

zeal for the glory of each person in the divine nature. The holy Eucharist, or Lord's Supper, is the most delightful ordinance of worship under heaven; here all the doctrines, duties, blessings, and graces of Christianity are united, and the soul of the true Christian priest will rebound with joy at the prospect of the approaching hour, in which he shall, with his people, consecrate himself afresh to Christ. In proportion as the Christian pastor benefits others, he will be benefited himself. In visiting, instructing, and catechising the people committed to his charge, he will be greatly blessed; provided he will steer between two extremes, a haughty reserve, and a low familiarity. A silly affectation of dignity, or a proud reserve, is exceedingly disgusting. A minister while he copies his Master's example, must be in the best sense a gentleman.

The advantages and pleasures of being in the things of God will also appear on the bed of death. This great change is the dissolution of soul and body. We must all die. We must leave this world forever. Our inward qualities of mind must be laid open, and our true character declared. Our labours will soon be finished, and our future state fixed for ever. Now, if our hearts are in the great things of divine revelation, we will feel strong, victorious consolation in the hour of death, and triumph over the king of terrors. Our character will then be declared by Christ our Redeemer and Judge, and he will fix our state for ever. Then, brethren, we shall be with the good, with the spirits of just men made perfect, and with whom we shall be for ever with the Lord.

TRANSLATION OF A PASSAGE FROM ST. CHRYSOSTOM.

THIS venerable father having spoken of the ambition of those who built the tower of Babel with a view of immortalizing their names with posterity, he proposes alms as a more short and certain way to reputation.

"There are many," says he, "in the present day, who imitate these proud men, and who are desirous of signalizing themselves by works of this nature, in building magnificent structures, baths, galleries, and walks. And if you ask each of these in particular, why they give themselves so much trouble, and incur so much expense for things of no moment, they have no other answer to return, but that they

desire to render their names immortal, and that after their death, it may be said concerning them, behold the house of such a man; behold the lands of such a person. But this is more likely to incur the blame of posterity, than to render thy memory glorious. For they who may say, behold the house of such a man, will add a thousand dark accusations and vile reproaches, and will say at the same time, '*This is the house of that covetous man, of the extortioner, of the man who plundered the widows, and oppressed the orphans!*' This then is not the way to acquire glory and reputation, but to expose ourselves to continual accusations; it