

N. I.

W. L. D.

Fervent in Spirit. Rom. 12: 11.

In the Acts of the Apostle 18: 25, it is said of Apollas, that being fervent in the Spirit, he spake & taught diligently the things of the Lord. These are the only two passages in which the expression found in the text occurs in St. In both cases the sense is no doubt the same. It matters little whether the word Spirit be referred to the Paul or to the Holy Spirit. In the one case, it indicates the seat, in the other, the source of the fervour spoken of. The general sense remains the same. The thing enjoined in the text, that wh. in Acts 18: 25, is attributed to Apollas is zeal. The seat of that zeal is the soul, the source of it, is the Holy Spirit. Spiritual fervour or zeal is, therefore, the subject which the text presents for our consideration. —

I would call your attention T. To the nature of it.

To the importance of this Christian grace.

I. Its nature.

The word translated zeal, means ardour - & is therefore used of any fervid state of mind. Anger, envy, jealousy, ^{hatred} as well as love and ^{religious fervour} zeal, in the ~~narrower~~ sense, are all ~~included~~ expressed by this term. It depends on the context what specific meaning is to be assigned to the word in any one place. - In the passage before us there is no difficulty in determining the meaning of the apostle. It is a fervid, ardent state of mind in reference to the things of God, which he here recommends as joins. The opposite state of ^{mind} ~~temper~~ is that of cold indifference & consequent inactivity; ^{which} this supposes the absence of all proper apprehension of ^{the} excellence & importance of spiritual things. There is ~~no~~ consequently no excitement of feeling in reference to

no

them, & energetic action to attain or promote them. What the apostle would have all Christians ~~express~~ profess & manifest, is such a perception of the transcendent glory & excellence of divine things, as should ^{all} inflame their affections & maintain them in a constant glow & lead to entire & active devotion to the service of God.

There is indeed a very great difference in the constitutional temperament of man. Some are distinguished by excitability & liveliness of emotion, & energy & activity of character. ~~But~~ In others the emotions are rarely roused, & every exertion of mind & body is a grievance. - This constitutional difference remains after conversion. If a man of excitable feelings & active disposition is made the subject of the grace of God, he will bring into the service of the church the

same energy & enterprise wh. ^{he} they had before
exhibited, ~~in the service of the world.~~ This very

effort is mistaken for religious zeal. It is however
~~all~~ due to the natural temperament of the

man. He was just as active in other matters
before his conversion. It is a valuable natu-

ral endowment, but not a Christian grace. It

does not render the man more humble, more

benevolent, more trustful, or more devout. He

may have far less of really religious feeling,

& far more of the remains of an earthly temper,

than many whose natural disposition pre-

disposes them to thought rather than to action.

It is important to bear this distinction in mind. We

are not to refer to the grace of God, either in ourselves

or others, what is really due to natural disposition.

This is a frequent source both of pride & censorious

ness. A man might as well place his bodily health

as his natural energy of character
or compass of voice to the credit of his religion. It
is generally easy, if not for y^e man himself at least for
others to distinguish between that activity which flows
from Christian zeal, & that which is due to na-
tural temper. -

Another mistake much more serious is, that
all zeal about God must needs be a godly zeal. In
other words that the character of zeal is determined
by its object. This is a very natural mistake; and
although spectators may generally see that all
is not pure in such zealous, yet the subjects of
this zeal are almost certain to mistake its
character. The apostle Paul was exceedingly
zealous for his paternal religion before his con-
version, He verily thought he was doing God service
in persecuting the Christians. The object of his zeal,
the thing about which he was so zealous, was correct.
It was God - his sorrow, what was regarded as the
interests of his Kingdom. He attributes to all his country
men the same kind of zeal. He says that they all had
a zeal of God, yet nothing could be more malignant

