

A
WHEELBARROW
SPIRITUALIZED;

BEING

A FEW SHORT OBSERVATIONS

INTENDED FOR THE

Solution of a Question, by a Foolish Man;

WHEREIN IT IS SHEWN,

HOW A MAN MAY KNOW HOW TO PREACH THE
GOSPEL, THOUGH EMPLOYED IN A MEAN
OCCUPATION OF LIFE.

SIXTH EDITION.

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The heart of the prudent getteth knowledge, and the ear of the
wise seeketh knowledge —PROV. xviii. 15.

SOLD AT THE CHAPEL;

AND AT E. PALMER'S 18, PATERNOSTER ROW.

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PREFACE.

THIS Pamphlet having met the approbation of many of the Lord's family, and an increased demand being made for it, has induced me to Publish this Sixth Edition, in hope, that under the blessing of the Lord, it may be made of some use to those into whose hands it may fall. The Reader will allow me just to observe, that I have not been comparing the Wheelbarrow to divine things, but only gathering a little instruction therefrom. The circumstances which gave rise to the publishing of the following pages were these:—When I first came into the ministry, I was in the employment of Messrs. Downing, Floor Cloth Manufacturers, Chelsea. The factory, in the year 1829, was burned down, after which I was employed with the rest of the men in wheeling the ruins out of the way, in order that a factory might be again erected. While I was thus employed, a person who it seems knew me, passed by and saw me wheeling the barrow; this same person (who was a professor) being sometime after in the company of some professors who were making me the subject of their conversation, this person who saw me at my employment, said (alluding to me) “how can he know anything about Preaching? “I saw him the other day wheeling a wheelbarrow.” Of this remark I was soon after informed, and the sabbath day following, when reading the second chapter of the Acts of the Apostles, and making a few observations thereon, I took occasion to refer to the remark the man made concerning me, from which some were (through false old hearsay) led to believe that I had made use of a wheelbarrow as a text. To correct this mistake, I printed and published the following observations, which are the substance of the remarks I then made. This little tract is the first little work I ever published, and is a specimen of the principles with which through mercy I commenced my ministerial career, and from which I have not been suffered to deviate, and trust I never shall, neither in this world nor in that which is to come.

I have given these explanatory remarks as being more explicit than the explanation given in the former editions of this pamphlet.

WHEELBARROW SPIRITUALIZED.



It is the privilege of the Lord's people to gather instruction from all they meet with; whether it be the kindness of friends, or the hard speeches of enemies. Hence the precious declaration, *All things work together for good to them that love God, and are the called according to his purpose.*

It will be easily perceived that it was neither love nor wisdom that moved the person to make such a self-degrading observation, as, "*I saw him the other day wheeling a wheelbarrow.*" It is true, I was so employed—for the Lord, in his kind providence, placed me in such an occupation, and often visited me with the sweet tokens of his everlasting love. I have spent many a happy hour while toiling with the Wheelbarrow, so that my occupation did not hinder the gracious appearance of the dear friend of sinners to my soul, and that too in the riches of his grace—in the love of his heart—in the power of his arm—in the efficacy of his blood—in the glory of his righteousness—in the suitability of his salvation—in his precious promises—and in his covenant relations, in all which he appears the altogether lovely, suited to the case of all his dear people, who daily feel their need of him as their Prophet to teach them; their Priest to atone and intercede for them; their righteousness to cover them; their law to rule them; and their King to reign over them.

These divine realities I was favored to enjoy, even while wheeling a Wheelbarrow; and the Lord favored me with instruction even

from the Wheelbarrow, as is shewn in the seven following particulars:

FIRST.—The Wheel having no beginning or end, struck me with solemn thoughts of eternity. Oh! what is time? a few short days and it is gone! Whatever be my portion in this world, I must soon leave it and appear in eternity, where no end or alteration shall ever be known. Endless and awful are the unknown miseries of damned souls! But Oh, my soul, be lost in wonder! electing mercy, covenant mercy, redeeming mercy, regenerating mercy found thee out, and holds thee fast, and keeps thee safe, so that thou mayest truly sing—

Fear not, my soul, with Jesus one;
 For thee he pleads before the throne;
 For thee he pleads atoning blood,
 For thee the righteousness of God.

