic edification, seven books of Macarius thus entitled :

- I. περι φυλακης καρδιας, λογος.
Of Keeping the Heart.
- II. περι τελειοτητος εν πνευματι.
Of Perfection in Spirit.
- III. περι προσευχης.
Of Prayer.
- IV. περι υπομονης και διακρισιως.
Of Patience and Discernment:
- V. περι υψωσιως τῆ νοος.
Of Elevation of Mind.
- VI. περι αγαπης.
Of Love.
- VII. περι ελευθεριας νοος.
Of Freedom of Mind.
αποφθιγματα.
Apophthegms, or Sayings.

These seven books, and the Apophthegms, together with some other tracts contained in Turri-

anus's MS., Father Poissin (*Possinus*), of the same society, first published at Paris, in 1684, with a Latin Version, in his *Thesaurus Asceticus*, 4to.; uniting Macarius's seven books under the general title of *Opuscula*, and avowing in his Preface, that he gave the volume to the world chiefly for the sake of giving publicity to these tracts. In 1698, Pritius, of Frankfort, republished these *Opuscula* at Leipsic, with Possinus's Latin Version amended; subjoining, besides the *Apophthegmata* published by Possinus, some others of inferior value and authority, collected by Cotelerius in his *Monumenta Eccles. Græcæ*, p. 524, &c. These *Opuscula* were afterwards translated into German, together with Possinus's *Apophth.*, by Godfr. Arnoldus, the German translator of the Homilies above mentioned.

It is this latter work, *the Opuscula*, which, (with Possinus's *Apophthegms*,) I here offer to the English reader, under the general title of "*Institutes of Christian Perfection*," as being the most simply descriptive of its subject and contents; since it consists entirely of rules and maxims of Christian Perfection, often unconnected, and in no regular form of discussion: in accomplishing which object, I have only used the Edition of Pritius, not

having yet been able to procure the *Thesaurus Asceticus* of Possinus.

That this valuable tract did not sufficiently engage the attention of the English translator of the Homilies, but was only cursorily inspected by him, is manifest from the short character which he has given to it in his Introduction: "Of the smaller pieces, by the way, (says he,) let me advertise the reader, that they are the very same, both for doctrine and substance, with these very Homilies, or an abridgement of them*." This is a very precipitate and faulty statement; and proves, that the learned translator, observing a frequent correspondence in the substance of the two works, was induced too hastily to conclude, that the *Opuscula* contained nothing more than was to be found in the *Homilies*; and, therefore, did not think it worth his while to examine them throughout. Pritius, is more wary and skilful in his conclusions; for he only infers, from that correspondence, which he had thoroughly traced, the certainty of their having both proceeded from one and the same author.

* P. 24.

That a great many of the same passages, more or less varied, are to be found both in the *fifty printed Homilies*, and in the *Opuscula* or *Institutes*, is certainly true; but a very large portion of the latter work, and some of its most excellent matter, is not contained in the former. As, for example, the whole of the 2d Book, and considerable proportions of the others. Of this, the reader will be able to form a competent judgment from the marginal references, which not only point out, according to Pritius's Sections, almost every place in which the same passage occurs in the Homilies; but almost every one in which the same subject is introduced. What may have been the *real cause* of the correspondence which thus subsists between the two works, is a question that would open a wider field of investigation than suits this place; for, although there may be some reasons for supposing "*the Institutes*" to have been extracted from *the Homilies*, there are certainly many sound reasons for regarding the former work as much the most genuine and uncorrupt of the two*. There

* Let the Reader, for example, compare B. vii. c. 32, of the Greek, or c. 30 of this Translation, with Hom. xv.

is an uniform character of simplicity and sobriety that runs through the former, which is not to be found equally in the latter; a difference, which affords a just ground for cherishing the suspicion insinuated by Dr. Cave, that the latter have suffered interpolation:—“*quæ (Homiliæ) ab aliquo forsân sequioris seculi interpolatæ extant.*” Both, indeed, exhibit examples of disturbance in the order, produced in the course of transcription; but *the Homilies alone* seem to bear in their *matter*, evidence of interpolation: of an admixture of pure and most precious ore with base alloy.

As to the translation, I have experienced no small difficulty, in my endeavour to avoid the harshness of a literal version, without departing from the character of the original. In many places, the structure and length of the original sentences absolutely required that they should be divided in translation, in order to become plainly intelligible. In some, I have found it necessary to compress, and in others somewhat to dilate

c. 22, 23; and he will judge, in which of the two the same sublime reflection, on the value of the soul, appears in its natural place.

them, that their import might be made answerable to the design and force of the original; but I have not translated with latitude, so as to substitute *paraphrase* for *translation*.

In a very few instances, where the text has been disturbed, I have ventured to depart from the interpretation of Pritius, if a simpler and more consistent sense appeared to arise out of the defective passage. I have, likewise, judged it expedient to make a few alterations in the arrangement, by dividing some long chapters where a diversity of matter had accumulated, as in B. i. c. 12. of the Greek; and in suppressing a chapter altogether in a few instances, where the same is inserted in two places; as in B. vi. c. 31. of the original, the whole of which is found distributed in B. i. c. 11, and in other parts of the same Book. For, though there are several repetitions plainly designed for enforcement, yet there are others which as plainly show that they are the effects of carelessness, inadvertency, or of some accident on the part of the transcribers; and where this has occurred, I have not hesitated to exclude the repetition, as both tedious to the Reader, and injurious to the Work. The effects of incaution or accident

are also apparent in two or three passages, where Scriptural quotations have been introduced out of their proper places; and where these have been evidently inconsistent with the context, I have entirely omitted them. The discretion which I have thus ventured to assume, as indispensable to my undertaking, I am confident I have in no instance abused; and I doubt not, that the equity of the learned and critical reader of the original, will justify the exercise I have made of it. The titles of the seven books I have kept as they already stand; for though (like many titles of MSS.) they insufficiently declare the entire contents of each book, yet they serve well enough for order and reference; and could not well be improved, on account of the diversity of matter comprised in each book, which renders the general contents of each very nearly the same. Pritius thought it probable, that the matter of the *Opuscula* was not written by Macarius, but was collected from his conversations or discourses by some of his disciples, from the word *εφη*, *he said*, which occurs occasionally in the original; but which it has been deemed advisable to omit in the

translation*. Although this observation naturally suggests itself at first, yet as we likewise find the words, *φημι*, *I say*, and *καθως προειπον*, *as I said before*, and *ως ειρηκαμεν*, *as we have said*, no conclusive inference upon the whole question can be drawn from the occasional introduction of that word.

It is much to be wished, that some patient and critical scholar would benefit the Christian world by a new, correct, and complete edition of the works of Macarius. There are many considerations, which might serve as encouragements to such an undertaking. The excellence of the matter, and the imperfections of the latest and best edition, both as to text, typography, and version, are alone sufficient to show, that the labour would not be misapplied. The Baroccian MS. in the Bodleian Library, which was not consulted by any of the Editors of the Greek text, appears to be more ancient, and in general more correct, than that from which the printed texts have been taken; and this MS. has already been collated, with extraordinary

* Pref. §. 11.

diligence, by the learned English translator of the Homilies, and its various readings accurately marked by him in his notes. But, perhaps, the greatest encouragement to such an undertaking would be, that the Baroccian MS. contains *seven additional Homilies*, (besides the fifty,) which seven Homilies have never yet been given to the world, although the learned Librarian of the Bodleian, Dr. John Hudson, transmitted a transcript of them to Pritius, in the hopes that he would subjoin them to those which he had edited. The contents of this valuable MS. are thus given in the "*Catalogi Librorum MSS. Angliæ et Hiberniæ*," Class I. No. 213. p. 30.

Macarii Homiliæ quinquaginta, quarum postrema auctior est in MS. quam in impressis.

Ejusdem Hom. 51. *ad Symeonem Ascetam.* Μακαριος τῶς αγαπητοῖς.

Ejusd. Hom. 52. *In Natali Christi.* ὁ λογος τῷ Θεῷ εργον της αληθειας.

Ejusd. Hom. 53. *de longanimitate, et de tolerandis afflictionibus.* ὁ βυλομενος Θεῷ ευαριστῆσαι.

Hom. 54. *de beneplacito Dei, et permissione divina.* Παντα τα γενομενα.

Hom. 56. *de nomine et officio monachi.* τι εστι μοναχον;

Hom. 55. *contra inanem gloriam captantes in concionibus ad populum.* ἰστοῦν ὅτι τινες εἰσι νεοτέροι.

Hom. 57. *de variis operationibus Spiritus Sancti.* τὸ πνεῦμα ὁκνεῖ δεῖλαι κινεῖ.

Should any one be induced to engage in such a work, there are some other MSS. which it might be advisable to examine; with a view to ascertain, whether they may not furnish a means for correcting the text of the *Opuscula*, (of which we know no manuscript in England,) either in whole or in part. Such are those in Class III. of the Bodleian Catalogue, which are thus described:

P. 39, No. 277. *Ascetica quedam Capita, &c.*

42, 290. *Excerpta varia ex S. Macarii Capitibus.*
 πρωτηθη ὁ Αββᾶς Μακαριος.

Et Macutio fragmentum exiguum.

The first of these is worthy of attention, chiefly because Turrianus appears to have detected the *Opuscula* amidst a parcel of Tracts united under a similar title. The second and third declare their own importance in this research. There are besides, in this class, some other MSS., especially under No. 277, which appear calculated to throw

much light upon the Ascetics of Egypt, and the school of Antony.

And here I cannot refrain from venturing to suggest the advantage, of impressing the mind, in the first instance, with the contents of the *Opuscula*, before entering upon the *Homilies*; as being the most likely means of putting it upon its guard, against any adulterations which the latter may have undergone, and of which they bear much stronger symptoms than the former. It can scarcely be expected, that works of such ancient estimation should have entirely escaped the evil of interpolation, which the writings of so many of the principal fathers have sustained; and the manner of Macarius's Homilies, which abound in similies and figurative illustrations, presented both a temptation and an opportunity for indulging that mischievous propensity. Thus, for example, it is scarcely possible to believe, that the first part of c. 3, of Hom. viii, proceeded from the same sober and elevated mind which produced the *Opuscula*; and that disbelief is strongly supported by a reference to the three consecutive chapters, viii, ix. and x., book vi. of the latter work, which contain, almost *verbatim*, c. 1. 2., the latter part of 3, and 4. of Hom. viii., omitting the suspicious

part of chapter 3. That the Homilies may be occasionally corrected from the *Opuscula*, we have a manifest proof in Hom. xvii. c. 15., where the sentence closes abruptly in this form: *εἰ τοίνυν κείνον ἰφορευσας καὶ πᾶσαν τὴν ἐν σοὶ ἀκαθαρσίαν ἐξέβαλεις*. This, the English translator has thus rendered: "If thou hast killed him, and cast out all uncleanness that was in thee, *then indeed the case is altered:*" and he adds in a note; "*these words are inserted to fill up the sense.*" But, if he had referred to the first chapter of this following Tract, he would there have found that which ought to have been supplied; not from conjecture, but from a complete sentence. On the other hand, it is no less true, that the *Opuscula* may, in some passages, be elucidated by the Homilies. I strongly suspect, that if the Homilies could be thoroughly purged from every thing adventitious, or could by any means be restored after the manner of Isaac Vossius's copy of St. Ignatius's Epistles, there would remain little or no ground for the exception of Mosheim above quoted*, and to which Dr. Maclean has subjoined this note: "The things here excepted by Dr.

* P. vii.

“ Mosheim are some superstitious tenets which
“ are to be found in the writings of Macarius, and
“ also certain opinions that seem tainted with
“ *Origenism.*” The *superstitious tenets*, would
probably be found to belong to the same class
with the suspicious part of c. 3. of the eighth
Homily, just noticed; and as to *a tincture of*
Origenism, in occasionally employing allegorical
expositions of Scripture, these are surely too
common in every age, to be marked as a blot
in Macarius.

In order to give a general view of the age of
Macarius, and of the ecclesiastical personages
and events by which it was distinguished, a
Chronological Table is annexed; to which I have
subjoined, a general view of the correspondence
subsisting between these Institutes and the Ho-
milies.

POST-SCRIPT. — Whilst this sheet was in the
press, I received from Holland, through the favour
of Professor Tollius of the University of Leyden,
a correct note of the contents of Isaac Vossius's

MS. mentioned above, in which the work of Macarius is thus described:—“MACABII *Ægyptii* “*Homiliæ Spirituales, DE PERFECTIONE CHRISTIANA, numero vii.*” This is the same MS. which is numbered 2149 in tom. ii. part i. of the *Catalogi MSS. Ang. et Hib. p. 58.*, where we only read; “*Macarii Ægyptii Homiliæ.*” It appears, therefore, that it contains only *seven* Homilies; of which fact, the English translator does not seem to have been apprised. See his *Introduction*, p. 83.

ERRATA.

Pref. p. xxv. l. 20. for *Prilius*, read *Pritz*, (*Pritius*).
 ——— xxviii. l. 1. — *Poissin*, — *Poussines*.
 Inst. p. 65, l. 18. — *them*, — *they*.
 ——— 114, l. 22. — *תן*, — *תן*.

CHRONOLOGICAL TABLE

OF THE

AGE OF MACARIUS.

A. D.

- 301.** St. MACARIUS the Great, born in Thebais, in Upper Egypt. — Diocletian and Maximian, Emperors.
- 306.** Constantine the Great, Emperor.
- 310.** Arius propagates his errors.
- 321.** Lactantius composes his Defence of Christianity.
- 324.** Arius's Heresy becomes extended. — Gregory Nazienzen born.
- 325.** The Great Council of Nicee, the first General Council of the Church, condemns the doctrines of Arius, and confirms the Primitive Faith.
- 326.** St. Athanasius, made Bishop of Alexandria. — Basil the Great, born.
- 329.** St. Jerom, born.
- 330.** Persecution of Athanasius.
- 331.** Arius goes to Alexandria; is rejected by Athanasius.
- 335.** He returns to Alexandria; is rejected by the people of Egypt.
- 336.** Athanasius is exiled.

A. D.

337. Death of the Emperor Constantine.
338. Athanasius is restored.—Death of Eusebius, the Ecclesiastical Historian.
340. St. Ambrose, born.
341. Athanasius deposed by the Arian Council of Antioch.—
MACARIUS ordained Priest.
349. Athanasius reinstated by Constantius, Emperor.
350. Cyril, Bishop of Jerusalem.
353. Paulinus, of Nola, born at Bordeaux; pupil of Ausonius, the Latin poet.
354. St. Augustine born. — St. Chrysostom born.
355. Athanasius is condemned.
356. St. Antony dies in the desert, aged 105. — Athanasius is expelled a third time from Alexandria.
361. Julian, Emperor.
362. Persecution of the Christians. — Athanasius again restored, persecuted, and expelled.
363. Julian attempts to rebuild the Temple of Jerusalem. — Jovian, Emperor.
367. Gratian, Emperor.
370. Cyril, Bishop of Cæsarea in Cappadocia.
371. St. Hilary dies, aged 80. — Gregory Nyssen, younger brother of St. Basil, made Bishop of Nyssa.
374. Athanasius dies. — Lucius, the Arian, is made Bishop of Alexandria by the Emperor Valens. — Persecution of the Orthodox Christians in Egypt. — Exile of MACARIUS, and his associates.
375. Gratian keeps the Western Empire, and makes
379. Theodosius Emperor in the East. — Death of St. Basil the Great. — St. Jerom ordained priest.

A. D.

382. The Second General Council, at Constantinople, ratifies the Nicene faith. — Chrysostom ordained deacon.
386. Conversion of St. Augustine. Jerom visits MACARIUS, and the Egyptian Monasteries in Nitria, in his progress to Bethlehem. — Chrysostom ordained priest. — Death of Cyril of Jerusalem.
388. Augustine, is baptized at Milan by St. Ambrose.
389. Death of St. Gregory Nazienzen. — Paulinus baptized at Barcelona.
391. Death of MACARIUS the Great, in the solitude of Nitria, aged 90.
-

**GENERAL CORRESPONDENCE of Passages in the
INSTITUTES and the HOMILIES.**

<i>Inst.</i>	<i>Hom.</i>	<i>Inst.</i>	<i>Hom.</i>
B. i. C. i.—xvii.	C. 15.	B. iii. C. v.	
ii.—xv.	39.	vi.	
iii.		vii.—iii.	1, 2.
iv.		viii.	
v.		ix.	
vi.—vii.	8.	x.	
viii.—xi.	1, 2.	xi.	
ix.		xii.	
x.		xiii.	
xi.—xvi.	11.	B. iv. C. i.	
xii.		ii.	
xiii.		iii.	
xiv.		iv.	
xv.		v.	
xvi.—xix.	1, 2, 3.	vi.	8.
xvii.—	4.	vii.	
xviii.—	6, 7, 8.	viii.	
		ix.	
B. ii. C. i.—		x.—xxxvi.	1, 2.
ii.		xi.	
iii.		xii.	
iv.		xiii.	
v.		xiv.	
vi.		xv.	
vii.		xvi.	
viii.		xvii.	
ix.		xviii.	
x.		xix.	
xi.		xx.—v.	2, 3.
xii.		xxi.—	5, 6.
xiii.		xxii.	
xiv.		xxiii.	
xv.		xxiv.	
		xxv.	
B. iii. C. i.—xi.	2.	xxvi.	
ii.		xxvii.	
iii.		xxviii.—v.	8.
iv.—	1, 2, 3, 4.		

<i>Inst.</i>	<i>Hom.</i>
B. v. C. i.—v.	10.
ii.—	1, 11.
iii.—iv.	1.
iv.—iv.	6.
v.	
vi.—	9.
vii.—	11.
viii.	
ix.—	13, 14.
x.—	21, 22, 23.
xi.—	15.
xii.—i.	11, 12.
xiii.—xvii.	1, 2, 4, 5, 6.
xiv.—xxxviii.	4.
xv.	
xvi.—xvii.	8.
xvii.—	11.
xviii.—	12.
xix.	
xx.—	14, 15.
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B. vi. C. i.—xvii.	15.
ii.	
iii.—xv.	37.
iv.—xviii.	1.
v.—	5, 6.
vi.—	7, 8, 9.
vii.	
viii.—viii.	1.
ix.—	2, 3.
x.—	10.
xi.	
xii.—	5.
xiii.	
xiv.	
xv.	
xvi.	
xvii.	
xviii.	
xix.	
xx.—xxi.	4.
xxi.—xlvii.	1.

<i>Inst.</i>	<i>Hom.</i>
B. vi. C. xxii.	
xxiii.	
xxiv.	
xxv.—x.	1.
xxvi.—	2, 3, 4.
xxvii.—	5.
xxviii.	
xxix.	
<hr/>	
B. vii. C. i.—xi.	11.
ii.—	15.
iii.	
iv.	
v.	
vi.	
vii.	
viii.	
ix.	
x.	
xi.	
xii.	
xiii.—xxvi.	3.
xiv.	
xv.	
xvi.	
xvii.	
xviii.	
xix.	
xx.	
xxi.	
xxii.	
xxiii.—v.	8.
xxiv.	
xxv.	
xxvi.	
xxvii.—xxi.	2, 3, 4.
xxviii.—	4, 5.
xxix.	
xxx.—xv.	22, 23.
xxxi.	
xxxii.	
xxxiii.	

It will appear, from the Correspondence here exhibited, that so far are THE INSTITUTES from being "*an abridgement of THE HOMILIES,*" as affirmed by the English translator of the latter work, that much the greater part of them have no corresponding passage in the printed Homilies, and are wholly unknown to them. And, of the passages marked as *corresponding*, those in the Homilies generally vary from those in the Institutes; and are, frequently, dilations or amplifications of the latter, by the insertion of inferior matter, in the way of illustration or paraphrase.



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INSTITUTES
OF
CHRISTIAN PERFECTION,
OF
MACARIUS THE GREAT.

BOOK I.
OF KEEPING THE HEART.

CHAP. I.

How can any one say,—“ I have fasted,
“ and forsaken the world, and have ‘ *be-*
“ *stowed my goods**’ in charity, and there-
“ fore *I am HOLY.*” Is he holy, who is
not purified in his *inward man*? for ab-
stinence from sin does not alone constitute
holiness, but *the perfect purification of THE*

* 1 Cor. xiii. 3.

CONSCIENCE. Enter then, if thou art such an one, and search into the inmost thoughts of thy mind, captivated and enslaved by sin ; and behold in its lowest depths, in its most secret recesses, the creeping and nested SERPENT * working thy destruction in the members of thy soul most favourable to his artifices : for the heart is an unfathomable abyss ! If thou canst destroy him, then boast before God of holiness : but if not, humble thyself in the sense of thy indigence and sinfulness, and implore God for thy secret necessities †.

CHAP. II.

THE true death is *within*, in the heart ; and it is *within* that man truly dies ; if, therefore, any one “ *has passed from death unto life †*” in his heart, that man lives unto eternal life, and never dies. And although the bodies of such persons are for a season dissolved, yet are they sanctified, and will

* See b. vi. c. 20, and note. † Homily xvii. c. 15.

† John, v. 24.

rise again in glory ; wherefore, the death of the holy we denominate *sleep* *.

CHAP. III.

THE whole effort of the adversary, is to draw off our minds from *the contemplation and love of God*, by means of earthly allurements ; and thus to entice them from the reality and substance of good, to mere forms and appearances of it. Every good thing which a man does, the evil one labours to impair and corrupt, by mingling with it his own seeds of vain glory and self-conceit ; in order that the good designed may not be rightly performed, with an intention of the mind *to God only*.

CHAP. IV.

How then shall we, who have never yet entered within our hearts, now begin ? Let

* κοιμησις, *camesis* : with the same reference, the name of κοιμητηριον, *cemetery*, has, from the earliest ages of the church, been assigned to *the burial-places of Christians* ; signifying the same as *dormitory*, or *sleeping-place*.

us stand without, in fasting and prayer, and “*knock* ;” for the Lord has said, “*knock*, “*and it SHALL BE opened to you.*” If, therefore, we will thus wait, trusting in the promise of the Lord, and knocking day and night at the spiritual door of the Lord, in poorness of spirit, in humility of mind, and in all the virtues which He has commanded, we shall assuredly obtain that which we seek. For every one who is truly anxious to escape from darkness, is able, through that door, to obtain redemption ; and there he will recover the freedom of his soul, and receive thoughts congenial to that freedom, and will attain to the heavenly King, even CHRIST.

CHAP. V.

WHEN the mind ceases to entertain intellectual and religious anxiety, it becomes at the same time forgetful of the commandments ; and while it thinks itself advancing, it wanders from the smooth road, and idles on its way, till it finds itself beset by furious assailants. But if we had not relaxed from

the exercise of *prayer* and *hope*, we should not have fallen into sin ; for to those who are afflicted in soul the Scripture says, “ *God is faithful, who will not suffer you to be tempted above that which ye are able.*”

CHAP. VI.

As the outward eye sees thorns and precipices before it in the way, so the providence of the mind foresees the artifices and snares of the adversary, and preserves the soul as it were its eye*.

CHAP. VII.

WE have need of many and great efforts, of much secret and unseen toil, to be able thoroughly to sift and scrutinize our thoughts, and to “ *exercise the languid senses of the soul to discern both good and evil†.*” We must continually rouse and excite the debilitated members of the soul, by a close application of our minds to God ; calling fervently upon Him, that He would (according to

* Hom. vii. 8.

† Heb. v. 14.

the words of Paul,) make our souls “ *one spirit* ” with him *. It behoves us to prosecute these secret efforts, this earnest consideration of God, with the fullest attention to His commandments, night and day; whether we pray, or eat, or drink, or whatever thing we do; that all may be rightly done to the glory of God. For our observance of His commandments is sanctified and brought to perfection only by a constant remembrance of Him, and by a fear and love of Him; and thus we shall be preserved free from every thing that can injure or impair our service towards Him.

CHAP. VIII.

WHEN the patriarch Abraham offered to Melchisedec, the priest of God, of his *first-fruits*, he received a blessing in return; and what does the Spirit signify to us by those *first-fruits*, but the first and most exalted parts of our compound nature; our *mind*, our *conscience*, our *disposition*, our *reason*,

* 1 Cor. vi. 17.

and that *force of love* which is in our soul? all which, as *the first-fruits of our entire being*, we ought always to dedicate to God, offering up the sacrifice of our hearts in a constant remembrance and contemplation of Him. And thus we shall be enabled, with the aid of the Divine Spirit, to make a daily growth and progress; and the labour of righteousness will be rendered light to us, by the Lord co-operating with our faith in Him. But that ye may understand, with respect to *outward exercises*, which is the chief and greatest; know ye, my beloved, that all the virtues hang one upon another, and are all joined together as links of one spiritual chain*: thus, prayer is joined to love, love to joy, joy to meekness, meekness to humility, humility to brotherly-service, brotherly-service to hope, hope to faith, faith to obedience, obedience to simplicity: as, on the other hand, all vices are in like manner connected throughout; hatred with anger, anger with pride,

* Hom. xl. 1.

pride with vain-glory, vain-glory with unbelief, unbelief with hardness of heart, hardness of heart with carelessness, carelessness with indifference, indifference with sloth, sloth with littleness of soul, littleness of soul with voluptuousness. Thus, both the virtues and vices are dependent upon, and interlinked with, each other; but the head and source of all the virtues is *perseverance in prayer* * ; by means of which, we are able, through daily and constant supplication of God, to obtain possession of all the other virtues.

CHAP. IX.

