

in order to stimulate our powers to the most daring and indefatigable zeal for the glory and propagation of the holy Scriptures.

I desire you, my dear reader, to consider every thing as applicable to yourself; then you will enter with spirit and attention into the following reflections and resolutions. Say within yourself, whilst you read, I have here before mine eyes motives to zeal, addressed to my fears, my hopes, my gratitude, my justice, interest, and compassion: I have motives addressed to my honour, my ambition, glory and shame, scorn and disdain, pain and pleasure; and surely I must be stupid as an idiot; I must be frost and flint, and harder than adamant, if I do not, at any time, feel these awakening, alarming motives.

## I. MOTIVES

This view or prospect of God, who is essential truth, shall be accompanied with the most holy and most delightful love of God, who is likewise perfect goodness: nor can it otherwise be. For, when the understanding discerns, and, without interruption, contemplates God himself, and his most ravishing perfections; not in a fallacious appearance, nor with obscure and confused ideas, as here; but in their native light, the holy will cannot but burn with the most passionate and flaming love to them. That happy soul, not only in the light of God, sees God as the fountain of light, but is, on every hand, surrounded with the flames of divine love; for which it continually gives love for love. And that love makes it feel neither weariness nor uneasiness in the presence, contemplation, and fruition of God; while new pleasures, one after another, arising from the intimate possession of the chief good, supremely beloved, and its unvaried complacency, charm the soul. For, that love is not a love of desire, but of fruition, that had long been wished for. And this is that love, which the apostle, 1 Cor. xiii. 8, declares, abides for ever, when even faith and hope are no more.

## I. MOTIVES addressed to FEAR.

I have seen that neutrality and lukewarmness is most detestable to the Lord Jesus; and he terribly threatens, by an awful figure, which strongly shews how loathsome a lukewarm temper is, that he will spew such persons and churches out of his mouth!

O! my soul, what dreadful mischief has lukewarmness done to the church of Christ in all ages. Lukewarmness has betrayed divine revelation: it has betrayed Christ in the glory of his person, godhead, satisfaction, righteousness, and grace. It was lukewarmness in Judas, blended with covetousness, that sold Christ's blood for thirty pieces of silver; that is, he sold the blood of the Son of God for three pounds fifteen shillings. And lukewarmness would do the same now, if Christ was on earth, and within the power of a Laodicean, who undervalues his own soul, the Scriptures, Christ, and eternal happiness.

O! my soul, Christ's dreadful rod will be dipped in fire to scourge lazy souls in this life; or, if found destitute of grace, to damn them to eternity.

The two invisible worlds are just at hand: nothing but this thin vail of flesh, and the breath  
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in my nostrils, are the partitions between my soul and an eternal heaven or hell.\*

## II. MOTIVES addressed to HOPE.

Wise and ardent zeal is most acceptable to the Lord Jesus: he loves and admires the sublime and manly zeal and fortitude of a generous christian; and will shew himself zealous for active, worthy men: he will rejoice over them, to do them good, with his whole heart and his whole soul. We have nothing to fear, and every thing to hope for whilst we go on resolutely and wisely to support and propagate the credit and honour of the holy Scriptures.

## III. MOTIVES addressed to GRATITUDE.

Thou hast seen, O! my soul, that GOD has chosen thee to holiness and zeal; and shall not I  
love

\* The late sagacious and pious philosopher, Dr. Stephen Hales, F. R. S. in his *Vegetable Statics*, vol. I, 8vo. edit. 3. 1738, p. 243, observes, that the respiration of the lungs consists of about twenty movements in a minute; and so often the question is put, whether we shall live or die? and it is GOD alone that determines the question in the negative or affirmative every moment of our existence. Awful and alarming thought, to consider that this is not only my case, but the case of all the millions of mankind on the face of the whole earth!

But we have reason for higher wonder and terror than the above. 'Tis agreed by all anatomists, that the heart beats seconds; that is to say, there are above sixty movements of the blood through the heart in the space of a minute: and thus the question is put sixty times every minute of my existence, whether I shall live here or in the invisible world?

