

REPENTANCE,
THE
ACCEPTABLE THANKSGIVING.

A SERMON,
PREACHED IN ST. JOHN'S, HARTFORD,
BY THE RECTOR,
ON THE FEAST OF ST. ANDREW, 1843,
BEING THE DAY APPOINTED
BY HIS EXCELLENCY, THE GOVERNOR OF CONNECTICUT,
AS A
DAY OF THANKSGIVING AND PRAISE TO ALMIGHTY GOD,
FOR THE
FRUITS OF THE EARTH,
AND ALL THE OTHER BLESSINGS OF HIS MERCIFUL PROVIDENCE.

HARTFORD.
HENRY S. PARSONS.
1843.

S E R M O N

GEN. XIII. 10.

AND LOT LIFTED UP HIS EYES, AND BEHELD ALL THE PLAIN OF JORDAN, THAT IT
WAS WELL WATERED EVERYWHERE.....AS THE GARDEN OF THE LORD.

The reply of the Author to the Request for Publication led him to some explanations which extended it beyond the usual limits. It was thought advisable, therefore, to append the correspondence, as Note A.

Press of Case, Tiffany and Burnham.

In the young days of the world, such was the country which was the choice of Lot, when he parted company with the Father of the Faithful. A good and fertile land, and for its beauty the garden of the Lord ! The Jordan rolled its clear waters through the quiet valley ; and five goodly cities with their towers and domes, adorned it with the abodes of men. The young man was charmed with the prospect of a life of ease, and luxury in such an Eden as this ; and so, “ choosing all the plain,” says Holy Scripture, “ he pitched his tent toward Sodom.”

But that very Lot lived to see the plain he had chosen, the darkest and foulest pool of bitter waters in the whole earth. The cities of the charming valley, overwhelmed from heaven with brimstone and fire, were filled with the corpses of their swarming inhabitants ; while he only escaped, flying for his life. From a neighbouring mountain, his kinsman Abraham beheld

the smoke of the country going up as the smoke of a furnace; and finally the river settled over the desolation, black and bituminous, as it was clear before. The modern tourist describes the region still, as a scathed and gloomy waste, where the thick and pitchy waves of the Dead Sea roll over the homes of ancient men; and where, in descriptive fable at least, the very birds have forgotten to haunt, if not by the dreariness scared away.

The question at once arises *why this awful change was allowed!* The rejoinder that it was God's will, postpones the issue but a moment; for at once we ask—why was it God's will! Why did He who “hath made every thing beautiful in his time” thus blot out one of the fairest glories of his beautiful world, and give the abodes of his noblest creatures, to the scaly monsters of the deep—perhaps the dwelling of just Lot, to the brood of behemoth and leviathan! The answer of inspiration is short, but very comprehensive. It is written that “the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous.”^a

On a festival then, in which we are reminded of the fertility of our own soil, and the fulness especially of the well watered plain which we ourselves inhabit; when we pile our tables with the good things that remind us of our Heavenly Father's bounties; and when above all, we call upon our souls, to magnify the Giver of every

^a Eccles. iii. 11.

perfect gift; and seek the continuance of His favour, by grateful vows of future obedience and love; it seems becoming to judge ourselves by His blessed word, and learn by His dealings with others, what to fear for ourselves, if like them, we live not according to His most righteous laws.

I shall therefore briefly notice some causes for **REPENTANCE**, as the **ACCEPTABLE THANKSGIVING** which it becomes us to present before **GOD** this day, and whenever we presume to praise Him for His unmerited mercies.

And *first*, our individual transgressions should always arise in review, when we recount the favours of the Lord. No true Christian can receive the blessings of Providence, without a painful sense of unworthiness. Is the **LORD** good to him—it reminds him of a thousand sins toward God; does the Lord bless his children; he remembers many an instance of neglect, if not of oppression, of which he has been guilty toward the children of God; does the Lord bless his lands with increase, and does he gather a hundred fold from his fields:—alas, he thinks, I am a part of the Lord's husbandry, planted and watered in the courts of his house; but how poor were I, if my trees bore as little fruit to me, as I bring forth to Him! It is therefore the duty of a pensioner on the bounties of the Lord, to be humble even while he rejoices; and to remember that the rain and the sunshine, and every temporal blessing,

^b Gen. xviii. 20.

were bought for a world of unworthy sinners, by the ploughed back, and thorn-bound brow of Him who had not where to lay His head. Thus will the Christian render the best thanksgiving—Repentance, Confession and Love unfeigned towards Him, through whom he receives all, and who asks only Love in return. “Less than the least of all thy mercies” was the life-long motto of that blessed child of God, the holy George Herbert: and let it be ours also, whenever we contrast our unprofitable service, with the unmeasured benefactions, received from Heaven, through our adorable Redeemer.