BUT, unless humility, simplicity, and goodness adorn our lives, and are associated with prayer, the mere *formality of prayer* will avail us nothing. And this I say, not of prayer only, but of every other *outward exercise* or labour undertaken with a notion of virtue; whether it be chastity, or fasting, or watching, or psalm singing, or ministering to others. Unless we expe

* Hom. xl. 2.

rience in ourselves the real fruits of love, of peace, joy, meekness, humility, sincerity, faith, long-suffering, our labours are vain and fruitless : since all those *labours* ought to be undertaken with a view to the obtaining those *fruits*; and if they are not obtained, the whole work is without effect. So that they who labour without acquiring those fruits, will be found in the day of judgment to be like the five foolish virgins, who, because they brought not in the vessels of their hearts that *spiritual oil* which is the operation of those virtues by the Spirit, were therefore denominated *foolish*; and were miserably shut out from the kingdom of the spiritual bridegroom; and their virginhood, for want of the other virtues to evidence the inhabitation of the Spirit, was accounted to them as nothing. For as, in cultivating the vine, the whole care and labour is bestowed in the hope of enjoying the fruit, and if that is not found on the vine, the labour is proved to be altogether useless; so, unless we can discover in ourselves with full consciousness, by our spiritual per-

ception, the fruits of love, peace, joy, humility, and all the other graces enumerated by the Apostle, produced within us by the co-operating efficacy of the Spirit, all the exercises of chastity, prayer, psalm-singing, fasting, and watching, are proved to be vain and unavailing: for all these toils and labours of the soul and body ought solely to have been undertaken in the hope of obtaining their spiritual fruits. But the fruit of the virtues, is spiritual enjoyment of holy and incorruptible delight, wrought by the Spirit in faithful and lowly hearts, in a manner undescribable. So that we are to reason of those labours as of all other labours, and of those fruits as of all other fruits; and we may therefore perceive, by the discernment of our intelligence, that all those works, and labours, and toils of our nature, can only be rendered effectual by the Spirit co-operating with our faith and hope. Fasting, and watching, and retirement from the world, are therefore good; but they are only the beginning and prelude, not the consummation, of an

holy and religious life : for *the rule of Christians* is more profoundly applied than to those visible and external exercises, and it would therefore be irrational and absurd wholly to place our confidence in them. If, therefore, any one ignorantly mistakes *his own works and toils* for *the fruits of the Spirit*, it is evident that he deceives himself, and altogether fails of those great and substantial fruits.

CHAP. X.

IT often happens, that when a man has partaken of some grace, the evil that lurks within him craftily disguises and designedly withdraws itself, and for a season desists from its operation ; so as to make a man imagine that his mind is wholly purified, and to seduce him into a conceit that he is become a perfect Christian. Afterwards, when he thinks that he is entirely delivered and has laid aside all concern, it suddenly assails him, and strikes him to the ground. For if men who have been robbers, or soldiers by profession for twenty

years, become well skilled in all the stratagems of warfare, and know how to conceal themselves, and to lay ambushes, and to come behind their enemies, and to surround them, and to slay them unawares; how much more shall Sin, which has subsisted for so many thousand years, and whose most earnest desire and purpose is to destroy the souls of men, know how to contrive similar ambushes within the heart, by sometimes keeping aloof and ceasing from acting, that it may draw the soul into a presumptuous conceit of its own perfectness?

CHAP. XI.

IT is therefore the foundation of Christianity, that if a man has performed all the works of righteousness*, he should not pause to take rest or complacency in them, nor conceive confidence from them, nor bear himself highly, nor account of himself *as having done any thing great*, but that he should continue "*poor in spirit*;" and if

* Hom. x. 4.

he has partaken of Divine Grace, that he should not contemplate himself *as having received any thing*, nor assume the authority of a teacher, nor carry himself as if he were full and satisfied. And especially at the commencement of grace, he ought more strenuously to labour for it, and more anxiously to hunger and thirst after it; lest, being too speedily satiated, he should esteem himself to be already justified, and rich in grace. But, as a mother who has brought up an only son in whom were all her hopes, and who is bereft of him by death as soon as he is grown to manhood, is inconsolable, and all who attempt to assuage her grief do but exasperate it; with no less grief, and with an heart no less continually bruised and broken, ought every Christian to bewail his own fall, as if his soul were altogether dead to God*.

CHAP. XII.

As in a royal palace there are many courts, and halls, and vestibules, and within these

* Rom. xvi. 11.

other buildings, and still within these others in which the king resides, and in which his purple and his treasure are kept; and if a man has entered into the outward courts, he does not therefore imagine that he has seen the inmost chambers in which are the state and splendour of the sovereign; so, with respect to spiritual things, let not those who have fasted, or watched, or sung psalms, or prayed, imagine that they have reached the end of their progress; but let them understand, that though they should even have been blessed with some spiritual grace, they have as yet only entered within the vestibule and courts, but have not arrived at the place of the purple and the treasure. A Christian, therefore, ought not to derive any confidence from the outward actions of his life, or say, "*I am such, or such a man*;" neither if he has received some portion of grace, ought he to imagine that he has therefore entered into full possession of it, or that he is come into the presence of the king; for as yet he is only walking in the outward courts. It becomes not every one to inquire, whe-

ther he has found the "*treasure in earthen vessels* *," whether he is yet invested with the purple of the Spirit, whether he has seen and exulted in the sight of the king, and whether he may therefore now take his repose : for, believe me, the soul has great depth, and many parts. or members † ; and when Sin entered, it took possession of the whole. When, therefore, a man supplicates for the grace of the Spirit, Grace also enters into his soul, and at first occupies, as it were, two of its parts or members ; but the man, feeling himself touched by Grace, and being flattered by its presence, and totally without experience of its nature, conceives that it has taken possession of him altogether, and that it has entirely rescued him from sin ; whereas far the greater part still remains in the power of Sin, and a very small part only is possessed by Grace : of which he is unapprised, and without any suspicion. For though the action of Grace is constant in the soul, as that of the eye in the body ;

* See b. vi. c. 4.

† Hom. vii. 8.

yet Sin likewise is there, deceiving and deluding the mind. He, therefore, who does not skilfully discriminate, but imagines that he is now replenished with Grace, begins to think highly of himself, as having gained some great thing, and becomes puffed up in his mind, as if he had obtained ultimate deliverance. And yet the truth is far otherwise ; for (as I have before said,) this is an artifice of Satan, who is only lying in wait, retiring and desisting from his operations for a season and of his own accord, that he may inspire the man with *a conceit*, that he is at once become *holy and perfect*. But, he who has planted a vineyard does not immediately gather the grapes and press out the wine ; he who has cast his seed into the ground does not immediately reap and lay up the grain ; the new-born infant does not at once attain the stature of a man ; the novice in arms is not at once accounted worthy of a crown, but he must first toil, and enter the battle, and obtain a victory, and then he may receive a crown.

CHAP. XIII.

ABANDONMENT of worldly goods therefore, and fasting, and psalm-singing, and watching; and so likewise a participation in the grace of God, are all good; but he who thinks favourably of himself, or highly of his own soul, because he has partaken of Grace, has not yet begun to lay his foundation right. Consider JESUS! from what height did He, the Son of God, Himself God, descend; and to what sufferings! even to the death of the Cross; for which humiliation, He was exalted to sit at the right hand of the Father. Whereas, from the beginning, the serpent sowed in Adam the seed of wicked pride, suggesting to him, "*thou shalt be as God;*" and from that criminal exaltation we see to what dishonour the race of Adam has fallen! Truly, I seek for a man "*poor in spirit,*" and I find him not. As if a man were rich and had his house full of wealth, and yet at the same time were indigent and poor, and

asking alms of every one; so Christians who have received Grace are indeed rich towards God, yet in their own "*spirit they are poor,*" and as if they had nothing. They are like one who, if an hundred pounds of gold are due to him, should be thankful and contented to receive but five; while others, if they have received only ten ounces of Grace, swell them by their boasting to an hundred. Many again there are, who, while they contain ten ounces of Sin, reduce them in their own estimation to half an ounce. And this proceeds, either from *ignorance*, because they are deceived as to the real measure of Grace which they have obtained, or from *pride*, because they are ashamed to confess the action of evil within them; wherefore they proclaim themselves to be perfect. But it behoves every one to do and to speak what is just and true, and to acknowledge, *both the efficacy of GRACE, and the efficacy of SIN.* Such men speak falsely, when they say that their heart is sanctified; *for the fact is not so, that a man is sanctified as soon as he has*

*received Grace**; on the contrary, he is still left, like Job, to adversaries and temptations, for the purpose of exercise and discipline; and *evil* works within him at the same time with *good*, though with an evil intent. But let the Christian who has five ounces of Sin, rather say, I have twenty ounces; and if he has to his account twenty ounces of good, let him say, I have but half an ounce; and if he is unwilling to say this through pride and self-conceit, let him at least say what is true, and *confess the operations both of SIN and of GRACE.*

CHAP. XIV.

As to what I have said, that the soul has great depth, and many parts or members; let me illustrate this by an example. As the sun has many rays, as a lofty tree has many branches, and as a great city has many suburbs, so it is with our rational substance, our unperishing soul: a work admirable above all others, the "*image*

* ψευδεται γαρ ὁ τοιοῦτος — εχ' ἕτως γαρ εἰς τα πραγματια, ὡς ἄλλα την χαριν επιδημησαι ἕδη καθαρον γενεσθαι τὸν ανθρωπον.

“ and likeness of God.” When the Grace of God comes first upon it, it illuminates (as it were) two of those rays, or two of those branches, or two of those suburbs; but the far greater part still remains in the darkness of Sin; and yet the man presumes, that he is become altogether sanctified, and full of grace and brightness; and thus, though he has gained only five pounds of gold, he immediately fancies that he has gained an hundred. But, again I say, does the embryo in the mother become at once a perfect man*? Has he who has laid one stone for a foundation, already finished his building? Does the seed cast into the ground become at once an ear of corn? Has the merchant who begins to traffic, already filled his coffers? Does he who designs to go to a city thirty miles distant, imagine that he has reached it when he has journeyed two or three of those miles? Or is he who has received some small portion of Grace, become on that account a *Christian*? Those beginnings,

* Hom. xv. 41.

however great, are not more, compared to *the perfection of a CHRISTIAN*, than an inferior officer is to an emperor, or a rivulet to Euphrates.

CHAP. XV.

As, therefore, the adverse power is *impulsive*, not *compulsive*, so also is Divine Grace *impulsive*; urging us to good, by *the free will and power* of our nature. But if a man will afterwards do evil at the instigation of Satan, Satan is not condemned instead of him, but he himself is chastised and punished because he has obeyed evil of his own *free will*. In the same manner, if a man is converted to good by the effectual operation of the Grace of God, the Grace does not ascribe the good to itself, but it recompenses the man, and glorifies him; because man is designed to be the cause of good to himself, according to his original nature. Not as if Grace came upon him with irresistible force, and constrained his will, and turned him to good, whether he would or not. But the Divine Power often withdraws itself, in order that *the will* of the man may be manifested;

whether he values his soul or not; whether he concurs in its interests, or not. For many value it, and concur, and many totally disregard it: as the Apostle says, "*having begun in THE SPIRIT, they have ended in THE FLESH**." For the law is not directed to our *nature*, but to our *free and independent will and choice*, which is capable of converting itself either to *good or evil*. Wherefore, saith the Lord; "*I am come to send a fire on the earth, and I would that it were already kindled**." Thus, the Lord wills that the heavenly fire should be kindled in the hearts of men; and some are *willing*, and some are *not willing*. In like manner he also says: "*How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and YE WOULD NOT!*" Ye see, therefore, what *the Lord wills*; and men,

* Luke, xii. 49. All our copies, printed and MS., read *και τι θελω ει ηδη απηφθη*;—Macarius reads, *και ηθελησα ει ηδη απηφθη*, and his argument shows, that this variation is not an error of transcription, but the reading he designed. In Hom. xv. 9. the Bodl. MS. reads, *ηθελω ει*.

on the other hand, *will not* draw near to the Lord, that they may obtain mercy.

CHAP. XVI.

HE who wishes to come to the Lord, and to be accounted worthy of Eternal Life, and to be made the habitation of Christ, and to be endued with the Holy Spirit that he may be enabled to bring forth the fruits thereof holily and without blame, according to the commandment, ought thus to begin*. First, he ought to believe firmly in the Lord, and to yield himself up wholly to the words of His commandments; and so to renounce the things of this world, that his mind may not be entirely engrossed by any object in it: Secondly, he ought to persist resolutely and constantly in prayer, and never to despair or doubt, but always to expect, and patiently wait for, the visitation and succour of the Lord; having the scope of his mind continually fixed upon that object: Thirdly, he ought *to force himself with violence* † to every thing

* Hom. xix. 1.

† Βιάσειν τας ίαυτας.

that is good, and to every commandment of the Lord, even though his heart be unwilling, through Sin dwelling in him : to *force himself* to humility before all men, esteeming himself the least and worst of all ; not seeking honour, or praise, or glory from any man *, (as it is written in the Gospel,) but having the Lord only and His commandments always before his eyes, and caring only to be pleasing to Him : in the same manner he ought, even if his heart is unwilling, to *force himself* to meekness, in obedience to that which the Lord has said, “ *Learn of ME, for I am meek and lowly in heart, and ye shall find rest unto your souls †.*” So also he ought to accustom himself, *with force*, and to the utmost of his power, to become charitable, kind, compassionate, and benignant ; as the Lord also has said, “ *Be ye merciful, as your FATHER which is in Heaven is merciful ‡ ;*” and, “ *if ye love ME, ye will keep MY commandments || ;*” and again, He enjoins us

* John, v. 44.

† Matt. xi. 29.

‡ Luke, vi. 36.

|| John, xiv. 15, 21.

to use violence; “*Struggle*, says he, to enter “*in at the strait gate* *—for the violent take “*the kingdom of Heaven by force* †.” Lastly, he ought to have constantly before his eyes the humility, the conduct, and the whole course of life of the Lord, as an example to be held in perpetual remembrance, and never to be lost sight of. But especially he ought to *force himself*, with all his might, to *perseverance in PRAYER*; beseeching the Lord always with faith, that He would come and abide in him, and would establish and confirm him in all the ways of His commandments, and that his soul may become the dwelling-place of Christ. And then the Lord ‡, beholding in him that good and earnest disposition; how he *forces himself* to a remembrance of Him, and to every thing that is good; to humility, to meekness, and to love; how he struggles with his own backward and resisting heart, and how he urges himself with violence and to the utmost of his power; will at length

* Luke, xiii. 24. † Matt. xi. 12. ‡ Hom. xix. 2.

show His mercy upon him, and will redeem him from all his enemies, and from his inward sin; and will fulfil him with the Holy Spirit, so that he will be able thenceforth to accomplish, without force or labour, the commandments of the Lord in truth; or rather, the Lord Himself will accomplish in him His own commandments, and will bring forth in him the pure fruits of the Spirit. Thus, then, it behoves every one who would come to the Lord, *to lay violence upon himself**, and *to force himself* to good, even though his heart be ever so unwilling; to wait with undoubting faith for the mercy of the Lord; to *force himself* to acquire a compassionate and charitable heart; to think lowly of himself; to be patient and long-suffering in mind, and not to be disturbed or offended if he finds himself unesteemed or despised; according to that which is written; “*dearly beloved, avenge not yourselves†.*” Also *to force himself to prayer*, even though he has not yet the

* Hom. xix, §.

† Rom. xii. 19.

true prayer of the Spirit; that so God, seeing him struggling and constraining himself with force against the disposition of his own heart, may grant to him the true prayer of the Spirit, may endue him with bowels of compassion, and with true goodness, and may for ever secure to him the fruit of the Spirit.

CHAP. XVII.

BUT if any one who has not the grace of prayer should force himself to prayer* only, and not at the same time to humility, to love, and to the other commandments of the Lord, it will sometimes happen that the grace of prayer is granted to him according to his petition, and even with some degree of composure and delight; yet in his general conduct he remains the same man that he was before. He is without meekness, because he did not ask it with perseverance, nor previously dispose his mind to acquire it; he is without humility,

* Hom. xix. 4.

because he did not sue for it, nor forcibly apply his mind to obtain it; he is devoid of love towards all men, because it was no part of his concern or effort in his supplication for the grace of prayer. For as every one ought to force and compel himself to prayer even against his inclination, so likewise to love, to meekness, to "*all patience and long-suffering with joyfulness**," as it is written; to force himself to endure to be nothing esteemed, and even to be thought the worst and last of all men: also to speak nothing that is unprofitable, but always to meditate upon, and speak with mouth and heart, the oracles of the Lord: not to be angry, according to that which is said, "*Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice †.*" That so the Lord, seeing his endeavours, may grant him to be able to do all these things without labour or violence, which before he was unable to ac-

* Col. i. 11.

† Eph. iv. 31.

comply even with violence, through the sin dwelling in him. And all these exercises of virtue will then become easy to him; for the Lord, thenceforth coming and abiding in him, will Himself perform in him all His own commandments without labour, and will replenish him with all the fruits of the Spirit.

CHAP. XVIII.

IF, therefore, any one shall force himself to prayer until he shall receive some grace thereof from God, but shall not at the same time force himself to humility, to meekness, love, and the other virtues; although it sometimes happens that the grace which he has asked is bestowed upon him (as I have said), through the goodness of God*, who is pleased to comply with the supplications of those who address themselves to Him; yet forasmuch as the man had not previously laboured to prepare and habituate his mind to those

* Hom. xix. 6.

several virtues; he either extinguishes the grace which he has received, or though he has received it, he falls, or he makes no progress, through pride and presumption of mind, because he has not dedicated himself with an entire and unreserved purpose of heart to God. For the habitation and resting-place of the Spirit is humility, love, meekness, and all the other commandments of the Lord. He, therefore, who wishes truly to please God*, and to receive from Him the heavenly grace, and to increase and be made perfect in the Spirit, ought first of all *to force himself* to cultivate all the virtues which are commanded, even against the will of his heart. For, as much as any one forces and compels himself to perseverance in prayer until he rightly performs it, so also should he force and compel himself to the exercise of each separate virtue, until he establishes a solid habit of the same. And then, having besought the Lord with earnest supplication,

* Hom. xix. 7.

and having at length obtained the object of his prayer, the grace of the Spirit which has been imparted to him will grow and flourish in him, and delighting in his humility and all his other virtues, will teach him true humility, and true love, and true meekness, all which he had before vainly sought and laboured for, even with violence to himself. And having increased and been made perfect by God, he will be accounted worthy to become an inheritor of the kingdom of Heaven. For the lowly man never falls; for whither should he fall who is already below all men? Wherefore pride is, indeed, great lowness*; but humility, great exaltation, dignity, and honour. Let us then practise and force ourselves to humbleness of mind, however adverse our

* Hom. xix. 8. A corresponding maxim is contained in an Hebrew epigram, (in Ouseley's *Oriental Collections*,) of which the following is a translation:

Boast not thy power, thou man of might!
 For downfall is the fruit of height.
 Thou man of grief! endure thy woes,
 For after labour comes repose.

hearts may be to it : praying and beseeching the Lord always, with faith, hope, and love, in a firm expectation that He will send His Spirit into our hearts, that we may pray and offer up our adorations in the Spirit to the Father ; and that the Spirit may pray in us, and may teach us true prayer, true lowliness, meekness, love, pity, kindness, all which things we are not able to effect even with violence ; and that it may teach us to perform all the commandments of the Lord in truth, without labour and without effort ; according as the Spirit knows how to fill us with its fruits. And thus the Divine commands being accomplished in us by the Spirit itself, which alone knows the will of Christ, and cleanses us from the defilement of sin, it may present us to Christ, sightly, pure, and spotless brides, that so we may rest in God, and Christ in us, for ever and ever !

Glory be to His compassion, mercy, and love, for that he has vouchsafed to exalt the human race to such high honour, ae-

counting them and calling them His brethren, and the children of His Heavenly Father. Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Amen!

BOOK II.

OF PERFECTION IN SPIRIT.

CHAP. I.

By *Divine Grace* and *the gift of the Spirit* we each obtain salvation; and by faith, love, and *the active exercise of our own free will*, we are able to attain to the perfect measure of virtue: so that man acquires the inheritance of Eternal Life, both *by Grace* and *by Righteousness*. By *Divine Power and Grace alone*, and without the application of his own laborious efforts, he is not accounted to have fulfilled his perfect course; and *by his own individual exertion and force*, without the aid of a co-operating hand from above, he is not able to attain to perfect deliverance and sanctification: for, “*Except the Lord build*

*“ the house and keep the city, both the keeper
“ and the builder labour in vain*.”*

CHAP. II.

WHAT, then, is that “ *perfect will of
“ God†*” to which the Apostle calls and ex-
horts every one of us to attain? It is, perfect
purity from sin, freedom from all shameful
passions, and the assumption of perfect
virtue; that is, the purification of the
heart by the plenary and experimental
communion of the perfect and divine
Spirit; for, said He, “ *Blessed are the pure
“ in heart, for they shall see God‡.*” And,
“ *Be ye also perfect, as your Father which is
“ in heaven is perfect||.*” And, “ *O let my
“ heart be sound in thy statutes, that I be
“ not ashamed§.*” And again, “ *So shall I
“ not be confounded, when I have respect unto
“ all Thy commandments¶.*” And again,
to him who inquired, “ *Who shall ascend
“ unto the hill of the Lord?* the Psalmist

* Ps. cxxvii. 1.

† Rom. xii. 2.

‡ Matt. v. 8.

|| Matt. v. 48.

§ Ps. cxix. 80.

¶ Ib: 6.

answered, "*He that hath CLEAN HANDS, and a PURE HEART**;" thereby signifying the perfect abolition of sin, both of *action* and of *thought*.

CHAP. III.

THE Holy Spirit, knowing that the secret and hidden passions are hard to be displaced, and that they are as it were rooted in the soul, shows us by David how the expulsion of them is to be effected: "*O cleanse THOU me from my secret faults†!*" Thereby instructing us that we are able to overcome them, by prayer and faith, and by a perfect determination of the mind to God, aided by the co-operation of the Spirit; provided we ourselves also struggle vigorously against them, and keep a constant guard over our own hearts.

CHAP. IV.

THE blessed Moses showed under a figure, that the soul ought not to follow two dif-

* Ps. xxiv. 4.

† Ps. xix. 12.

ferent inclinations, a good one and an evil one, but a good one only; when he commanded, not to cultivate two different qualities of fruit, a good one and an evil one, but only a good one. For he says; “*Thou shalt not sow thy vineyard with DIVERSE SEED, lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, BE DEFILED**.” And again; “*Thou shalt not plough with an OX AND AN ASS TOGETHER;*” that is, that virtue and wickedness must not act together on the threshing-floor of our hearts, but virtue only. Again; “*Thou shalt not wear a garment of diverse sort, as of woollen and linen together:—neither shall a garment mingled of linen and woollen come upon thee. Thou shalt not sow thy field with mingled seed. Thou shalt not let thy cattle gender with a diverse kind†.*” By all which prohibitions it is spiritually signified, that *good* and *evil* ought not to be cultivated together in us, but that the fruits of goodness only should

* Deut. xxii. 9.

† Levit. xix. 19.

be produced; and that our souls ought not to hold communion with *two* spirits, the spirit of *God*, and the spirit of *the world*; wherefore it is said; “*I hold strait all THY* “*COMMANDMENTS, and all FALSE WAYS* “*I utterly abhor**.”

CHAP. V.

A VIRGIN soul, which is desirous of uniting itself to God, ought to be pure, not only from outward and apparent sins, as fornication, murder, theft, gluttony, falsehood, the love of money, covetousness, and the like, but especially from inward and hidden sins, (as I have said); such as cupidity, vain-glory, men-pleasing†, hypocrisy, love of rule, craft, malignity, hatred, unbelief, envy, self-love, pride, and all other such things; for the Scripture places all these inward and secret sins of the soul to the same account with those which are manifest and external. For “*the Lord* (saith he)

* Ps. cxix. 128.

† ἀνθρωποπικονευσία, as in St. Paul, Eph. vi. 6, and Col. iii. 22: “Not with eye-service, as men-pleasers.”

"hath scattered the bones of the men-pleas-
 "ers*:" and, "The Lord abhorreth both the
 "blood-thirsty and deceitful man†;" thus
 showing us, that *deceit* is an object of abo-
 mination to God, no less than *blood-guilti-
 ness*. And again; "Those which speak
 "friendly to their neighbours, but imagine
 "mischief in their hearts, reward Thou ac-
 "cording to their deeds, and according to the

* Ps. liii. 5. Our Bible version reads, "God hath
 "scattered the bones of *him that encampeth against*
 "thee;" and our Common-Prayer version, "God
 "hath broken the bones of *him that besiegeth thee.*"
 The Greek reads as cited here by Macarius, *οσα*
αυθροπαριστων; and so also the Vulgate: "*ossa eorum*
qui hominibus placent;" and with these agree the
 Syriac and Æthiopic. The Arabic reads, "*ossa hy-*
pocritarum apud homines." The Hebrew text has
 כנח, which our translators have understood as from
 חנח, *to encamp*, with the pronoun כ, *thee*, suffixed.
 The Greek, which the other versions follow, plainly
 read *δυσος*, *profanus, hypocrita fuit*; Chald. *adulatus,*
blanditus est; which seems to render the context
 more intelligible and consistent. And since it is so
 read in the Vulgate, we may infer that *δυσος* was the
 reading in the Hebrew copy of St. Jerom.

† Ps. v. 6.

