







ABS. 1. 80. 252 (1-10)



7.
J E H U's Looking-Glafs ;

O R,

True and false ZEAL delineated.

W I T H

A few conclusive exhortations, arising
from the nature of the subject.

By R. D.

Amicus Socrates, amicus Plato, sed magis amica VERITAS.

“ The church never thrives, but when peace and
“ truth meet together; when meekness, humility, know-
“ ledge, and zeal kiss each other.”

BROWN'S Christian Journal.

“ I find a love of power sometimes intoxicates even
“ God's own dear children, and makes them mistake pas-
“ sion for zeal, and an overbearing spirit for an aut o-
“ rity given them from above.”

See MR WHITEFIELD'S Letters, N^o 808.

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THE NEW YORK...

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JEHU'S LOOKING-GLASS;

O R,

True and false ZEAL delineated.

* **Z**EAL in general, is a strong internal fire, which makes a man burn with eagerness for the accomplishment of whatever he is deeply interested in, whether good or bad. It is that which gives an elastic spring to the faculties, and makes individuals active in their several pursuits. It is that which prompts men to risk the greatest dangers, and whereby they surmount the greatest difficulties. It proves the nurse of emulation, the life of trade, and the very soul of commerce. In short, without this active, invigorating, ambitious, and intrepid principle, mankind would be a world of careless, slumbering drones.

I might here expatiate largely on the criminal intemperance of worldly zeal, as it hurries men into an unbounded pursuit after the transient enjoyments of sense, to the fatal neglect of their eternal concerns. But that is not my intention at present. What I mean is, to point out the contrast between *true* and *false* zeal, as it has *religion* for its object.

1. *True* zeal, whose grand object is religion, is that heavenly fire enkindled in the breast of a

* From ζῆλος, to burn.

true believer by the Spirit of God, which prompts him, by the sweet constraint of love, to do all things with a single eye to the glory of God. It carries him out, in a dependence upon divine aid, against all his spiritual enemies. By a daily stirring up of this heavenly fire, his soul burns with eagerness for their destruction in himself, and others; and this makes him ardent in his humble efforts, according to the measure of grace God hath given him, to contribute his mite towards pulling down Satan's kingdom, and the advancement of the Redeemer's glory, among the sons of men.

False zeal, on the contrary, is an *ignis fatuus*, a false, delusory, infatuating fire, kindled in the breast by an immoderate ambition of being conspicuously religious, without a single eye to the glory of God. Its object is the GLORY OF SELF. And, though many things in false religious zeal, appear very laudable and specious; yet, if you trace them up to the fountain-head, you shall find all these streams totally polluted by self-exaltation and spiritual pride. Many, who, *Jehu-like*, cry out, "Come see my zeal for the LORD," are nevertheless as remote from true zeal, as that hot-headed, double-hearted monarch was. From whence I am induced to concur in opinion with an author, who says, that "a zeal for God is no proof of a child of God." If it were, *Saul*, that fiery zealot, who breathed out threatening and slaughter against the disciples of CHRIST, was an eminent child of God; for he declares, Phil. iii. 6. that he was *concerning zeal, persecuting the church*. But after his conversion he learned another lesson; namely, that *it is good to be zealously affected always in a good thing*, Gal. iv. 18. From

whence it is evident, that three ingredients are necessary to constitute true zeal. 1. A *good* cause; that of the gospel. 2. A *good* principle; humble self-abasing faith. 3. A *good* end; that of the Redeemer's glory. Without these, whatever may be the pretensions, the eye is not single, nor the heart right with GOD: all proceeds from selfish pride, and is therefore nothing but *wood, hay, and stubble*, whose fate is to be burned.

2. *False zeal* is also known by the false foundation whereon it builds. It is a blind principle, whose eyes are shut against the truth. Its basis is error. Hence it arises, that those who are actuated by this headlong principle, blunder on, every step they take, acting diametrically opposite to the written word. It is a blind leader of the blind, and never fails to guide into erroneous paths, and pierce the heart through with many sorrows. Who so zealous as the Jews of old, some of whom compassed sea and land to make profelytes? And yet, from the testimony of an inspired apostle, we have reason to conclude, their zeal was not genuine, because it wanted the signature of truth. *I bear them record*, says the apostle, *that they have a zeal for God, but not according to knowledge*, Rom. x. 2. Who so conspicuous a zealot, as the apostle Paul himself, before his conversion? And yet, who was more buried in ignorance, till light from above discovered to him the error of his proceedings? Farther, with what zeal do the emissaries of Anticrist recommend their erroneous principles? And yet, what people, on earth, are more sunk in delusions! All arising from their rejection of the truth as it is in

JESUS, and giving heed to *doctrines of devils*, propagated by the *father of lies*.—From whence it is abundantly plain, that *false zeal* is a blind principle, founded on ignorance.

