

The Parish Magazine:

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LESSONS FOR MAY, 1887.

MAY 1ST.—3RD SUNDAY AFTER EASTER.

Morning—Num. xxii; John. i. 43.

Evening—Num. xxiii. or xxiv.; Col. iii. to 18.

MAY 8TH.—4TH SUNDAY AFTER EASTER.

Morning—Deut. . . to 23; Luke xxiv. 13.

Evening—Deut. iv. 23 to 41; 1 Thess. v.

MAY 15TH.—5TH SUNDAY AFTER EASTER.

Morning—Deut. vi.; John iv. 31.

Evening—Deut. ix. or x.; 1 Tim. iv.

MAY 22ND.—SUNDAY AFTER ASCENSION.

Morning—Deut. xxx.; John vii. 25.

Evening—Deut. xxiv. or Jos. i.; Titus i.

MAY 29TH.—WHITSUNDAY.

Morning—Deut. xvi. to 18; Rom. viii. to 18.

Evening—Isa. xi., or Ezek. xxxvi. 25; Gal. v. 16,
or Acts xviii. 24.

LONDON, MAY, 1887.

A HERO OF THE CHRISTIAN FAITH.

ST. CHRYSOSTOM.

THE beautiful collect in our prayer book at the close of the morning and evening prayers has made us familiar with the name of St. Chrysostom. Rightly we treasure that collect as one of the gems of our collection. It forms such a fitting conclusion to all the prayers that have gone before. In it we wish for a fulfillment of these, only as far as may be expedient. We leave to God the decision as to what is expedient.

But St. Chrysostom deserves to be known for other reasons than that his name is associated with this prayer. He has left behind him teaching that might be suitable for any age, and which bears special lessons for our own. Nor is it only his teaching we may study with profit. His life was in harmony with it. He practised what he preached. If he cried to the

world of his day, "This is the way; walk ye in it," he took care to be the first to enter upon that way. He lived and died a faithful servant of Jesus Christ.

John, surnamed Chrysostom, *i. e.* "Golden Mouthed," on account of his surpassing eloquence, was born at Antioch in the year 347. He was of noble birth, his father being a distinguished officer in the armies of the Roman Empire. His mother's name was Anthusa. She was also of high rank, and upon her devolved, on the death of his father, when he was still an infant, the responsibility of watching over and guiding his education.

Anthusa provided her son with the best instructions, and under her care the genius of John rapidly developed. Before he was twenty years of age he had conceived a desire to enter the monastic life, and although for a time the amusements that the world had to offer, and the practice of oratory in the Forum, were all attractive to him, he soon, under the influence of a youth named Basil, returned to the contemplation of the Holy Scriptures and the practices of a devout life. His early teacher, Libanius, declared on his death bed that, had the Christians not stolen him, John would have been his fittest successor, and the Bishop of Antioch prophesied a future of greatness when he observed his noble character and promising abilities.

John, however, had no worldly ambition. He desired to retire from the world's observation, and spend his life in meditative devotion. And it was only in deference to the wishes of his mother that he abandoned this idea and lived quietly at home with her. Here his life was spent, not in self-indulgent ease, but in severe discipline, and he saw little of his friends of former years.

A riot at Antioch served to bring out his sterling qualities. He had already been ordained to the priesthood in the year 386, and his Lenten sermons had attracted general attention, when the people of Antioch, groaning under the weight of a tribute, broke out into rebellion against the Emperor. The public baths were ransacked, the Governor's house was assaulted, and the mob were with difficulty dispersed. The statues of the Emperor and Empress were thrown down and dragged ignominiously through the city. Their portraits were pelted and defiled with mud.

Upon hearing of these proceedings, the Emperor, as might have been expected, was exceedingly angry, and gave an order for the destruction of both people and buildings. When this news reached Antioch the people were terror stricken. They knew not what to do. And in the absence of the Bishop, who had gone to endeavor to appease the Emperor, Chrysostom undertook to turn their fears to good account. Each day in the church he addressed large audiences on the