“ *wickedness of their own inventions* *.” And the divine John equals *hatred with murder*, saying, “ *Whosoever HATETH his brother is* “ *a MURDERER †.*” And, “ *Woe unto you* “ *when all men shall speak well of you ‡*; that is, when ye are solicitous to be applauded by men, and repose upon the praises of men. For how can those who really do well always remain concealed? especially since the Lord Himself has said, “ *Let* “ *your light shine before men ||.*” But, strive to do well for the glory of God, and not for your own glory, nor through delight in hearing the praises of men; for He hath declared that all such are unbelievers, saying, “ *How can ye believe, who receive honour* “ *one of another, and seek not the honour that* “ *cometh from God only ?*” And take notice how the Apostle enjoins, that “ *whatsoever* “ *thing we do, even to eating and drinking,* “ *should all be done to the glory of God §.*”

* Ps. xxviii. 3. † 1 John, iii. 14. ‡ Luke, vi. 26.
 || Matt. v. 16. § 1 Cor. x. 31.

CHAP. VI.

“ LOVE beareth all things, LOVE endureth all things, LOVE never faileth*.” These last words, “*never faileth,*” are here designed to show, that those who may have attained to all the other graces of the Spirit mentioned before by the Apostle, but who have not obtained perfect deliverance from their sinful passions by the full and operative Love of the Spirit, have not yet attained to security; but still continue in a state of peril and alarm, through the spiritual influence of evil. For he thus shows, that since that measure is not out of the hazard of lapsing, like “*the tongues of angels, and prophecy, and all knowledge,*” it is “*no-thing.*”

CHAP. VII.

By this, therefore, he directs our minds to *the scope of perfection*; that each one, sensibly discerning himself to be poor in those inestimable riches, may be stimulated

* 1 Cor. xiii. 7.

by an ardent and persevering spirit, so to run his spiritual course that he may obtain the prize : as also he says, “ *So run, that ye may obtain *.*”

CHAP. VIII.

To “*deny himself †,*” we are to understand to signify this : for a man to hold himself devoted to the service of the brethren in all things, and *never to cleave to his own will,* nor to consider himself the absolute proprietor of any thing, except his necessary clothing. That so being loosened from all other things, he may cheerfully and entirely apply himself to those things which are appointed him, as the proper servant of all men, and especially of those who are placed in authority ; in obedience to Christ, who has said, “ *Whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant ‡.*” Not as seeking glory, and honour, and praise ; “ *not with eye-service,*

* 1 Cor. ix. 24. † Matt. xvi. 24. ‡ Id. xx. 26.

“ as men-pleasers ;” but as accounting himself a debtor to the brethren, in simplicity and love.

CHAP. IX.

ON the other hand, it behoves those who are set over the brethren, as persons appointed to a great service, to struggle against the artifices of evil with humility of mind ; lest, by exercising authority with haughtiness, they procure for themselves a loss, instead of the greatest gain. But rather as compassionate fathers, dedicating themselves to the service of the brethren for the sake of God, let them devote their minds and care to them always as to the children of God ; reproving where it may be necessary, and encouraging where it shall be needful ; lest, under a show of humility and meekness, confusion be introduced, and the becoming order of superior and inferior be not preserved ; but at the same time regarding themselves secretly in their hearts as unworthy servants of all men. Let them, as schoolmasters to whom spiritual children are confided, strive

diligently, with kindness and in the fear of God, to allure and attach every one to whatsoever is good ; being well assured, that a great and incorruptible reward is laid up in store for them in recompense for their work.

CHAP. X.

As persons who undertake the education of youth have often under their care those who are their own masters and superiors ; and yet, for the sake of instruction and for the forming of their manners, they are not withheld from their duty, but even administer stripes with much fearlessness ; so likewise ought those who are superiors to correct such of the brethren as stand in need of discipline. Not by a movement of haughtiness or anger, not as avenging themselves, but, with a kind compassion, endeavouring to effect their conversion.

CHAP. XI.

By much diligence and application of mind, by much care and effort, we are enabled, through the grace and gift of Christ formed

within us, to acquire a true "*love towards* " GOD ;" and then we shall be able easily to fulfil the second commandment, which enjoins "*love towards* OUR NEIGHBOUR." Let, therefore, that which is *first* in order be first observed, and with principal diligence, and then that which is *second* will follow in course. But if any one, neglecting that first great commandment, *the love of God*, which has its effect in the inward disposition, in a good conscience, and in sound thoughts concerning God, aided by the co-operating succour of the Holy Spirit, should concern himself only with the discharge of the second or *outward* commandment, which regards the service of other men, it will be impossible for him to perform it fundamentally and perfectly. For the craftiness of Evil finding his mind destitute of all remembrance of, love to, and inquiry after God, will either cause the Divine command to appear to him burthensome and laborious, and will thus dispose his soul to sadness, reluctancy, and complaint ; or else, deceiving it by the

appearance of its own righteousness, will swell it with presumption, and will seduce it into a conceit that it is meritorious and valuable, and that it has thoroughly fulfilled the commandments.

CHAP. XII.

BUT when a man judges himself to be a perfect observer of the commandments, it is manifest that *he sins*, and thereby that he fails of that perfect observance; forasmuch as he "*judges his own self*," and does not wait for the judgment of "*Him who alone judgeth righteously* *." For "*when THE SPIRIT ITSELF beareth witness with our Spirit, that we are the children of God* †," (according to the divine words of Paul,) then we are indeed accounted worthy of Christ, and become the children of God; but not when we justify ourselves by our own judgment, "*since not he that commendeth himself is approved, but whom the Lord commendeth* ‡." When a man

* 1 Pet. ii. 23. † Rom. viii. 16. ‡ 2 Cor. x. 12.

is without an habitual remembrance and fear of God, he will necessarily love the praise and court the applause of those to whom he has rendered service. But such an one is already pronounced by the Lord to be *an unbeliever*; for, “*how* (says He,) “*can ye believe, who receive honour one from another, and seek not the honour that cometh from God only?*”

CHAP. XIII.

THE *Love of God*, as I have said, can be perfectly acquired by means of much effort and labour of mind, by holy meditation, and by a constant solicitude for good things; but this is what the Adversary strives especially to prevent, not suffering the mind to apply itself fixedly, by holy meditation, to divine love; but continually importuning the senses with earthly objects and desires. For it is, if I may so speak, the very ruin and death of the Evil One to find the mind cleaving without distraction to the love and remembrance of God; since brotherly-love, true simplicity, meek-

ness, humility, innocence, goodness, prayer, and all the splendid crown of virtues which pertain to the second commandment, are to be acquired in full perfection from the observance of that ONE (*“ the first and “ greatest ”*) commandment, the LOVE OF GOD. We have need, therefore, of much secret and unseen toil, much scrutiny of thoughts, much exercise of the languid *senses* of the soul, *for “ discerning both good and “ evil; ”* and for invigorating and stimulating the enfeebled powers of the soul to a diligent determination of the mind to God. And if the mind thus adheres with constancy to God, it will (according to the divine saying of Paul,) become *“ one spirit ”* with the Lord.

CHAP. XIV.

THOSE, therefore, who really love virtue, ought without ceasing to exercise that hidden effort, that secret labour and solicitude, and diligently to observe every command, whether they pray or serve, whether they eat or drink; that whatever they do may be done for the glory of God, and not for

their own glory. And then the duties of all the other commandments will become familiar and easy, *the Love of God* alone rendering them light, and removing from them all their difficulty.

CHAP. XV.

THE whole object and effort of the Adversary, therefore, is (as has been shown) to be able to distract the mind from considering, fearing, and loving God; and to divert it, by earthly snares and attractions, from those things which are really and substantially good, to others which are so only in appearance and pretence. Therefore he strives to spoil and deprave every good thing that a man wishes to do, by the intermixture of his own evil seeds of presumption, self-applause, discontent, and other such things; that the good designed may not be done purely for the sake of God, or with an holy purpose. For it is written, that "*Abel offered to God a sacrifice of THE FIRSTLINGS of his flock, and of the fat thereof;*" and that Cain also

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“ brought an offering of the fruit of the ground,” but not of the first fruits. Wherefore “ the Lord had respect unto Abel and to his offering ; but unto Cain, and to his offering, He had not respect.” And from hence we ought to learn, that a *right thing* may be done *not rightly* ; for it may be done, either carelessly, or contemptuously, or in some other way than with an intention towards God ; from whence it falls out, that it is not accepted by God.

BOOK III.
OF PRAYER.

CHAP. I.

THE source of every good work, the spring of all righteous action, is *perseverance in Prayer**, by which we obtain possession of all other things; He on whom we call, stretching out to us an aiding and co-operating hand. For by *Prayer*, a communication of spiritual energy, an holy conversion of the disposition to God, and an unspeakable love to Christ, is wrought in the mind of all who are found worthy to receive them. Thus, says the Psalmist, "*Thou hast put gladness in my heart*†." And the Lord Himself has said; "*The kingdom of God is within you*‡:" And what is

* Hom. xl. 2.

† Ps. iv. 7.

‡ Luke, xvii. 21.

signified by "*the kingdom of God*," but that celestial joy of the Spirit which is effectually manifested to souls competent to receive it? For such souls receive even here, through the operation of the Spirit, an earnest and foretaste of that spiritual repose, and joy, and gladness, of which the holy shall partake in the kingdom of Christ. For, says he, "*the Lord is my strength and my shield; my heart hath trusted in Him, and I am helped; therefore my heart danceth for joy* *." And again, "*My soul shall be satisfied, as with marrow and fatness* †." And all other passages consonant to these, bear to the same point; and indicate, that inward joy and consolation which is wrought by the Holy Spirit.

CHAP. II.

SINCE, therefore, the work of *Prayer* is more excellent than every other work, it behoves him who applies himself to it to employ the greater vigilance and care, that

* Ps. xxviii. 7.

† Ib. lxiii. 5.

he may not be insnared by any latent wickedness within him. For the greater the excellence of the object which any one pursues is, the greater is the temptation which the Evil One opposes to it. Wherefore the greater watchfulness is necessary, that the fruits of love, humility, simplicity, goodness, and discernment, may daily grow up and increase, together with prayer; and that all may unite to establish a sure progress and advancement towards divine things, and at the same time to provoke and encourage others to a desire of the same.

CHAP. III.

THE divine Apostle exhorts us to “*pray without ceasing**,” and to “*continue instant in prayer†.*” And so also our Lord, when He said; “*How much more shall God avenge His own elect, who cry day and night unto Him; though He bear long with them ‡?*” And again, “*Watch and pray ||.*”

* 1 Thess. v. 17.

† Rom. xii. 12.

‡ Luke, xviii. 7.

|| Matt. xxvi. 41.

We ought therefore “ *always to pray, and not to faint.*” For as he who endeavours to persevere in prayer has engaged in the sublimest of all works, so will he have to endure the greatest conflict, with unceasing labour, from the various obstructions of Evil which arise to defeat his perseverance; viz. sleepiness, indolence, the grossness of the body, distractions of thought, unsteadiness of mind, languor; and all the other resources of Evil, such as afflictions, and the assaults of evil spirits themselves, which furiously assail us, and struggle to prevent a soul, that truly seeks after God, from attaining to Christ.

CHAP. IV.

It behoves him, therefore, who is earnestly desirous to become perfect in *Prayer*, to strive with the utmost resolution, vigilance, and patience, both of soul and body, that he be not overcome by, nor give way to, distraction of thought; nor sleep, nor indolence, nor languor, nor confusion; nor to use disordered nor unbecoming ex-

pressions; but, continuing in one place; and on bended knees, to keep his mind far removed from all present things*. But unless he prepares himself with all sobriety of soul, steadily resisting the multitude of importunate and idle thoughts, and diligently watching over and challenging them; and unless he keeps his affections constantly directed to the Lord; there is nothing to prevent him from being insensibly insnared by Evil, so as to become exalted by conceit above those who are unable to persevere in prayer; and thus, to destroy his own good work through the machinations of the Evil One, and to betray it to the Adversary.

CHAP. V.

As he who yields himself wholly to sin, in those shameful affections which are *contrary to our original nature*; such as impurity, covetousness, hatred, deceit, and all other evil inclinations; experiences a sort of natural gratification and satisfaction in

* Rom. vi. 1, 2, 3.

indulging them; so he, who is truly and perfectly a *Christian*, performs with pleasure and delight, with ease, and as it were *naturally*, all those virtues and fruits of the Spirit which are *above our nature*; as, love, peace, patience, faith, humility, and all the golden race of virtues; and struggles no longer with evil passions, but is perfectly delivered from them by the Lord, having received into his heart from the good Spirit the consummate peace and joy of Christ. Such is he who has cleaved to the Lord, and is become "*one spirit*" with Him.

CHAP. VI.

BUT those who are as yet unable, through a certain *infancy* of spirit, to apply themselves entirely to that spiritual love, ought with piety and faith, and with an holy fear, to address themselves to the service of the brethren, as to a commandment of God, and as to a spiritual work; not looking for reward, or honour, or thanks from men, nor giving way to murmuring, or pride, or carelessness, or indolence; that their good work may

not be frustrated and destroyed, but may rather be made acceptable to God, by their devoutness, awe, and cheerfulness.

CHAP. VII.

So great is the kindness and goodness with which God has condescended towards men, that He does not omit a recompense for any good work, but leads them on from the smaller to the greater virtues; so that even "*a cup of cold water*" shall not fail of its reward. For he has said; "*Whosoever shall give a cup of cold water to one of these little ones, only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*" And again; "*Inasmuch as ye have done it unto one of the least of these, ye have done it unto ME*.*" But it must be done *for the sake of God*, and not for the praise of men; wherefore He has added, "*only in the name of a disciple†;*" that is, through fear and love

* Matt. xxv. 40.

† lb. x. 42. Macarius reads this verse with a different distribution from the usual reading; which

of Christ. For the Lord, when He reprehended those who prosecute any good action through ostentation, confirmed his word with this forcible declaration; “ *Verily I say unto you, THEY HAVE RECEIVED their reward*.*”

CHAP. VIII.

ABOVE all things, let singleness and simplicity of heart, and mutual love, and joy, and humility, be laid for the foundation in a society of brethren; that we may not render our labour fruitless by jealousy and discontent. Therefore, let not him who is able to persevere with constancy in prayer, exalt himself above him who is unable to do so; neither let him who dedicates himself to the service of the brethren, murmur against him who is wholly engaged in prayer †. For if they thus bear themselves

would thus be punctuated; “ *whosoever shall give a cup of cold water only, in the name of a disciple.*” Macarius understands it, “ *whosoever shall give a cup of cold water, only in the name of a disciple,*” and upon this distribution he enforces his remark.

* Matt. vi. 5.

† Hom. iii. 1, 2.

towards each other, with simplicity and harmony, the abundance of those who persevere in prayer will supply the deficiency of those who minister, and the abundance of those who minister will supply the deficiency of those who give up their minds to prayer; and thus an equality will be maintained between them, as where it is said; “*He that gathered much had nothing over, and he that gathered little had no lack*.*”

CHAP. IX.

THE “*will of God is then done on earth as it is in heaven†,*” when we exalt not ourselves one above the other; when we not only are free from jealousy and emulation, but are united in common simplicity, love, peace, and joy; when each regards his neighbour’s improvement as his own gain, and his neighbour’s failure as his own loss. But he, who is both indolent in prayer and indifferent in the service of the brethren, is emphatically called *slothful*

* Exod. xvi. 18. † Matt. vi. 10.; and Luke, xi. 2.

by the Apostle, and is adjudged to be unworthy even of bread; for he says, "*If any will not work, neither let him eat**." And elsewhere, "*God hateth the slothful.*" And the wisdom of the son of Sirach: "*Idleness teacheth much evil.*" It behoves every one, therefore, to be rich in the fruit of good works wrought for the sake of God, and to apply his mind to every thing that is good; lest, being found altogether unfruitful, he remain for ever deprived of all participation in eternal goods.

CHAP. X.

To those who say, that it is impossible to attain to perfection and the final and complete subjugation of the passions, or to acquire a full participation of the good spirit, we must oppose the testimony of the Divine Scriptures; and prove to them, that they are ignorant, and speak both falsely and presumptuously. For the Lord Himself has said; "*Be ye PERFECT, as*

* 2 Thess. iii. 10.

“*your Father which is in heaven is perfect** :” signifying by those words, *perfect purity*. And again ; “*That they may be one, even as “ We are one. I in them, and Thou in Me, “ that they may be made PERFECT in one, &c.†*” These words were spoken by Him who said ; “*Heaven and earth shall pass away, but MY “ WORDS shall not pass away‡.*” And those words of the Apostle ; “*that we may “ present EVERY MAN PERFECT in Christ “ Jesus||;*” and, “*till we all come in the “ unity of the faith, and of the knowledge of “ the Son of God, unto A PERFECT MAN, “ unto the measure of the stature of the ful- “ ness of Christ§;*” bear to the same point. Thus, then, two things are requisite to those who look to perfection ; first, that striving uniformly and unceasingly, they prosecute with hope the ultimate point of that measure of exaltation : secondly, that in so doing they be not drawn into pre-

* Matt. v. 48.

† John, xvii. 23.

‡ Matt. xxiv. 35. and Luke, xxi. 33. || Col. i. 28.

§ Eph. iv. 13.

sumption and pride, but cherish and maintain modesty and humility of mind; esteeming themselves lowly, forasmuch as they have not attained to that extreme and perfect measure.

CHAP. XI.

THOSE who thus speak, inflict the greatest evil upon their souls in three ways: first, because they manifestly contradict the divinely inspired Scriptures: secondly, because, not having before them the great and perfect scope of Christianity, and not labouring to reach it, they cannot entertain that earnest and eager desire, which constitutes "*hunger and thirst after righteousness;*" but, trusting wholly to external forms and exercises, and to certain inferior duties, they fall short of the blessed hope of perfection, and entire purification from all evil passions: lastly; because, imagining that they have reached the utmost end by the observance of the smaller virtues, and therefore not pressing forward to that perfect end, they not only are unable to attain

to humility, poverty of spirit, and contrition of heart; but, judging themselves to have already attained to them, they make no further progress towards, or growth in them.

CHAP. XII.

THE Apostle expressly compares those, who think that this perfect rectification by the Spirit (which is the renovation of a pure heart) is a thing impossible, to those who were judged unworthy through their unbelief to enter into *the Promised Land*, and *whose carcasses fell in the wilderness**. For what is there called, in an open sense, *the Promised Land*; denotes, in a covered sense, *deliverance from all the evil passions*, which the Apostle has shown to be THE END of all the commandments. And *this* is the *true Promised Land*, in prospect to which all the other things were figuratively given. On which account, the Divine Paul with a view to confirm and establish the disciples, lest any should chance to be overtaken by an unbelieving mind, says;

* Heb. iii. 17.

“ Take heed, brethren, lest there be in any of
 “ you an evil heart of unbelief, in departing
 “ from the living God*.” By which de-
 parting, he did not mean the denying, but
 the mistrusting the promises of God. For,
 continuing to speak under the figure of
 the Jewish types, and applying them to the
 latent truth, he says: “ For some, when they
 “ had heard, did provoke; howbeit, not all
 “ that came out of Egypt by Moses. But
 “ with whom was He grieved forty years?
 “ was it not with them that had sinned, whose
 “ carcasses fell in the wilderness? and to whom
 “ sware He that they should not enter into
 “ HIS REST, but to them that believed not?
 “ So we see, that they could not enter in be-
 “ cause of unbelief. Let us therefore fear†,
 “ lest a promise being left us of entering into
 “ His rest, any of you should seem to come
 “ short of it. For unto us also have promises
 “ been given‡, as unto them; but the word

* Heb. iii. 12.

† Heb. iv. 1, &c.

‡ Και γαρ εσμεν ευηγγελισμενοι, καθαπερ κακεινοι. The force of this argument is enfeebled by rendering it, “ unto us was the Gospel preached, as well as unto

“ *which they heard did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest.*” And after a few words he adds : “ *Let us labour therefore to enter into THAT REST*, lest any man fall after the same example of unbelief.*” For what is “ *the rest*” of Christians, but *deliverance from all their sinful passions, and the full and operative inhabitation of the good Spirit in a heart so purified?* Wherefore, urging them again to faith, he says : “ *Let us draw near with a true heart, and in full assurance of faith; having our hearts sprinkled from an evil*

“ *them.*” There is, indeed, a sort of *verbal* accuracy in the version, but it is obtained by obscuring the sense. Literally, it would be, “ *for we also have been evangelized, as well as them;*” but to *evangelize* signifies only “ *to preach good tidings.*” To those “ *good tidings*” brought by our Saviour, we give, exclusively, the Saxon term *Gospel*; but the *good tidings* of which the Apostle is speaking with reference to the *Israelites*, was *their final repose and settlement in Canaan*; which thing the word “ *Gospel*” is very far from explaining to every one.

* Heb. iv. 11.

“conscience*.” And again: “How much
 “more shall the blood of Christ, who through
 “the eternal Spirit offered Himself without
 “spot to God, purge your conscience from
 “dead works, to serve the living God †?” It
 behoves us, therefore, as honest and inge-
 nuous servants, to confess the immeasurable
 goodness of God proclaimed to us in these
 words, and to be thoroughly assured, that
 the things promised are true and certain;
 so that if, through negligence or infirmity
 of disposition, we may not always have
 kept ourselves steadily devoted to the
 Creator, nor have yielded any great and
 perfect measures of virtue, we may yet be
 able to obtain some mercy, by the upright-
 ness and rectitude of our disposition, and by
 the soundness of our faith.

CHAP. XIII.

THE work “of Prayer, and of the Word,”
 fitly combined, excels every other virtue
 and commandment. And of this Christ

* Heb. x. 22.

† Ib. ix. 14.

himself is witness; for when He entered into the house of Martha and Mary, and Martha was wholly engaged in serving, but Mary was seated at His feet, feasting upon the heavenly food of His divine tongue; and when her sister, having reproved her for not taking part with her in the work, appealed to Christ; our Lord, esteeming that which was principal above that which was secondary, said: "*Martha, Martha! thou art careful and troubled about many things; but ONE THING is needful, and Mary hath chosen THAT GOOD PART, which shall not be taken away from her.**" And this He said, not as disparaging the work of service, but solely as valuing the greater before the less. For how did He Himself submit to serve; how did He show Himself engaged in ministering, when He washed the feet of His disciples †? And so far was He from prohibiting it, that He commanded the disciples to "*do the same one to another.*"[†] And we

* Luke, x. 41.

† John, xiii. 5.

find, that the Apostles also, who at first had ministered in "*the service of tables,*" gave the preference to the greater work, of "*Prayer and the Word;*" for, "*it is not reason (said they) that we should leave the word of God, and serve tables; wherefore, look ye out men full of the Holy Ghost, whom we may appoint over this business; but we will give ourselves to PRAYER, and to the MINISTRY OF THE WORD*.*" Ye see, therefore, how they also preferred the chief things to secondary; although they were not ignorant, that both were off-sets from one and the same root.

* Acts, vi. 2.

BOOK IV.

OF PATIENCE AND DISCERNMENT.

CHAP. I.

THEY who are desirous to obey the Word of God, and to bring forth its good fruits, are usually accompanied with these outward *signs*; sighs, tears, dejection of countenance, quietness, silence, stillness, profound grief, labour of heart for the cause of religion: and, at the same time, with these *works*; watching, fasting, temperance, meekness, long-suffering, continual prayer, meditation of the Divine writings, faith, humility, brotherly love, submission, labour, patience of evil, charity, good nature, modesty, and *all that light which is CHRIST*. But those who do not bring forth the fruits of life, have these *signs*; wearisomeness, irregularity, looking about, idleness, dis-

content, levity; and their *works* are these; intemperance, anger, vehemence, calumny, arrogance, unseasonable discourse, unbelief, inconstancy, forgetfulness, tumult, base pursuit of gain, love of money, envy, contention, scorn, garrulity, immoderate laughter, wilfulness, and all that darkness which is SATAN,

CHAP. II.

ACCORDING to the Divine economy, the Evil One is not consigned at once to the place of punishment allotted to him, but is permitted to be at large for the trial and probation of men; that he may, though contrary to his own design, render the saints more righteous through patience, and become the cause of greater glory to them; and, on the other hand, that through his love of wickedness, and his malignant machinations against the saints, he may render more signal the justice of his own punishment; as the divine Apostle has said: "*That sin may become superlatively sinful* *."

* Rom. vii. 13. καθ' υπερβολην αμαρτωλος.

CHAP. III.

WHEN the enemy deceived Adam, and by that deceit obtained the mastery over him, he stripped him of the authority which he before possessed, and so became himself entitled, *the Prince of this World*. For, at the beginning, man was appointed by the Lord, the prince of this world, and lord of all visible things; for neither could fire prevail against him, nor water overwhelm him, nor the wild beasts injure him, nor poison work effect upon him. But, when he yielded himself to seduction, he surrendered up his principality to him who seduced him; on which account, by the permission of God, magicians and sorcerers have been seen to perform many wonderful things through the co-operation of the adversary; subduing poisonous animals, and defying the powers of fire and water. As "*Jannes and Jambres**, who withstood Moses;" and as Simon, who resisted Peter the chief of the Apostles.

* 2 Tim. iii. 8. These persons, according to the tra-

CHAP. IV.

I CONCEIVE, that when the Enemy saw the primitive glory of Adam shine again in the face of Moses*, he was powerfully smitten by it, as forewarning him of the downfall of his own kingdom. There is nothing that forbids us thus to apply what is said by the Apostle, that “*death reigned from Adam to Moses†.*” For I imagine that the glorified face of Moses bore a form or resemblance of the first man, as he was made by the hands of God; which, when it was seen by Death, (that is by the cause of death, *the Devil,*) became to him a testimony that he should eventually suffer that overthrow from the Lord. With a similar glory, those who are truly and really *Christians* are even now inwardly invested; and the *inward death*, (that is, the corrupt and sinful passions,) is so entirely

ditionary accounts of the Hebrew nation, were the chiefs of “*the sorcerers and magicians of Egypt,*” spoken of in the Book of Exodus, vii. 11. See *Wetstein’s note* on the passage, tom. ii. p. 362.