O, blessed eternity! none too long to praise, exalt, adore, and magnify the wonders of a triune God, for the formation, execution, and everlasting glory of eternal salvation.

Eternity is a terror to devils, and will be a terror to that part of the human race which shall be found on the Saviour's left hand; these shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. These will live and die enemies to the Lamb, for they know him not, therefore do not, will not, yea, cannot obey his Gospel; yet many of these bond children are great professors before men, though not possessors before God: these, although they appear righteous before men, are by the Lord called workers of iniquity, while they hate the glorious justice-satisfying, law-magnifying, soul-justifying, and God glorifying-truth, of eternal justification before God, by the spotless obedience of the great Mediator of

the new covenant, which is ordered in all things and sure. However their state is fixed, as it is written, *They stumble at the word, being disobedient, whereunto also they were appointed.* Pet. ii. 8. Hence it appears, that an Arminian's heart is nothing more than the devil's fire-place; his false notions are the coals, kindled up by the craftiness of the wicked one; a fleshly zeal burns pretty warm, especially towards Cain, Ishmael, and Esau: however their notions are very judiciously formed into a system, entitled universal salvation, so that "God's working all things after the counsel of his own will" is a declaration that hath no place in their creed, since they suppose they have a free-will, and native power, of their own; so a little free will, and a little free grace,—a little of man's power, and a little of the Lord's, a little law, and a little gospel, with some few traditions of their own, form a system according to the wish of the father of lies—as it is written, *He uttereth his mischievous desire, so they wrap it up.* Micah vii. 3. However the enemy has got his work to do, and the Arminian system is one of the instruments with which he eclipses the glory of the gospel, and deceives deceived man, as it is written. *Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work.* Isaiah liv. 16. His work of deception, which, if it were possible, would deceive the very elect. Bless God for that little great word *if*: not one of these shall be finally deceived, as it is written, *The election hath obtained it, and the rest were blinded.* Rom. ii. 7. The way in which they obtain mercy is, being loved with an everlasting love, they are chosen and appointed to salvation, they are children of God by his sovereign, wise, and gracious act of eternal election; they stand in everlasting union with the dear Redeemer, therefore they are called heirs of God, and joint

theirs with Christ ; so that Christ being unto them wisdom, righteousness, sanctification and redemption, their sins are everlastingly put away, their persons are for ever justified, and they are eternally safe ; so that all these children shall see their father's face with joy, as it is written, *The redeemed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads.* Isaiah li. 12. But, alas! there are some, who can and do, assent, and consent, to these eternal truths, and yet are as dead in their sin as an Arminian ; still the Lord knoweth them that are his ; the Holy Spirit quickening their souls, illuminating their minds, revealing unto them the awful depravity of their nature, the spirituality of the divine law, their awful distance from God as sinners, puts a cry into their heart, *What shall I do to be saved?* nor can they rest until they know that they are saved in the Lord, with an everlasting salvation. This invincible work of God the Holy Ghost, distinguishes them from all others, and thus declares who are the children of God, in answer to the question, *Who shall declare his generation?* Thus he is a Spirit of life maintaining in them a sensibility of their state by nature, and creating in them an hunger and thirst, which is described by the church of old, when she said, *The desire of our soul is to thy name, and to the remembrance of thee.* This longing after Christ proves them to be the objects of everlasting love, as it is written, *Blessed are they that hunger and thirst after righteousness, for they shall be filled.*