& unholily than the fervid feelings which animate
all the ancient Jews, & which are still so often
manifested by their descendants. It is the same
with most persecutors, ^{who are not supposed to} we are not suppose that
they persecute truth as ~~to~~ truth, & the saints as
saints. They in general regard themselves as saints,
& the doctrines & persons, which are the object of their
enmity as deserving divine condemnation.
[There is not doubt a great difference between those
who are zealous for truth & those who are zealous
for error. All that is here asserted is, that it
is not enough that the object of zeal is God or his truth,
to conclude or prove our zeal genuine.] There is
something peculiarly offensive in the character of
fanatics, - of men glowing with fiercely fer-
vous, even when they persuade themselves that
the object of that fervour is the glory of God & the
good of his church. No set of men stand out in
history as objects of greater abhorrence than those

who under the control of a false zeal, & under
the guise of doing good service, trample on all the
divine commands, & extinguish within their own bo-
soms every benevolent feeling. To such men the
stake & the rack are objects of delight; they expe-
rience no pity, must feel compunction at the sight
of the severest sufferings or widest desolation, of which
heretics are the ~~objects~~ subjects. - There is no security
from this spirit in the progress of civilization, or the
increase of knowledge. We are liable to ~~the~~ ^{similar} outbreaks
of this zeal, whenever unconverted men, animated
^{by} with hatred of the truth, are armed with sufficient
power to render them secure in giving scope
to their feelings. In most parts of the world how-
ever, at the present day, men are so divided in opin-
ion, or so indiffer^{ent}, that there is little danger from
this particular form of the evil. Even now however
the fire is rather smothered than extinguished. In
many Mohammedan & Papal countries, it requires

nothing more than a suitable occasion to rouse
[to the ~~most destructive degree~~] religious fanaticism,
the most ruthless of all the forms of human perfidy.

A much more common exhibition of false
zeal is frequently seen on occasions of religious
excitement, even when there is no extraordinary
general interest on the subject. There are almost al-
ways men conspicuous for their activity, in matters
of religion; loud & constant in professions; and
forward in all ^{religious} measures & efforts, to promote religion.
Sometimes these men are conscious hypocrites,
indulging privately in vice, while they publicly
make such pretensions to piety. Sometimes
they are self-deceivers, who know nothing
about the nature of religion, & suppose that
what they experience & manifest, is all that
the true Christian experiences. Often however
these are good men, but under the influence
of a false zeal. They are mistaken as to the true
nature

of their own feelings, & suppose themselves to be
influenced by a pure zeal for God, when they are
really governed so far as they differ from other
Christians, by ~~some~~ some corrupt affection. Such
persons are almost always censorious. They are
not only severe in their judgments, but arbitra-
ry in their rule of judging. They condemn as
graceless, men far better than themselves, because
they do cooperate with them in all their schemes.
They ~~constantly~~ betray a self-righteous spirit, under the
garb & profession of extraordinary humility; asper-
ting themselves the claim of special holiness & de-
votion, ~~not so~~ even while pretending to consider
themselves the sheep of sinners. They humble them-
selves in their confessions before God; but make a
ample amends to their pride, by exalting themselves
above their brethren. Such men are generally not
with God, mercy is his dealing attribute, & judgment his strategy
only censorious but denunciatory. ~~It is not enough~~
w^hic. But these men delight in judgment. Their ^{persons} hands itch

to handle ~~that~~ & direct the bolts of wrath. It is not how
ever so,
much sinners, as the professed people of God, who
are the objects of their censures. In their judgment
no minister preaches the gospel; no Christian
acts consistently; and it is, therefore, against
the church, its ministers and members, they
utter their most frequent denunciations. If
the subjects of this false zeal are themselves min-
isters, they are almost always irreverent, ~~and vulgar~~.
They have no proper fear of God before their
eyes, therefore, in their prayers & preaching,
in addressing God, & in speaking of divine
things they are characterised by an absence
of all proper solemnity. Most frequently, though
not always, they are errorists. The truth stands in
their way. It contradicts the doctrines which
they find most available; or is inconsistent with
the measures, on which they mainly rely. ~~This~~
~~Opposition to the truth~~
therefore one of the most frequent attendants on

this form of false zeal; and denunciations of what they considered soul destroying doctrines, are mixed up with their denunciations of their brethren.