Whereas *true zeal* is a principle of wisdom, proceeding from the *Father of lights*, and founded upon the unerring truth of GOD. It shines and burns at the same time, like the sun in the firmament. It is diffusive of light and fervour, and is guided by the standard of truth, as contained in the lively oracles of scripture. *True zeal* is taught to believe, that the heirs of salvation are chosen “through sanctification of the Spirit and BELIEF OF THE TRUTH;” and therefore, that all truth in practice is founded on truth in principle; yea, that none can be saved, who believe not heartily the full report of the gospel.

3. *False zeal* is a precipitate passion. It gives whip and spur to SELF, and hurries into strange lengths of indiscretion, notwithstanding the remonstrances of friends, and the censure of enemies. It gives birth to fancy, and is the nurse of enthusiasm. From the motions of this selfish, temerarious fire, arise those mental impressions, to which some pay so much attention. How often do we hear persons with confident presumption say, “O I’m sure I ought to do so and so, because it was strongly impressed on my mind.” And (what is more criminal than all the rest) such fancy-led people often call these chimeras of the brain, the *leadings of the Spirit*; than which nothing can be more grossly absurd, as the issue frequently demonstrates.

Whereas *true zeal* moves cautiously, slowly,

and surely. Its motto, is *Festina lente*; or, *He that believeth shall not make haste*;” *ἢ μὴ καταίχουθῃς* shall not be confounded: for confusion is the inseparable attendant of precipitancy, or *making haste*. It teaches a man not to lean to his own understanding, or to give heed to imagination, but to search the scriptures, and to take them as *a lamp to his feet, and a lantern to his paths*. True zeal waits humbly at the throne of grace for direction, and looks out, in patience, for the openings of Providence, more clearly to discover the divine will. Its language is similar to that of the prophet, *I will stand upon my watch, and set me on the tower, and will watch to see what he will say to me*, Hab. ii. 1.

4. *False zeal* is known by one of its constant vassals, *bigotry*, and is therefore of an unloving temper. We find a little of this breaking out at one time in the conduct even of the *beloved disciple*. John, having seen a person cast out devils in the name of JESUS, forbade him, because he followed not with them, Mark ix. 38. But, from the reproof given him by his Master, we learn the impropriety of his conduct. O that this spirit had not survived the apostle! But, alas! how many do we see, in the present day of degeneracy, acting the same part over and over again! Actuated by a narrow, selfish, contracted spirit, many would not only discountenance, but even unchristian all, who do not move in their own sphere. Hence it arises, that professors bite and devour one another, and behave more like rapacious vultures or wolves, than like the meek and loving disciples of the LAMB of GOD.

Whereas *true zeal* is of a loving, open, generous, catholic temper. It bounds over the slight partition-walls of names, sects, parties, and denominations, and flies, with affectionate eagerness, to the breasts of all, who love the LORD JESUS in sincerity. It does not make a man condemn his brother, or discountenance his labours of love, because he does not move exactly within the same circle with himself. No. While the zealous bigot swells with supercilious pride within the narrow limits of his GREAT SELF, the truly zealous man expands his heart in generous love to all, who adhere to the truth as it is in JESUS, though they may differ from him in some externals. This noble temper was literally exemplified in the amiable deportment of that catholic and eminent minister of CHRIST, Mr George Whitefield. May all follow him, as he followed his Master !

5. *False zeal* dwells on externals, and neglects the cultivation of the heart. Hence it was, that the strict *Pharisees* were very zealous in a punctual observance of the law of *Moses*, and so strenuously opposed all who attempted to contemn its ceremonies. They made a great shew of religion. They paid tithes of mint, annise, and cumin; but neglected the weightier matters of the law, *judgment, mercy, and the love of God*. Their zeal was for rites, but not righteousness; for externals, but not internals; for the shadow, but not the substance. For this reason our LORD compared them to whited sepulchres, fair to the eye without, but full of rottenness within. And as *there is nothing new under the sun*, there are

many of the same stamp among the present generation, whose religion consists in ostentation and shew. They are very zealous for externals, but totally remiss as to the essentials of Christianity. They make a very ostentatious glare of profession, but when tried by the touchstone of divine truth, appear to be nothing but *reprobate silver*. Having a name to live, they are nevertheless dead, being under the habitual predominancy of every evil temper; full of pride, covetousness, envying, worldly-mindedness, &c. &c.

