

world was to be set in a blaze; when, lo, suddenly, its fire is quenched and all its glow like an extinguished taper. It resembles the meteor that darts through the sky, brilliant in its transitory swiftness, quickly seen, quickly gone, leaving no trace behind. This is not zeal, no more than a momentary flash at midnight makes the light of day. Zeal, properly so called while it is bright and glowing, full of ardour and executive force, is also steady and constant, and keeps in close company with patience. Indeed zeal may be said to consist of patience, energy, and perseverance properly blended and proportioned. Those, then, who flare up into a sparkling impulse for a day, a week, or any limited season, and again fall back into the easy quietude and careless inaction of a moral torpedo, are not to be reckoned among the zealous, but must receive some other and less honorable name.

There is another class, less impulsive and more consistent than these moment men, whose fancy is almost always at work, and who therefore suppose they have an abounding zeal because they imagine so extensively and perform so much in sentimentalism. They are however wholly deficient of the zeal of the gospel, for they "say" [or imagine] "and do not."

A class still more sober, and altogether steady, who have neither flights of fancy nor spasmodic spiritings, are yet far from being whole heartedly zealous, though deserving of some religious credit in this chapter of duty. They "take heed" to the "mind of the spirit,"—are not indifferent, nor unintelligent, nor undecided as to their duty, nor are they disposed to be backward but to be forward in good works,—yet their soberness, their willingness, their intelligence, their conscientiousness amounts to little in the Lord's kingdom, for the true ingredients of zeal are wanting. They lack motive power—life, activity, stir, electricity, spirit, something that will press forward, upward, and aroundward. And too, there is with these oftentimes a false modesty. They think much of their own unworthiness, and therefore instead of forgetting themselves and absorbing their souls in the love of Christ and his perfections, they timidly look at their own selves, and draw back from those undertakings requiring fortitude, long-suffering, and zeal.

But who that owns that he is ever in the presence of his Saviour, and reflects for a moment that when he comes again, accompanied with his celestial host, he shall "reward every man as his works shall be," can so far lose sight of duty as fail to "always abound in the work of the Lord"?

D. OLIPHANT.

*Syracuse, 21st June.*