* Exod. xxxiv. 29, &c.

† Rom. v. 14.

extinguished in them as to have no power over them, through the glory of the Spirit shining in their souls in full experience and consciousness.

CHAP. V.

AFTER the enemy had deceived Adam by the woman, as an agent of a like nature with himself, he caused the glory which had surrounded him to disappear; and then he first discovered his own shame*, which before he had not perceived, because his mind was wholly engaged with heavenly beauties and excellencies. But, after his transgression, his thoughts became abject and earthly; and his inclination, which before was simple and good, became implicated with a carnal and evil inclination. And when we read that Paradise was shut against him, and that the fiery sword and the cherubim prevented him from approaching it; though we are to believe that all these things truly happened as it is written, yet is the same accomplished

* Hom. xx. 1, 2.

also, in an hidden manner, in the soul; for the cloud of darkness which arises from the fire of the Spirit of this world, envelops and veils the heart, obstructing the mind from approaching to God, and not suffering the soul to pray to God, or to believe in Him, or to love Him as it would wish. All which things, experience teaches to those who sincerely commit themselves to the Lord, with resolute perseverance in prayer, and with a vigorous resistance of the adversary.

CHAP. VI.

THE Prince of this World is a rod of discipline, a scourge chastising those who are *infants in Spirit*, and preparing for them, by means of afflictions and temptations (as has been said), a greater glory and a richer honor; for by these it is effected, that they are rendered perfect; while, at the same time, he provides for himself a fuller and an heavier judgment. And truly, a great economy is carried on through him; "Evil" (as it is somewhere said) co-operating "with good, though not with a good intent." For, to righteous souls and to

those whose hearts are upright, the things which appear to be afflictive, end in good; according to that which is said by the Apostle, "*All things work together for good to those who love God.**"

CHAP. VII.

WHEREFORE that rod of discipline is permitted, that those who are approved may, like vessels hardened in the fire, be more strongly confirmed; and that the fragility of those that cannot stand the proof, may be manifested. For he, being only a servant and the property of a Master, does not inflict trials as he himself chooses, nor impose afflictions according to the rule of his own will, but only so far as the will of THE MASTER approves and permits; who, knowing accurately the circumstances of every one, and the power which each possesses, suffers the proof to be applied only in proportion to that power: as the Apostle also declares; "*God is faithful,*

* Rom. viii. 28.

*“ who will not suffer you to be tried above
 “ that which ye are able to bear ; but will
 “ with the trial also make a way to escape, that
 “ ye may be able to endure it*.”*

CHAP. VIII.

HE who “ *seeks and knocks*” according to the word of the Lord, and who “ *asks*” until the end, obtains the things which he has asked ; but he must have boldness and perseverance “ *to seek*” unceasingly, both with mind and tongue, and to persist in bodily worship without giving way ; neither entangled by worldly intricacies, nor consenting in any degree to his evil passions. For He is true who said, “ *All things whatsoever ye shall ask in prayer, believing, ye shall receive* †.” But those who say,—“ though a man should perform all that is commanded him, and yet with all his perseverance should not obtain grace, it profits him nothing in this life ;” are ignorant, and speak in contradiction to the

* 1 Cor. x. 13.

† Matt. xxi. 22.

divine Scriptures. For God is not unjust, that when we perform the things which it behoves us to do, He should fail in that which pertains to himself. Only let it be thy constant care, that when thy soul shall be released from the conflict of this body thou mayest be found contending, pressing forward, looking for the promise with perseverance and faith, and seeking with intelligence and discernment; and I tell thee, (and do not thou mistrust,) thou shalt depart in joy and confidence, and shalt be accounted worthy of the kingdom. And truly such an one is, by his faith and the pious direction of his mind, already in some degree in communion with God. For as, “*he who looketh upon a woman to desire her, has already committed adultery with her in his heart**,” and though his body has not been defiled, he is yet accounted to have been guilty of adultery: so also he who, expelling all evil from his heart, cleaves to the Lord in desire and pursuit,

* Matt. v. 28,

with a steady and holy affection, is even now as it were in union with God; and obtains immediately this great privilege, that he is able to persevere in prayer, with good purpose and a virtuous life. For if the gift of "*a cup of cold water*" is not "*without a reward,*" how much more shall God give the things which He Himself has promised, to those who day and night dedicate themselves to Him in prayer?

CHAP. IX.

To those who doubtfully and anxiously inquire, "Will the day never arrive when I shall cease to be sensible of hatred, or to be conscious of some other evil affection?" we must thus reply: it must be every man's continual effort and study, to resist *the Evil One and all evil thoughts*; for it is not possible but that the darkness of the passions, and the deadly inclinations of the flesh, should sometimes manifest some evil fruit, either secretly or openly. For as it is impossible that a bodily wound, though it be dressed and receive every care of

which it stands in need, should not discharge some corrupt humours until it be thoroughly healed; but if it be neglected, it generates corruption, and causes the destruction of the whole body; so it is with the passions of the soul, which, whatever care be applied to them, still continue festering and rankling within. Nevertheless, by the perseverance of care, and with the grace and co-operation of Christ, they at length obtain a perfect cure. For there is a certain secret foulness, an excessive blackness of the passions, contrary to the original purity of our nature, which, from the transgression of Adam, has spread itself throughout the whole human race*, polluting and corrupting both the body and the soul. But as iron becomes pure by being burned and beaten, and as gold mixed with brass can only be separated by fire, so also the soul, through the immaculate sufferings of the Saviour, being burned, as it were, and beaten by the good Spirit,

* Rom. xxiv. 2.

becomes at length purified from all its evil passions, and from all its sins.

CHAP. X.

As when several lamps are lighted with the same oil and the same fire, all do not always give forth their light in the same measure*; so the graces of the different virtues derive different degrees of splendour from one and the same good Spirit. And as of many who inhabit one and the same city, and partake of the same bread and the same water, some are men and some are infants, some are youths and some are aged; or, as corn sown in one and the same field brings forth various and diverse ears, yet all are brought to the same threshing-floor, and are laid up in the same granary; so understand, that in the resurrection of the dead there will be diversity of glory in those that shall be raised; who shall be distinguished according to the worthiness of their obedience,

* Hom. xxxvi. 1, 2.

and according to the measure in which the Divine Spirit shall have dwelt within them here. And this is signified by that which is said: "*One star differeth from another star in glory**."

CHAP. XI.

ONLY let every one take especial care, that when he has been "*born again of the Spirit,*" he thoroughly wash out the inward sin. For that *new birth* of the Spirit, bears indeed a certain image of *perfection* in form and parts, though not in power, intelligence, and vigour. But he who has attained to perfect manhood, and the full measure of growth, renounces the things of childhood. And this is what the Apostle has signified: "*Whether there be tongues or prophecies they shall cease †.*" As, therefore, he who is become a man no longer receives either the food or the discourse which is suited to a child, but rejects them with disdain, as having passed on to another stage of life;

* 1 Cor. xv. 41.

† Ib. xiii. 8.

so likewise he, who has attained to the full measure of evangelical perfection, and who has advanced his spiritual infancy to the perfection of its growth : for, says the Apostle, “ *When I became a man, I put away childish things.*”

CHAP. XII.

THAT which is born of the Spirit, as I have just said, is in a certain manner perfect ; as we say that an infant is perfect, if it has all the parts of entireness. But the Lord does not give His Spirit and His grace to men that they may “ *continue in sin** ;” but men are the cause of their own evils, by not persisting to advance in the grace which they have received, and therefore suffering themselves to be ensnared by evil. For man is always liable to fall, by his own natural thoughts, if he is either careless, presumptuous, or conceited. Hear what Paul says : “ *Lest I should be exalted above measure, there was given to ME a*

* ἵνα τις περιπατῇ ἐν ἁμαρτίαις. — περιπατῶ, circuitu revolvi. Steph. Comp. Rom. vi. 1.

“ *thorn in the flesh, the messenger of Satan* *.”

Thou seest, therefore, that even those who have attained to so high a degree, still stand in need of *security*. But if a man give not the opportunity to Satan, Satan will never be able to master him *by force*; on which account, nothing that a man does is charged either to *Christ* or to *the Adversary*, although he who through the grace of the Spirit perseveres unto the end, owes it to Christ. But if he does not so persevere, though he may have been born of the Spirit, it will be charged to his account, that he has followed the will of Satan. For if either the Lord, or Satan, were to take man by force, man would not be to himself the cause, either of his falling into hell, or of his obtaining the kingdom.

CHAP. XIII.

SINCE, then, *security* is in all things most important, he who is desirous of virtue must carefully exercise his mind to discrimination;

* 2 Cor. xii. 7.

that he may become well versed in all the differences of good and evil; and may be able to prove and detect all the artifices of the Evil One, whose custom it is to seduce mankind by plausible and deceptive appearances. Yield not thyself therefore hastily, through levity of mind, *to the seduction of spiritual sensations*, even if they come from the angels of heaven; but, on the contrary, continue wary and grave, submitting them to the most scrupulous trial; embracing whatever shall approve itself to be good, and rejecting from thee whatever shall be of evil. For the true operations of Grace are neither doubtful nor equivocal; and however Sin may endeavour to assume the character of good, it can never thoroughly acquire it. And although, as the Apostle says, Satan is able to "*transform himself into an angel of light**" for the purpose of deceiving, yet, though he clothe himself in the most splendid forms, he can never give origin

* 2 Cor. xi. 14.

to a truly good work; by which means an accurate test is afforded us. For he is incapable of causing love to God or to our neighbour, or meekness, or humility, or joy, or peace, or regulated thoughts, or hatred of the world, or spiritual tranquillity, or a sincere desire of heavenly influences; or of subduing passions and affections; all which things are the proper and genuine works of Grace: for says the same Apostle, "*the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*"; but he is most fit, and able, to engender presumption and arrogance; wherefore, by its operation thou shalt know, whether the spiritual light which shines in thy soul proceeds from God, or from Satan. But, if the power of discrimination is strong and lively in thee, the difference will be immediately apparent to thy intellectual sense. For as wine and vinegar are one and the same in visible appearance, yet the palate distinguishes the

* Gal. v. 22.

peculiarity of each by the sense of taste; so likewise the soul, by its intellectual sense, is able to distinguish, between the real graces of the Spirit, and the counterfeit graces of the Adversary.

CHAP. XIV.

It behoves the soul to be always on the watch, and to look about it with the utmost vigilance, that it may not be caught in the smallest part by the power of the Adversary. For as, when any member of an animal is taken in a snare, the whole body must of necessity yield, and fall into the hands of the hunters, so also it happens to the soul from its spiritual enemies: and this the Prophet describes, when he says, "*they have digged a pit to take me, and hid snares for my feet* *."

CHAP. XV.

HE who wishes to "*enter, through the narrow gate, into THE STRONG ONE'S*

* Jerem. xviii: 22.

“*house, and to spoil his goods**,” must not indulge himself in bodily gratifications; but must strengthen himself with the good Spirit, remembering him who said, “*flesh and blood cannot inherit the kingdom of God†.*” But how is he to strengthen himself with the Spirit? By attending to the same Apostle, who has said, that “*the wisdom of God is accounted foolishness by men‡:*” and to the Prophet: I saw, said he, the Son of Man, and “*He was despised and rejected of men||.*” He, therefore, who wishes to become a son of God, must first in like manner be humbled, and submit to be accounted foolish and without honor; not “*hiding his face from shame and spitting;*” not seeking the glory and splendour of this world, nor any such thing; “*not having where he may lay his head;*” consenting to be “*despised and rejected,*” and to be held an object of scorn and derision to all men; secretly and openly

* Matt. xii. 29.

‡ 1 Cor. i. 18, &c.

† 1 Cor. xv. 50.

|| Is. liii. 3.

struggling and combating with his own mind. And then the Son of God himself, who said, "*I will dwell in you, and will walk in you,*" will manifest Himself in his heart; and he will receive power and strength "*to bind the strong one, and to spoil his goods,*" and "*to tread on serpents and scorpions* *."

CHAP. XVI.

It is no slight conflict which is assigned us, to overcome death; for, as the Lord has said "*the kingdom of Heaven is within you,*" so also there is found within us one, who continually fights against us to take us captive. Let not the soul, then, ever give way, until it has slain him who strives to captivate it; and then shall all sorrow and mourning flee away, for then "*the waters shall break out in the wilderness, and streams in the desert; then shall the parched ground become a pool, and the thirsty land springs of water*" †."

* Luke, x. 19.

† Is. xxxv. 6, 7.

CHAP. XVII.

EVERY soul that is without concern for itself, proves itself to be held by unbelief; through which it suffers day after day to pass by, without receiving the Word. Oftentimes it buoys itself up with empty dreams, not sensible of the inward conflict, which is hidden from it by its own conceit; for *conceit* is the blindness of the soul, which will not suffer it to perceive its own infirmity.

CHAP. XVIII.

As a new-born infant possesses the figure of a perfect man, so the soul possesses the image of God who made it. And as the infant, in proportion as it grows, becomes more and more acquainted with its father, and when it has attained to its full stature, both father and son live together, and the father's treasure is revealed to the son; in the same manner, before the transgression of man, his soul was in course to proceed to its perfect manhood. But it was cast down, through disobedience, into the depth

of oblivion and error, and lay in the gates of death; and forasmuch as it was thus removed far from God, it was impossible for it to come near to Him, and to obtain a thorough knowledge of its Creator. But God was pleased to call to it, and to convert it to Himself, and to bring it to the knowledge of Him; first, by His prophets; and at length, coming Himself, He delivered it from all oblivion and error, and breaking through the gates of death, entered in unto the wandering soul, and offered Himself to it for an example; by which it has now recovered power to advance to the full measure of its native stature, that is, to the full perfection of the Spirit. And therefore was the Son of God tempted by the Evil One, according to the Divine economy; and suffered revilement and scorn, insult and stripes, from impious hands; and, lastly, endured even the death of the Cross; that He might teach us the disposition of soul which we ought to bear towards those who persecute us with reviling, and scorn, and even with death; by His own example, who

“ *was dumb and opened not His mouth**.” That we, watchfully observing the efficacy and subtilty of wickedness, and being as it were fixed and nailed to His Cross, may “ *with strong crying call unto Him who is able to save us from death†;*” and say, “ *O cleanse Thou me from my secret faults‡!* — “ *let them not have dominion over me, so shall I be upright and spotless.*” And being thus made spotless, we shall find Him who “ *hath put all things under us||,*” and shall reign and rest together with Christ. For, from the time that the soul became absorbed by gross and impure thoughts, it has become in a manner *irrational*; wherefore it has need of no small effort, to be able to raise itself again from so much corruption, and to discern the subtilty of wickedness, and so to force its way out of it, as to become re-united to THE ETERNAL MIND.

* Is. liii. 7.

† Heb. v. 7.

‡ Ps. xix. 12, 13.

|| 1 Cor. xv. 27.

CHAP. XIX.

IF thou art desirous, O man, to return to thine own self, and to recover that glory which thou didst originally possess, but which was lost to thee by disobedience; as much as thou hast neglected the commandments of God, and yielded thyself to the government and suggestions of the Adversary, so much do thou now renounce him whom thou hast obeyed, and convert thyself to the Lord. Yet know this, that it is with labour, and as it were with much "*sweat of thy brow*," that thou shalt regain thy lost treasure. For a possession gotten without labour profited thee not, since that which thou obtainedst without labour thou hast lost, and hast betrayed thine inheritance to thine enemy. Let each of us then learn to know, *what it is which we have lost*; and let us take up the lamentation of the Prophet, and say, "*Our inheritance is turned to strangers, our houses to aliens* *,"

* Lament. v. 2.

because we have disobeyed the commandments and followed our own inclinations, and have delighted in base and earthly thoughts; by which we have been widely separated from God, and have become as orphans having no father. Whosoever therefore cares for his soul, must struggle to the utmost of his power to purge it from all evil thoughts, and from “*every high thing that exalteth itself against the knowledge of God* *.” And when he shall thus have exerted himself to keep “*the temple of God holy* †,” He who has promised to come, will come; and then shall the soul recover its inheritance, and be accounted worthy to be made the Temple of God, who will come and will expel the Evil One and all his host, and will thenceforth reign in us.

CHAP. XX.

WHAT the Creator said, with a literal signification, to Cain; “*A fugitive and a*

* 2 Cor. x. 5.

† 1 Cor. iii. 17.

“*vagabond thou shalt be in the earth**,” describes in a figurative sense the condition of *all sinners*. For, since the race of Adam transgressed the bounds of the commandment and became guilty of sin, it has been agitated by turbulent thoughts, fear, and alarm, and has been filled with various tumultuous motions; the enemy overwhelming with a tempest of diverse desires and lusts every soul which is not born anew of God; and turning it over and over, like corn in a sieve. And the Lord Himself, when He condemned those who follow after the will of the Evil One, showed that they bear the image of the wickedness of Cain, saying; “*the lusts of your father ye will do; for he was a murderer from the beginning, and abode not in the Truth†.*”

CHAP. XXI.

LET us consider how desirable the sight of an earthly king is accounted by all men, and how eagerly it is sought by

* Gen. iv. 12. Hom. v. 2, 3. † John, viii. 44.

them* ; and every one who goes into a city wherein a king resides, is ambitious to behold even the magnificent exterior and circuit of the palace: unless perhaps spiritual persons, who slight such things, and regard them not through a desire for other beauty, and an ambition for other glory. If, then, the sight of *a perishable king* is so desirable to carnal minds, how much more must that of *an Immortal King* be an object of passionate desire to those in whom a drop of the good Spirit has been infused; and whose hearts have been touched with any sense of love to God! For the sake of that object, they detach themselves from every affection of this world; that they may be able to cherish and cultivate that holy affection in their hearts, and that only. But few there are, who bring a good beginning to an end equally good; and who continue to the last, without falling. For many, though they have experienced compunction, and have partaken of the Hea-

* Hom. v. 5, 6.

venly Grace, and have been smitten with Divine love, yet, not having endured the difficulties and temptations with which they have been assailed by the Evil One, have yielded to the world; and have either sunk within its vortex through languor and irresolution, or have been enslaved by their own propensity to earthly things. But as many as are solicitous to reach the end of their course with security, suffer not any other love to mingle itself with that Heavenly Love.

CHAP. XXII.

As the good things which God has promised are great and wholly unutterable, so do they demand a greater labour and effort, joined with hope and faith. This is plain from those words,—“ *He who cometh after Me, let him deny himself, and take up his cross, and follow Me**.” And again: “ *If a man hate not his father, and mother; and wife, and children, and brethren; and sisters, yea, and his own life also, he cannot*

* Matt. xvi. 24.

" be my disciple."* But the greater part of mankind are so senseless, that although they wish to obtain the kingdom, and to receive the inheritance of Eternal Life, and to reign for ever with Christ, (which of all things is the greatest, and exceeding all comprehension,) yet they continue to live according to their own imaginations, and to follow those only ; or, rather, to follow him, who sows within them those seeds of folly and destruction.

CHAP. XXIII.

BUT they who continue unto the end without falling, are those who have hated all the desires of the world, with all its excesses, and lusts, and idle interests. This is truly, *" to deny oneself."* So that every one who is rejected from the kingdom, *owes it to himself* ; because he *will not* engage with truth in the conflict which is appointed him, and so deny and renounce himself, but is anxious to enjoy, at one and the

* Luke, xiv. 26.

same time, *both the love of God and the love of some object of THIS WORLD*; and therefore, *will not* throw the whole bias of his *will* to God alone. This we may illustrate by an example familiar to every man. Every one perceives by his own inward discernment, and cannot disguise it to himself, when that which he is inclining to do is *wrong*. For first, a doubt or hesitation arises in his heart, and *the scales which are in his conscience* plainly demonstrate to him, whether the *Love of God*, or the *Love of the World*, preponderates within him. Afterwards, it operates outwardly. This, therefore, every one is able to perceive by his own natural discernment. Thus, if he is disputing with a brother, he is at once set at variance with himself; and first he says in himself, "I will speak!—but, nay, "I will not speak"—"I will retort "upon him the insult he has offered me!—"nay, but I will rather hold my tongue!" For we hold indeed the commandments of God; yet not so as wholly to renounce our own glory, nor to choose altogether to

“ deny ourselves.” If then the bias of a love of the world inclines ever so little the balance of the scales which are in the heart, the evil word goes forth from the lips, and the mind, like one who shoots from a bow, strikes its neighbour with its tongue; nay, the evil sometimes reaches to the hands, and extends to wounds, and even to murder. And thus we perceive, both from whence this short movement of the soul proceeds, and to what a dreadful issue it arrives. And the same takes place in every other sin, and sinful purpose, wickedness flattering and alluring the will of the soul by worldly desires and fleshly lusts; whereby are accomplished adulteries, thefts, avarice, vain-glory, and, in a word, every thing that is evil.

CHAP. XXIV.

WHATSOEVER thing of this present world any man loves, weighs upon his mind, and as it were drags and presses it down, and will not suffer it to raise itself. In such persons, the weight, balance, and

scales of the will within the heart, are taken away; and thus, a test is found for all Christians; whether they inhabit cities or mountains, monasteries, fields, or deserts; proving that every one is *willingly* captivated by the object which he loves, because he *will not* give up the whole of his love to God. Thus, one man loves his estates; another, his money; another, eating, or some other bodily indulgence; another, skill in speech, for the sake of a fugitive glory; another loves command; another, honour and applause from men; another, anger and revenge, deeming it something noble to devote himself for his friends; another, idle companies; another, merely to be singular in conversation, or to propound doctrines to attract the admiration of men; one man yields himself up to indolence and unconcern; another to the ornaments of dress; this one to sleep; that one to jests and witticisms; and another, to some other great or trifling object of this world, which holds and chains him down, and will not suffer him to raise himself up.

For, whatever affection a man does not gallantly combat with, and resolutely resist, in that he takes gratification, and it becomes like a chain or fetter fastening down his mind, so that it cannot elevate itself to God to worship Him only. But a soul that truly directs its whole weight and bias to the Lord, and converts all its affections towards Him, becomes a renouncer of itself, and follows no longer the inclination of its own will.

CHAP. XXV.

THAT man perishes by an act of *his own will*, may be shown by many familiar examples, in which, through the love of some object of this world, he suffers himself to be burned, or drowned, or made prisoner by an enemy. For, suppose a town or country house by some accident to be on fire. One man, if he wishes to save himself, flies even naked from the conflagration, careless of every thing but to preserve his life; whilst another, wishing to save some article, goes into the house of *his own*

will, and waits to carry it away; but while he is there engaged, the fire seizes the whole house, and he himself is caught by it and burnt. Thus, he who loves some temporal object more than his self, is destroyed by fire *through his own will*. So of others in a shipwreck; one, anxious to save himself, strips and casts himself naked into the water, and is thus enabled to save his life; whilst another, wishing to save his garments also, is swallowed down by the waves, and for the sake of a trifling and disproportioned gain, destroys himself. Again, suppose the irruption of an enemy is reported; and one man flies, as soon as he hears of it, with the utmost speed, encumbering himself with no impediment; whilst another, doubting, and disbelieving, and wishing to carry off some of his effects, is surprised and made captive by the enemy. Thus thou seest, how, through imprudence and an attachment to some object of this world, man may incur the ruin, as of his body, so also of his soul.

CHAP. XXVI.

THERE are, indeed, but few who acquire *a perfect love of God*, who account as nothing all the pleasures and desires of this world, and who endure with long-suffering of mind the trials and temptations of the Evil One. But we are not therefore to despair, nor to relax in our hope; for though many ships suffer shipwreck, yet are there always some which pass over and reach the port. But, at the same time, we have need of much faith, much patience, much striving and contention, much "*hungering and thirsting*" after that which is good; much wisdom and discernment, yea, and of much sharpness and importunity in prayer. For most men, as has been already said, wish to obtain the kingdom, but without labour or exertion: they think holy men happy, and desire to partake of their glory and their graces, but yet they are unwilling to partake of their afflictions, their hardships, and their sufferings. This indeed all men, even "*the publicans and*

“*harlots*,” desire; but it is for this end that trials and probations are appointed, that they who truly love their MASTER may be brought to proof, and so may justly obtain the kingdom of Heaven.

CHAP. XXVII.

THINK always, therefore, that the promises, namely, *Glory, and the acquirement of the Heavenly Treasures*, lie hid in all afflictions and sufferings, and in every exercise of patience and of faith. For, as the corn cast into the ground, or the tree which has received a graft, must of necessity rot, or be cut off with dishonour, before it can obtain the abundance of its fruit, or the graces of its foliage; for unless they undergo that decay, and that dishonour, they cannot be invested with their ultimate ornament and sensible beauty; even so, (as says the Apostle) “*We must through much tribulation enter into the kingdom of God*:*” and so likewise our

* Acts, xiv. 22.

Lord: "*In your patience possess ye your souls;*" for, "*in this world ye shall have tribulations*.*"

CHAP. XXVIII.

As much as each one shall have been accounted worthy by his faith and patience to partake of the Holy Spirit in this life, so much will his body be glorified in that day †; for whatever he now treasures up within, in his soul, will then be revealed outwardly, in his body. After the example of the trees; for as when the winter is passed, and when the sun shines with increased power and lustre, and the winds blow genially, those shoot out from within, and robe themselves with leaves, and flowers, and fruit; or as the herbs, at the same season, spring forth from the bosom of the earth ‡, and the ground is over-spread, and covers itself with them as with a rich mantle; so shall they be glorified

* Luke, xxi. 19.; and John, xvi. 33.

