

was more than ninety years old, and was dragged before the tribunal of the judge, and there comported himself with great dignity. He was asked with some scorn what the Christian's God might be, and answered: "If thou wert worthy, thou shouldst soon know." The blows and ill usage of the mob, as he was dragged to prison with forty-seven others, so bruised his aged body that he died a true martyr two days afterwards in the prison; and S. Irenæus succeeded him as the second Bishop of Lyons.

One chief duty of a Bishop is to keep pure and undefiled the one faith once for all delivered by the Apostles to the Christians. To this day each Bishop is asked, before he is consecrated, as he stands before those who are to lay hands on him to continue the succession, whether he will defend the true faith against all error so far as in him lies. In our Ordinal the question runs thus: "Are you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word; and both privately and openly to call upon and encourage others to the same?" And the Bishop-elect has to answer: "I am ready, the Lord being my helper."

S. Irenæus felt this duty incumbent upon him, and was not cowardly or backward in its fulfilment. He wrote a letter to one Blastus, a Roman Christian, warning him against the sin of schism, and urging him not to break the unity of the Church. He wrote, as we have seen, to Florinus, an old college mate, as it were, appealing to him not to take up with the false teaching of heresy; and then he set himself seriously to grapple with the intellectual puzzles of the Gnostics, as they called themselves, who tried to invent a fanciful and to our modern minds a ridiculous system of religious teaching into which they endeavored to fit such portions of the Christian faith and Scriptures as took their fancy. This great work, "Against Heresies," is in five books, which were not written or issued all at once, but as occasion demanded. It was written about A. D. 184, and seems to have been so effectual that we know little of the heresies attacked except from the account given in S. Irenæus.

He is called a Martyr when referred to by S. Jerome in the Fourth Century, and Gregory of Tours, a very interesting writer at the end of the Sixth Century, contemporaneous with S. Augustine, of Canterbury, tells us that he died a Martyr in a very savage persecution when the streets ran with the blood of the Christians, so that neither the number nor the names of the Martyrs could be preserved. "But," he adds, "the Lord has written

them in the Book of Life." It is quite possible that Gregory, of Tours, has preserved the true account, for he was a historian though somewhat credulous, and though settled about two hundred miles from Lyons, was a great traveller, and for his time a learned man. However he met his end S. Irenæus is believed to have died about A. D. 202.

So far as the refutation of heresies is concerned the work of S. Irenæus is not interesting to the general reader. But interspersed in the controversial passages are most interesting accounts of the teaching and practice of the Church in the Second Century.

It is perfectly impossible in our small limits to attempt to give all his valuable testimony to the truth; but some extracts will be given which may be useful and edifying.

The original Greek of the work has been lost, but a curiously exact and therefore somewhat barbarous Latin translation has been preserved. It was, however, so largely quoted by other Greek writers, especially by Hippolytus, the Bishop of Portus, the harbor of Rome, that a great deal of the Greek can be restored, and by comparing the Latin with these original passages we can more easily understand some difficulties of the Latin translation.

In this paper we only have room for a short passage from the tenth chapter of the first book, which gives a brief statement of the faith.

"For the Church though it be planted all over the world even to the ends of the earth received this faith from the Apostles and their disciples: We believe in one God the Father Almighty maker of Heaven and earth and the seas and all that is in them: And in One Jesus Christ the Son of God, Who was incarnate for our salvation: and in the Holy Ghost, Who spake by the prophets and foretold the Incarnation, and the Advents, and the Birth of a Virgin, and the Passion, and the Resurrection from the dead, and the Ascension into Heaven in the flesh and His second coming from Heaven in the Glory of the Father, to sum up all things in Himself, and to raise again all flesh of mankind; that every knee of things in Heaven, and earth, and under the earth, should bow to Christ Jesus our Lord, and God and Saviour and King, according to the good will of the Father Who is invisible; and that every tongue may confess Him; and that he may execute just judgment upon all, that He should send into fire everlasting, the spiritual powers of wickedness, and the Angels that transgressed, and became apostates, and men who are wicked and unjust, and lawless, and blasphemers. But to the righteous, and the holy, and