

madness. What a madness is this! What an iniquity! What a burning fever!' Or, again: 'Your shoes were made to tread on mud and mire, and all the splashes of the pavement. If you cannot bear this, take them off and hang them from your neck, or put them on your head. You laugh when you hear these words; but I am disposed to cry when I behold this insanity and anxiety about such matters.'

And his plainness of speech was not less striking in matters of doctrine, even when speaking on unpopular topics. 'It is impossible, yea, impossible,' he exclaims, 'for an avaricious man to see the Face of Christ. For this, is hell appointed; for this, fire; for this the worm that dieth not. Why need I say these things? I could wish that the things concerning the Kingdom might ever be the subject of my discourse. But better it is that ye be burnt for a little space by our words than for ever in that flame.'

Such boldness in rebuking vice, in a city like Constantinople, naturally raised up many enemies against S. Chrysostom. He spent his last days in exile, far from his beloved flock and the city of which he was Bishop. But his words were not forgotten, nor were the fruits of his teaching lost. They re-

mained, and do remain, to purify society wherever it is corrupt, and to be a standing protest against the separation of Christianity and civilisation. His body was borne back to Constantinople at the express wish of his people, and was received with every outward token of reverence and esteem; and his name is still venerated as that of another John the Baptist.

His personal appearance is described as striking, though not imposing. 'His stature was low, like many of the great heroes of the world, his head large and bald, forehead expansive, his eyes deep-set, keen, and penetrating, his cheeks pale and sunken; and he was altogether as a man of mortified life, who, like S. Paul, died daily.' His habits were simple. He lived above the world, rejecting all its allurements and charms.

As a Christian teacher Chrysostom stands in the foremost rank. In boldness and in faithfulness to what he believed to be his message, he has been unsurpassed; and his eloquence is of the first order. His aim was to establish holiness amongst the followers of Christ, and there can be no doubt that, in this respect, he exercised a vast influence both upon his own and succeeding generations.

J. H. M.

Our Fellow-Creatures.

VII.—FRIENDS ABROAD.

IF anyone wants to see dogs in a neglected, vicious, and savage condition, let him walk about at night in the streets of an eastern town. I should be very sorry to do it myself, but there are people with a greater love of adventure, and they would probably find their fancy for strong sensation easily gratified. Constantinople vies in this matter with any eastern town, for the howling dogs about the streets at night move the pity and the terror of the traveller.

There is a verse in the 59th Psalm which

exactly expresses their condition: 'And in the evening they will return, grin like a dog, and will go about the city. They will run here and there for meat, and grudge if they be not satisfied.' In the Psalter used by the Jews the Hebrew words are translated thus: 'And at evening let them return. Let them make a noise like a dog and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied.' The comparison is used to express the restless and dissatisfied state of the ungodly, and a remarkably close and true one it is.