In clear contrast with all these kinds or manifestations of a false zeal - is that zeal which is gift of the Holy Ghost, & the evidence of his presence. As it is the fruit of his influence, all its characteristics are derived from him. It bears ~~the~~ ^{his} impress of his ~~image~~. It is, in the first place, enlightened. No blind un^{to}intelligent impulse is from the Holy Ghost. Even in the higher forms of his direct influence; he does no violence to the nature of the soul. The spirits of the prophets are subject to the prophets. Inspired men, ~~are~~ who speak as they are moved by the Holy Ghost, were ^{not} borne along by an overpowering influence, which destroyed ~~it~~ all distinct consciousness, & the due exercise of reason. On the contrary, all the powers of the soul were

enlarged & elevated. They were raised to a higher
sphere illuminated with a supernatural light.
But their exercise was all the more laborious.
All this is apparent not only from the
operations of S.D., but also from the productions
of inspired men. They are not incoherent ~~or~~
rhapsodies, but elevated, connected, & luminous
discourses; having all the characteristics of discourses
coming from men whose powers were exalted
without being disturbed.

More, however, is meant when we say that
true zeal is enlightened, than that it is not a blind,
unintelligent impulse. It is according to knowledge.
The zeal which the apostle attributed to his country-
men, though a zeal of God, & so far entitled to re-
spect, was still unenlightened. It was zeal in the
breast of those who were ignorant. They had no
correct knowledge of those things about which they

were so zealous. They misapprehended the nature of true religion, the method of salvation, & the work of the Messiah. Being ignorant of the righteousness of God; not knowing that any righteousness would satisfy him, or meet the demands of his law, must be absolutely perfect, & such as ~~he~~ ^{he} only could provide; they refused ~~that~~ ^{the} righteousness as wrought out & offered by Christ, and went about to establish their own righteousness.

They were furious, therefore, in their zeal for their law, as the only means of their national distinction & individual salvation. But all such zeal was ^{unrighteous} ignorant.

It was the zeal of persons ignorant as to the very subjects about which they ~~are~~ ^{were} so zealous. This is the character of a large part of the zeal that is in the world - of pagans, Mohammedans, Jews, ^{Infidels} & errorists of all kinds. It is of importance to remember that there can be no true zeal without knowledge

Zeal

There can be no holy zeal for error. This is a fire kindled ~~for~~ by the Spirit of all truth, & therefore, only for the truth. ^{People indeed of little education,} ~~It is very true that ignorant people,~~ that is people who have very little general knowledge may have much true zeal. Such persons however have the knowledge of divine truth, though ignorant as to other things. The knowledge which is essential to Christian zeal, is not that which is learned in the schools, but that which is derived from the Bible. It is, however, so difficult for correct knowledge of God & the way of salvation to exist in the minds of the uneducated, that gross ignorance, is, as it regards the interests of religion, one of the greatest of evils. May it may be said that true religion is incompatible with such ignorance. The Spirit of God ~~educates~~ educates by means of divine truth, every mind in which he dwells, so that those who are under his teaching, ^{cease to be ignorant and} become truly wise; their whole

intellectual ~~organs~~ as well as their moral nature, is elevated by his presence & influence. That zeal therefore which is according to knowledge, is zeal in the minds of those who are enlightened.

whose views are correct on those subjects concern. ~~Ignorant zealots are commonly among the worst & most dan-
gerous which they are zealots.~~ - While, however, we in-
fer from ~~general~~ ~~of men~~ ~~is~~ that Christian zeal always supposes knowledge,

it does not follow that where that knowledge ex-
ists, the zeal is necessarily pure. ^{While} Zeal for error
is always unholy; but zeal for truth is not always
holy. There have been many orthodox bigots; many
well ~~instructed~~ indoctrinated yet unsanctified ^{pi} zealots.