† Hom. v. 8.

‡ Hom. xii. 14.

with that ineffable brightness, which is even now within them, and which shall then become to them clothing, and meat, and drink, and exultation, and joy, and peace; and, in one word, *Eternal Life*.

BOOK V.

OF ELEVATION OF MIND.

CHAP. I.

THE blessed Moses has shown, by the glory of the Spirit which shone from his countenance, and “*upon which no man could steadfastly look**,” how greatly, in the resurrection of the just, the bodies of the holy shall be glorified; which glory their faithful souls are even now admitted to wear in their inward man: for, “*You all, (says the Apostle,) with open face (that is, of the inner man,) beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory†.*” Of the same it is also written, that for forty nights and as many days he took no

* 2 Cor. iii. 13.

† Id. 18.

thought either of eating or drinking; which thing could not have been effected in the human nature, had not a spiritual sustenance been supplied; of which, holy souls even now receive some portion from the Spirit*.

CHAP. II.

THE glory with which the *souls* of the holy are invested here, will in the resurrection clothe and invest their naked *bodies*, and cause them to be caught up into heaven; and then shall they rest for ever, both in body and soul, in the kingdom of God. For when God created Adam, He did not give to him bodily wings, as to the birds; forasmuch as He had prepared for him at the resurrection those of the Spirit, by which he should be lifted up and carried whithersoever the Spirit should will. And these mental wings are even here bestowed on the souls of the holy, and exalt and transport them into an heavenly estate of

* Hom. v. 10.

mind. For, to CHRISTIANS *there is ANOTHER WORLD, another clothing, another table, and other enjoyments**; since we know that Christ will come from Heaven, and will raise up all those who have slept from the beginning of the world; and will separate them into two parts, as the Scriptures have declared.

CHAP. III.

THEY who are desirous to live a *Christian life* perfectly, ought, with the utmost providence and care, to cultivate *the reasoning, discriminating, and governing faculty of their souls*; that exercising themselves to an accurate discernment of good and evil, and distinguishing between the passions which have invaded our nature, and the original purity of our nature, they may lead their lives altogether without offence; and so use the eye of their discernment, as to be able to preserve themselves uninfluenced by the impulses of evil. For if there is in the

* Hom. v. 1, and 11.

soul, *a will* to keep the members of the body spotless from the pollutions of the senses, and to preserve itself from the distractions of the world, and to withhold the heart from extending and spreading out into the world the branches of its thoughts, but rather to compress them on every side, and restrain them from all abject concerns and pleasures ; the Lord, when He sees any one so engaged, and scrupulously watching over himself with an earnest purpose “ *to serve* “ *HIM with fear and trembling,*” will stretch forth to him the succours of His Grace. But wherefore should He do so to one who, *of his own will,* gives himself up to the world, and follows after its lusts ?

CHAP. IV.

THOSE provident and watchful Virgins*, who carried with them in the vessels of their hearts that oil which was *foreign to their fallen natures,* namely, *the Grace of the Spirit,* were able to enter into the bride-

* Hom. iv. 6, &c.

chamber along with the bridegroom; but the foolish and evil ones, who abided by their own natures, neither watched nor provided that "*Oil of Gladness*" in their hearts, but were as asleep, through carelessness, and indolence, and a conceit of their own righteousness; and therefore, the bride-chamber was shut against them. For it is plain, that they were held by some bond or friendship of the world, so that they did not give up all their love and affection to the bridegroom. But those souls which have sought for the sanctification that is foreign to their natures, and which have devoted all their love to Christ, walk now in the bride-chamber, and there pray, and think, and meditate, and are separated from all the others. For if the five senses of the soul, intelligence, knowledge, discernment, patience, and mercy*, receive the

* See above, B. i. c. 8, p. 6. where Macarius enumerates, as the most excellent parts of our compound nature, *mind, conscience, disposition, reason, and love.* He appears to intend the same things in this place; *pa-*

grace and sanctification which comes from above, they are in effect *the Wise Virgins*; but if they abide by their own nature, they will be found to be indeed *the Foolish Ones*, and will be proved the children of the world.

CHAP. V.

As *Evil* was a stranger to our original nature, but, having insinuated itself by the transgression of the first man, is now become through time as it were a nature to us; so must it be expelled by the means of that other stranger to our nature, *the gift of the Heavenly Spirit*, in order that we may be restored to our original purity. For, unless this is effected, by much supplication, and faith, and earnest application of mind, and by much determined aversion from the things of this world; unless our nature, polluted by evil, is sanctified by that love which is the Lord; and unless we continue

tience answering to *disposition* in the former enumeration, of which it is the evidence, and *mercy* answering to *love*, of which it is a mode.

blameless unto the end, fulfilling His commandments, we cannot become partakers of the Heavenly Kingdom.

CHAP. VI.

AND here I wish to touch, as well as I am able, a subtile and profound truth*. The infinite and incorporeal Lord vouchsafes, through His infinite goodness, to embody Himself; and though vast and exceeding all substantial nature, as it were to contract Himself; so as to unite Himself with His intelligent creatures, that is, with the souls of holy men and angels; in order that they may be able to partake of the immortality of his own Divinity. For each is *body* †, according to its respective na-

* Hom. iv. 9.

† By *body*, Macarius here intends to express that, whatever it be in itself, which gives real essence, and mutual perceptibility, to spiritual beings; for all such beings are represented in Scripture as perceptible to capacities adapted to perceive them. Thus St. John says, "I saw the souls of them that were slain," &c. Rev. vi. 9, and xx. 4; which would hardly have been

ture, angel, human soul, and demon; and though subtile and fine, yet each has a body,

spoken by the Holy Spirit, even figuratively, if it had implied a contradiction or essential impossibility, as seeing sound, or hearing vision. Macarius does not intend *body*, according to our conceptions of *dissoluble matter* drawn from this perishable system; for such body he calls *gross*, and therefore different in essence from that which constitutes the substance of angelic and celestial forms. But St. Paul expressly propounds, that "there is a *natural body*, and there is a *spiritual body*"—*σῶμα σαρκῶδες*. And when our Lord said to His disciples, "a Spirit hath not *flesh and blood* as ye see Me have;" He did not affirm, universally, that a Spirit had not *body at all*, i. e. *hypostasis*, or *substance* of some kind; but only, that it had not a *body of flesh and blood, as He then had*. It is to be observed, that all the terms employed in sacred language to denote *Spirit*, are drawn, *not from analogies of internal power and energy*, but from that of *the most fine and subtile mode of body of which we have experience*, namely, *air and wind*. Thus, the Hebrew רוּחַ, *ruah*, which properly signifies, *air, breath, wind*, is the term used throughout the Old Testament to express *Spirit*; and so the Greek πνεῦμα, from πνῆω, to *blow* or *breathe*, and which also signifies a *breeze* or *blast*, is used to denote *Spirit* throughout the New Testa-

with substance, character, and form, suited to the subtilty of its own nature; as this our present body, which is gross in substance. As, therefore, the soul, which is a subtile body, is clothed with the members of this gross body, with the eye by which it sees, with the ear by which it hears, with the hand, the nostrils, &c.; in a word, as it is clothed and united with all the members of the body, by which it performs all the functions of life; in the same manner, the ineffable goodness of Christ contracts and incorporates itself, and unites itself, and, as it were, clothes itself with holy and loving

ment; as is the word *ψυχη*, from *ψυχω* to *blow* or *breathe*, to signify the *soul*. So likewise the Latin *Spiritus*, (from whence our word *Spirit*;) is derived from *spira*, to *breathe* or *blow*; as also the Latin *animus*, *anima*, which signifies *mind*, and *soul*, is from the Greek *ανμος*, signifying both *wind*, and *soul*. From all which considerations we may infer, that *hypostasis*, *substance*, or *real essence* of some pure and subtile kind, imperceptible to our present nature, and therefore inconceivable to our present intelligence, appertains to the natures of spiritual beings.—See *Locke, Of Hum. Und. b. ii. c. 23, § 5*, and elsewhere.

souls, and becomes "*one Spirit*" with them, according to the oracle of Paul: soul with soul, and substance with substance. So that such a soul lives in His Divinity, and receives eternal life, and is replenished with incorruptible delight, and glory unspeakable.

CHAP. VII.

IN such a soul, the Lord becomes, according as He shall please, at one time a Fire, burning out every corrupt and foreign thing in it; as the prophet says, "*the Lord is a consuming fire* *." At another time, an unspeakable Repose, Joy, and Peace, cherishing and embracing it. Only let a man determine to love Him, and to delight in a good life, and he shall know, by his own perception and experience, those unspeakably "*good things, which the eye hath not seen, nor the ear heard, and which it has not entered into the heart of man to conceive*;" namely, how the Spirit of the Lord becomes repose, or joy, or delight, or ani-

* Deut. iv. 24, and ix. 3. Heb. xii. 29.—Hom. iv. 11.

mation, to the soul which is accounted worthy of Him. For He incorporates Himself with it, as for a spiritual food so also for an investiture and undescribable beauty, that He may replenish it with spiritual joy; for “*I, (says He) am the living bread*:*” and, “*Whoso drinketh of the water which I shall give him, it shall be in him a fountain of living water, springing up unto eternal life†.*”

CHAP. VIII.

God manifested Himself to each of His priests and saints, according to His own will, and as was most beneficial to them. In one way to Abraham, in another to Isaac, in another to Jacob, in another to Noah, in another to Daniel, to Moses, to David, and to each of the prophets; contracting and incorporating Himself, as I have before said, and assuming to Himself a visible appearance; not such as He is in Himself, for he is incomprehen-

* Jahn, vi. 51.

† Id. iv. 14.

sible; but according to their capacities and powers, through His great and inconceivable love towards them.

CHAP. IX.

A SOUL, which has been accounted worthy of the inhabitation of the power from on high, and of that divine fire*, and which has the love of the Spirit incorporated within it, is altogether delivered from the force of worldly attachments, and is released from the bonds of wickedness. For as, when iron or lead, gold or silver, are cast into the fire, their resisting hardness is turned to softness, and as long as they remain in the fire they continue by its operation to be soft, and yielding, and deprived of their resisting force; so, when the soul has received that heavenly fire of the Spirit, it casts off every affection of the worldly spirit, and is discharged from the bonds of wickedness, and loses the natural obduracy of sin; accounting all worldly things trifling,

* Hom. iv. 13, 14.

and unworthy of its esteem. And I say, that if a soul touched by that love should have any brethren, however dearly beloved, which impede it in that love, it ceases to love them. For if a carnal conjugal love, can so detach men from their fathers, and mothers, and brethren, that if they continue to love them it is only with a superficial love, but their whole inclination and affection is devoted to the wife with whom they live; if, I say, a carnal love can thus loosen a man from every other worldly affection, how much rather shall those who have been touched with *that Love*, cease to be held by the love of any object of this world?

CHAP. X.

GOD, forasmuch as He is gracious and loving to mankind, is long-suffering, and patiently awaits the repentance of every sinner; and accounts the conversion of every one that repents as a joy and festivity in heaven: for He Himself said, "*there is joy in heaven over one sinner that repenteth* *."

* Luke, xv. 10.—Hom. iv. 21, &c.

But if any one, sensible of that goodness and long-suffering through which God abstains from visiting upon him his sins, shall at the same time slight his commandments, and only use that mercy as a motive to disregard them; that man, adding sin to sin, and heaping up transgression upon transgression, and audacity upon audacity, fills up the measure of guilt, and remains thenceforth so fallen that he cannot be recovered; but, having lived his life in vain, and being united to the Evil One unto the end, he finally perishes. Thus it befel Sodom; for the bounds of sin being filled up and overflowing, and no spark of repentance remaining among them, they were overwhelmed by the destruction of fire from the Divine Judgment. And so in the days of Noah; for mankind having yielded themselves with unbridled licentiousness to all the impulses of evil, and manifesting no evidence of repentance, they raised up such a pile of sins upon themselves as drew down the destruction of the whole earth. The same also befel the Egyptians, for their

transgressions against God and their cruelty towards His people. Yet He was merciful, and did not send destruction upon them at once, but strove by successive chastisements to convert them to repentance. But when, after all those gracious endeavours to reclaim them, they still devoted themselves to evil, and persisted in their unbelief, and pursued and persecuted the people of God, which He Himself had led forth; then the divine vengeance overtook them, and destroyed them all. The same method of long-suffering was exercised towards Israel, when they likewise had sinned against God, and had slain His servants the prophets; but when they proceeded to such an extremity of wickedness as to feel no reverential awe for the Majesty of THE MASTER Himself, they were then, **ONCE AND FOR EVER***,

* ΚΑΘΑΠΑΞ ἀπιβλήθησαν καὶ κατεβλήθησαν. The meaning of this eminent Father in this place, is put out of all doubt by his own words in two passages of his Fourth Homily, where he speaks upon the same subject: c. xx. p. 62. "Thus their Temple is delivered up to the nations UNTO THE END;—ΕΙΣ ΤΕΛΟΣ—

cast out and overthrown; and prophecy, priesthood, and worship, were taken away

“ and they have been dispersed over the whole earth
 “ by the princes who have made them captive; being
 “ commanded, NEVER to return to THEIR OWN PLACES.”
 —*μηποτε εις τας ιδιαις αναμειλαι τωτας ειλασθησικ.* And
 at p. 66, “ Having filled up and exceeded the fullest
 “ measure of sin, by laying their hands upon the
 “ majesty of THE MASTER, they are abandoned by
 “ God UNTO THE END.”—*ΕΙΣ ΤΕΛΟΣ καταλειφθησικ.*
 In all these passages, Macarius only speaks after the
 express declaration of St. Paul, in 1 Thess. ii. 16,
εφλασ εις εν’ αυτος η οργη ΕΙΣ ΤΕΛΟΣ.—“ *Wherefore wrath*
 “ *is come upon them UNTO THE END.*” This declara-
 tion of the Apostle was never misapprehended in the
 primitive Church, and the truth which it conveyed
 was received and embraced without repugnance or
 diversity by the primitive Fathers. Thus the version
 of the Vulgate reads: “ *pervenit enim ira Dei super*
 “ *illos IN FINEM;*” and, accordingly, St. Jerom, in
 his Commentary on Isaiah, c. i., thus propounds the
 truth therein divinely revealed: “ *USQUE AD FINEM*
 “ *perseverabit vastitas Judaeorum—the devastation of*
 “ *the Jews will continue UNTO THE END.*” And St.
 Chrysostom, in his Homilies against the Jews, declares,
 upon the same apostolical authority, *οτι’ ΕΩΣ*
ΣΥΝΤΕΛΕΙΑΣ καθικει αυτος η δυναμις αυτου—the present cap-

from them, and given to other nations which believed in Him.

tivity will attend the Jews UNTO THE CONSUMMATION."
Adv. Jud. *Hon.* vi. Why our English version has obscured and frustrated this great and important truth, by rendering the text, "Wherefore wrath hath come upon them *to the uttermost,*" it would not be easy to conjecture; but certainly, there is scarcely a truth of Scripture which needs more to be exposed and enforced in the present fanciful age, when the most unsupported fictions are embraced, with an avidity suited to the middle ages, of the re-assembling of the Jews, from all countries of the earth, in Palestine, as a separate nation; although it was the essence of the Gospel "to break down the middle-wall of partition between us and them, and to make of the two one new man—and to make no difference between Jew and Greek:" and although St. Paul has pointedly declared, that "the salvation of Israel," prefigured in the prophecies as "their restoration," is "a mystery;" that is, a thing concealed from the comprehension and penetration of man until it shall be revealed; which would not be the case, if it was such as is familiarly described by some writers amongst us. And the Apostle concludes upon this subject with an exclamation, testifying, that "God's judgments" in this mystery, "are unsearchable, and His ways past finding out." Rom. xi. 26, 33.

CHAP. XI.

LET us, then, eagerly run to Christ who calls us, and pour out our hearts before Him; and let us not, of our own will, lose the hope of Salvation. For it is an artifice of the Evil One, to endeavour to draw us into despair by the remembrance of our former sins*. But we ought to reflect, that if the Lord, when He came, was the healer and restorer of the blind, the palsied, and the dumb, and if He raised again to life those that were corrupting in death, much more will He heal and restore the *blindness of the understanding, the palsy of the soul, and the deafness of an insensible heart*; since no other than He who made the body, made the soul. And if he dealt thus benevolently and compassionately to perishing and mortal bodies, how much the rather will His mercy heal a soul afflicted with the distemper of sinfulness and ignorance, when it resorts to Him with prayer

* Hom. xi. 15.

and supplication? For these are his own words: "*Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you, that He will avenge them speedily* *." And again He says: "*Ask, and it SHALL BE given you* †." And again: "*Though He will not rise and give him because he is his friend, yet because of his IMPORTUNITY he will rise and give him as many as he needeth* ‡." Thus, therefore, He encourages us to *bold and persevering supplication*; forasmuch as He came for the sake of sinners, that He might convert them to Himself. Let us only cast from ourselves all evil thoughts, and convert our whole minds to the Lord, and He will not neglect us, but will promptly afford us His assistance.

CHAP. XII.

As, in persons afflicted with diseases, if the body can no longer receive nourishment the patient is despaired of, and it

* Luke, xviii. 7. † Matt. vii. 7. ‡ Luke, xi. 8.

becomes a symptom of death*, and the friends and by-standers are overwhelmed with affliction; so God and His angels lament, with much grief and sorrow, souls which are unable to receive the benefit of the heavenly food. If, therefore, thou hast been made the throne of God, and hast received Him to sit thereon; if thy soul has been wholly made a spiritual eye and light; if thou hast been nourished with the food of the Spirit, and hast drunk of that living water, of that spiritual wine which gladdens the heart; if thy soul has been clothed with the garments of unspeakable brightness, and if thine inward man has obtained experience and full demonstration of all these things; behold, thou livest unto eternal life, and reposest henceforth in Christ! But, if thou hast *not* received these things, nor hast yet entered into the possession of them, weep bitterly, and mourn that thou hast not yet obtained those riches! and be full of care and uneasiness, and pray

* Hom. i. 11, 12.

continually for that thy poverty! And let him who has obtained them, continue to cherish a sense of his penury; and not relax in his solicitude, as if he were already satiated, for "*he who seeketh shall find,*" "*and to him who knocketh it shall be opened.*"

CHAP. XIII.

If that artificial oil has so great an efficacy, that he who is once anointed with it remains thenceforth invested with a royal dignity*; how much rather shall those who are anointed with the sanctified "*oil of gladness,*" and who have received the earnest of the good Spirit, attain to the highest measures of perfection, that is, to the kingdom of Christ; and, being received into the adoption of sons with Him who is the King, have power to enter in to the Father, and to go out, at their pleasure! And though they have not yet attained to the full and perfect inheritance, being still

* *Hom. xvii. 1.*

encumbered with the burden of the flesh, yet having received the earnest of the Spirit*, a secure ground of hope is laid for them, that they shall reign with Christ and enter into the possession and fulness of the Spirit; inasmuch as they have experienced within themselves, even here, an evidence and pledge of its power and sweetness: for the veil with which Satan overspread mankind after the fall, is wholly removed from them by the intervention of Grace, which purges the mind and inward man, and roots out and expels from the soul every foul and filthy thought, willing that it should become free, and should recover its former nature; and behold the glory of the true light with clear and unobstructed eyes. And such persons are immediately transported to that other world, and contemplate the beauty and the wonders which are there. For as the bodily eye, when it is sound and strong, can steadily look upon the solar light; so these, having the benefit of a

* Hom. xvii. 2.

mind cleared and enlightened, continually gaze upon the never-setting beams of the Lord*. To which high degree, it is not an easy thing for man to attain; but he must first labor with constancy, and struggle in innumerable conflicts. For many there are, (as has been said before,) from whom the secret evil does not depart, although Grace dwells and works within them; but the *two Spirits*, of *Good* and of *Evil*, act together in the same heart. When, therefore, it is said, "*what communion hath light with darkness?*" and again, "*the light shineth in darkness* †," &c., these two passages are not to be understood as spoken with the same reference, but with distinct and different references ‡. For some persons experience the consolation of the Grace of God, so as to be able to keep the mastery over themselves, and not to be overcome by their inward sins; and these, for a time, persevere with comfort and

* Hom. xvii. 4.

† 2 Cor. vi. 14. John, i. 5.

‡ Hom. xvii. 5, &c.

tranquillity in prayer; afterwards, they are beset with corrupt thoughts; and are surpris'd into sin, notwithstanding the presence of Grace. Then, such as are foolish and vain, and have not accurately ascertained the measure of Grace that works in them; conceive that they are totally released from sin; but those, on the other hand, who possess sense and discernment, will not deny, that although Divine Grace operates in them, yet are they not entirely rescued from the power of foul and evil thoughts.

CHAP. XIV.

WE have often seen some of the brethren, who have enjoyed such abundant Grace, that, for five or six years together, the powers of passion have been entirely withered and smothered within them; afterwards, when they have imagined that they had entered the port, and were riding in a secure calm*, Sin has assailed them as from an ambush; with so much violence and fierceness, as to

* Hom. xxxviii. †

fill them with perplexity and amazement. Let no one, therefore, who is of a sound understanding, dare to say, "*I have Grace within me, and therefore I am freed from sin,*" for, as it has been already said, both Sin and Grace work together in the same mind: although the vain and un instructed, as soon as they have obtained the smallest portion of Grace, say, "*We have already conquered**." For as, while the Sun is shining in its brightness, a sudden cloud or mist comes over it and obscures its glorious light; so it is with those, who, though they have received the Grace of God, are not yet perfectly purified, but are still held by Sin in the inward depth of the heart. Wherefore, there is, in truth, need of much discrimination, to arrive at a perfect experience of these things.

CHAP. XV.

As it is impossible to see or speak, to hear or walk, without eyes or tongue, without ears or feet; so it is impossible,

* Rom. viii. 37.

without God and the power imparted by Him, to acquire intelligence of the Divine Mysteries, to know the wisdom of God, and to obtain the riches of the Spirit. And although they among the Greeks who are accounted *wise men*, are indeed well skilled in words, and well practised in disputation; yet, the servants of God, however rude they may be in language, alone possess Divine Knowledge, and the Grace of God.

CHAP. XVI.

I AM persuaded, that the Apostles themselves, though they were filled with the Holy Spirit, were not released from all anxiety; but that, amidst all their exultation and unspeakable joy, they were constantly attended by a certain dread, lest they should experience some assaults of wickedness. But Grace placed them in security, that they might not in the smallest matter deviate from uprightness; so that, as a child which strikes a wall with a pebble does it no injury, or as a feeble dart carries no harm to a strong and solid breast-plate, the little

evil which assailed them was found to be impotent and vain, inasmuch as they were well fortified by the power of Christ. But though they were thus perfect, yet *the freedom of their will* was still present to them. Not, as some foolishly say, that after the reception of Grace there is a release and remission from all concern*. For the Lord requires, even in those that are perfect, that the will of the soul should be in subserviency to the Spirit, so that the two may act in correspondence with each other: wherefore says the Apostle, "quench not the Spirit †."

CHAP. XVII.

It is easy to call things by their names: thus, for example, it is an easy thing to say, "this bread is made of corn;" but it is not every one who can thoroughly explain the composition, only those who are experienced

* ὅτι μετὰ χάριτος οὐκ ἀπὸ τοῦ φρονήσαντος ἑαυτοῦ καὶ ἀποστήσει. — Rom. xvii. 8. ὅτι μετὰ τῆς χάριτος ἀμεριμνία ἐστὶ τῆς ψυχῆς.

† 1 Thess. v. 19.

in it. And, in the same manner, it is easy to talk of being *freed from passions*, and of *perfection*; but, experience of these things can alone make us thoroughly and truly to understand, in what they consist.

CHAP. XVIII.

Those who use spiritual discourse, without having tasted and experienced the things of which they speak, resemble a man who, in passing through a barren desert in the parching noon of summer, and while tortured with a burning thirst, pictures to his mind some cool fountain of fresh and limpid water, and freely indulges his fancy therewith; or a man, who has never tasted honey, and yet undertakes to describe its sweetness to another. Such, indeed, are those, who have not actively and fully effected their own perfection and sanctification, nor obtained the conquest over their own passions, and who yet undertake to instruct others in those things; for if God shall grant them the smallest portion of the things of which

they discourse, they will thoroughly know, that the reality of those things differs widely from what they propound.

CHAP. XIX.

THE Gospel distinctly enjoins every one, what he must do, and what he must not do, to render himself pleasing to that KING who is loving to mankind. For it says: "*Be not angry:—Covet not:—If any one smite thee on thy right cheek, turn to him the other also* *." And the Apostle, following up the commandments step by step, shows us, that the work of purification is to be effected *by little and little*, with patience and perseverance of mind: first, feeding us with milk, as infants; next, advancing us in our growth; and lastly, conducting us to perfection. So that (to speak figuratively) the Gospel seems to say, generally, *Let there be an entire coat of woollen; but the Apostle instructs us minutely, how*

* Matt. v. 39.

the wool is to be carded, and woven, and made up.

CHAP. XX.