Individual shame and contrition, therefore, are indispensable to sincere Thanksgiving for our abundant blessings. But as in days of Public Praise to God, we come, each one as a priest before Him, to offer up the tribute of our land; it appears, evidently, that a sense of National demerit, should season the worship of every good citizen, who as part of the nation, acknowledges the good things God has done. And as individual sins, are the continual theme of the pulpit; while national guilt is comparatively seldom pointed out, I shall make no apology for directing the rest of this sermon, to a brief survey of some of the causes, for *Repentance* in behalf of our beloved country.

“The nation and kingdom that will not serve thee” says the Lord to His Church “shall perish—yea, those nations shall be utterly wasted.” Nations have their rewards and punishments in Time, since only two Na-

tions shall exist in eternity—the kingdom of CHRIST—and the anarchy of Hell. And so the Lord has avenged himself heretofore, most terribly, of even his own chosen people, when as a people, they disobeyed the plain commands of His law. The overthrow of Lot’s fertile home, is a type of the retribution, with which he has dashed many an Empire into dust—and sent their impious monarchs and nobles, to a lake that burns like Sodom, and Gomorrah.^c Confessing then, our signal happiness as possessors of a land, offering every blessing to her people, of a well watered garden of the Lord; rich in her fallow, and plentiful in her floods; pregnant in her mines, and teeming in her forests; and withal healthful in the climate which matures her fruits, and bronzes her strong labourer in the field: let us remember that the righteous among us will alone save our hills and plains, from the judgments of the Lord, against a people so marked by his favour; and then let us put our mouths in the dust, while we cry—“help, Lord for the godly man ceaseth—for the faithful fail among the children of men.”

Christendom already points the finger of scorn at us, for two detestable particulars of National guilt—Oppression, and Public Faithlessness. I know of nothing that would crimson my cheek as an American travelling abroad, like such a charge. Insult—I could bear like a Christian, if not resent as a man: but naked truth—has no answer but silence and confusion. And

^c Isaiah i. 10.

these charges are *true*. We are oppressors;—and we have disgraced our National credit. To prove the one, I ask for nothing but the confessions of such men as Jefferson and Clay—men in every way interested to deny it if they could; but both the authors of documents, in which it is allowed as a black and damning sin before God, and a blot on our good name. The other—every one who knows anything of the foreign market, to say nothing of foreign literature, has had too much reason to learn. Now what is our duty in regard to these things! To go on and be hissed of men, and cursed of God for them! I pray the LORD, for JESUS CHRIST's sake, that we enter not upon this trial of His long-suffering! Two duties are binding upon us in view of the *first charge* alone. On the part of our Southern countrymen rests the first—which is, to *undo the heavy burdens and let the oppressed go free*.^a On us rests another injunction of Scripture—to *remember them that are in bonds, as bound with them*.^b Both these things are commanded of the Lord: and we do neither.

I know the subject has its difficulties: for sins are ever a five-fold cord. To be tied with the bonds of our iniquities—is to be like any thing but Samson fettered with his green withes. And I know the subject has been wildly, and disgracefully handled, by a portion of those who have treated it; but all this does not alter the duty, and the neglect. A system is going on

^a Isaiah lviii. 6.

^b Heb. xiii. 3.

in our body politic, which saps and drains the land of its energies, and the proprietor of his conscience and his manliness: which makes temples of the HOLY GHOST, chattels to be sold under the hammer with dogs and oxen; which, annuls every precept of God with respect to chastity, and the sacred matrimonial bond: which destroys the natural right of parents to their offspring; and reduces thousands of human souls, to an absolute dependence upon the caprice of wicked men—for such they often are, and may be—not only for food and raiment, and shelter, but above all, for *the bread of life*. Yes, my brethren, while we are compassing sea and land to make one proselyte—millions, around the doors of our churches, are by statute denied the Holy Scriptures—and sometimes the least glimmer of spiritual light. Oh, what a mockery to talk of evangelizing the world, with lips sealed, and hands stained, by such a system as this, at home! I bless God, that in speaking as I do, I am only uttering the strong feeling of every son of New-England or the North, who is not himself bound, shackled and hand-cuffed, by the despicable restraints of political ambition, or commercial interest. And I pray His glorious name, that the time may come, when the many Southerners who know and feel this, just as much, will themselves “open their mouths, judge righteously, and plead the cause of the poor and needy.” And as to the duty of so doing, to shew you that I am not speaking new views, I shall conclude this part of the subject with a passage