Furthermore, He is a spirit of light, to shew unto them their emptiness, and a Saviour's fulness, their poverty and his riches, their guilt and his atoning blood, their nakedness and his robe of righteousness, their weakness and his power, their foolishness and his wisdom, their unbelief and his faithfulness, their changeableness and his im-

mutability; thus he is a sweet antidote to all their misery. Again, He is the Spirit of faith and love, causing them to believe and receive the truth in the love of it, so that all the truths of the everlasting Gospel have a place in their affection; indeed, one source of their grief and trouble is that they do not love the truth more, yea, they often fear they do not love it at all. However, all their love to the dear Redeemer and his glorious Gospel, is dependant on the Holy Ghost as he alone can shed it abroad in the heart; this they find out by experience; this leads them to acknowledge their need of the Holy Spirit, in all the covenant characters he sustains; and, indeed, he exactly suits them, for the dear names and titles he bears answers the very desires which he creates in his own children; for he is the Spirit of life and their language is "Lord, revive thy work;" the Spirit of light, and their language is, "Open thou mine eyes, that I may behold wonderous things out of thy law;" the Spirit of faith, and their language is, "Lord increase my faith;" the Spirit of love, and their language is, "Cause me to hear thy loving kindness, for in thee do I trust;" the Spirit of knowledge, and their language is, "That I may know Him, whom to know is life eternal;" the Spirit of liberty, and their language is, "Bring my soul out of prison, that I may praise thy name;" the Spirit of prayer, and their language is, "Lord, teach us to pray;" the Spirit of glory, and their language is, "Shew me thy glory." Thus we see that regeneration, faith, love, hope, repentance and spiritual knowledge, are blessings of the new covenant secured to the elect on the covenant engagements of God the Holy Ghost, as it is written, *All thy children shall be taught of the Lord*, Isa. liv. 13. These are some of the features of a soul that is born of God; yea, it is the secret that is with them, who thus fear the

Lord; and the Lord according to his promise, kindly unfolds to them, the fulness, stability, and eternity of his covenant, (Psalm xxv. 14.) and leads them to acknowledge with pleasure and delight, that they are saved from first to last, by electing, redeeming, justifying, sanctifying, regenerating, persevering, victorious, and glorifying grace; thus,

Free grace to every heaven-born soul,
Will be their constant theme;
Long as eternal ages roll
They'll still adore the Lamb.

SECONDLY. The two sides of my Barrow, put me in mind of the two natures of the dear God-man; and as both natures are essential to our salvation, it become an important and interesting subject for meditation. We read, without shedding of blood, is no remission of sins; we read also, that no man can redeem his brother. So that while he is man that could shed his precious blood, he is the Mighty God to redeem, as it is written, *Their Redeemer is mighty, the Lord of Hosts is his name.* Jer. 1. 34. The dear Redeemer, in the complexity of his person, is a wonder to angels, and a terror to devils; but unto us who believe, the Child born, the Son given, the *Mighty God*, the Everlasting Father, and the Prince of Peace. Born to declare the love of his heart; born to make known the riches of his grace; born under the law to obey it for the justification of his dear people; born to endure the wrath of inflexible justice; born to put away the sins of the church, by dying on Calvary's cross; born to rise again; born to ascend to heaven; born to be the Lamb in the midst of the throne.

Herein is the great mystery of godliness, God manifest in the flesh, as the brightness of his Father's glory, and the express image of his

person So that while he is his beloved Son, he is our beloved Saviour ; his delight and our delight ; his desire and our desire ; his love and our love ; his rest and our rest ; his glory and our glory ; his satisfaction and our satisfaction. Here, all the claims of justice are secured by his precious obedience and blood ; here mercy and truth meet together, righteousness and peace embrace each other ; so that all the divine perfections— his everlasting love, his almighty power, his infinite wisdom, his inflexible justice, his immaculate holiness, and his immutability, all stand in sweet harmony engaged to secure the everlasting welfare of his dear, (but in themselves poor and helpless) people, so that happy is the people whose God is the Lord.

The Holy Spirit, as the great teacher of his dear people, leads them to see that God in his holy law is a consuming fire ; and makes them daily feel that they have a nature, which is earthly, sensual, and devilish. These are the persons who are constrained to esteem and prize the great Mediator, from a sense of their need of him.— The dear Redeemer, thus shining forth in the fulness, freeness, and riches of his grace, engages the thoughts, and wins the affections of his dear people ; and renders himself precious to their souls. I am sometimes blessed with such sweet meditation on this dear Friend of Sinners, that I can truly say with the poet,

“ My willing soul would stay
 In such a frame as this,
 And sit and sing herself away
 To everlasting bliss.”