True zeal, on the contrary, though far from being remiss in externals, is however primarily concerned about what passes within. Its work begins at home. The truly-zealous person labours to get his heart purified by grace. And while many are squabbling about shadows, he strives to ascertain the substance. The love, meekness, patience, and heavenly-mindedness of his blessed Master, are the objects of his pursuit, and of more value in his eyes than all the honours the world can bestow. His zeal is levelled against sin in himself, and others. He would rather enjoy a very small portion of the humility of JESUS in his heart, than all the riches of the globe. His language is,

*Let earth and all its trifles go ;
Give me thy only love to know,
Give me thy precious love.*

6. *False zeal* is of a proud, domineering, self-exalting temper. The person actuated by it, is the greatest *egotist* in the world. He makes all his actions centre in that little, great monosyllable *I*; and can bear nothing that stands in competition

with it. He is impatient of contradiction, and would fain make all bow down in submission to the important idol SELF. From hence flows an intemperate censuring of all who differ from him, even in punctilios, and an indelicate manner of address, unbecoming the gentleness and humility of a true Christian.

Whereas *true zeal*, though of an operative nature, teaches a man self-renunciation. Its language is, "Not *I*, but the grace of God that was with me." It gives all glory to its blessed Author, and puts the crown alone on Emmanuel's head. It never teaches a man to exalt himself above his brother, or to *behave unseemly to him*. But humbled to the dust, it continually cries, *Less than the least of all*.

7. *False religious zeal* is of an inflammatory nature. All that are under the influence of its paroxysms, are so many *Phaetons* in the church, calculated to set it on fire. Riding furiously in the chariot of *self*, and giving the reins to their unbridled tempers, they scatter *arrows, firebrands, and death*, wherever they come. They trample names, reputations, &c. &c. under their feet, as *rotten wood*. So that when we take an impartial survey of professors, how melancholy is the prospect! Instead of peace, we hear of nothing but wars, and rumours of wars. Instead of love, meekness, forbearance, the grand characteristics of true religion, we discover wrath, envy, strife, anger, &c. &c. like so many vultures preying on the very vitals of Christianity. It is not surprising, that there should be storms *without the ark*; but storms *within* it are a disagreeable phænome-

non. And yet so it is. What frequent lamentable effects are produced from the party-debates predominant among professors of different persuasions! And to such a pitch of censorious pride and uncharitable judging have people just now arrived, that we have reason to adopt the Heathen satirist's lamentation over the degenerated senate and people of Rome, *Prob! curia inverfiquæ mores!* Of which the pathetic exclamation of the weeping prophet may afford a pertinent translation, *How is the gold become dim! How is the most fine gold changed!* Lam. iv. 1. How sadly is the church degenerated from that purity of manners for which she shone so conspicuous in primitive times! Once, being brightened in the furnace of affliction, how did her beauteous lustre strike with astonishment her wondering spectators, who cried, "See how these Christians love one another!" But now alas! how is her beauty tarnished, and her glory sullied by the corroding rust of ease, carnal sloth, and spiritual wantonness; from whence is produced that abominable monster, *spiritual pride*, who again proves the parent of that many-headed hydra, **BIGOTRY**, whose womb teems with the locusts of undue censure, self-exaltation, cruelty in all shapes, &c. &c. In times of persecution, professors have not time to attend to religious feuds; their chief business *then*, is to strengthen their hands against their enemies. But when the scene is reversed; when the LORD'S people walk in the sunshine of outward peace, they often become like stagnated water, which engenders vermin. They grow dead in their souls, and swarm with the vermin of party-spirit, sedition, strife, backbiting, jealousy, pride, envy,

&c. This is apparently the case at present. And perhaps nothing will prove effectual to unite dis-united professors, but a smart stroke of persecution, which will convince *some* that it would be more wise for them to use those weapons which they turn against their brethren, in defence of the ark, which totters in the hands of persons, who have neither skill nor fortitude to bear it.

