# MEDITATIONS FROM ST. CHRYSOSTOM ON THE STUDY OF THE WORD OF GOD, CONSISTING OF PASSAGES LITERALLY TRANSLATED FROM HIS WORKS

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Meditations from St. Chrysostom on the Study of the Word of God, Consisting of Passages Literally Translated from His Works by Robert King

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# **ROBERT KING**

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## Meditations

from

# St. Chrysostom,

on the

Study of the Word of God,

Consisting of Passages literally translated from his Works, with references in unl., page, &c.

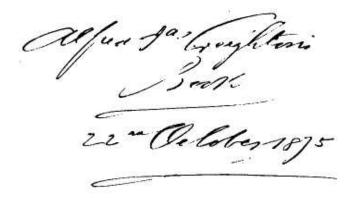
BY ROBERT KING, A.B.

SECOND EDITION-MUCH ENLARGED.

Bublin:

George Berbert, Grafton=street.

1853.



"And shall I raise my voice again ?—again attempt to speak? 'And what use were there in it?' Nay, but there will be use. What though all do not bear me, the half will. And if not even half will hear me, a third will. And if not even a fourth, still ten will. And if not even a fourth, still ten will. And if not even ten, five. And if not even one, yet not even ten, five. And if not even one, yet not even ten, and if not even one, yet run withereth, and the flower fadeth, but tun Wone of God shall stand for even."—Sermon of St. Chrysostom on the Arrest of Eutropius. See p. 106, of this book.



J. CHARLES, Printer, 61, Middle Abbey-street.



### PREFACE.

The passages of St. Chrysostom's writings which appear in the following pages, are all translated from the valuable Edition of his Works in thirteen volumes, folio, published by the Benedictine Monks of Paris, between A.D. 1718, and A.D. 1738; in which they may easily be found, by the references given with each extract. Such a style of rendering has been adopted throughout, as appeared, with least deviation from the literal, best suited to preserve the meaning of the original, and at the same time to give the translation a sufficiently smooth and intelligible form for the English reader.

In making the selections, it has been arranged that each No. should consist of a single portion, taken whole, from the part of the Works in which it occurs. In one case only, (No. XVI.) two such portions occur. But for this rule, a few passages, here and there, in these extracts, might have been as well omitted. It was, however, thought preferable, even at the cost of retaining a small portion of what was of a less judicious or instructive character, to avoid any thing that might wear the appearance of supplying the extracts in a garbled condition.

It cannot but interest those who labour, at this day, in the face of many most unreasonable, as well as unscriptural, objections and impediments, to promote the free circulation of God's Holy Word, among all classes of persons, to find how very anxiously so eminent and highly esteemed a Father of the Church, as St. Chrysostom, had his heart set on the same object,—how little sympathy be had with that spirit, which represents them as dangerous for any,—how repeatedly he urges the absolute necessity of their use for all,—how earnestly he insists on the statement, that where ignorance of them exists, there, by all means, may we expect heresy to be found,—how strongly he recommends the constant perusal of them, by the ignorant,

### PREFACE.

as well as the highly educated,—by the private layman, as well as by the studious ecclesiastic,—at home in the cottage, as well as in the Church,—how great he represents the advantages of the study to be, what a consolation in affliction, what a support under the weight of oppressive cares;—and, in fine, how simply he disposes of some of those objections, which people anxions to discourage the study have thought it worth their while to repeat, even to our own day, against the value of the free and unrestrained use of the Holy Bible.

And besides the objections which are more directly met in these pages, there is another specious and somewhat ingenious one, of more recent date, to which also, by anticipation, he furnishes a reply. It has been often said, by men disparaging the value of the Sacred Scriptures, 'If they be of such importance to our eternal interests, how then could people be saved at all, before printing was invented? How could men possibly all have Bibles in the old times, when manuscripts were more costly than gold and precious stones? Chrysostom gives us plainly to understand that he thought far otherwise; that in his opinion, if men were unsupplied, they were to be blamed: and that, had they a sufficient interest in the object, all, even the poorest, might, by a little exertion, have been furnished with the Sacred Word.-But it was no wonder if, when men ceased to attach a due value to the contents of the Bible, copies became scarce, and then, as a necessary consequence, of costly price.

The writings of St. Chrysostom, valuable as they are, contain many statements from which a judicious and well instructed Christian will feel obliged to withold his assent. Even in the portion of them contained in the following pages, some features may perhaps be observed by such a one, leas likely to commend themselves to his favorable judgment, than the tendency and aim of the compilation as a whole.—But whatever faults of such a kind may be noticed in these extracts, it is hoped that they will be regarded as of small consequence, compared with the general doctrine maintained in them throughout, which is surely 'godly and wholesome', and no less, 'necessary for these times'.

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### ERRATA.

p. 29, l. 3 from end, for 'terrents' read 'torrents.'
p. 32, l. 17, for 'circumstance' read 'circumstances.'
p. 41, No. V. Heading, for 'Homily II.' read 'Homily XI.'
p. 83, l. 8, after 'have' insert 'to.'

### LIFE OF

## St. John Chrysostom,

ARCHBISHOP OF CONSTANTINOPLE, AND DOCTOR OF THE CHURCH. A.D. 407.

(Abridged from Butler's " Lives of the Saints," retaining the words of the Original.)

This incomparable doctor, on account of the fluency and sweetness of his eloquence, obtained soon after his death, the surname of Chrysostom, or Goldenmouth, which we find given him by St. Ephrem of Antioch, Theodoret, and Cassiodorus. But his tender piety and undaunted courage and zeal in the cause of virtue, are titles far more glorious, by which he holds an eminent place among the greatest pastors and saints of the Church. About the year 344, Antioch, the capital city of the East, was, according to F. Stilting, ennobled by his illustrious birth. He had one elder sister, and was the only son and heir of Secundus, Master of the Horse, that is, Chief Commander of the imperial troops in Syria. His mother, Anthusa, left a widow at twenty years of age, continued such the remainder of her life, dividing her time between the care of her family and