And it was in this blessed state of mind, that I was led to compose the following lines :—Oh, for more of these blessed way marks ! for they are tokens of my eternal election.

The beauties of Jesus my soul would adore !
 The God-man Mediator, that's blessed evermore ;
 I would cleave to his mercy, his grace, and his blood,
 And sing of my safety, for Jesus is God.

But oh ! when my Jesus, (and often he does,)
 Quite hide from my heart the sweet beams of his love,
 'Tis then I'm in trouble for want of his blood ;
 Yet here is my comfort, my Jesus is God.

The same in his love, in his thoughts and decrees,
 As when I can see him, and rest on his knees ;
 Here then is a Saviour that's always the same ;
 God-man is his nature, Jehovah his name.

THIRDLY. The head of my Barrow, as fixed
 in the body of it, put me in mind of the great
 Head and Husband of the Church ; and, as Paul
 saith, " All the members are fitly joined toge-
 ther ; " and a precious Husband Head he is.—
 He is a fulness of grace to supply all the needs
 of his members. How endearing is the dear Re-
 deemer, as set forth in this blessed character !
 first, when we consider the oneness of the head
 and body ; secondly, when we consider, how
 highly we esteem, how much we love, and what
 care of every member of our own body we take.
 Adam was a type of our heavenly husband, and
 Eve of the Church. Eve dwelt very near his
 heart, for she was one of his ribs before she knew
 it. When she was brought forth, Adam claims
 her, as bone of his bone, and flesh of his flesh ;
 nor could her sin dissolve the marriage union ;
 neither do we read, that Adam gave her one an-
 gry word ; but we read, that her desire should
 be unto her husband, and that he should rule
 over her ; which implied, that he still remained
 her husband, and she his wife. Here we have a
 figure of the Lamb and his bride ; from everlast-
 ing she dwelt in his heart of immutable love.
 Jesus claims her, and in the riches of his grace
 declares, that he will betroth her unto himself for

ever in his righteousness, which is her wedding garment, wrought out and brought in by himself. Herein is made manifest his faithfulness and his loving-kindness towards her. Justice pours its almighty vengeance on the Lamb, which was due to his Bride. Yet in all this the love of his heart is still the same ;

For Jesus is married, and loves his own wife,
He never will leave her, he laid down his life.

FOURTHLY. The bottom of the Barrow put me in mind of the bottom of Solomon's chariot, Song iii. 10. Here is a field of precious treasure ; first, the wood of Lebanon, the holy, firm, precious, and incorruptible humanity of the dear Redeemer ; in which the fulness of the Godhead dwells bodily. Thus he is a full Christ, exactly suited to us empty sinners ; and they who feel their emptiness will prize his fulness ; secondly, the pillars thereof silver, his glorious perfections ; the bottom thereof of gold, the divinity of Christ. You know it is common for people to say, every tub must stand on its own bottom ; but the children of Zion are better taught ; they know they have nothing of their own to stand upon ; being made sensible of this, they are glad to rest upon a Saviour's precious divinity. These are the persons, that are loved in him, preserved in him, called in him, redeemed in him, pardoned in him, justified in him, and everlastingly saved in him, and when this precious bottom, the immutable Godhead of Christ gives way, then shall an object of his everlasting love sink to perdition, and not before. Fourthly, the covering thereof purple, his precious blood and righteousness ; and they who are born of him will highly esteem both, the midst thereof being paved with love for the daughters of Jerusalem.

Every man by nature is a hater of God, whether professor or profane ; the carnal enmity of

mere fleshly professors is manifest, by their endeavouring to pull down the great leading doctrines of the everlasting Gospel, and trample under foot the free, electing, discriminating grace of God, and set up free-will (falsly so called) in their stead; but in them is fulfilled the awful declaration, *God shall send them strong delusion that they should believe a lie*, that they all might be damned, who believed not the truth, but had pleasure in this unrighteous dealing with God.— But there is a people, whom God hath from the beginning chosen to salvation, unto these he makes known the exceeding riches of his grace, and causes them to fall in love with his plan of mercy; these are the daughters of Jerusalem for whom the Redeemer died.