^{however, almost} Yet ^{sooner} in such cases it will always be found that
it is not the truth itself, ^{as} but some adventitious
circumstance connected with it; ^{its being} as if creed of
one's church or party, or its bearing on the interests
of those concerned, which is the real source of the in-
terest which it excites.] When however we

say that zeal as a Christian grace must be enlight-
ened, it is not merely intended that there must be
adequate speculative knowledge of the truth; but
also spiritual apprehension of its nature. The know-
ledge which the Spirit imparts, and which is in-
volved in the exercise of all the graces of the
Spirit, is not ~~the~~ more intellectual apprehension,
however accurate it ~~is~~ ~~by~~ ~~the~~ - but that knowledge
which is the result of divine illumination. It is
that of which the apostle speaks when he says he
is willing to suffer the loss of all things for the excel-
lency of the knowledge of Christ Jesus the Lord. It
is the clear apprehension not only of the truth, but
of the beauty, the excellence, the glory & value
of divine things; an apprehension not only of their
intrinsic excellence, but of their adaptation to our
nature & necessities. It is that knowledge which
is at once the cause ^{and} the effect of holiness; ~~that~~ by
which the divine life of the soul is sustained.
In which eternal life itself essentially consists.
For to know God is life eternal, &c. Now whenever

The Holy Spirit dwells, he gives his divine know-
ledge; he opens our eyes to see wondrous things
out of God's law; he reveals Christ, ~~in~~ the unsearch-
able riches that are in Christ Jesus; he causes
men to see what is the hope of their calling,
what the riches of their inheritance, what the
exceeding greatness of that power wh. is exercised
in them that believe. A power wh. brought in
Christ & raised him up from the silence, the
darkness & gloom of the grave to the glory of
heaven - to the seat at God's right
hand, to ~~the~~ universal & everlasting dominion; and
which works ^{like} a change in those whom it quick-
ens ~~through~~ when dead in trespasses & sins, and
raises them up & causes them to sit together with
Christ Jesus in heavenly places. - Those thus brought
by the Spirit from the charnel house - and intro-
duced to the realities & glories of the things un-
seen eternal, can hardly be expressed either to
hankers after the corruption they have left, or to

indifferent to the glories of the new world into
which they have been introduced. Alas! it is
only because our knowledge is ^{inherently} so indistinct,
because our vision ^{is} so indistinct, that we are
so little concerned. Could we but see more
clearly, had we more of that faith which is
the evidence of things not seen - ~~the~~ ^{more} ~~our~~ ^{then}
zeal would be ^{more} pure & fervent. - This is the
primary & essential characteristic of true zeal.
It flows from spiritual knowledge. It is the
effect of divine illumination. It is ^{the} answer-
ing glow of the heart to the perception of
divine & eternal glories. - It can have no
other source; & can be sustained by no other
fuel. It is a heaven enkindled & a divinely
sustained flame -

From this primary characteristic of true zeal, all
its other characteristics are derived. As it arises from
spiritual apprehension of divine things; or from the
discovery of their inherent excellence and value, the per-

vow in wh. it consists cannot be the excitement of any
of the more natural affections, much less of the maligni-
nant feelings. It must be the glow of the holy affections,
of those feelings which find their appropriate ob-
jects in God & Christ & things heavenly. True zeal is
~~not the glare of the comet, or of a conflagration~~ therefore
the fervour of divine love;—of love to all that is good,
& to all that is capable of being made good. There
is nothing harsh, or severe, or repulsive in its nature.
It is purely benevolent, seeking with earnestness not only
to enjoy, but to communicate the treasures of divine
of divine knowledge. The things in view of which the
renewed soul burns with such warm affection, can
not be appropriated as the peculiar of any indi-
vidual or class of beings. It is not like riches or honours
which ^{are} lessened by being shared— but like the
light of day, or the glory of heaven, which cannot be
fully enjoyed unless there be others to share our
~~gladness~~ ^{gladness} before. That zeal therefore which is
the fruit of the Spirit is always attended by the mild

& benevolent affections. It is exceedingly desirous to bring
others to the knowledge of the truth whence so much
of the blessedness flows, & is therefore willing to wait &
try every expedient, to win ~~the~~ souls to the obedience
of the faith. And ~~towards~~ those whom it cannot win, it
is far more ^{inclined} ~~willing~~ to pity & than to denounce.