Review this thought, my reader, and let us consider, that, by the respiration of our lungs, the question is put twelve hundred times every hour, and twenty-eight thousand times every day and night, whether we shall

love him for such a distinguishing act of his grace? Christ's blood has bought my soul out of the hands of divine justice: he has bought my Bible with the same blood; and he has bought zeal to put into my heart and diffuse through my passions: surely then gratitude to Christ for his love and death, and gracious providence, calls aloud for the utmost exertions of zeal for his glory, and the spread of his gospel.

#### IV. MOTIVES addressed to JUSTICE, INTEREST, and COMPASSION.

We are deep in debt to GOD our Father, and we are equally drowned in debt to GOD the Son, and holy Spirit. Moral honesty and justice require us to pay our debts: and how can we pay our debts but by zeal for the divine glory!--our INTEREST is deeply at stake. By zeal we shall escape ten thousand evils, and the rod of GOD, which must scourge lukewarm christians, whilst  
zealous

shall live or die? And by the circulation of the blood through the heart and lungs, in which you see motion consumed and motion renewed every moment, the question is put above three thousand times every hour, and above eighty thousand times every day and night of our lives, whether we shall stay in this world, or be in heaven or hell to eternity! Alarming consideration! and tremendous thought. O! GOD, we are fearfully and wonderfully made and preserved.

If any reader has sensibility and devotion enough to wish that he might feel in every nerve, tremble in every power, and adore and wonder with every breath, to his dying moment, let him read the eloquent and devout Dr. Grosvenor on the Wonder of health, p. 65--93, edit. 1716, 12mo. and the most sagacious and pious Mr. Andrew Baxter's Appendix to the Enquiry into the Nature of the Human Soul, 8vo. 1750, p. 48--200.

zealous christians are exempted with honour: hereby we shall obtain ten thousand solid blessings which lazy professors never enjoy! This bright and burning zeal for the Scriptures will clear up our interest in Christ in a wonderful and delightful manner; nothing can be more alluring, inviting, and persuasive. This is an address to self-love; therefore love to ourselves should rouse up our zeal, and kindle it into a most vehement flame. Song of Songs, chap. viii. 6.

COMPASSION for perishing souls should awaken our zeal. O! sirs, view the misery of a world full of fallen, sinful, miserable souls: here is a whole world lost for ever, without a divine revelation; and these poor foolish mad sinners know not the guilt and misery of their condition, and the desperate hazards they run by neglecting and abusing their souls, and exposing them to God's vengeance: they do not consider the danger they are in every moment: they do not consider that there is but a puff of breath between millions of souls, and the eternal loss of their Bibles and the kingdom of God in a future world! The breath of our nostrils is reckoned to be the bond of union between the souls and bodies of all mankind! and how tremendous will be their misery if they go out of the world without a real interest in the promises of the gospel! Let love to mankind then fire up our zeal to do every thing in our power  
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to save precious and immortal souls, by this blessed and holy book of GOD.

V. MOTIVES addressed to HONOUR and AMBITION to awaken ZEAL.

Honour is a lively sense of the fitness and beauty of tempers and actions, and a generous scorn of acting meanly, or doing wrong to GOD or man.

Nothing can be more contrary to the true honour of the christian temper and character than lukewarmness.

“Devotion when lukewarm is undevout.”

Dr. YOUNG.

If we, therefore, have a quick sense of right and wrong, of good and evil, in tempers and actions, we shall, with intuitive readiness, discern the solid glory and real greatness of a rationally-zealous and generous heart: and we shall look on the opposite with disgust, and loathe it as a disposition dishonourable to GOD, to the gospel, and to our souls. We shall despise such a temper, as it flows from infidelity, pride, and littleness and poverty of heart.

If we have any honest and godly ambition to be like GOD, we shall wish to rise into the most sublime fervours of sacred zeal, because GOD is a most zealous and fervent being: he has an ardent regard for the productions of his eternal  
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mind, and a keen repentment against injuries done to the richest discoveries of his glorious gospel. Zeal is a noble imitation of God. Jesus is full of flaming zeal for his blood-bought book; and a zealous soul is an image of the beautiful temper of Jesus Christ.