from a noble bishop who lived one thousand four hundred years ago, and fearlessly proclaimed the truth to a corrupt and sinful city, like one, who having a message from the LORD of Hosts, knew too well his terrible account—as a commissioned watchman, bound to blow the trumpet, or bear the blood of souls—to ask what he, whose warrant was from CHRIST, should venture to preach, before “man whose breath is in his nostrils.” “Deliberate”—said St. John Chrysostom,^f made bishop of Constantinople in the year of our Lord 398—“deliberate about your affairs as one that must die.....For if what I am going to say be distasteful and big with horror, still *it must be said*. Reckon among thy slaves the LORD” who in the person of His poor declares himself to be bound.^g “Art thou giving thy slaves liberty? Give CHRIST liberty from famine, from distress, from imprisonment—from nakedness. Art thou horrified at the words? Is it not then more horrible when thy *deeds* do not amount to so much? And *here* the *word* makes thy blood curdle. But when thou art gone to that world, and hast to hear things far more grievous than these, and seest the tortures which are incurable, what wilt thou say? To whom wilt thou flee for refuge? Whom wilt thou call to thy alliance and assistance? Will it be Abraham?—he will not hearken to thee. Or those Virgins? they will not give thee of their oil! . . . Weighing then all these things, to Him who alone is able to blot out the bill against thee, and to

^f Horm, xviii. on Romans. See also Note B.

^g St. Matt. xxv. 36.

quench that flame; to Him make prayer and supplication, and propitiate Him, by now feeding Him, and clothing Him continually.” Such was the gospel in its golden day. So wrote, and so spoke that fearless preacher of the golden-mouth, long ages before our Western world was known. And since the Lord has preserved the great Commission by which he was warranted thus to “rebuke them sharply”; and since He has sent it to our shores; may the same Lord clothe some American bishop with the goodly robes, of his boldness, his unction, and his uncompromising faithfulness, in telling men their dangers, and reproving their sins, aye, to the very face.

But our own immediate duty in the matter, is contained in the injunction of St. Paul, to *Remember them that are in bonds as bound with them*. Prayer for the *desolate and oppressed*, is our duty in the closet: and the Church makes us pray for them, in the Litanies of the House of God; and we need not think to wash our hands of the guilt, if we forget that this, is written in Holy Scripture too, and that we shall be^h called to account if we neglect the letter and the spirit of the command. I need not add, that a performance of this duty would make us bold, on proper occasions to plead for the slave; and would keep us from the like sin in “oppressing the hireling in his wages.”^a I fear the poor cry against some of us! The labourer, the seamstress—the hard-toiling woman, who supplies famishing

^a Mal. iii. 5.

children, by twelve hours' work for your luxury, and ostentation—are such paid? The LORD GOD of Heaven sees mouths in this city, that are famishing for bread to day, while some of your tables will groan. I would I could take you to their hovels, and let the sight plead instead of words. For in some cases—deeply as I honour the charity of Hartford, and the care for the poor which is usually so spontaneous and ready—in some cases, I have reason to believe that want and wretchedness are the result of oppression among the rich, in the shape of putting-off, and saying “go and come again—when they have it by them”ⁱ: or in the shape of payments which are not money, hard in hands that have toiled hard—but only due-bills and orders for food and clothing, which are less than so much money to them, by a considerable deduction. Brethren, I would see a blessing on your basket, and your store: let me warn you, then, in God's name, and for the love of CHRIST, to have nothing to do with such oppression. It will eat like a moth into your wealth, in the result; and canker your soul and estate together at the last. Say not, it is *custom*. It is a bad custom, if it draws one tear from a widow's eye, or opens one child's mouth, like the ravens, to cry unto God against you. Remember the direct statute of God, by which you will surely be dealt with. It is written in the book of Proverbs, “He that by usury and unjust gain, increaseth his substance, he shall gather it for him

ⁱ See Proverbs iii. 28, and the Law, Deut. xxiv. 14, 15.

that will pity the poor.” Trust God who says this, for its terrible accomplishment, in the person and estate of the oppressor, or his children and heirs!