Humility is characteristic of Christian zeal, because the
~~system~~ system of redemption in view of which it is en-
kindled is founded on the assumption of the guilt,
the degradation & helplessness of man. That system can
not be embraced, its glories cannot be apprehended
unless these truths concerning our own moral condition,
be ~~entirely~~ believed - felt. & And to feel these truths
is to be humble. No man can have any ~~proper~~
apprehension of God & Christ, without being sensible both
of his insignificance & his unworthiness, & when man is willing
to sacrifice all for Christ, is most ready to say with Job -
I abhor myself & repent & dust & ashes. For the same reason
true zeal is always connected with reverence. It is of
servants in view, not of trifles, but of things infinite; of things

which cannot be seen without filling the mind
with reverence & awe. No man is trifling when dis-
cusses on the wonders of astronomy - the presence even
of material grandness awes his spirit; Much less
can any man have his eyes open to see him that
is invisible, or to apprehend the glory & value of eter-
nal things, without being ~~habitually~~ solemn in their
presence.

[Zeal is not mere fervour, it is fervour in action. It
is a state of mind that ~~does not~~ finds its appropriate
expression, not in meditation, not in words, ^{but} in active
exercise to attain or to promote its object. In all
cases of zeal, therefore, of which we read in scriptures
we find fervour, energy & activity combined. No man can
be said to be zealous in any cause, which he makes
no effort to promote.]

From what has been said it must be easy to dis-
tinguish that zeal which is fruit of the Holy Spirit, as

Fervent in Spirit;

Rom. 12. 11.

Meaning of 7th Verse -
use of the word zeal

1. Nature of 7th Verse

2. Impulse of

7th Verse.

1. To be distinct
from the fr. part.
and fervor.

2. From fanaticism.

not all zeal about
religion, religious.

Paul.

Persecutors. -

Fanatics. -

Christian Zeal

1. The work of 7th Spirit
Therefore

1. Enlightened

a not unwilli

gent impulse;

- b. Not compatible with ignorance
- c. Not mere speculative knowledge
- d. Spiritual knowledge its source.
- 2. Holy - It is; few view of holy feeling.
- 3. Benevolent.
- 4. Humble
- 5. Reverent.

II Impulse

- 1. None but the zealous ever do much good.
- 2. Zeal gives power
 - a. By its natural effect.
 - b. By its contagious influence
 - c. By the power of

Spirit. A soul full of; H.G. is a soul of supernatural power.

Illustrations

- 1. X^t.
- 2. Apostles
- 3. Great men.

Means of cultivating zeal.

400

412

413.

Pyromet

297.

692 7 in 7

696 2 2

698 3 2

well from mere excitability & activity of natural disposition; as from fanaticism. The latter is always arrogant, proud, censorious & denunciatory. The Christian zeal is enlightened, ^{holy,} benevolent, humble, reverential. The one is of the earth; the other is from heaven. The one is set on fire of hell, the other is kindled from the altar of God.

II. Impassance of zeal.

The impassance of this grace is preeminent. Nothing great has ever been accomplished with^{out} it. None but zealous men leave their impress on their generation. No man has ever been distinguished for his usefulness, as reformer, preacher, teacher, ~~or~~ missionary, or philanthropist, who has not been distinguished for zeal. It is not by dull correctness of ~~the~~ opinion ^{or} ~~of~~ department; it is not by a sluggish routine of duties performed for the sake of a good conscience, that great effects are ever produced. It ~~is~~ requires the glowing intensity of purpose, & energetic, persevering ~~an~~ exertion to accomplish much in any department of life; in the church as well as in the world. We can not ^{therefore} hope for much

from
Those whose great desire seems to be ^{simply to} save their own souls,
or to discharge in a reputable manner the duties of their
vocation. Zeal leads to a higher aim & a high style
It is this ~~effect~~ ^{effect} on the mind
& character. ~~It is no life effective on its professors~~
~~than on others.~~ It invigorates the understanding, causes other
& strengthens all its faculties. The perceptions become more
distinct; the memory more suggestive; the imagination
more active; what a man can do, & often does done, when
thoroughly roused by a zeal for his work, is a matter of
wonder to himself & others. The soul is instinct as with
a new life when it is excited to action by some power-
ful impulse. The zealous man is, therefore, even in-
tellectually, a far greater man, than he could ever
become while sunk in indifference. This may be
said to be natural effect of zeal of any kind. But
that zeal which is one of the graces of the Spirit,
which arises from the insight which he gives into
the things of God, has not only this effect on the intel-
lect in an eminent degree; but it purifies the affections.