The Spirit of God feels infinite zeal for the glory and propagation of his own book, and will richly reward all our zeal for the honour of it, with the smiles of his countenance, and the grace of his heart.

O! my brethren! how much great and good work may rational zeal do in the church and in the world, as well as in our own families, and towards our own persons. Zeal would prompt intelligent men to pursue noble enquiries into the structure and beauty of the works of creation and providence. Zeal would stimulate kings and magistrates to be fathers of mankind. Zeal would rouse christian preachers to a flame of intellectual fire to propagate the knowledge of salvation by the Lord Jesus. Zeal would stimulate our nobility and gentry to stand up for the authority and glory of divine revelation! Wise and judicious zeal would animate heads of colleges, and tutors of youth, to recommend and adorn the glorious gospel, and they would think it their highest dignity to explain and enforce the lively oracles of God: the sacred originals would  
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be diligently studied: the beauty, elegance, and sublimity of these heavenly pages would be displayed: and tutors and pupils would agree to sit down at the feet of our divine and adorable master, to imbibe his spirit, to copy his example, and learn every thing grand and venerable from his mouth.

Zeal for the inspired Scriptures of God would powerfully animate masters of families to set up family religion, consisting in faithful instruction of children and servants: in serious reading the Bible: in family prayer, and devotional psalms and hymns, to enliven their affections. Zeal for God would make an astonishing reformation amongst the lower classes of people; and poor day-labourers would then appear with wisdom and dignity as the children of God. And surely the sublime and glorious examples of well-informed zeal in the Scriptures, and in the history of the church of Christ, should fire our souls with a rational enthusiasm to imitate men so dear to God, and who will shine with immortal honour to the end of the world. And let the zeal of the angels of God,\* in studying the holy Scriptures, provoke our imitation; for we are more deeply interested in the Scriptures than they are:

\* It is said of these heavenly students, 1 Pet. i. 12. "Which things the angels desire to look into." The word *parakupfai* signifies to stoop down to study and contemplate with the most attentive curiosity and humble adoration,----Doddridge in loc.



are: and if we neglect this blessed work, the angels of heaven will be ashamed of us; their example will reprove our indolence, and give us just cause for blushing and self-contempt.

This leads me to another source of motives to rouse our zeal for the glory of the holy Scriptures.

#### VI. MOTIVES addressed to SHAME, SCORN, and DISDAIN.

With what sorrow, grief, indignation, and tears, should we review the past part of our life. Conscience must upbraid us in the most pungent manner, when it looks us in the face, and tells us how much time we have lost in laziness and detestable sloth: but that is not the worst of our abominable temper and conduct; we have not been content to be neutrals in the cause of God and religion; we have been zealous to indulge our lusts, to gratify our impure passions, to please our low brutal appetites, and serve the interests of the prince of hell! O! christians, how zealous have many of you been to read and study the devil's books;\* to sit up late to read plays, romances, novels, and all such vile trash as hath a direct tendency to dissipate the mind, vitiate

\* This was the name our worthy ancestors used to give to those vulgar bits of paper stiled cards, which were originally invented to divert that drivelling lunatic, Charles VI. King of France; who died anno Dom. 1421. This was the goodly origin of these spotted papers, which have been the diversion of millions of lunatics for the space of three hundred and fifty-seven years.

vitiate the taste, and corrupt the passions of the heart !

How many little superstitious souls are zealous for trifles : this should awaken in us a generous zeal for great things. How many millions of the human race are zealous for luxury, impurity, and all kinds of vice and wickedness ! and should not the zeal of the drudges of sin and Satan awaken us all to a mighty and indefatigable zeal for God ! How can the zeal of a human spirit be exerted in a wise and beautiful manner, but for the glory of God's holy word ! What a small part of mankind are capable of a rational and generous zeal for the Bible ! and how few in the church of Christ are prudently zealous for the honour of this precious gospel ! The devil is zealous to murder souls ; for he was a murderer from the beginning. John viii. 44. And shall not the zeal of Satan to destroy, rouse up our zeal to save immortal spirits. Low enthusiasts, and putrid hypocrites have disgraced sacred zeal ; and shall we not therefore study more to adorn and honour it, and render it lovely and honourable in the eyes of men and angels !