Next, I say, we are becoming a hissing and a by-word among the nations, for *public faithlessness*. We have coined a new word in commerce, and made it current money, and a legal tender for our debts. *Repudiation!* oh, let every one who would be called an American, *repudiate* the name and the thing together, forevermore; and never cease to lift up his voice against it, till the land is purged of the ruffianism that could tolerate such dishonour for an hour. To think that my countrymen have allowed such a matter to be talked of in their *Halls of Legislation!* Why, I trust there is not one before me, who, were he to hear such a suggestion in the *parlour*, would not turn his back upon the man, who, intruding among gentlemen, could whisper the idea of national disgrace and godless infamy, as a resource from the discharge of honest obligations! I shall say less, because I believe you think with me. I rejoice that our State Government has spoken before me. But let us all, as a duty before God, repent ourselves for our land; which guaged by such a measure, must be *gone*—very far *gone*—in loss of morals and in disfavour with God! We never could have done so if Washingtons were still our sages, and the yeomanry of old time our uncorrupted electors.

I sum up all, then, by saying that *Ingratitude* is com-

^j Prov. xviii. 8.

prehensively our sin as a Nation. *Ingratitude*—the sin of the servant who was forgiven the ten-thousand talents, and then took his brother by the throat for his hundred pence ; and whom his Lord delivered, therefore, to the tormentors, to pay the uttermost farthing. When I think how God was with our fathers ; how he guided them in their way over the trackless deep ; how he drove out the heathen before them, and brought them in ; how he has made us to break forth on the right hand and on the left, like the seed that should inherit the Gentiles ; how he has multiplied our corn and wine, and suffered not our cattle to decrease ; how he has filled us with all manner of store ; made fast the bars of our gates, and blessed our children within them ; when I think how he has forborne to deal with us after our sins, and to reward us according to our iniquities ; and then when I reflect on our abuse of our fellow-servants, the red man and the black man ; when I see the whole land corrupting themselves, and bowing before Mammon, that golden calf whose worship brutalizes the man, and utterly destroys the Christian ; when I see my country already full grown in vice ; yea, old in sin, while its Fathers yet linger among us, the relics of a better day—gray, but stronger than our youth ; mightier in decline, than the sons of the Republic in the dews of their earliest manhood—I confess I fear and tremble for such a land, and for the children who are to inherit it. God grant this well watered plain ; this garden of the Lord may yet be

spared. The LORD look down upon the many righteous that, by his grace, are yet left here to salt the earth ; and yearn over us, also, as He did over an ancient tribe of his inheritance—“ How can I give thee up ! how can I set thee as Admah ; how can I make thee as Zeboim ! ”

My brethren—do not think I would diminish aught of your festivity this day, by thus setting before you a demand upon your repentance and shame. Far from it. I would have you rejoice, and delight yourselves together at the festal board—for it is “ a day of gladness and feasting, and a good day, and of sending portions to one another—and gifts to the poor*.” But I would have your rejoicing, the sober mirth of Christians—your feast, the banquet of God’s children ; and not the swilling of the glutton and the brute, “ feeding themselves without fear.” Nay—I would have you “ Rejoice with trembling.” I, too, would enjoy the day and its blessings—and I have endeavored to secure that enjoyment, by a discharge of duty, ensuring a clear conscience—that “ continual feast.” I wish you to delight in your homes with merry hearts—and I have endeavoured to set your duty before you, that by good resolves, your joy may not become temerity. Bearing in mind together our unworthiness, we may the more freely indulge in the blessings which we receive through the worthiness of the LORD our RIGHTEOUSNESS ; and confessing our transgressions, we may

* Esther ix. 19, 22.

the more rejoice in Him, and joy in the strength of our salvation! So doing—go your ways to your homes; and bright be your firesides—cheering your repast! A thousand homes are happy to day, by the return of many wandering sons; a thousand families exult, old and young together, crying *we are all here*; and many a gray-haired patriarch, amid the sons and daughters that call his old roof their home, holds out his withered hands once more, to bless them ere he dies. It is good, therefore, to rejoice together, and to let our hearts warm into a thanksgiving, that shall last so long as we till the green hills of our fathers, or breathe the free air of God. Go your ways—make glad the children—take good heart yourselves—bid guests and give portions, and comfort the poor. The Lord God be with you all, and first bless you with the blessings of His Spirit—that He may bless you with all other things added thereunto: the precious things of heaven, of the dew, and of the deep that coucheth beneath; with the precious fruits brought forth by the sun; and with the precious things put forth by the moon; with the chief things of the ancient mountains, and the precious things of the lasting hills; with the precious things of the earth, and the fulness thereof! The Eternal God be your refuge; the God of Israel your Father—yea—and His blessed Son, your better Joshua, leading you into a better land, than any that floweth with milk and honey alone; a land whose thanksgivings are eternal;