THERE are some, who abstain from all *overt* sins, as fornication, theft, avarice, and all similar corruptions, and who therefore class themselves with the holy; and yet are they far from being such in truth. For, evil is not yet wholly expelled from them; but it still lives, and lurks, and creeps *within*, in their minds. But the holy, is he who is perfectly cleansed in the *inward man*. Thus, a certain one of the brethren, while praying together with others, was so affected and transported by the Divine Power, as to behold the "*Jerusalem which is above*," its glorious mansions, and its infinite and ineffable light; and to hear a voice which said, "*This is the resting-place of the just!*" But being thereby puffed up, and conceiving greatly of himself, he lapsed into a grievous sin, and was afterwards involved in many evils. If, then, such a man was so overcome, how can any ordinary person say; "I have fasted, and

“retired from the world, and bestowed my
 “goods in charity, and therefore nothing
 “more is wanting to render me *holy*.” For,
 abstinence from overt sins is not perfection;
 but purification of the mind within, is alone
 perfection. And the end of every Scrip-
 ture, both Old and New, is *purity*; and
 every one, whether Jew or Greek, is desirous
 of purity, though he is unable to attain it*.
 But this I affirm, that purity of heart can-
 not otherwise be effected than through
 Jesus†; for He alone is the substantial and
 very Truth, and without that Truth it is
 impossible to come to the knowledge of
 truth, or to obtain salvation.

* Hom. xvii. 14, 15.

† “At nisi purgatum est pectus, quæ prælia nobis!—

Hæc igitur qui cuncta subegerit, ex animoque

Expulerit dictis, non armis, nonne decebit

Hunc Hominem numero Divum dignariet esse?”

Luce. v. 44, &c.

Which of the philosophers could have dared to
 take this panegyrick to himself?

BOOK VI.

OF LOVE.

CHAP. I.

As thou hast renounced the outward man in respect of all these visible things, and hast bestowed and distributed thy goods, so must thou likewise renounce thyself in all thy ways*. If thou hast acquired a carnal wisdom or knowledge of things, renounce it; if thou hast placed thy confidence in carnal justifications, abandon them, humbling and lessening thyself in thy own estimation; thus thou shalt become able to be instructed in "*the foolishness of preaching* †." In this thou shalt acquire true wisdom; not with

* Hom. xvii. 15.

† 1 Cor. i. 21.

specious words, but in the power of the Cross *; and shalt be made a joint-partaker with those who have been accounted worthy to receive it. For "*the Cross of Christ,*" says Paul, "*is unto the Jews a stumbling-block, and to the Greeks foolishness; but unto us who are saved, it is CHRIST the POWER OF GOD, and the WISDOM OF GOD †.*"

CHAP. II.

IF thou hast obtained from Heaven a taste of that wisdom, if thou hast in any degree partaken of it, and experienced its peace in thy soul, be not thereby elated, neither be confident, as if thou hadst attained to and received all truth; lest thou hear it said to thee, "*Now ye are full, now ye are rich, ye have reigned as kings without us †.*" But though thou hast tasted, yet think that thou hast not attained to *Christianity*; and be not content that it should be superficially in thee, but let it

* 1 Cor. ii. 4.

† Id. 28.

† Id. iv. 8.

strike root in thy nature, and predominate in thy mind.

CHAP. III.

As a miser, who has amassed thousands of treasure, is not satisfied therewith, but rather increases in cupidity; or as one, from whom a cup of water is taken before he has quenched his thirst, only feels his thirst augmented; so, a taste of God disclaims all satiety; and the richer any one is in that wealth, the more he esteems himself poor. Such Christians, regard not their souls as deserving of any honor, but bear themselves before God as of the number of those who are of no estimation, accounting themselves the servants of all men. In such a soul, the Lord greatly delights, and abides, on account of its humility. If, therefore, any one has received any thing, let him not on that account conceive that he *is*, or that he *has*, any thing; for *conceit* is an abomination to the Lord. This it was that, in the beginning, cast man out of Paradise; who, when he was told, "*Ye shall be as Gods,*" grew confident in that presumptuous hope.

Consider, how thy God and King, the Son of God, “*humbled Himself, and took upon Him the form of a servant**;” how He subsisted in poverty; how “*He was numbered with the transgressors †*;” and how, at last, He suffered! If, then, He who was God submitted to this, shalt *thou*, O man, who consistest of flesh and blood, who art but dust and ashes, and who, alas! containest in thyself nothing that is good, but art altogether impurity; shalt *thou* think highly of thyself, and boast thyself? But, if thou art wise and understanding, say of the thing which thou hast received of God, “*This is not mine; I have received it from another; and, when it seems good to Him, let Him take from me that which He has bestowed ‡!*”

CHAP. IV.

WE are to understand, by “*the treasure*” which the Apostle said “*he had*

* Phil. ii. 7.

† Is. liii. 12.

‡ Job, i. 21. 1 Cor. iv. 7.—Hom. xv. 37.

“in earthen vessels*,” that sanctifying power of the Spirit, which he was accounted worthy to receive while he yet subsisted in the flesh. For he elsewhere says, “Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption†.” He, therefore, who has discovered that heavenly treasure of the Spirit in himself, is able, not only holily and without reproach, but even without labour and difficulty, to fulfil all the work and righteousness of the Commandment; which, before, he was far from being able to effect, even with labour. For no one, however he may desire it, can truly cultivate the fruits of the Spirit, until he has received the communication of the Good Spirit. Nevertheless, let every one use force with himself, running his course with patience and faith; and let him fervently implore of Christ, that he may partake of that heavenly treasure; and then he will be able, in Him and through Him, to perform

* 2 Cor. iv. 7.—Hom. xviii. 1. † 1 Cor. i. 30.

all righteousness, purely and perfectly, and also without difficulty and labor.

CHAP. V.

WHEN those, who possess within themselves the divine riches of the Spirit, communicate with others in spiritual discourse, they impart to them out of their *own treasure**; but those, who have not treasured in their hearts that wealth from whence the excellence of divine desires and mysteries and thoughts proceed, and who only carry on their tongues some flowers which they have gathered from the two Testaments; or who deck themselves with words which they have caught up from spiritual persons, and bring them forward as their own; thus appropriating to themselves the productions of others; may indeed impart, without much labour, some relish of the things of which they speak; but when their discourse is ended, they are proved to be altogether indigent and destitute, since their words depart to the sources from whence they were taken, and

* Hom. xviii. 5, 6.

they themselves are found to possess no stock of treasure of *their own*, from which they may first cheer themselves, and afterwards benefit others by imparting to them of their own cheer. Wherefore we ought, in the first place, to beseech God, that the *true riches* may subsist in us; and then we shall be able, to administer help to others, and to supply them from our own spiritual thoughts, and from our own knowledge of the heavenly mysteries. For the goodness of God has been pleased to ordain, that those riches shall subsist in every one who truly believes; as He has said: "*He who loveth Me shall be loved of My Father,*" "*and I will love him, and will manifest Myself unto him* *:" and again: "*My Father and I will come unto him, and We will make our abode with him* †,"

CHAP. VI.

THEY who have been accounted worthy to "*become the sons of God,*" and to receive the light of Christ shining within them,

* John, xiv. 21.

† Id. 23.

are governed by the Spirit, and are influenced by the power of Grace in their hearts, in very many and very various ways*. These we may fitly illustrate, by comparison with some of those sensible impressions which are experienced in the world. Thus, such persons are, sometimes, like one at a princely banquet, and transported with unspeakable delight; sometimes, like a bride rejoicing in her union with the bridegroom; at one time, they experience the lightsomeness and alacrity of angels, not sensible that they are encompassed with this bodily frame; at another time, like one exhilarated by a draught, they are as it were inebriated with an indescribable intoxication of the Spirit. Sometimes, again, they are seized with grief and sadness, tenderly yearning for the salvation of all men; and, glowing with a spiritual affection for mankind, they take up a lamentation for the whole race of Adam, and are even so inflamed with a delicious and unutterable love, that if it

* Hom. xviii, 7, &c.

were possible they would embrace and press into their bosom every individual man, making no difference between good and bad. At another time, they conceive so mean an estimation of themselves, that they think no one beneath them, but rather account themselves the lowest of all men; and then again, they are absorbed into a joy not to be spoken. Sometimes, like a champion clad in royal armour, who has gone down to the battle and put the enemy to flight, these also, fortifying themselves with the armour of the Spirit, go forth against the invisible enemies, and tread them under their feet; then again, a certain calm comes over them, and they are comforted by a communication of the exquisite delights of peace. Now, they are enriched with divine intelligence, and wisdom, and inscrutable knowledge of the Spirit, and are instructed by the Grace of Christ in such things that it would be impossible with one tongue to declare; and then again, they appear like any other ordinary person. Thus does Divine Grace, diversifying and modi-

fyng itself in various ways, educate and exercise the soul, that it may at length present it perfect, blameless, and holy, to the Heavenly Spirit.

CHAP. VII.

THE forementioned operations of the Spirit are indeed high measures of Grace, and approach very nearly to perfection; and they are wrought by the Spirit, though variously, yet continually; one operation constantly succeeding another. And when any one at length attains to the perfection of the Spirit, and is cleansed from all his passions, and is united with the Comforter by the communication of Himself; and when the soul is accounted worthy to become spirit, by its intimate union with the Spirit; then it becomes all light, all joy, all repose, all exultation, all love, all tenderness, all goodness and kindness; and is, as it were, swallowed up into the virtues of the power of the Spirit, as a stone cast into the sea is encompassed on every side by its waters. Such persons being there-

fore united in every way to the Spirit of God, are formed into the likeness of Christ; having in themselves the unchangeable virtues of the Spirit, and showing forth its fruit to all men. For, since they have been rendered by the Spirit blameless and pure *within*, it is impossible that they should put forth *outwardly* any fruits of evil; but the fruits of the Spirit, always and in all things, shine out in them. This is that attainment of spiritual perfection, of "*the fulness of Christ*," to which the Apostle exhorts us to come, when he says, "*that ye may be filled with the fulness of God* *:" and again: "*Till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ* †."

CHAP. VIII.

It sometimes happens, that as soon as a man has bent his knee in prayer, his heart becomes filled with the heavenly influence, and (as has been said,) rejoices as a bride in the presence of the bridegroom; an-

* Eph. iii. 19.

† Ib. iv. 13.

swerably to that which is spoken by the great Isaiah: "*As the bridegroom rejoiceth in the bride, so shall thy God rejoice in thee*.*" Sometimes it will happen, that he is thus engaged through the whole day; and although he designed to employ only one hour in prayer, the inward man is carried away by it into the boundless space of that other world, and is caught up by a certain ineffable rapture, so that the mind is in amazement at its own sublimity and transport; and a total oblivion of all earthly considerations succeeds, as if all his thoughts were changed, and he was carried captive amidst things infinite and eternal; so that, at such a moment, his soul appears to go forth from him together with his prayers.

CHAP. IX.

If any one asks, whether it is possible for a man to continue always in such a state? I answer: that there is no moment when Grace is not equally present in such

* Is. lxii. 5.—Hom. viii. 1.

a man, and rooted in him, or when it does not operate as a natural quality within him; but, though it be itself *one*, yet it dispenses variously, according as it will, for the welfare of the man. For, sometimes the fire burns more ardently, sometimes more faintly; sometimes the light shines with greater brilliancy, sometimes it becomes more contracted and dull, according to the Divine dispensation. Still, however, the lamp is never extinguished. But, when it shines with its greatest splendor, then indeed the man is regaled with the fullest draught of the love of God! And sometimes it happens, that the light shining in the heart leads to the discovery of another light, more intimate and profound*; so that the whole man, enraptured by its delight and glory, is no longer in himself; and appears a fool and an offence to the world, through the new attractions of love and pleasure, and the profundity of the mysteries to which he is admitted. During such

* Hom. viii. 2, 3.

a moment it sometimes happens, that he ascends to the most perfect measures of Grace, and becomes free and beyond the reach of the power of Sin. And yet it shall happen, that, after all these things, Grace, as it were, contracts itself again, and the veil of the adverse power is again spread over him.

CHAP. X.

LET us thus conceive of the nature and process of Grace. Suppose *the perfection of Grace* to be at the twelfth degree, and that a man is able sometimes to attain to that degree. Afterwards, Grace recedes; and descending one degree, stops at the eleventh. In the first case, all those forementioned wonders are disclosed, and the man is permitted to obtain experience of them; but if he were to continue always in that degree, it would be impossible for him to sustain the weight of the dispensation; for he would be incapable of hearing, or speaking, or taking concern for the smallest thing, and would be fit only to lie in a corner, in abstraction and spiritual intoxication.

Therefore, that highest and most perfect degree of Grace is not granted to him in continuity; that he may have time and opportunity to attend to the service of the brethren, and to the ministry of the word.

CHAP. XI.

IF, at any time when we have received the word of the kingdom, we find ourselves moved thereby to tears, let us not derive confidence from those tears, nor cherish any complacency in ourselves, as if we ourselves had sufficiently well employed our ears for hearing, or our eyes for reading; for there are other ears, other eyes, other tears, and another intelligence and soul, namely, those of THE DIVINE AND HEAVENLY SPIRIT, which must hear, and weep, and pray, and understand, and perform the will of God in us in truth; of whom the Lord, when he promised to the Apostles the pre-eminent gift of the Spirit, said: "*I go away, but THE COMFORTER, THE HOLY GHOST, whom the Father will send in my name, He shall teach you, all*

“ things * :” and again : “ I have yet many
 “ things to say unto you, but ye cannot bear
 “ them now. But when HE, THE SPIRIT OF
 “ TRUTH, is come, HE will guide you into all
 “ truth †.” HE therefore must weep, and
 HE ‡ must pray in us ; for, says the divine
 Apostle, “ We know not what we should pray
 “ for as we ought ; but THE SPIRIT ITSELF
 “ maketh intercession for us with groanings
 “ which cannot be uttered ||.” For the Will
 of God can only be known through THE
 SPIRIT, since “ no one knoweth the things of
 “ God but THE SPIRIT OF GODS.” Where-
 fore, when the Comforter came at the feast
 of Pentecost, according to the promise, and
 when the power of the Good Spirit had
 rested upon the souls of the Apostles, the
 veil of sin was at once taken off from their
 hearts, their evil passions were extinguished,
 and the eyes of their hearts were opened ;
 and being thenceforward replenished with
 wisdom, and established perfect by the
 Spirit, which governed and directed their

* John, xiv. 26.

† Id. xvi. 13

‡ ΕΚΕΙΝΟΣ εν προσευχεται και ΕΚΕΙΝΟΣ κλαυσειω.

|| Rom. viii. 26.

§ 1 Cor. ii. 11.

souls, they were taught to fulfil the Will of God, and were led into the knowledge of all truth. When, therefore, we feel ourselves affected to tears on hearing the Word of God, let us still with a firm faith beseech Christ to come to us; in full confidence, that THE SPIRIT will truly come, and will both hear and pray in us, according to His will.

CHAP. XII.

THERE is a certain influence*, which surrounds and veils the free mind like a mist; and though the lamp, as has been said, continually burns and shines, yet this cloud or haze always encircles it. He who is so circumstanced cannot deny, that *he is not perfect*, nor wholly freed from *evil*; but that he is, as it were, *both free and not free, at the same time* †. Nor is this without the design of God; but, on the contrary, in conformity with His divine economy. Sometimes, that “*middle wall of partition*” is entirely broken down and dissolved; sometimes, it is only partially dispelled. Nor

* Hom. viii. 5.

† ἀλλ' οἷον εἰπεῖν, ἐλευθερὸς τε καὶ ἔτι ἐλευθερὸς.

does the work of prayer proceed with any greater uniformity ; for, sometimes the grace of prayer is more ardent, and imparts greater encouragement and consolation ; sometimes, it becomes more languid and dull, according as it is dispensed for the interest of man. Thus, I myself at some moments have ascended to the perfect measure, and have tasted and had experience of that other world ; yet have I never seen a Christian who is always in that perfection, and altogether free. Bpt, a man shall feel the repose of Grace, and partake of mysteries and revelations, and shall enter into much sweetness of Grace ; and again, Sin shall be within him. And such persons, through want of experience, conceive themselves to be perfect and free, because of the excellency of the Grace and of the light which shines in them ; yet, as I have said, I have never seen any one who is absolutely free and perfect *, though I myself have, at

* Macarius distinguishes, between *perfection in righteousness*, depending partially on *our own will* ; and *perfection of Grace*, by which man is *favoured* with moments of sublime contemplation above the natural

moments, attained in part to that highest measure of which I have spoken, and therefore have learned from experience to know, what a man perfect in Grace must be.

CHAP. XIII.

WHEN thou hearest of the union of bride and bridegroom, of dances, or of feasts, form not to thyself gross or earthly notions of those things, for they are only spoken figuratively, and in condescension to human conceptions; but the things themselves are spiritual, and unattainable by language or carnal sense, and can only be apprehended by the perceptions of an holy and believing soul. For, the communion of the Holy Spirit, the heavenly treasures, and the feasts of the holy angels, are things explicable to him only who has obtained experience of them; but to the uninitiated no idea of them can be conveyed. Listen to all these things, therefore, with reverence and piety, until through thy faith thou shalt have been accounted worthy to participation of his soul. In b. iii. c. 10: he speaks of the former; in this place, of the latter.

take of them ; and then thou shalt acquire sensible experience, by the eyes of thy soul, of those great and good things, of which the *souls* of Christians even here are able to obtain communion ; for, at the Resurrection, their *bodies* also shall be in communion with them, and shall behold them, and as it were handle them, when the body itself shall also have become spiritual.

CHAP. XIV.

WHEN prayer, love, faith, watching, fasting, and all those other exercises of virtue, which are the proper ornaments and fair fruits of the soul, are joined with the communion of the Spirit, they then send forth a rich and grateful odour, like frankincense cast into the fire ; and then it becomes easy to walk uniformly in the Will of God ; but, without the Holy Spirit, it is impossible (as has been said,) for any one to comprehend His Will. And as a woman, before she is joined in marriage to an husband, lives according to her own mind, and follows her own will ; but, when *both are made one*, she lives wholly under him as her

head, and ceases to behold all things with reference to herself alone; in like manner the soul, though it has its own will, its own rules, and its own actions, yet when it has been accounted worthy to be united to Christ, becomes subjected to the rules of the bridegroom; and no longer follows its own will, but only that of CHRIST.

CHAP. XV.

REGARD thou the Grace of the Holy Spirit, as "*the wedding garment*;" which he who is not accounted worthy to wear, shall not partake of the heavenly marriage and its spiritual supper. Let us make it our chief desire to drink of that divine and spiritual wine, and to be drunken with that sober drunkenness; that, as they who are filled with wine become thereby more free to speak, we also, being replenished with that spiritual wine, may speak of and show forth the Divine Mysteries; for, "*Thy cup which intoxicateth me, (says David,) how exquisite it is*!*"

* Psalm xxiii. 5. Our Bible version reads, "*my cup runneth over*;" and our Common-Prayer ver-

CHAP. XVI.

A SOUL "*poor in spirit*," is one that is sensible of its own wounds, and of the darkness of the passions which encompass it; one, that continually seeks deliverance from the Lord, that endures labors, and that delights not in any of the good things of this earth, but solely *in its Good Physician*, and *in the power of His healing*. But, how can a soul disfigured by wounds ever again become fair and sightly? How, indeed, otherwise than by meditating upon

sion, "*my cup shall be full*." The Greek reads, as quoted by Macarius, το ποτήριον σου μεθύσκον ὡς κρατίζον, changing the person of the pronoun. The word ΠΙΝ signifies, *inebriatus, satiatus est potu*; and denotes *the fulness*, not of the cup as our version interprets it, but of the drinker. The Vulgate reads, "*calix meus inebrians quam praeclarus est!*" Castell renders "*inebrians*," in this place, (which is certainly the true sense,) "*Thou preparest a table before me in the face of mine enemies; thou anointest my head with oil, and my cup intoxicateth (with delight)*." The Greek is, therefore, a just paraphrase of the original.

its own original creation, and by discerning and acknowledging its sores and its necessities? If it no longer takes secret and conscious satisfaction in the wounds and scars which have been caused by its evil passions, and if it no longer hold communion with its former transgressions, *the Lord will not impute to it its present deformity**, but will come and heal it, and will restore to it a beauty subject neither to suffering nor decay. Only let it take no part, by any secret complacency, in the evil things it has done, nor consent to the evil passions that work within it; but let it cry with all its force to the Lord, beseeching Him, that He would vouchsafe to deliver it by His Good Spirit from all its passions. Blessed indeed is such a soul! But, woe to the soul that can receive no convincing sense of its wounds; and that thinks itself free from evil, only through the magnitude and excess of its evil! Such an one, the Good Physician neither visits nor heals; forasmuch as it cares not for its own wounds, but esteems

* ο λογίζεται αυτη την αμαρτιαν ο Κυριος.

itself to be healthful and sound. For
 “ *they that are whole need not a physician,*
 “ (said He,) *but they that are sick*.*”

CHAP. XVII.

BLESSED indeed, and greatly to be envied for their life and enjoyments above nature, are they who, through an ardent love for virtue, have acquired with sensible experience a knowledge of the heavenly mysteries of the Spirit, and who “ *have their conversation in Heaven!*” Such persons are superior to all other men, and the proof is obvious. For, to which of the powerful, the wise, or the prudent of *this world* has it ever befallen, to ascend to heaven while they yet lived on the earth, or to work spiritual works, or to behold the glories of the Spirit? but now, he who is poor and destitute in all outward circumstances, he who from excess of penury is totally despised and scarcely known even to his neighbours, may prostrate himself

* Matt. ix. 12; and Luke, v. 31.

before the Lord, and ascend to Heaven under the guidance of the Spirit; and, in the full confidence of his soul, feast himself with the wonders which are there, and there exercise his faculties, there hold his "*conversation*," according to those words of the divine Apostle: "*Our conversation is in heaven* *!" And again: "*Which eye hath not seen, nor ear heard, neither hath it*

* Philip. iii. 20. There are few passages, of which the force and richness of the original have more suffered by translation than this. The word πολιτῆμα, (rendered in our Version "*conversation*,") comprehends both, *the civil constitution of a state, and the social capacity and privileges of a citizen.* The Apostle is speaking with the same allusion as to the Ephesians, ii. 19, where he says: "Now, therefore, ye are no more strangers and foreigners, but *FELLOW-CITIZENS with the Saints, and of the household of God;*" and to the Hebrews, xii. 22. "Ye are come unto Mount Sion, and *unto THE CITY of the LIVING GOD.*" So, here he says to the Philippians, under the same figure; "*Our social rule, course, and destination is in HEAVEN, from whence also we look for THE SAVIOUR, the Lord JESUS CHRIST, &c.*"

*“ entered into the heart of man to conceive
“ the good things which God hath prepared
“ for them that love him * :”* and he then adds, *“ but God hath revealed them unto us
“ by His Spirit.”* These are they, who are truly wise and powerful; these are they, who are truly noble and illustrious!

CHAP. XVIII.

BUT, even without those heavenly objects, thou wilt not hesitate to call the saints of God the most eminent of mankind; and form thy judgment from this. When Nebuchadnezzar, the sovereign of Babylon, assembled all the nations to worship before the image which he had set up, it was ordained by God, in His Infinite Wisdom, that the virtue of the three youths should be manifested before them all; and that all should learn from them, that there is only ONE TRUE GOD, who dwells in the heavens. Those three youths, who were captives and slaves, had courage and confidence to resist

* 1 Cor. ii. 9.

the king; and when all fell down and worshipped through fear, not daring to disobey, but were driven in mute submission like cattle to the worship, *those three* were so far from submitting to the same, that they would not consent to have their piety even doubtful, nor endure that it should be concealed; but, in the hearing of all the people, declared, "*We will not serve thy gods, nor worship the golden image which thou hast set up*!*" And when the terrible furnace had received them, in the intention of their destruction, it manifested not its power, but, as if seized with awe towards them, preserved them harmless of all evil; and thus all, even the King himself, learned by them to know, THE ONE TRUE GOD. And not only men upon earth, but the hosts of heaven, applauded them: for, that those in heaven are not indifferent to the noble acts of the saints on earth, but take part in them, the divine Apostle declared when he said; "*We are made a spectacle to angels,*

* Dan. iii. 18.

“ and to men.”* The same thou mayest read of Elijah; who, though but a single man, prevailed against a multitude by calling down fire from heaven. And Moses likewise overcame all Egypt, together with the tyrant Pharaoh. And the same thou shalt read of Lot, of Noah, and of many others; who, though in appearance of small consideration, obtained the mastery over many who were accounted illustrious and great.

CHAP. XIX.

SUCH is the nature of every visible thing, that if it receive not the co-operation of some other nature foreign to itself, it remains inoperative and imperfect. For the infinite wisdom of God declares His mysteries by types and by visible things, because it is not possible for the human nature, unassisted by a divine hand, to apprehend the perfection of virtue and the spiritual Grace of holiness. Now, as the earth, if

* 1 Cor. iv. 9.

it be left to itself and receive not the care of the husbandman and the action of the rain and sun, is unfit for, and incapable of, the smallest production of fruit; or, as every mansion stands in need of the solar light, which it has not of itself, and yet without it would be full of darkness and altogether unserviceable; (and many other examples of the same kind might be produced); in the same manner the human nature, which of itself is incapable of bringing forth the perfect fruits of virtue, stands in need of the spiritual husbandman of our souls, that is, *the Spirit of Christ*; (which is most certainly *foreign* to our nature, inasmuch as we are *created*, and He is *uncreated*;) that He, labouring and cultivating the hearts of the faithful, may render them capable of yielding to the spiritual Husbandman the perfect fruits of the Spirit; and that He may likewise cause His own light to shine into the mansion of the soul, darkened by the evil of the passions.

CHAP. XX,

THERE is a twofold warfare, a double conflict, allotted to Christians* ; first, against the things which are sensible to the bodily eye, and which allure and importune the soul to incline to them, and to take delight in them ; and secondly, “ *against the principalities and powers of the terrific Ruler of this World †.*”

* Hom. xxi. 1.