VII. MOTIVES addressed to GLORY and PLEASURE.

Rational and manly zeal is a pleasure to every wise man in the world. Zeal makes all the duties of religion a pleasure. There is a pleasure in

ardent contemplation, in zealous action for God ; in zealous reflections, fruitions, and hopes. All the sublime exercises of religion will be pleasant when they are animated by seraphic zeal : singing the divine praises ; addressing the throne of grace in prayer ; hearing the word preached by able ministers of the new Testament ; incessant reading the holy Scriptures, and the celebration of all other divine ordinances, will be ever pleasant, when sacred zeal reigns in the christian's heart. Religion is never a dull and dismal thing but to drowsy and lukewarm souls !

O ! what a ravishing pleasure and honour would it be to diffuse the true knowledge of the holy Scriptures thro' all the counties in England, thro' the whole British empire, and, if possible, thro' the whole world ! O ! GOD, my redeemer, let every nation that rolls at the foot of thy throne every twenty-four hours, be blessed with thy gospel, washed in thy blood, and illuminated with the light of thy countenance. Let all the people praise thee. O GOD ! let all the people praise thee, and enjoy thy presence for ever !

In true zeal, there is true GLORY ; and we can go no higher than this in our ideas of its incomparable excellence. Real glory is the opposite to shame ; and it always includes in it joy in an infinite good, connected with the most rational and ardent self-love. Let the motives drawn  
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from solid glory assault and storm your soul with all their utmost force. True zeal dares to glory in God himself: it is bold enough to carry the soul to the very foot of his throne, and look Christ in the face. True zeal is infinitely pleasing to God the holy Spirit, because he is the author, the feeder, and the finisher of this most sublime and godlike disposition. Zealous souls are the nearest to the spirit of heaven, and the only people that are fit to enter that glorious world! Zeal *for* God is an eternal grace: 'tis immortal as our existence, and endures, like the zeal *of* God, for ever and ever. God's zeal for the LAW will blaze through hell in punishing the violation of its awful precepts, and will burn with unbounded fire and terror against all final infidels for despising and rejecting his glorious GOSPEL!

And, on the other hand, what a thought, big with glory, is this! that we shall spend a vast eternity in the blissful presence of God; and every moment the discoveries of the gospel will blaze on our mental eye, penetrate, transform, and bless the soul, and produce unwearied and unbounded praises to the sacred three, for their grace, love, and fellowship, which we shall enjoy without interruption, world without end.

DEVOTIONAL EXERCISE TO CHRIST, as the AUTHOR  
of the HOLY SCRIPTURES.

Let us conclude this volume of CONTEMPLA-  
TIONS

TIONS with a view of the glory of CHRIST, as the AUTHOR, MATTER, and END of the HOLY SCRIPTURES.

The grandeur and glory of Christ consists in his original nature and properties as true GOD--- in his illustrious power to save sinners to the uttermost of their guilt, pollution, desires, and duration---in the bright assemblage of all his great perfections and good qualities---and in ten thousand various and beautiful splendors of his appearance as the GOD and salvation of immortal souls.

O! Lord Jesus Christ! thou eternal Son of God! I adore thee as the author of the holy Scriptures, and as the author of eternal salvation to all that believe and obey thy gospel!

I adore thee for all thine original perfections, as the image of God; and especially for thy bright and beautiful moral perfections of wisdom, goodness, holiness, justice, truth, majesty, and dominion over all worlds! I ardently desire thy glorious appearing, O! thou great God,\* even our saviour Jesus Christ. Titus ii. 13.