whose guests are banqueted in Abraham's bosom. Oh, at that banquet to secure a place—in that thanksgiving ever to lift up your voice, and cry *worthy is the Lamb*—begin even here, to say continually in return for temporal benefits, and the richer gifts of grace, through the great God our Saviour,—Not unto us, oh Lord^m—not unto us, but unto thy name give the praise, for thy loving mercy and for thy truth's sake.

^m The *Non Nobis Domine* was to follow as the anthem.

THE COLLECTS

FOR THANKSGIVING.

Oh most merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth, we give thee humble and hearty thanks for this thy bounty: beseeching thee to continue thy loving-kindness to us; that our Land may still yield her increase, to thy glory, and our comfort, through JESUS CHRIST our Lord. *Amen.*

FOR REPENTANCE.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son, our Saviour, by preaching REPENTANCE; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example, constantly speak the truth; boldly rebuke vice; and patiently suffer for the truth's sake, through JESUS CHRIST our Lord. *Amen.*

NOTES

Note A.

The following correspondence was to have been *prefixed* to the Sermon ; but is *appended* on account of its length.

HARTFORD, Dec. 4th, 1843.

REVEREND AND DEAR SIR :

The undersigned members of the Congregation of St. John's, having had the pleasure of hearing the Sermon preached by you on Thanksgiving Day, the 30th of November inst; and very sincerely and heartily concurring with you in the general purport and scope of that Sermon, cannot suffer the occasion to pass without earnestly requesting a copy of the same for publication, as we believe its circulation must subserve the cause of truth and sound principles.

We are with very great respect and regard,

Your obedient servants and friends,

LEMUEL HUMPHREY,	JEREMY HOADLY,
ZEPHANIAH PRESTON,	JAMES M. GOODWIN,
EDWARD GOODMAN,	T. BELKNAP,
C. JEWITT,	ASAHEL SAUNDERS,

J. S. HEWLETT.

To the Rector of St. John's, }
Hartford. }

(REPLY.)

ST. JOHN'S RECTORY, HARTFORD, }
December 5th, 1843. }

GENTLEMEN,

I cannot withhold the Sermon you request, because I consider your general approbation of its contents, an important witness to the views of Churchmen, on the subjects of which it treats. I sacrifice therefore, almost every personal feeling, in submitting it to a wider audience, than I had dreamed of obtaining; and I pray God to recommend it to the convictions of all who love the Truth; as it appears He has already vouchsafed to do, to the people of my immediate cure.

As in a considerable portion of the Sermon, I have touched without scruple the very exciting subject of slavery; and unhesitatingly declared my convictions of its repugnance to every precept of the Gospel, and every dictate of humanity; I will say a few words of explanation, lest my position on this point should be misinterpreted.

You need not be told that your Rector, is in no way concerned, with any of the or-

ganized anti-slavery movements of the day; or, that he deprecates most sincerely any union of Churchmen in such associations. As members of the Church of CHRIST, we are already constituents of the only Society which has the promise of His blessing, in diffusing the Holy Scriptures, and correcting the various moral evils of a sinful world. Hence, we can have nothing to do with voluntary societies external to the Church, the objects of which are included in the express mission of that Society which the Lord himself has founded; and which, though organized by Apostles, upon whom rested the fulness of the SPIRIT of Counsel, has from the first declared—"we have no such custom neither the Churches of God." Such associations are parts of a system alien to that, which we, in the exercise of a liberty mutually conceded, are constrained to regard as apostolic and divine; and hence we have no share either in their origin, or their abuse. But we ought to remember that even those, who have been led by them, to the worst excesses, are as much the victims, as they are the pests of a human system, in which they have been taught to suppose all benevolence must find its exercise; the system of excitements, harrangues, resolutions, and tremendous cheering—instead of the noiseless work of the SPIRIT, through appointed agents, upon the Sacramental Host of God's Elect. We should therefore pity, while we condemn the excesses of such as have never been taught to cultivate the generous impulses of their humanity in the use of those less apparent, but far more efficient means, which the HOLY SPIRIT teacheth; and remember that if the *very stones are crying out* it is perhaps because the disciples *have held their peace*. (St. Luke xix, 40.) They will perhaps go on—to the worst results; and more sober philanthropists, who employ like means, will perpetually be taught the lesson, that *good attempted in a wrong way, is as unblest as the evil itself*. But we must not forget that we have duties, proceeding from higher grounds, and holier views of human rights. Men, ransomed by a Redeemer's blood; capable of becoming by regeneration, temples of the HOLY GHOST, and members of that blessed communion in which no man is to be called *common or unclean*; (Acts x. 14, 15.) are neighbours to whom we are bound in obligations, which cannot be discharged, while a system of oppression holds them beyond the reach of the Gospel, or at least, incapable of choosing between a corrupt, or a sound profession of the Faith. Such men, you will agree with me, have a claim upon every member of Catholic Christendom; and especially upon the ambassadors of Him who was "anointed to preach the gospel to the poor, and sent to heal the broken-hearted, and to preach deliverance to the captive."