† Eph. vi. 12. The Apostle is particularly careful to impress us with *the reality* of this fearful and important truth ; which Macarius so repeatedly enforces, but which, though it pervades the whole body of the New Testament as an essential part of its economy, appears to be nearly reduced, in the conceptions of the present day, to a mere figurative representation. “ *For we wrestle not,*” says St. Paul, “ *against flesh and blood (only), but (also) against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*” Comp. Matt. and Luke, iv. 1. Luke, xi. 24. John, viii. 44, and xiv. 30. Eph. iv. 27, and vi. 11. Jam. iv. 7. 1 Pet. v. 8 ; and b. iv. c. 2, and 6.

CHAP. XXI.

THE glory which Moses wore upon his countenance, was a type of the true glory of the all-holy Spirit *; for as no one was then able to look steadfastly upon his countenance, so neither can the darkness of the passions now endure that glory when it shines in a Christian soul, but is presently dissipated by its lustre.

CHAP. XXII.

To him who loves Truth and God; who has tasted the heavenly sweetness, who has Grace implanted in and united with his soul, and who converts himself altogether to the directions of Grace; the objects of this world become hateful. Such an one, is rendered superior to all the things of the world; its gold and its silver, its honors and its glory, its flatteries and its applauses; and is no longer capable of being enticed by any of them, since he has acquired ex-

* Exod. xxxiv. 30. 2 Cor. iii. 7.—Hom. xlvii. 1.

perience of other riches, and honor, and glory ; and has his soul nourished with uncorrupt and uncorruptible delight, and possesses a sense and full evidence of all these things by the communication of the Spirit.

CHAP. XXIII.

As much as the rational shepherd excels his irrational flocks, so much does such a man surpass other men in intelligence, knowledge, and discernment ; for he has a spirit, a mind, an understanding, and a wisdom different from and superior to that of the world ; for, says the Apostle, “ *We speak wisdom among them that are perfect ; yet not the wisdom of this world, nor of the princes of this world, who come to nought ; but we speak the Wisdom of God in a mystery **.” On which account, such a man differs in every thing from all men who have the spirit of this world, whether “ *wise or prudent.*” Such an one “ *judgeth all men,*” as it is written †. Such an one

* 1 Cor. ii. 6.

† Ib. 15.— *παντας ανθρωπους ανακριται, κατα το γεγραμμενον.*

knows, of every man, from whence he speaks, where he stands, and how he is situated; yet not one of those who have only the spirit of the world, is able thoroughly to know and to judge of him, only he who equally with himself has the Spirit of the Godhead; as says the Apostle, "*comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him. But he that is spiritual judgeth all things; yet he himself is judged of no man* *."

CHAP. XXIV.

THERE is no other way by which a man can become a partaker of the all-holy Spirit, than by estranging himself from every object of this life, and renouncing himself in pursuit of the love of Christ; so that, withdrawing his mind from all anxious concern for earthly things, he may

So also in Hom. ix. 8.—All the copies of the New Testament now read; *ανακρισι παρτα*, "*judgeth all things.*" See Mills, *in loc.*

* 1 Cor. ii. 13, 14.

fix it wholly upon that one scope, and thus be accounted worthy to be made one Spirit with Christ; as says the Apostle, "*He that is joined unto the Lord is one spirit.*" For it is not possible, that a soul which is altogether bound to any object of this world, and which devotes itself to it, whether it be wealth, or glory, or worldly attachments, should escape from or break through the darkness of the powers of wickedness.

CHAP. XXV.

SOULS that really love Truth and God, cannot endure the smallest intermission of that Love; but are wholly and always (as it were) fixed to His Cross, watching the sense of spiritual improvement taking place in themselves. Being therefore penetrated with that desire, and hungering after righteousness and the illumination of the good Spirit; although they are blessed with a communication of divine mysteries, and are made partakers of heavenly joy and grace, yet they do not assume confidence thereupon, nor esteem themselves to be any

thing, but the more they are enriched with spiritual graces, the more laboriously they pursue them, as feeling themselves not yet filled; and the more sensible they are of their spiritual improvement, the more eager is the relish with which they acquire it. And though they are spiritually rich, yet they account themselves poor, according to that word of the Divine Scripture; "*They that eat me shall yet be hungry, and they that drink me shall yet be thirsty*.*"

CHAP. XXVI,

SUCH souls obtain, both entire deliverance from their passions, and perfect repletion of the light and communion of the Divine Spirit. But those that are slothful, and unwilling to submit to labour; and who seek not for *entire purity* of heart while they are yet in the flesh, nor cherish in themselves an hope to participate in the Comforter sensibly and with full experience, or to be wholly delivered from the

* Ecclus. xxiv. 29.

evil of their passions ; although they may have received some portion of grace, yet being deceived by wickedness, relax themselves from wise concern, as having already obtained Grace and the consolations thereof, and as already enjoying all its sweetness. So that they are easily to be known ; being persons, neither contrite in heart, nor lowly in mind, nor striving after, nor thirsting for, the *perfect measure* of holiness ; but, remaining satisfied with their small consolation of Grace, they become *high-minded* instead of *humble* ; wherefore, they are at length stripped of the Grace which they had been permitted to receive. But the soul that truly loves God, although it has fulfilled ten thousand duties, although it has subdued the body by the most exact and rigorous watchings, and has been accounted worthy to receive all the various graces of the Spirit, together with revelations and mysteries, yet bears itself as modestly as if it had attained to nothing of the life of God, and as if it possessed none of His especial gifts : so ardently and insatiably it is actuated by love for Christ.

CHAP. XXVII.

It is not speedily, nor easily, that any one is able to arrive at these high measures; but, after many toils and conflicts, with much time and solicitude, and with many probations and trials, until he attain to a perfect deliverance from all his passions. And then, having been approved by much exercise and striving, and having courageously sustained all the temptations brought against him by evil, he will be accounted worthy of the great honours and graces of the Spirit, and of the Divine Treasure; and will be made an inheritor of the Heavenly kingdom.

CHAP. XXVIII.

But let him who has not attained to that perfection of a Christian life, and who has not acquired a sense of sanctification in his heart, mourn and lament; and fervently beseech the Lord, that he may obtain that good thing, together with the operations of the Spirit, by secret and unutterable impressions upon his mind. For as, by the

law of the Church, those who are taken in overt sins are separated by the Priest from the congregation, and when they have manifested the repentance prescribed, are again received into the communion; whereas, those who have lived always inoffensively and holily are promoted to the priesthood, and are called in from the outward place, and are advanced to the altar that they may become ministers and attendants on the Lord; so let us consider that it is with regard to that *Communion of the Holy Ghost*, of which the Apostle says, “*the Grace of our Lord Jesus Christ, and the Love of God the Father, and the Communion of the Holy Ghost, be with you all**.” Observe how the resemblance is maintained: for, the Divine Triad dwells in the soul that keeps itself pure, the Divine Goodness adapting itself thereto; (not, indeed, as it exists in itself, for it could not be comprehended in any created being, but only so far as man is adapted and able to

* 2 Cor. xiii. 14.

receive it;) When, therefore, a soul transgresses the rule of life prescribed by God, and "*grieves the Divine Spirit,*" the mind is cast forth, and is separated from spiritual joy; and Divine Grace, and Love, and every good operation of the Spirit, is withdrawn from it, and it is delivered over to afflictions, and temptations, and evil spirits, until the soul again walks uprightly and well pleasing to the Spirit; and then, when it has afforded proof of repentance by unreserved confession, and self-humiliation, it is again accounted fit to receive the visitation of Grace, and it recovers the Heavenly joy, even in fuller measure than before: But, if it has *never* grieved the Spirit, but has lived uniformly well-pleasing to it, and has steadily resisted the importunity of all evil imaginations, cleaving continually to the Lord; such a soul advances regularly and progressively, and is accounted worthy of unspeakable gifts, and is translated from glory to glory, and from joy to more and more perfect joy; until, having attained to the perfect measure of

Christianity, it is ranked with the faithful and irreproachable servants of Christ, in His eternal kingdom.

CHAP. XXIX.

LET us, then, consider all these visible things as types and shadows of things invisible : the visible church, as a type of *the temple of the heart*; the priest, as a type of *the true priest*, the Grace of Christ; and so of the rest. As, therefore, in the visible church, if the readings, and the psalm-singing, and the rest of the ecclesiastical order do not precede, the priest cannot in the due course of succession perform the divine mystery of the body and blood of Christ; or, though the whole previous order be observed, yet if the mystical eucharist of the offering and communion of the body of Christ be omitted, the ecclesiastical rule is not observed unto the end, because the service of the mystery is wanting* ; so it is with

* The notions of Macarius upon the subject of this sacrament, are distinctly expressed in Homily

regard to a Christian. For, though he should have strictly observed fasting, and watching, and psalm-singing, and every other holy exercise, yet, if the mystical operation of the Spirit be not finally accomplished by Grace in the altar of his heart, and with spiritual consciousness and repose, all the preceding exercises will be rendered imperfect; and will become almost useless, for want of the joy of the Spirit mystically wrought in his soul.

XXVII. c. 17. ἵνα τὸ ψῶδον προσέταται ἄρα καὶ οἶνον, ἀντίτιθον τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος καὶ αἱ μεταλαμβάνοντες ἐκ τῆς φαριμαίου αὐτοῦ, πνευματικῶς τὸ σῶμα τοῦ Κυρίου ὀψωνται.—“for BREAD and WINE are offered in the Church, ἀντίτιθον ἀλλήλων (antitithon) of His flesh and blood, and they who partake of this BREAD which appears and signifies the flesh of the Lord.”—Compare with this the exhortation in the own Liturgy, at the beginning of the administration of the Holy Communion.

BOOK VII.

OF FREEDOM OF MIND.

CHAP. I.

WHEN thou hearest, that Christ "descended
 "into *Hell**" and delivered the souls
 which were there detained, think that this
 differs but little from what is accomplished
 here. For the heart is a tomb, in which

* The English reader should be aware of the equivoca-
 tion of this word in our language, resulting from its
 being employed in rendering both the Greek *Hades*,
Hades, i. e. the place of separate souls, whether good or
 bad; and also the Hebrew *Gehenna*, i. e. the place
 of punishment for the devil and his angels. Thus in
 Acts, ii. 27. "Thou wilt not leave his soul in *Hell*,"
 the original has *Hades*; but in James, iii. 6. "The
 "tongue is set on fire of *Hell*," the original has *Gehenna*.
 In the passage before us, the word in the original is
Hades; which I have rendered *Hell*, in conformity to
 the phraseology of our Creed,

the mind and its thoughts lie buried, and involved in thick darkness; then the Lord comes to the souls which cry to Him from that *Hell*, that is, from the depth of their heart, and calling unto Death, says; "Release thou those imprisoned souls, which call upon Me who am able to deliver them." And lifting up the stone which lies over those souls, He opens the tomb; and raises again to life him who was truly dead, and sets at liberty the soul which was shut up in the silent prison*.

CHAP. II.

It often happens, that Satan secretly says to thee in thy heart; "Knowest thou how many evil things thou hast done? Thy soul is full of wickedness, and weighed down by a multitude of the most grievous sins †." But be thou aware, that he does this to draw thee into despair under a guise of humility; for, from the time that sin entered by disobedience, he has acquired the means of hold-

* Hom. xi. 11. † Ib. 15.

ing intercourse with the soul, as man with man, and of suggesting to it falsehoods and vanities. Do thou, therefore, answer him thus: "But I have the written assurances of God, who has said, *I have no pleasure in the death of a sinner, but that he should turn from his way by repentance, and live*.*" For, with what other design did He come upon the earth, but to save sinners; and to give light to those that are in darkness, and to bring again to life those that are dead?

CHAP. III.

THE power of DIVINE GRACE, like that of the Adversary, is impulsive, and not compulsive; that the free power of our wills may be entirely preserved †. Wherefore, for the evil things which a man does by the influence of Satan, it is not Satan

* Ezek. xxxiii. 11.

† ὅσπερ ἡ ἐναντία δυνάμις, ὅτω δὴ καὶ ἡ θεία χάρις προτρεπτική, ἀπ' ἀναγκαστικῆς διακινεῖται ἡμᾶς, ἰνὸντως ἡμῖν τὸ ἐλευθερὸν τε καὶ αὐτεξέχουσιον ἀριστοῦζοντο.—See b. f. c. 15. p. 21.

that receives the punishment, but the man himself; forasmuch as he was not involuntarily forced into those things, but was consenting in his own will. In the same manner also, with respect to what is good, Grace does not ascribe it to itself, but to the man, and it therefore assigns to him glory, as the cause of good to himself. For Grace does not so constrain, by compulsive force, as to render a man's will incapable of altering; but, though it be present to him, it gives way to his free and arbitrary power, that his will may be manifested, how it is disposed to good or to evil. For the law (as before was said,) is not applied to our nature, but to our free will, which is able to convert itself, either to good or evil.

CHAP. IV.

We ought to keep watch over the soul, and to preserve it from all commerce with impure and evil thoughts; for, as the body is polluted by impure contact, so also is the soul defiled by commerce and communion with such thoughts. And not

with those only, but with every kind of mental wickedness, as unbelief, deceit, vain-glory, anger, envy, and contention: and this, is that "*cleansing of ourselves from all filthiness of flesh and spirit*,"* For, uncleanness and fornication are wrought inwardly in the soul, by means of evil thoughts. And since, according to the Great Apostle, "*Whoever defileth the Temple of God, (which is the body,) him will God destroy †;*" so he who defiles the soul and the mind by commerce with evil thoughts, is obnoxious to the same punishment. It behoves us, therefore, as we would keep the body pure from the stain of *gross sin*, so likewise to preserve the soul pure from the pollution of *sinful thoughts*, as the spouse of Christ; for, says the Apostle, "*I have espoused you to one husband, that I may present you as a chaste virgin to Christ ‡*" And hearken to the Scripture which says; "*Keep thy heart with all diligence, for out of it are the issues*

* 2 Cor. vii. 1. † 1 Cor. iii. 17. ‡ 2 Cor. xi. 2.

"of Life*." And again, "*from such thoughts
separate from God.*"

CHAP. V.

Let every one question his soul, with strict examination and scrutiny; to what it is inclined? And, if he does not find that his heart is in harmony with the laws of God, let him strenuously labour to maintain his mind, equally with his body, pure and uncontaminated by evil thoughts; if he is truly desirous that the Holy Spirit should dwell in him according to the promise. For it has been promised, that it shall dwell and walk in those souls (which) are pure, and which delight in righteousness.

CHAP. VI.

As a careful cultivator of his own land, first turns the soil and cleanses it from weeds and thistles, and afterwards casts in the seed; so, he who expects to receive from God the seed of His Grace, must first

* Prov. iv. 23. † Wisd. i. 3.

cleanse the soil of his heart, that the seed of the Spirit falling therein may bring forth perfect and abundant fruit. For unless care be first taken to "*cleanse the heart from all filthiness of flesh and spirit,*" it continues to be only "*flesh and blood,*" and is therefore far removed from life.

CHAP. VII.

It behoves us vigilantly to look about us, and to observe on every side the machinations, deceits, and artifices of the Enemy; for as the Holy Spirit became on Paul "*all things to all men, that he might gain all;*" so likewise the Evil One strives "*to become all things,*" that he may impell all men to their destruction. For he affects to pray with those who pray, that he may seduce them into conceit by the opportunity of prayer; he fasts with those who fast, desiring thus to deceive them into a good opinion of themselves; in the same manner, he beguiles those who possess a knowledge of

* 1 Cor. ix. 22.

the Scriptures, wishing to insnare them by the form of knowledge; and so also, those who have been gifted with any light of revelation. For Satan, "transforms him-
 self into an angel of light," that by the appearance of a false light he may draw them to himself; and, in a word, he transforms himself into every thing, and to every one, that he may subdue them by the speciousness of appearance, and so receive them to destruction. Behold, then, to what a pitch he carries his audacity, to endeavour to overthrow those who already possess the Divinity Itself in the knowledge of the truth! Wherefore, it is necessary for every one, to keep his heart with the utmost care, and to ask of God a good understanding, that he may be enabled to detest all the artifices of wickedness, and to exert his mind in all knowledge, and to conform his thoughts continually to the will of God, than which there is not a greater or more honourable work, for "His work is honour-
 "able and glorious!"

CHAP. VIII.

A soul that loves God, ascribes no good thing which it does to itself, but all to God; and, on the other hand, when God perceives the sound understanding and upright intelligence of such a soul, He places all to its account; and apportiona a reward, as if it alone had laboured, and had performed every thing by itself. And yet, if man were strictly judged; nothing truly righteous could be found in him; since wealth, and all the other advantages of this life by means of which he is able to do any good thing, the earth itself and all things therein, the body and soul also, are God's; nay, even to exist, man holds of Grace. What then remains to him for his own, by which he may reasonably be slated in conceit, or by which he can justify himself? And yet, God accepts as the greatest favor from men, and as the most grateful of offerings, that a soul, well understanding how all things are, should ascribe and refer to Him every good thing that it does,

every thing that it suffers, and every thing that it knows and comprehends.

CHAR. IX.

As, when Israel was pleasing to God, (though never as they ought to have been, yet while they appeared to manifest some sound faith in Him,) He went before them in a pillar of fire and in a cloud, and led them through the sea, and upheld them by innumerable miracles, but when they departed from Him, He delivered them over to their enemies, and oppressed them with grievous servitudes; in the same manner He now deals with the soul which receives the knowledge of God through Grace, and is first cleansed from many defilements, and afterwards accounted worthy of many graces; but, when it ceases to cherish the affection which is due to its Heavenly Spouse, it falls from the life of which it had been made a partaker. For the Adversary is able to cast down even those, who have attained to such high measures of Grace. Wherefore it is necessary, to con-

stand with the utmost force, and to keep guard over ourselves "with fear and trembling;" especially those who have partaken of the Spirit of Grace, that they may not in any degree "grieve the Spirit" of the Lord. For, as "there is joy in heaven, (as says the Truth,) over one sinner that repenteth," so is there grief also over one soul that falls from everlasting life.

CHAP. X.

WHEN a soul has been blest with Grace, then indeed, knowledge and understanding and judgment are truly useful to it. All which things God grants to it, when it asks them from Him, that it may serve and be well-pleasing to the Spirit which it has been accounted worthy to receive, and may neither be surprised into evil, nor fall through ignorance; nor be seduced to live negligently and without fear, nor do anything that is contrary to the will of **THE MASTER.**

CHAP. XI.

As the influence of the passions, (which is, the worldly spirit of error and of the

darkness of sin,) dwells in the man who is filled with fleshly wisdom; so, on the other hand, the efficacy and power of the Spirit of Light, inhabits in him who is sanctified. According to him who said, "Ye seek a proof of Christ speaking in me *," and again, "Nevertheless I live, yet not I, but Christ liveth in me †:" and; "As many as have been baptized into Christ have put on Christ ‡." And the Lord says, "I and My Father will come, and will make Our abode with him §." In those who are sequented, worthy to receive them, these things take place, not obscurely or equivocally, but in full power and truth. For the Law taught men by an ineffectual word, laying upon them a yoke hard to be borne, and being unable to afford them any help, inasmuch as it was incapable of administering to them the power of the Spirit; as says Paul: "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sin-

* 2 Cor. xiii. 3.

† Gal. ii. 20.

‡ 1b. iii. 27.

§ John, xiv. 23.

** ful flesh; and for Sin, condemned Sin in
 "the flesh*:"* but, from the time of the
 appearing of Christ, the gate of Grace has
 been opened to all who believe in the truth,
 and to them has been imparted the power
 of God; and the operation of the Spirit.

CHAR. XII.

FROM the time that Christ, the supreme
 and natural Goodness, sent down the gift
 of the Holy Spirit to His Apostles,
 that divine power overshadows all who be-
 lieve; and abides in their souls, healing
 them from the passions of Sin, and deliver-
 ing them from the darkness of mortality;
 for until then, the soul remained wounded,
 and imprisoned, and totally shut up in the
 obscurity of wickedness. And even now,
 every soul, which is not accounted worthy to
 have the Lord inhabiting it and the Good
 Spirit abiding in it operatively and plen-
 teously, continues still in the same dark-
 ness. But these souls, into which the

* Rom. viii. 3.

Grace of the divine Spirit has entered, and in the depth of whose minds it has made its habitation, to such the Lord Himself becomes a soul; for, says the Apostle, "*He that is joined unto the Lord is one Spirit.*" And the Lord Himself says; "*As Thou, Father, art in Me, and I in Thee, that they also may be one in Us!*" Behold, what goodness and honor the human nature, thus sunk in wickedness, has obtained! But while the soul, by its union with the sinfulness of the passions, remained *one with them*, though it had its own will yet it was not able to do what it approved; which Paul also says: "*What I would not, that I do.*" How much rather, then, when the power of God is come into a soul sanctified and made worthy of it, shall its will become *one with Him*? for then that soul becomes, in truth, as the soul of the Lord; and is able, with will and knowledge, to be ruled by the Good Spirit, and walks no longer after its own will: for, "*who* (says

* Rom. vii. 16a

It has still separate us from the love of
 "Christ?" So speaks the soul which is
 united to the Holy Spirit.

CHAP. XIII.

HE, therefore, who wishes to be an
 imitator of Christ, that being born of the
 Spirit he may be called a son of God; must
 endure with courage and resolution all
 afflictions that assail him; whether they are
 bodily diseases, or injuries and affronts
 from men; or even the insidious assaults of
 invisible powers. For, according to the
 economy of God, the quality of souls is
 tried by various afflictions, that those which
 truly love Him may be manifested; and, in
 every age, it was signified to the Patri-
 archs and Prophets, the Apostles and Mar-
 tyrs, that they must pass through the
 narrow road of afflictions, and so become
 pleasing to God! "My son, (says the Scrip-
 ture;) if thou come to serve the Lord, pre-
 pare thy soul for temptation: set thy heart

* Rom. viii. 35.

*“ aright, and constantly endure *.”* And in another place; *“ Whatsoever befalleth thee receive as good, knowing that nothing happeneth without God.”* Patience and Hope, therefore, must be acquired before all things by a soul desirous to please God; for it is an artifice of Evil, to inspire us with languor in the season of affliction, that it may draw us back from hoping in the Lord. But God never suffers a soul, that steadily hopes in Him, to be so overwhelmed with temptations as to be driven into a distraction of care; for, says the Apostle, *“ God is faithful, who will not suffer you to be tempted above that which ye are able, but will with the temptation make also a means to escape, that ye may be able to bear it.”* And the Evil One doth not afflict the soul as much as he will, but only so far as he is permitted by God; for if man is not ignorant what burthen a mule, or an ass, or a camel is able to carry, and imposes only such as they are able to bear;

* Ecclus. ii. 1, 2.

and if a potter knows how long to commit his vessels to the fire, lest if they continue in it too long they should be broken, or if they are taken out before they are sufficiently tempered they should be unserviceable; if such intelligence is in man, does not the intelligence of God know much more, (nay, infinitely more!) how long each soul ought to endure its trial, that its fitness for the kingdom of Heaven may be brought to proof?

CHAP. XIV.

As the substance of hemp, unless it be a long time beaten, is not fit to be worked into fine threads, but in proportion as it is beaten and carded it becomes purer and more serviceable; or, as a newly formed earthen vessel is of no use to men unless it be first put into the fire; or, as an infant is impotent for the services of the world, since it can neither build, nor plant, nor sow, nor perform any of the works of life; so likewise many souls, though they have

partaken of Divine Grace, and through God's tenderness to their infancy have received an experimental conviction of the sweetness and comfort of the Spirit; yet if they have not been *proved*, and assayed by various afflictions of evil Spirits, continue still in their infancy, and, as I may say, are *not yet fitted* for the kingdom of Heaven. For, says the divine Apostle, "if ye *are without correction, of which all have been partakers, ye are strangers, and not children* *." So that trials and afflictions are beneficently sent upon man, to render his soul more firm and of better proof; and if

*. Heb. xiii. 8, *οδοι ες χριστον*. The word *οδοι* occurs in no other part of the New Testament. Besides the sense of *spurius*, adopted in our English Version, Suidas informs us, that this word had the simple sense of *ξενος*, *peregrinus*, *foreign* or *strange*; and this appears to be its proper meaning in this place. The design of the Apostle seems to be nearly the same as in Eph. ii. 19, "Now therefore ye are *no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.*"

it "*patiently endure unto the end,*" with hope in the Lord, it is impossible that it should fail of the promise of the Spirit, and of ultimate deliverance from all its evil passions.

CHAP. XV.

As the saints who were familiarized with many sufferings, and who gave evidence of their constancy unto death, were thereby rendered worthy of crowns of glory; and as the severer were their labors, the greater is the glory and the confidence which they now enjoy with God; so likewise, souls that are consigned to various afflictions, whether those afflictions appear to come from men, or arise from sinful and foolish thoughts, or are caused by bodily diseases, if they endure unto the end, will obtain the same crowns and the same confidence with the Martyrs. For, as these patiently endured the martyrdom which they suffered from men, so those souls, which shall have patiently sustained the martyrdom inflicted by the Spirits of wickedness working

within them, will hereafter receive glory from God according to the measure of the afflictions which they shall have endured from the Adversary; and not hereafter only, but even here, being now accounted worthy to receive the consolation of the Good Spirit.

CHAP. XVI.