I adore

\* Epiphaneian tes doxes tou megalou Theou. The appearing of the glory of the *great* GOD, (Kai Soteris) even our saviour Jesus Christ. Note, Christ is here stiled the *great* GOD.---Let us enlarge a little on this title, the *great* GOD. Tit. ii. 13.---He is not only *great* in his original nature and perfections, but he is likewise *great* in the manner of his gracious government in the consciences and passions of his people on earth: his administration is rational and easy, just and good: how mild and

I adore thee as Jehovah, our righteousness and strength. Isa. xlv. 25. As our LORD and our GOD. John xx. 28. I adore thee as the true GOD. 1 John v. 20. The great GOD. Titus ii. 13. The mighty GOD. Isa. ix. 6. The only wise GOD. Jude ver. 25. I adore thee as GOD, and none else. Isa. xlv. 22. I adore thee as GOD over all, blessed for ever. Rom. ix. 6. The GOD of Abraham: the I am. Exod. iii. 6. I adore thee as the LORD of hosts, and the GOD of the whole earth. Isa. liv. 5. I adore thee as the first and the last, the beginning and the ending, the LORD which is, and which was, and which is to come, the Almighty. Rev. i. 8. I adore thee as Emmanuel, GOD with us. Matth. i. 23.

and gentle! how full of majesty, mingled with grace and the smiles of his love: and he is thus *great* in his dominion over all the saints and angels in heaven. He is great in his commission given, signed and sealed, and sworn to him by GOD the Father. He has all power in heaven and earth. Matth. xxviii. 18. He has power to save or damn; to sink or uphold; to preserve or destroy; to crush or exalt; to distress or comfort; to confound or bless, through all the worlds that GOD has made.

He is great and wonderful in his throne at the right hand of GOD the Father, where he enjoys all the direct prerogatives of his Godhead. Christ, in all things, has a special pre-eminence above all creation, i. e. persons and things. Colos. i. 18. His special pre-eminence, or prerogatives, arise directly out of his nature and original dignity. His dignity, or royal character, consists in the most glorious attributes of personal sovereignty, absolute perfection, and perpetuity of dominion. His regal power is every way equal to the executive part of his government; and his royal revenue comprehends all the love, obedience, and praise, which is due to him from the whole rational empire of GOD, without the single exception of any one creature in the universe.

Christ appears great in his wise, holy, just, and awful government of all his enemies in earth and hell. His grandeur farther appears in his  
glorious

1: 23. The Son of the living GOD. Matth. xvi. 16. The word of GOD. Rev. xix. 13. The image of the invisible GOD. Colof. i. 15. I adore thee as all in all. Colof. iii. 11. O! eternal, omnipresent, ever active GOD, thou hast intrusted me with this grand treasure, the sacred oracles; and thy will determines my existence and powers, from moment to moment, through life and to eternity. Thou art the life and soul of all divine revelation. Amen.

glorious attendants: millions of angels and saints surround his throne in all their brightest splendors of light, strength, and purity.

His grandeur will shortly appear more illustrious in the conversion of millions of souls, out of all nations on the face of the earth, who will heartily agree to be his free and loving subjects to eternity, and will crown his head with ten thousand names and titles of honour. He appears as the awfully-great GOD in all his tremendous judgments on earth, which are frequently sent abroad to proclaim his hatred of sin amongst the guilty nations. The sword of war and death is under his direction, to chastise mankind for their luxury and infidelity: floods, fires, earthquakes, plagues, famines, and all sweeping diseases, are his servants to march and destroy his enemies, or scourge his friends. He is now, and ever will be the supreme arbiter of life and death to the whole world. He is great in the final issue of all his vast affairs, and the whole of his most dreadful and delightful administration through heaven, earth, and hell: here grandeur and beauty all unite in one astonishing blaze, to charm and surprize his people. And to conclude:--we shall then see him, at the last and terrible day, shine out as the great judge of the whole world. When the trumpet roars---the dead arise---the world is on fire---the books are opened---the judge on the throne---and all mankind at the bar, waiting the final decision of his mouth; then he shall be owned as the great GOD of all worlds for ever.

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### Select B O O K S.

1. Lowth's Exposition of the larger and lesser Prophets, is a most judicious continuation of Bp. Patrick.----
2. Alciphron, or the Minute Philosopher, by the great Dr. Berkley, is such a glorious defence of revelation, as every man of taste will wish, if possible, to read at once. 2 vols. 8vo.----
3. Sacred Zeal a Virtue, by the learned and pious John Reynolds, is the best book on the subject I ever read. 12mo. 1726.