But the business of *true zeal* consists, not in fomenting seditions, but in healing breaches. It labours to propagate the sacred fire of divine love, and to promote the peace, prosperity, and union of the church. Its language is, "Behold how good and pleasant a thing it is for brethren to dwell together in unity!"—It is a very judicious observation which I have somewhere met with, That "a true child of God wishes the church "to be not only free from *spot*, but also without "*rent*," that it may be preserved as well from the *rent* of division and party-altercation, as from the *spot* of heresy. Whoever is a subject of the pacific kingdom of the *Prince of peace* cannot but heartily wish, and earnestly pray, that *peace may be within Zion's walls, and plenteousness within all her palaces*. Having felt the turbulency of his own passions allayed by the gracious power of that omnipotent voice, which saith to the winds and seas, "Be still," and by which the most outrageous tempers are hushed into a blessed calm, he cannot but earnestly wish, that the same internal serenity may diffuse its peaceful influence through the breasts of all mankind, but especially through the household of faith. Sensible how much it contributes towards the Redeemer's glory, and the prosperity of his kingdom, that the sub-

jects thereof should *keep the unity of the Spirit in the bond of peace*, he often breathes out many a fervent prayer, that professors may *beat their swords* of sharp controversy into *plough-shares* of usefulness and moderation, and convert *their spears* of bigotted censure and intestine altercations, into *pruning-hooks* of zealous faithfulness in reproving the sins of others, and in lopping off the luxuriant branches of pride, sloth, anger, and worldly-mindedness in themselves. Such is the business of *true zeal*.

8. *False zeal* is known by its precipitancy in judging. It never waits to examine circumstances, but gives its decision abruptly, and without premeditation. This temper proves the source of that strange misconstruction put upon actions, which, when duly scrutinized into, appear to be founded on a just principle. Yea, so unreasonable in their deportment are those who are led by this infatuating fire, that they will often *make a man an offender for a word*, and that perhaps of the most simple nature. But as such persons ever see with a jaundiced eye, to which every object appears yellow, it is no wonder that the most inoffensive expressions are so wire-drawn, as, by an unnatural contortion, to be made speak what was never intended. But if a judging temper should at any time have a fair opportunity of venting itself upon the miscarriage of an individual, we shall then see that its *tender mercies are cruel*; every peccadillo is aggrandized into an unpardonable offence; the mole-hill swelled to a mountain: circumstances, either apparent or supposed, are exaggerated: and so, after the partial jury of stiff-necked prejudice,

unrelenting envy, malevolent slander, despotic pride, insolent loquacity, peevish jealousy, &c. &c. have given their opinion respecting the *absent* culprit, (for they never like to accuse a man to his face), immediately pompous SELF fits in judgment, and proclaims the sentence of condemnation to her vassal-train, who, quick as lightning and voracious as the *harpyes*, fly on their destined prey, and devour every scrap of the poor sufferer's character. And, as all is contrived in the dark, perhaps he hears not a word of the deep-laid plot, till a certain swift-winged messenger, called *Evil-report*, is commissioned to blow her sonorous trumpet, and spread the decisions of the *court of — censure* far and wide. Thus a judging temper seldom stops in its career, till it unchristian the man, whose character it tramples under feet. *O my soul, come not thou into their secret, &c.*

True zeal, on the contrary, though it will not tamely submit to the crude sentiments and unscriptural notions of every pretender to true wisdom, is nevertheless cautious in giving its judgment, slow in its determinations, and never pronounces uncharitable censure. The truly zealous person does not hastily thunder out his anathemas against any, even though discovered in an error, knowing that the best are surrounded with numerous imperfections. Besides, he is ever prone to hope, that, in doubtful cases, some circumstances may have been omitted, which, if known, would elucidate the character of the persons reprehended. In short, while some view people's deportment through an improper medium, as we sometimes do the sun through a fumigated glass,

the truly-zealous view it through the crystal of love; and though in every character, as in that glorious luminary, spots may be discerned, yet are they far from representing it as totally black.