SINCE it is declared, that the way of life is narrow and difficult, so that there are but few who travel through it; we must resolutely meet and bear with every temptation of the Evil One, by means of *Hope* reposed in Heaven. For, what are any of the afflictions which we can undergo, in comparison either with the future promise, or with the consolation which even here is imparted by the Good Spirit, or with deliverance from the darkness of the sinful passions, or with the full amount of the debt of our sin? “*For, (says he,) the sufferings of this world are not worthy to be compared with the glory which shall be revealed,*

“ *in us* *.” We ought, therefore, resolutely to endure every thing for the sake of the Lord; as valiant soldiers, ready to lay down our life for our King. But, some will say; why is it, that when we apply ourselves to the concerns of the world we experience no such difficulties, yet now, when we would draw near to serve God, we encounter so many and such great trials? Seest thou not, that all those trials are to be undergone *for the sake of Christ*; and that the Adversary, envying us the attainment of our hopes, desires to inspire us with languor and indolence, that we may not so live pleasing to God as to obtain from Him the promises? But, all these machinations against us are defeated by CHRIST HIMSELF, who fights for us; for He is our Champion and Protector. Let us, then, lay it to heart; that He likewise so journeyed through this world, reviled, persecuted, and mocked, and at the last “ *was made perfect* ” by the ignominious death of the Cross.

* Rom. viii. 18.

CHAP. XVII.

If we wish to sustain easily every affliction and trial, let *death for the sake of Christ* be the constant object of our desire, and continually before our eyes; for, this is His command to us, that we should “*take up the Cross, and follow Him* *,” that is, that we should be determinedly ready to die for Him. And if we are thus disposed, we shall sustain with ease every affliction, whether secret or apparent; for it is impossible that he, who is steadily purposed to die for the sake of Christ, should ill endure toils and afflictions. But the reason why we think afflictions to be so grievous, is because we have not a desire to die for Christ, nor to fix our minds always upon Him. Let those, therefore, who wish to obtain Christ for an inheritance, emulate His sufferings; so that if they say they love the Lord, their love may be rendered manifest by their enduring afflictions, not

* Matt. xvi. 24. Mark, viii. 34. x. 21. Luke, ix. 23.

only with courage but even with desire, through the hope which they repose in Him.

CHAP. XVIII.

THEY who truly love God, are engaged to His service, neither by the consideration of *the kingdom*, as an object of profit and gain, nor by that of *the punishment* which awaits all sinners, but they love Him *for Himself alone*, and as their Master; being sensible that it is due, in the order of things, that servants should render themselves pleasing to their MASTER and CREATOR. And such persons use all incidents and circumstances with *wisdom*, knowing that all may become obstructions to their pleasing God. For, not only *poverty and obscurity*, but *wealth and honour* also, present themselves as temptations to the soul. Nay, even *the peace and consolation of Grace*, when it occupies the soul, unless the soul entertains a perpetual sense that it has received it by favor, and unless it employs it with much judgment and moderation, tend rather to an occasion of temptation; by relax-

ing its tone, and inducing upon it languor and negligence. Wherefore, Grace itself, to be duly received, demands a fearing and an understanding soul; which shall reverence it, and bring forth fruits worthy of it. There is danger, therefore, lest not only afflictions, but also *ease from afflictions*, should become a temptation to sin. For souls are proved to the Creator by *both*, that it may be clearly demonstrated which love Him, not in prospect of a benefit, but *for Himself alone*, as being worthy of the greatest love and honour. For as, to a careless man, defective in faith, and as it were an infant in mind, afflictions, difficulties, diseases, poverty, and contempt, and also their contraries, wealth, honours, and human applause, and likewise the secret assaults of the Evil One, are impediments to Eternal Life; so, on the other hand, thou shalt find, that in a faithful, wise, and noble mind, all these things rather work together to confirm the Kingdom of God; for, according to the Apostle, "*all things work together for good to those who love*

“*God*.*” From whence it is evident; that he who breaks through, and overcomes, and surmounts all those things which in the world are accounted impediments, is he who really loves God, and can say with the Prophet; “*The cords of the wicked encompassed me, yet have I not forgotten Thy Law†.*”

CHAP. XIX.

THE Divine Apostle Paul has most distinctly and lucidly shown to every believing soul, that it cannot obtain a perfect experi-

* Rom. viii. 28.

† Ps. cxix. 61. Our Bible version reads, “*the bands of the wicked have robbed me;*” and our Common Prayer version, “*the congregations of the ungodly have robbed me.*” The word חבל, signifies both *cord*, and *bands or company—funis, caterva*; and עור, signifies both *to encompass* and *to rob—circumplexus est, pradatus est*. Both interpretations, therefore, are correct, as to *the power of the words*; but that of the Greek quoted by Macarius, which is also adopted by the Vulgate and all the ancient versions, appears most agreeable to the context.

ence of the mystery of Christianity but by a *Divine operation*, namely, by the illumination of the heavenly light, through the revelation and power of the Spirit; lest any one, imagining that the illumination of the Spirit is nothing more than the illumination of the thoughts by *knowledge* or *science**, should, through ignorance and presumption, incur the danger of failing of the true and perfect mystery of Grace. To which end, he has expressly adduced the example of the glory that overspread the mortal face of Moses, as a figurative representation of *that knowledge*; saying: "*But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be*

* *Γνωσις*, *Gnosis*: this word is here understood by Macarius in the sense in which it is used by St. Paul in 1 Cor. viii. 1. ἡ γνῶσις φουσθεῖ—"*Knowledge puffeth up*;" and in 1 Tim. vi. 20. ψευδογνώσις γνῶσις—"*Science falsely so called.*"

“ *done away; how shall not the ministration*
 “ *of THE SPIRIT be rather glorious? For*
 “ *if the ministration of condemnation be glory,*
 “ *much more doth the ministration of RIGHT-*
 “ *EOUSNESS exceed in glory. For even that*
 “ *which was made glorious had no glory in*
 “ *this respect, by reason of THE GLORY*
 “ *WHICH EXCELLETH. For if that which*
 “ *was done away was glorious, much more*
 “ *THAT WHICH REMAINETH is glorious*.”*

He says, “ *which was done away,*” because
 the glory of that light surrounded the
 mortal body of Moses; and he adds:
 “ *seeing then that we have this hope, we use*
 “ *great boldness of speech.*” And proceeding
 a little further he shows, that that IMMOR-
 TAL GLORY OF THE SPIRIT shines even
 now by revelation, perpetually and impe-
 rishably, in the immortal *inner man* of all
 those who are accounted worthy of it; for
 he therefore says, “ *And all we*” (that is,
 all who are born of the Spirit through a
 perfect faith,) “ *beholding with open face as*
 “ *in a glass the glory of the Lord, are*

* 2 Cor. iii. 7.

“ *changed into THE SAME IMAGE, from
 “ glory to glory, even as by the Spirit of the
 “ Lord*.*” (*With open, or unveiled, face,
 that is to say, of the soul.*) “ *Nevertheless,
 “ when any one shall turn to the Lord, the
 “ veil shall be taken away. Now the Lord
 “ is that Spirit†.*” Thus then he plainly
 shows, by these words; first, that a veil of
 darkness was cast over the soul by the
 transgression of Adam, which has since
 spread itself over all mankind; but (se-
 condly,) that now, by THE ILLUMINATION
 OF THE SPIRIT, that veil is wholly taken
 away from all souls that are truly faithful
 and worthy: to accomplish which, was the
 cause and purpose of the coming of CHRIST;
 for it pleased God, that all who truly be-
 lieve in Him, should so receive power to
 attain to that measure of holiness.

CHAP. XX.

THAT “ *illumination of the Spirit and
 “ light of Grace,*” is not merely, as was said,
 a revelation of thoughts, but it is a steady

* 2 Cor. iii. 18.

† Ib. 16.

and continual irradiance of substantial light; for "*He who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of Christ**." And again; "*Lighten mine eyes, that I sleep not in death†!*" That is, that the soul, when it is loosened from the flesh, should not be darkened by the veil of the death of wickedness. And again also: "*Open mine eyes, that I may behold the wondrous things of thy Law‡:*" and, "*O send out Thy light and Thy truth! Let them lead me, let them bring me unto Thy holy hill, and to Thy tabernacles||!*" and also this; "*Lord, lift Thou up the light of Thy countenance upon us§!*" And many other passages there are, all of which bear to this same point.

CHAP. XXI.

AND the light which shone round the blessed Paul on his journey, and by which

* 2 Cor. iv. 6.

† Ps. xiii. 3.

‡ Ib. cxix. 18.

§ Ps. xliii. 3.

¶ Ib. iv. 6.

“ he was caught up to the third heaven,” and became an hearer of “ unspeakable words*,” was not any light of intellectual thoughts or science, but the substantial irradiation of the power of the Good Spirit in his soul; the excess of whose lustre his fleshly eyes were not able to endure, but became blinded. By which Spirit all true knowledge is revealed, and God is made known according to the Truth to every soul that loves Him, and that is found worthy of Him.

CHAP. XXII.

EVERY soul which has been accounted worthy, through diligence and faith, to put on Christ perfectly, with power and full assurance of Grace, and which is united with the heavenly light of the incorruptible image, is substantially initiated even here into the knowledge of all heavenly mysteries; and, in the great day of the Resurrection, its body will be glorified with the same heavenly image of glory; and (as it is written,) will be “ caught up” by the Spirit into

* 2 Cor. xii. 2, 4.

*heaven**, and be accounted worthy to be conformed to the image of His glory, and to obtain that eternal and unchangeable kingdom, and to be made “*a joint-heir with CHRIST* †.”

CHAP. XXIII.

As much as any one shall, by his faith and diligence, have *obtained the communication of the glory of the GOOD SPIRIT*, and shall have *adorned his soul with GOOD WORKS*, so much shall his body be glorified, together with his soul, in that day ‡; for, whatsoever any one now treasures within, the same shall be then outwardly put forth, as the fruit that is within the tree in the winter, comes forth in the season of the spring: as before was shown. Therefore, the god-like image of the Spirit which is even now imprinted upon the saints *within*, will then render their bodies god-like and heavenly *without*. Whereas, the veil of the Spirit of the World, which now envelops the souls of

* 1 Thess. iv. 17. † Rom. viii. 17. ‡ Hom. v. 8.

the profane and sinful, and which has rendered their minds dark and disgusting by the hideousness of the passions, will then manifest their bodies to be dark also, and abounding outwardly with turpitude and every deformity.

CHAP. XXIV.

As, when the Holiness of God adjudged Adam to death for his transgression, the first thing that befel his soul was, that his intellectual senses became as it were extinguished and dead by the privation of all heavenly and spiritual delight; and afterwards, bodily death seized upon him, after nine hundred and thirty years; so God, being now reconciled by the Cross and death of the Saviour, has restored every soul, that truly believes, to the delight of the heavenly light and mysteries; and has re-animated its intellectual senses, even while yet in the body, and will hereafter clothe the body itself with immortal and uncorruptible glory.

CHAP. XXV.

THEY who keep themselves loosened from the objects of this world and who live holily and virtuously, but who nevertheless are clouded by the veil of the passions to which we all are subjected through the disobedience of the first man, (that is, to a carnal mind, which the Apostle fitly calls *death**;) resemble men who journey in the night, by the light of *stars*; (that is, by the commandments of God :) for, not being entirely delivered from darkness, it is impossible that they should distinctly discern all things. It behoves these, therefore, to apply themselves with much exercise and faith to the pursuit of virtue, and to supplicate Christ, who is *the Sun of Righteousness*, that he would shine into their hearts; that so, they may be enabled to see and to discern all things accurately, both

* Rom. vii. 24.

the various and insidious stratagems which spiritual enemies practise against us, and the ineffable beauty and delight of the uncorruptible world, as they appear manifest and without obscurity to those who are perfected in virtue, and in whose hearts the spiritual light shines with full operation. For, *“to those of full age, (says the blessed Paul,) strong meat belongeth, even to those who by reason of use have their senses exercised to discern between good and evil* :”* and also the divine Peter ; *“We have a more sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts †.”* But the multitude differ in nothing from men, who walk in a night totally devoid of light, and who enjoy not even the smallest glimmer ; (such as is the word of God, which is able to give light into their hearts ;) so that they scarcely differ from the blind.

* Heb. v. 14.

† † Pet. i. 19.

Such are they who are wholly entangled in the intricacies of the world, and in the knots and difficulties of this life; and who are not strengthened by divine fear, and have not followed after any good works. For, as many as in this life (as has been said) are enlightened and guided by the light of the holy commandments, as by the light of certain stars, and who cleave to God with faith and hope, will never be wholly encompassed by darkness; wherefore, they are able to hold fast the blessed "HOPE OF SALVATION*."

CHAP. XXVI.

As, in this world, men procure to themselves wealth by many different courses and employments; some by offices of state, some by traffic, some by bodily labour, as husbandry; so, understand, it is in spiritual things. For, some men procure the heavenly wealth by the gift of different graces, as the Apostle shows; "*having gifts differing*

* 1 Thess. v. 8. Heb. iii. 6.

“ according to THE GRACE that is given to “ us *:” some again, by the exercise of different virtues and duties, undertaken solely for the sake of God ; and some there are, who are seen even to *dig laboriously* for the treasure, prosecuting their toil with much long-suffering and patience, and rejoicing even in the riches of a *good hope*. While others again, give proof that they are only hirelings, being idle and negligent ; who presently consume what has fallen to their share, and not husbanding with prudence the portion which they have received, are always naked and indigent. These, being ever ready and eager to receive a gift, but changeable, and satisfied as soon as they have tasted of it, and having been proved slothful and backward in respect of labouring, are stripped of the gift which they had been permitted to receive ; and their indolent, unfeeling, and careless disposition, which is always at variance with *Divine Grace* and barren of all *good works*, as it is known to be

* Rom. xii. 6.

without value before God here, so will it be manifested to be such in that other world.

CHAP. XXVII.

WHEN man transgressed the commandment of God and fell from the life of Paradise, he became immediately, as it were, bound by *two chains* *: the one, that of secular engagements and carnal pleasures, as wealth, glory, friendships, wife, children, kindred, a native country, possessions, and all those visible things from which the Word of God commands us to keep ourselves detached by our own disposition: by the second, which is invisible, the soul is bound in a certain bond of darkness to the spirits of wickedness; so that it can neither love God, nor believe in Him, nor avail itself of prayer, as it would wish. All this contradiction and opposition has come upon us from the transgression of the first man. When, therefore, any one yields an obedient ear to God, and loosens himself

* Hom. xxi. 2.

from the engagements of worldly life, and renounces all carnal pleasures; cleaving to God, and adhering to Him with entire application of mind; he is then enabled to discover, that there is still another conflict, a *secret war* of thoughts, which is carried on in the recesses of his heart; and by seeking the mercy of Christ, with persevering prayer and with much faith and patience, he is enabled by the powerful succour of God to effect his deliverance from his inward chains and prison-house, and from the darkness of the spirits of wickedness, which are the influences of his own secret passions. By the Grace of Christ, we are thus rendered able to bring that secret war to an end; but it is impossible for any man to deliver himself from the conflict of the thoughts by his own force alone, and without the power of God, although it is always in his power to resist and to disallow them.

CHAP. XXVIII.

WHOSOEVER is held in bondage by the engagements and various ties of this world,

and by the influence of the evil passions, will be far from comprehending what is here said, of that other secret war and conflict, which is within. In order to acquire that knowledge, it is absolutely necessary that he should keep himself detached from all visible things, that he should renounce all fleshly pleasures, and should adhere to the Lord; without which, it is impossible to comprehend those undescribable passions of evil, and those chains that bind within; and he will run the hazard, while he is afflicted with wounds, of cherishing his secret passions, and of imagining and believing himself to be healthful and sound. But he who looks above and beyond the desires and honours of the world, will be able, first, to perceive and to know all these things; and then, having implored Christ with faith, and having received from Heaven the whole armoury of the Spirit, *“ the breast-plate of righteousness, the helmet of salvation, the shield of faith, and the sword of the*

Spirit *," he will be able to combat and to subdue them.

CHAP. XXIX.

INNUMERABLE are the stratagems which the Adversary employs against us, in his efforts to divert us from the Love of God! For, either he sends afflictions into the soul; by the spirits of Evil; or, he awakens impure and unlawful thoughts, by the remembrance of former sins. Sometimes, he strives to introduce languor; or to insinuate thoughts of despair, as, that we cannot be saved. And this he does in such a manner, that they appear to spring out of the soul itself; and not to proceed from another spirit, which, while it sows those evil seeds, is careful to conceal itself. Sometimes again, he inflicts bodily diseases, or devises ignominy and distresses arising from men. But the more the Evil One discharges his fiery darts against us, the more it behoves us to inflame our hearts with *faith in God*;

* Eph. vi. 14, &c.

being well assured, that it is all His will, in order to bring to proof the affection of those who truly love him.

CHAP. XXX.

A THOUSAND years of this world, compared with that Eternal world, are as if a man should compare a single grain of sand with all the sand upon the sea-shore. Consider, therefore, and suppose that it were granted to thee to reign alone over the whole earth, and to be master of all the treasures of this habitable globe; suppose also thy kingdom to commence at the creation of man, and that it should end only with the general revolution and transmutation of this earth. Now, if the choice were offered thee, wouldest thou for this exchange that true and lasting kingdom, which contains nothing treacherous, transitory, or perishable? I say, thou wouldest not; if thou art wise, and lookest carefully after thine own concerns. For, "*in what is a man profited*, said CHRIST, *if he gain*

“ the whole world, and suffer the loss of his own soul?”* for which, we are taught, there can be no equivalent exchange, since *the soul* is in itself more precious than the whole world, and all the kingdoms of the world ; and only to be equalled by *the kingdom of heaven*. And it is therefore said to be more precious, because to it alone, of all things, God has been pleased to grant *an union and intercourse with the Spirit of His own nature*. Neither to the heavens, nor to the sun, nor to the stars, nor to the sea, nor to the earth, nor to any other visible creature, has He granted this ; but only to *Man*, whom He has loved above them all †. If, therefore, no man who judges rightly would accept the greatest things of this world, even the riches and kingdom of the whole earth, in exchange for the Eternal kingdom ; what must be the state of the evil multitude, who value every common thing before it ; such as some particular

* Matt. xvi. 26.

† Hom. xv. 22, 23.

desire, some little glory, some trifling gain, and such like things? For, whatsoever thing of this world a man so loves as to be *wholly engaged by it*, that he accepts in exchange for the kingdom of heaven; nay, what is worst of all, he esteems it as his God. As it is said; "*Of that of which a man is overcome, of the same is he brought into bondage**." It therefore behoves a man, to fly wholly and entirely to God, and to Him alone; and to attach himself, and as it were to nail and crucify himself to Him, both in soul and body, walking in all the ways of His holy commandments.

CHAP. XXXI.

SINCE these things are so, does it seem reasonable to thee, when so many labour and toil to acquire a corruptible glory, an ephemeral kingdom, and other such temporary things; that to reign for ever with Christ, and to acquire a property in those

* 2 Pet. ii. 19.

unspeakable goods, should be so easy and practicable a thing, as to be effected without any toil or labour, by every one who merely *wishes* for them?

CHAP. XXXII.

WHAT, then, is THE ECONOMY OF CHRIST'S COMING; and what is that RECOVERY AND RESTORATION OF OUR NATURE TO ITSELF?—HE has restored to the human nature, by the Divine Grace of the Good Spirit, the original dignity of the first-created man, Adam, together with his heavenly inheritance; and, having brought us out of the prison of darkness, HE has shown us the WAY OF LIFE, and THE GATE by which he who comes and knocks is able to enter into the kingdom; for, says He, "*Ask, and YE SHALL receive; knock, and IT SHALL BE opened to you!*" Through THIS GATE, therefore, whosoever is willing, shall without doubt recover THE FREEDOM OF HIS SOUL; and shall receive back its own proper thoughts; and shall be enriched with CHRIST

dwelling within him ; and shall thenceforth possess HIM as its bridegroom, through the communion of THE GOOD SPIRIT. Behold the unspeakable love of THE MASTER, towards man formed by HIM after His OWN IMAGE !

END OF MACARIUS ON CHRISTIAN PERFECTION.

SAYINGS

OF

MACARIUS THE GREAT.

1. A BROTHER having questioned the Great Macarius concerning *perfection*, the old man replied: "Unless a man shall acquire *great humility* both in heart and body, so as not to value himself upon any one thing, but rather to account himself below every creature; and shall judge no one, but himself only; and shall patiently endure contumely, and expel every thing of evil from his heart; unless he shall *force himself* to become long-suffering, kind, loving, temperate, and chaste;" (for it is written, "THE VIOLENT take the kingdom of Heaven BY FORCE:") also, to look straight forward with his eyes, to keep guard over his tongue, and

“ to turn away his ear from all vain and
“ pernicious discourse ; and shall have his
“ hands righteous, his heart pure, and his
“ body undefiled before God ; unless he
“ have the memorial of *death* daily before
“ his eyes, and renounce all anger and
“ malignity of Spirit, all grossness, all
“ carnal attachments and lusts, together
“ with the Devil and all his works ; and
“ unless he ‘ *pray without ceasing,*’ and in
“ every time, place, thing, and work, ad-
“ here closely to God, he cannot be a
“ *perfect man.*”

2. A brother asked the old man, saying ;
“ Father, whence is it, that although I
“ perform in my cell every thing which it
“ behoves me to do, I yet experience no
“ consolation from God ?”—“ It is,” said he,
“ because thou art too much unemployed,
“ and seekest to promote *thy own will.*”—
“ What, then, Father, wouldst thou have
“ me do ?” said the brother. “ Go,” said
Macarius, “ and attach thyself to some man
“ who fears God ; and humble thyself to

“ him, and surrender to him *thy will*, and
“ thou shalt find consolation from God.”

3. “ As he who goes into the shop of a
“ perfumer, though he buys nothing, yet
“ contracts the fragrance; so also may
“ he contract a profit, who is willing to
“ converse with the Fathers; for they will
“ guide him into the path of *humility*, which
“ will be a fence to protect him against the
“ assaults of Evil Spirits.”

4. “ If a bodily infirmity come upon
“ thee, murmur not; for, if **THY MASTER**
“ will that thy body shall be afflicted,
“ who art thou, that thou shouldst find
“ fault and complain? Does not He pro-
“ vide for thee in all things? Art thou
“ able, without Him, *to live*? Endure, then;
“ and beseech Him, that He would ordain
“ whatever is profitable for thee: for such is
“ His will. . Repose, therefore, in thy long-
“ suffering, and nourish thyself with love.”

5. “ Since man is, by his nature, a *com-*

“ *batant*, God requires of him that he should
 “ have no determined adherence to any
 “ *material* object whatever, even to the
 “ smallest ; since it will be able to hamper
 “ his mind by the importunities, either of
 “ *desire*, or of *regret*.”

6. “ Prayer, with sound and sober
 “ thoughts, and the mortification of the
 “ body, assiduously and diligently applied,
 “ subdue the power of the passions.”

7. Being asked, what it is “ *to be a
 “ stranger on the earth?*”—“ Say, (said he,)
 “ *I have nothing!* and do this, in every oc-
 “ casion, place, and thing. This is to be
 “ truly *a stranger upon the earth.*”

8. “ A man’s life without his learning,
 “ is able to work a far more excellent
 “ effect than his learning without his life.
 “ For the one profits, even though he is
 “ silent ; whereas, the other occasions dis-
 “ order, notwithstanding his intelligence.
 “ But, if his learning and his life keep pace

“ together and unite, they then complete
 “ the whole structure of philosophy.”

9. “ Be not ambitious to be the head
 “ of a brotherhood ; lest thou lay the bur-
 “ then of other men’s sins, upon thy own
 “ neck.”

10. “ To force the mind to pray, and to
 “ persevere in the practice of prayer, will
 “ cause it to pray with joy and with repose ;
 “ but, *the force* must proceed from OUR OWN
 “ WILL, the *joy and repose* will follow of
 “ GRACE.”

THE FOLLOWING *have been preserved, from*
 THE MEMORIALIA *of* EVAGRIUS, *the dis-*
ciple of MACARIUS, *by* SOCRATES *the*
Historian, L. iv. c. 23.

1. The “ *chosen vessel* ” Macarius, the
 Egyptian, asked me ; “ Why, when we

“ cherish a resentful remembrance of the
“ injuries that we receive from men, is
“ the memory impaired and vitiated ; but
“ not so, when we remember with resent-
“ ment the injuries inflicted upon us by
“ Evil Spirits * ? ” And when I doubted,
and requested that he would assign the
reason, he said : “ Because the former sen-
“ timent is *contrary to*, the latter *congenial*
“ *with*, the nature of the mind.”

2. I one day went to Macarius, during
the heat of noon ; and being parched with

* It may, perhaps, be well to use this opportunity for observing, that when Macarius speaks of *Evil Spirits*, and of *the assaults of Evil Spirits*, it is in the same sense as the Apostles, in their Epistles ; namely, as *invisible powers*, and their *inward operations in the soul*. This is manifest, throughout the whole of the foregoing work. But these expressions, being taken up by ignorant and gross conceptions, generated the fancy of *visible personalities* ; and from hence have arisen all those stupid fables, which have been involved in the histories of Antony, and other holy persons of Christian antiquity, of their having been assailed in their solitudes by *Evil Spirits*, under various forms and disguises.

thirst, asked of him some water to drink.
“ Be satisfied, (said he,) with the coolness
“ of this shade; for there are many now
“ travelling by land and sea, who are des-
“ titute even of this refreshment.”

3. Afterwards, when I was contending
with him on the difficulty of abstinence;
“ Courage, my son! (said he,) for these
“ twenty years I have never fully satisfied
“ myself, either with bread, water, or sleep;
“ but I have eaten my bread by weight, I
“ have drunk my water by measure, and
“ I have only snatched intervals of sleep,
“ by reclining myself against the wall.”

THE END.

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