

zine, and we wish him every success. It looks very much as if his prosperity would prevent any large amount of interest being taken in "The Deanery Magazine" by the Fredericton Deanery.

Our subscribers will notice that we appear with an extra half sheet this month. The addition was found necessary on account of an overplus of matter. We do not promise to keep this up unless an increase of subscribers will justify the additional expense of printing.

### S. Irenæus.

ABOUT A. D. 120—A. D. 202.

#### II.

HAVING given the substance of the one faith, S. Irenæus is careful to point out that the faith remains the same without variation whatever language be spoken by the believers, or whatever power of intellect may be possessed by teacher or taught. He writes as follows:

"As the sun, the creature of God, is in all the world one and the same; so also the proclamation of the Truth shines everywhere and illuminates all men who are willing to come\* to the full knowledge of truth. Nor among the prelates of the Church, does a man that is powerful in eloquence say anything different from this (for no one is above his master†); nor will he that is weak in eloquence diminish the tradition‡. For since it is ever one and the same faith, he that is able to say much about it hath nothing over§ and he that can say little hath no lack. And it does not follow because men have more or less intellect, that therefore they can alter the subject-matter of the faith."

This is a warning to us now even. We are too apt to think that an interesting or eloquent sermon with little Scripture in it, and with some variation of doctrine, something new, is of greater value than a plain sermon which enforces some point of faith. Then, again, this short passage abounds in reference to Scripture, and is a rebuke to us of the present day: for but little is known of the Bible, and (whether this be the cause or effect of the dearth of Scriptural knowledge) there is but little reference to Scripture in the majority of sermons preached.

Observe, too, that S. Irenæus condemns by implication any addition to the faith, as well as any diminution from it. If then any modern doctrine, introduced in our times as an article of faith, cannot be discovered in early Christian writers, it is at once to be condemned as an unlawful addition to the Faith. There is no room for development of

Christian doctrine in the teaching of Irenæus, this would rather be in his view a heretical opinion. For he says elsewhere that such additions are dangerous, "as a man superior to me has said of those who disfigure the things of God, and adulterate the truth, 'In the milk of God lime should not be mixed.'" Hence he points out that all prophecies and parables are to be interpreted according to the proportion of faith, and should not be twisted to suit different views. "Since parables admit of more interpretations than one, what lover of truth will not confess that it is dangerous and unreasonable to leave what is certain and undoubted and true, and to assert that God is to be sought for in parables."

His testimony about the Holy Communion is especially valuable. He has been pointing out the typical and transitory character of the Jewish sacrifice, and he quotes the prophecy of Malachi to shew that they would be superseded by the Christian oblation. "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for great is my name among the heathen, saith the Lord of Hosts.\* Here is shewn (he says) very clearly that the former people (the Jews) shall cease to offer to God; but that in every place shall be offered sacrifice, and that a pure one. Since then the name of the Son belongs to the Father, and in the power of God Almighty the Church makes her offering through Jesus Christ, he says well on both grounds, In every place incense shall be offered in My name, and a pure offering. For John in the Apocalypse† says that incense is the prayers of the Saints. The oblation, therefore, of the Church which the Lord commanded to be offered in all the world, is regarded by God as a pure sacrifice and is accepted by Him. Not that He wants a sacrifice from us, but the offerer is himself glorified in his offering, if it be accepted. For by the gift, honor and fealty are shown toward the King.

"Since then the Church offers in simplicity; her gift is regarded as a pure sacrifice with God. And the Church alone offers this pure oblation to the Creator; offering to Him with thanksgiving some of His creatures. But the Jews do not now offer, for their hands are full of blood: for they have not received the Word, through whom offering is made to God. Nor again do any of the conventicles of the heretics make this offering. How can they

\*1 Tim. ii., 4.

†1 Cor. xi., 2; 11. Thess. iii., 6, ii., 15.

†S. Matthew x., 24.

§II. Cor. viii., 15.

\*Malachi i., 10, 11.

†Revelation viii., 4.