9. *False zeal* often makes people run into a condemnable negligence in their temporal affairs, whereby great scandal is brought on the gospel, and the preachers of it sometimes reproached as if advocates for sloth. When persons previously inattentive to their eternal interests, and particularly sunk in worldly cares, get a zeal for G O D, they sometimes pass from the extreme of immoderate worldly-mindedness, to the opposite one of a criminal remissness in their domestic concerns. Thus *in vitium ducit culpæ fuga*. But there are certain professors, whose zeal entirely consists in a perpetual round of gossiping and news-bearing. Such generally have *itching ears*, *heaping to themselves teachers*, and are ever pleased with novelty. What Paul says of indiscreet widows, 1 Tim. v. 13. is an exact draught of their character, *And withal they learn to be idle, &c.* Let those rambling loquacious folk but seat themselves comfortably at the tea-table, and they care not how matters go at home. Immediately (as if the tea had a certain virtue to promote loquacity) their tongues run upon gospel-news. Characters are brought forth in abundance, and torn to pieces at pleasure. Especially the poor ministers are sure to suffer. All the particulars of their sentiments, person, manner of preaching, &c. are accurately discussed, while their infirmities lose neither of weight nor measure by a tea-table confabulation. They will talk of doctrines by

the hour ; and, if you were to measure their religion by the voluble clack of their tongues, they would seem to be first-rate saints, yea angels in flesh and blood. But alas ! only follow these flippant-tongued gossellers to their respective families, and there you will see them in their proper colours, and will have abundant cause to conclude they have got the *sbibboleth* of the gospel on their tongues, but little, if any at all, of its favour in their hearts.

Those, on the contrary, that are under the influence of *true zeal*, are active in their respective callings, knowing, that *whosoever provideth not for his own, but especially those of his own household, hath denied the faith, and is worse than an infidel*. They are sensible from the nature of things, as well as from the scriptures of truth, that indolence can never recommend religion, and that whatever fervency they may betray in spirit, if not accompanied with diligence in business, it is not of the right kind, but is stolen fire. Inward religion has a tendency to make a man diligent, alert, and happy in his business ; so that *whatsoever his hand findeth to do, he doth it with all his might*. And while talkative busy-bodies spend their time, and display their zeal, in gospel *chit-chat*, the truly-zealous man labours to recommend Christianity by a solid, diligent, holy uniformity of conduct. His motto is, *Non magna loquimur, sed vivimus*.

10. Lastly, *False zeal* is of a transient nature ; like the morning-cloud, or early dew that passeth away. It is like a puff of gun-powder ; makes a great noise for a while, and then is heard no more. It is *vox, et præterea nihil* ; a fluctuating

meteor, that surprises us with its sudden brightness, and equally so with its sudden disappearance. O what sad instances does the present state of the church afford us, of persons, who set out with a most vehement zeal at the beginning, seemed to promise great things, and carry all before them, who are now like the snuff of an extinguished taper, devoid of any apparent life! This must be the consequence of all stolen unhallowed fire, not taken from GOD'S altar. Though it may blaze exceedingly for a while, and make a great noise, like *the crackling of thorns under a pot*, (to use the wise-man's similitude), yet, being kindled by SELF, and fed with the fuel of pride and self-dependence, it vanishes in smoke, and ends in darkness.

But *true zeal*, on the contrary, is a gradually-increasing and continuing fire. Its light may be sometimes obscured by the smoke of infirmity, and its heat abated through the power of temptation; but it is never *totally* extinguished. Many waters cannot quench it, neither can the floods drown the heavenly spark. The Sun of righteousness hath imparted it, and by his power it is preserved from total extinction. Hereby, like the fire on the altar of the sanctuary, it is kept ever burning, with a gradual increase of light and heat, till, freed from all its incumbrances, it is perfected in glory.

It may easily be observed from the preceding observations, that my design is not to discountenance, or throw cold water on *true zeal*, but to distinguish it from its counterfeit. The LORD knows we have so much of the latter, and enjoy

so little of the former, that we may with great propriety adopt the prophet's lamentation, *How is the gold become dim! how is the most fine gold changed!* How little of that heavenly fire is to be found among us, which burned in the breasts of our lively ancestors, those burning and shining lights in former ages! May the LORD revive his work in the midst of us, as in times past! May he rectify our disorders, heal all our breaches, and make us burn and shine more, to the praise of Zion, and his own glory.

Before I conclude these observations, I cannot help dropping a cautionary hint to such as are actuated by a true zeal for the advancement of the glory of GOD.