With the political part of the matter, I have nothing to do, as I have never inter-meddled with politics, even so far as to cast a vote. I can only express my conviction, that if the enfranchisement of God's rational creatures, from brutal degradation, be any where *unconstitutional*, the sooner Christian principle forces a modification of such constitution, upon the corrupt legislators who would defend them,—the better for our whole country! If any one pretends that our great men, are incompetent to originate any code, which would allow this to be done with safety, they think less of our statesmen, than the whole world concedes to our diplomatists. But for Christians meanwhile to fold their hands at Mammon's bidding, while two millions of redeemed souls at our very doors, are stripped by law, of their rights to the gospel in its fulness of comfort for soul and body, is at least a glaring inconsistency, while we pretend to ask a blessing from the Lord of the harvest, upon our missions abroad. As it now is with the slaves, Matrimony, Sponsorship, and House-

hold religion, must be out of the question with most of them ; and the greater part of the Holy offices of the Church, not excepting "the washing of regeneration" itself, must be neutralized, if not forbidden. If slave proprietors were all Christians and Churchmen, it might indeed be otherwise. But to think of immortal beings, living and dying utterly at the mercy, for soul and body, of any fanatic, infidel, or nothingarian who may chance to have the enactments of man in favor of his outrages upon the laws of God, is enough to freeze the blood of any one, who at the dear household altar, or before the altar of the Lord, blesses God that he himself enjoys "the means of grace and the hope of glory."

Very affectionately,

Your Rector and servant,

A. CLEVELAND COXE.

To Messrs. L. Humphrey and others, }
St. John's Parish, Hartford. }

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Note B.

I cannot omit one more quotation from this noble father : a specimen at once of eloquence, fearlessness, and Christian charity, which has few parallels in modern times.

"What is more than all, you plunder, and are grasping, not impelled to it by poverty, . . . but that your horse's bridle may be spattered over with gold enough, or the ceiling of your house, or the capitals of your pillars. And what hell is there that this conduct would not deserve, when it is a brother, and one that has shared with yourself in blessings unutterable, and has been so highly honoured by the LORD, whom you, in order that you may deck out stones and floors, and the bodies of beasts . . . are casting into countless calamities. *And your dog is well attended to—while man—or rather CHRIST—for the sake of the hound,* . . . is straitened with extreme hunger. What can be worse than such confusion ? What more grievous than such carelessness as this ? What streams of fire will be enough for such a soul ? He that was made in the image of God *stands in unseemly plight through thy inhumanity*, but the *faces of the mules* that draw thy wife, glitter with gold in abundance . . . And if it is a seat that is to be made, or a footstool, they are all made of gold and silver ; but the member of CHRIST for whom also He came hither from Heaven, and shed his precious blood, does not even enjoy the food that is necessary for him, owing to thy rapaciousness ; The couches are mantled over with silver, on every side, while the bodies of the saints are deprived even of necessary clothing ! And to thee CHRIST is less precious, than any thing else . . . But if thou art shocked at hearing this, stand aloof from doing it, and then the words spoken will not harm thee. Stand aloof and cease from this madness . . . Look up late as it is, toward Heaven and let us call to mind the day which is coming ; let us bethink ourselves of that awful tribunal, and the exact accounts and the sentence incorruptible." St. Chrysostom's xi. Homily on the Epis. to the Romans. What follows is even more eloquent, and powerful ; and I regret that I cannot copy it here. I have used, nearly word for word, the Oxford translation (1841) in the Library of the Fathers.