By bringing them into contact with the most elevated of
all subjects, they are themselves elevated. The world with
its varied interests, ~~which~~ ^{which} cannot be loved & sought,
without rendering the soul worldly, is lost sight of
when the things wh. are not seen eternal are brought
to view. Zeal for the things of heaven, must render even
heavenly minded. They mind the things of the Spirit;
Truth, holiness, the glory of God, the salvation of men,
the honour of Christ, are objects in the presence of which
the price of stocks, the course of trade, the success of
parties, sink into insignificance. The man whose mind
is glowing with zeal for these things of the Spirit, is
unquestionably a more elevated human being, than one
whose objects of interest & pursuit are all earthly. How
much ^{also} decision & energy of will, does true zeal impart to the
character. Nothing seems too difficult to attempt, nothing
too dangerous to dare; to one who feels that infinite ~~the~~
interests are at stake. He cannot be inconstant; ~~he can~~
~~not be~~ ^{he} ~~undecided~~, when his whole soul is engrossed by

by ~~the~~ one great object. As zeal thus imparts
strength it is not wonderful that it increases the power
²⁰⁷ of its proposer. Its influence in this respect therefore is
partly natural. The man whose intellect is roused,
whose affections are elevated, & whose will is strengthened
by the fire of holy zeal, is from more natural causes
more powerful in his influence over the con-
victions, the feelings, & the conduct of his fellow men,
than if he was devoid of this divine fervour. But be-
side this, there is such a sympathy arising from community
of nature, that any strong emotion has a tendency to
propagate itself; & to kindle from breast to breast, in-
creasing as it goes. The truly zealous man will thus
rouse a community as a nation, & animate the
whole with the fervour which glows in his own
bosom. But beyond & above ^{the} ~~all other causes~~ of in-
fluence, whether obvious or mysterious, with which
fervid zeal arms one man over his fellow, ^{is that} ~~there is~~
power which ^{it derives from} is ~~due to~~ the Holy Spirit. A soul full of the
Holy Ghost, is a soul of more than human power. It is an
organ &

channel for the power of God. The prayers which the Spirit induces are always prevalent; the desires & efforts which he prompts & animates cannot fail of ^{their effect.} ~~pre-~~ ~~ceding~~ ^{their} effects. Such effect may be immediate or remote, obvious or invisible, but it cannot fail. All those in whom the Spirit kindles the fire of holy zeal become the source of light & heat to others. It is his appointed means of maintaining & promoting true religion in the world. He ^{does} not work by miracle, ~~but~~ without means, nor simply through the written word. He employs living men, as the channels, ~~of~~ ~~the~~ means of conveying spiritual life through the truth. ~~for~~ It is generally the truth as spoken ^{by} lips glowing with ^{holy fervour} the fire of divine zeal, that God employs as the means of quickening those who hear. Faith cometh by hearing. This is God's appointment, & it doubtless has its foundation in the ^{very} constitution of our nature.

¶ However we may be disposed to account for the fact, the fact itself will hardly be denied, that it is zealous men,

whom God employs to accomplish his purposes of mercy on the earth.)

good

In this as in all things ~~that are spiritual~~ our blessed Lord is our perfect example. He was full of the Holy Ghost. To ~~to~~ him the Spirit was given without measure. ~~His~~ Zeal for the glory of God filled his holy soul. With calm, elevated, & uniform devotion he did the will of him who sent him. For him no other objects had any attractions. He lived ^{Solely for God.} ~~for one object.~~ all he did & taught or suffered tended to one great end. His apprehension of the truth & excellence of the things of God was so clear & constant that there was no ~~no~~ ^{no} trace of that inconsistency & flickering, which we see even in the best of his disciples. Christ in this has left us an example that we should follow his steps; we should endeavour to live as he lived not with a divided heart, but with singleness of aim. And as he sought not his own glory but the glory of the Father, so let us seek not our own, but the things of Christ, as the one absorbing object of desire & pursuit.