1. Beware of drawing hasty conclusions either for, or against, those who appear to have a zeal for GOD. It may be genuine, and it may not. It is safest, therefore, to suspend judgment, till something appears in the conduct which fundamentally clashes with the truth of GOD: and as it is the LORD alone who searcheth the heart, and knoweth what is in man, we should be very cautious of claiming that prerogative which is peculiar to himself alone. An error on the side of *charity*, is the most excusable of any other. For want of attending to this, how many have rushed into precipitate censure, and condemned the deportment where it has been truly praise-worthy, without calmly weighing circumstances!

2. If there be abundant reason to infer, from purity of principle and practice, that the zeal of any individual is of the right kind, it is our duty to give encouragement to such. I have known some cold-hearted professors, who left their first

love, throw cold water on the zealous fire of the burning and shining lights in the church, from an envious principle; because *that* was conspicuous in their walk, of which they were destitute themselves. Whereas it would be much more becoming the character of the disciples of CHRIST, to rejoice when they discover a spark of heavenly zeal in any, and to fan it into a flame, by hearty loving counsel. When Paul the aged wrote to his son Timothy, he did not say, like some frozen-hearted professors, "You are too zealous. You must come down from the mount," &c. No. This would not be acting the character of a zealous veteran of the LORD JESUS. On the contrary, though Timothy was a *star* in the church diffusive of light and heat in an eminent degree, yet his spiritual father strives to make him burn and shine with increasing fervour and zeal, and therefore exhorts him to be *instant in season and out of season; to stir up the gift of GOD that was in him*. And thus should we act towards all who appear to be prompted by a true zeal for the interest of the Redeemer's kingdom; knowing that a blessing is the portion of all who wish well to Zion.

3. Take care lest your zeal should at any time degenerate into a rash, precipitate, censorious, proud, judging temper. It is really possible to commit sin even in the vindication of the truth, where it is recommended with undue warmth, or a magisterial air. It is matter of lamentation to observe how remote the conduct of some is from that meekness of wisdom recommended in the gospel. Such a rugged, ferocious asperity runs through their whole conduct, that one would i-

Imagine them rather to be disciples of *Zeno* or *Hercules*, than of the meek and lowly *JESUS*. Whenever, then, we speak for the *LORD*, let us endeavour to shew, that our zeal bears the lineaments of love; that it is by that generous, benevolent, compassionate principle we are constrained to bear a testimony for our Lord and Master. Reproofs dictated by intemperate heat of mind seldom profit: they are like scalding potions, from which we hastily draw away the head, as unwilling to digest them. Whereas exhortations proceeding from love steal like oil into the bones, and insinuate themselves with every fibre of the heart.

*Love can bow down the stubborn neck,
The stone to flesh convert;
Soften, and melt, and pierce, and break
An adamantine heart.*

4. Be not hasty in concluding that all is real zeal, which may have the appearance thereof. It is an old, but true proverb, That "all is not gold that glisters." Some, who look no farther than the surface of things, have often mistaken mere animal fire for holy zeal. Hence it is, that a preacher, who gives himself an air of effrontery in the pulpit, and has accustomed himself to a loud, audacious, and perhaps uncharitable mode of address, is often called a zealous minister, and his thundering vociferations dignified with the titles of *life, power of G O D, &c. &c.*; while a more modest speaker, whose humble address bespeaks humility and love, but whose word is more genuinely powerful than that of the former, shall be called a *dry preacher*. I do not mean hereby to

condemn a lively, zealous, intrepid address from the pulpit. On the contrary, considering how great is the trimming timidity of many who preach the gospel, and what a small portion of faithful, disinterested, impartial zeal is amongst us, I would wish to say any thing that might correct our lukewarmness, and make us altogether in a flame for God. But I make this remark to expose the absurdity of those who make ministerial power inseparably connected with a loud voice, and much words, where perhaps the matter is nothing but a confused jargon, without sense or meaning. Nor would I be understood to affirm, that every preacher whose address is sonorous and awkward, is consequently not *truly zealous*. All I mean, by what I have said on this head, is, that true zeal does not *essentially* consist in the *manner*, and that it is frequently to be found, where least expected. I am conscious the church hath its *sons of thunder*, as well as *sons of consolation*; and that both are very useful according to their respective gifts. I believe also, that there are mimics of both characters, especially the former, who are neither the one nor the other in reality. In order therefore to distinguish who are truly zealous ministers, it is necessary that we take a view of their deportment *out* of the pulpit, as well as *in* it. If there be a correspondence between their preaching and practice; if, while in the pulpit, they thunder against sin, and out of it, reprove it in others, and mortify it in themselves, walking holily and humbly; then we have all the reason in the world to conclude such persons are truly zealous. But if while a minister in his public declamations betrays much fire in discussing religious points, and yet walks in

pride, malice, sensuality, love of the world, fear of man, &c. &c. though he were to speak with the tongues of men and angels, I would not hesitate one moment to affirm, that his zeal is not of the right kind, because not universal. For true zeal prompts a minister, not only to *preach well*, but also to *live well*.

5. If your zeal for the LORD of hosts hath abated of its former vigour, O take shame to yourself for thus requiring the LORD! Pray to him, that he would revive his work in your soul, and humble you under a sense of your past ingratitude. It is manifest to every discerning eye, that the spirit of the church of *Laodicea* is pouring in upon us like a flood. Many professors have drank deep into the soporific waters of lukewarmness, and are therefore supine almost as other men. We swarm with slumbering virgins on the right hand and on the left. It is a mercy if the LORD does not rouse them from their drowsiness by the alarming voice of the overflowing scourge, and purge away their lukewarmness by the bitter draught of severe persecution. Awake for shame, then, ye slothful professors. *Gray hairs are here and there upon you; and you know it not.* Yea, the *Delilah* of this world hath shorn your locks; your former strength is gone; your frame is totally enervated; and *the Philistines are upon you.* Your spiritual enemies are watching a fair opportunity to bring you out as a spectacle of sport to themselves, and as objects of concern to the people of GOD. O then arise, and shake yourselves from the dust, that lies on your garments through spiritual sloth. *Strengthen the things which remain, that are ready to die. Repent, and do your first works, lest, by*

passing from one stage of backsliding to another, you at length bring a reproach on the cause of CHRIST, and get all your bones broken by a woful fall. Up therefore and be doing, and the LORD will be with you. But, be sure, you begin at home first. Search your own heart diligently for the *Achan*, and when found, slay it before the LORD; and then may you successfully deal with the hearts of others. Whereas, without this you will either grow weary of the LORD's work, or abominably proud in it. *Be zealous therefore, and repent.*

6 Lastly, If the LORD has quickened you in this day of degeneracy, and you feel your heart drawn out in an ardent desire to glorify CHRIST in body and spirit, which are his, Obeware of growing cold. Many things from without and from within will concur to damp your zeal. You will be sure to meet with opposition from gainsayers; and this you expect, knowing that *such as are born after the flesh, will persecute those that are born after the Spirit.* But you must also look out for discouragement from some velvet-mouthed professors, who, with words smoother than oil, but dangerous as the poison of asps, will labour to dissuade you from a strict, zealous walk. There ever were, and ever will be certain *daughters of Jerusalem*, who are not hearty friends of the Bridegroom. From such turn away. With a single eye and faithful heart nakedly follow a naked JESUS, through evil report and good report. Let the words of David ever be your motto, "I WILL YET BE MORE VILE." Glory only in the cross, and rejoice, that you are counted worthy to suffer shame and reproach for the name of the LORD JESUS, de-

terminated to know nothing but him, and him crucified. But your greatest discouragements will arise from the remainder of corruption in your heart. Hereby you will be often tempted to weariness on the one hand, and assaulted with pride on the other. At one time the *old man* will say, "Spare thyself." At another he will tempt you to self-admiration; and will even have the impudence to pluck the crown from the Redeemer's head, and put it upon the abominable idol *self*. Therefore O keep your heart with all diligence! Let no vain-glorious thought remain unmortified in it for a moment. Pray that the LORD would enable you practically to believe that *you are nothing*. Ever say,

I nothing have, I nothing am;
My treasure's in the bleeding LAMB.

Thus while you walk emptied of self and pride, you will be more and more filled with the fulness of GOD. By keeping your eye of faith fixed on your glorious Captain, you will be able to do *all things*. Satan will flee before you; the world, whether smiling or frowning, will be despised; and SELF in all its subtle workings daily subdued. Thus the LORD's work will be your delight. You will grow more courageous, patient, humble, self-denying, zealous. And the more you get acquainted with precious CHRIST, the more you will wish and strive that others may partake of the same happiness. And be assured, your labour shall not be in vain in the LORD. You shall see of the fruit of your labours. And when your race is finished, JESUS will call you to his precious bosom, with a, "Servant of GOD, well done!"

F I N I S.