What is seen in its perfect form in our beloved
Saviour, appears with the less mixture of evil in his
apostles, than in any ~~other men~~ ^{of his disciples}. With regard
to them, it is obvious that the promise of the King-
dom of Christ, was the one great object for which
they lived. They were entirely weaned & separated
from the world. ~~Neither~~ ^{neither} ~~sex, nor wealth, nor literary, or scientific, or other~~
engrossed or divided their affections. It was ~~all~~ ^{all} for them to give
zeal arose from clear discoveries of the truths
of the value of the things of God. They had ~~through~~
the teaching of the Spirit, such an apprehension of the
unsearchable riches that are in Christ, and such an
experience of their value, ^{that} they esteemed all other ^{things}
as worthless in the comparison. Their hearts were
in a constant glow of devout holy feeling. And
all their energies were roused & devoted to the
object of service of their Lord. It was Christ for
them to live for. Their wonderful success is in ~~fact~~
a sense due to their zeal, as that without it

They would have accomplished nothing, & that the
Spirit made it or them as zealous, his instruments,
in the conversion of the nations. We do not say
that the visible ~~of~~ success of a minister is always
in proportion to his zeal - for this is contradicted
by Scripture & experience, but this ~~is~~ we are
very ^{safe} ~~sure~~ in saying, that all the good that
God effects on earth, he effects almost exclusively
through the instrumentality of his zealous followers.
Of this all history is a proof. It would be difficult
if not impossible to find the record of a single
individual, who had been eminently useful
in the church, who was not wearied from the
world & animated with a holy zeal for God.
It was so with the Reformers, so with the Whitefield
Hewesley, so in our own land, with Edwards, the
Blairs & Tennants of a former generation. It is
so now ~~with~~ in all parts of the Western world
with ~~our~~ missionaries. ~~The~~ Success of their operations
in every department

of ministerial life, is due not so much to talents,
or to learning as to zeal. It is not until a man rises
above a mere perfunctory discharge of his duties,
& becomes animated with a deep sense of ^{their im-} ~~the object~~
importance, & with an earnest & pure desire to secure
his object, that there is much prospect of success.

It will of course be borne in mind that the zeal
of which we speak is not the mere bustling ac-
tivity of an excitable natural disposition; nor
is it ~~more~~ ^a blind ardour, much less any of those
excitements of the malevolent passions which mani-
fest themselves in ~~pride~~ selfish pride, & senso-
riousness. [These are no more christian zeal than
a stuffed effigy is a living man. They are only
disputing carcasses of the christian ^{grace}.]
^{True zeal} ~~which~~ is the fruit of the Spirit, revealing the
^{the} [↑] ^{things of God} ~~truth~~ & filling the soul with the glow of ardent
feeling & the vigour of a determined will. &
It is this zeal which we as christians & as ministers
greatly need. Or How is to be obtained? 1. By avoiding

all sin, which is like floods of water to a feeble
flame. 2. By avoiding all undue & unnecessary
implication & interest in the things of the world.
3. By devoting ourselves exclusively to the
service of God. 4. By faith in the Son of God
through whom, & for whose sake, ^{alone,} the Holy Spirit
the author of this & all other graces, is given. 5. By
the diligent use of all those means which he
has appointed for our spiritual nourishment
& growth in grace. It is by living in habitual
communion with God, & fellowship of his Son, &
in the constant contemplation of the things unseen
& eternal, that we are to be raised above the world,
& filled ^{with} the intelligence, the ardour & the vigour
of a divine life.

Preached in y^e chapel Feb. 18. 1849.

Central Church Phil June 17. 1849

First Church, Puncheon, July 20. 1851.

Chapel Oct. 3. 1853.

Hymn 375.

Hymn 266.

Hymn 413. & 412, 400

Chapel March 28th 1858.

Chapel Oct. 20th 1861.

Chapel Oct. 21st 1866.

Chapel Sep. 7th 1873.