FIFTHLY. The handles of the Barrow, put me in mind of the Gospel promises; and I think these might be called handles for the believer's faith and hope; for when we seem to lose sight of our precious Christ, there is a laying hold of his precious word, as saith the Psalmist, *Remember thy word on which thou hast caused me to hope*; and as saith the church in Solomon's Song, v. 5. *I rose up to open to my beloved and my hands dropped upon the handles of the Lock*. Christ is a Lock; and he constrains us to hang on his word as the handles, until the blessed Spirit opens the truth, and makes known the love of his heart to our souls. So that amidst the discouraging scenes the believer has to pass through, he still continues to long after Christ, and has a rooted attachment in his soul to the Gospel of Christ; neither is there any thing in the world, flesh or devil, that can cut him asunder from it, as it is written, *It shall be to the Lord, for a name, for an everlasting sign that shall not be cut off*. Isa. lv. 13. So that all the glorious doctrines of the Gospel are sure to meet a welcome acceptance in that soul, that is blessed with the faith

of God's elect, as it is written, *He that is of God heareth God's words.* John viii. 47.

As to the doctrine of eternal love, the believer views it as the grand centre-beam of the bible, on which all the rest hang; take away the three native qualities of this, namely, its eternity, its almighty power and sovereignty, and you take away Christ out of the bible, and leave it like a shell without a kernel; so that those who preach up the love of God, as being universal to all, in effect, deny his love altogether; for the bible speaks of no such love, for we know that thousands of the human race will sink to everlasting perdition, and these were never loved, as it is written, *I never knew you.* Mat. vii. 23. Then of course never loved them, for love will never lose her objects, as it is written, *The beloved of the Lord shall dwell in safety.* Deut. xxxiii. 12. Thus the love of God is an everlasting love that will never lose her jewels; sin has sunk them very low, but not beneath her notice; it has put them afar off, but not out of her reach; in a word it is the love of a triune Jehovah, Father, Son, and Holy Ghost, which is once and for ever fixed on a number of the human race, which no man can number. But the Lord has numbered them, and he has written their names in the Lamb's Book of Life, as it is written, *Whosoever was not found written in the Lamb's Book of Life, was cast into the lake of fire.* Rev. xx. 15. Here we see the sovereign authority of God in the fixation of his love, as being fixed on Abel, but not on Cain—on Isaac, but not on Ishmael,—on Jacob, but not on Esau. Here that noted king, I mean that irreverent gentleman, entitled Lord Free-will, steps in, and declares war with the truth; this is one of the lords that had dominion over us when we were dead in sin—And indeed where the soul is dead in sin, he still sits on his iron throne of unbelief, and declares

that he has power to choose God or refuse him, to come to him or run away from him, to believe or disbelieve, to repent or leave it alone, yea, to go to heaven or hell, which he pleases. Thus you see this old, blind, smoke-dried king, is a very great talker, although he never performed one good work in his life.

When the law was given by Moses, instead of this old king leading the people to acknowledge their distance from God and need of a Mediator, he filled their mouths with lies, and set them boasting of themselves, as it is written, *All that the Lord hath spoken we will do.* Exodus xix. 8. However, they did nothing more than talk, as it is written, *They have not hearkened unto my voice.* Numbers xiv. 22. And when the great Head of the church came to perform the great work of eternal redemption, he found plenty of talkers, but no helpers, as it is written, *I looked, and there was none to help, and I wondered that there was none to uphold:* [after so much talk,] *therefore mine own arm brought salvation unto me.* Isa. lxii. 5. However, let Free-will say what he may, Truth has declared, *Without me ye can do nothing;* and again, *No man can come unto me except it were given him of my Father;* and that faith and repentance are the free gifts of God: so you see Legality is but a liar to make the best of him; and indeed the term "Free-will," is only a false name that he hath assumed to deceive people,—for his proper name is "Self-will," for there is but one Free-will in existence, and that is, the sovereign, eternal, and uncontrollable will of God; all other wills are in bondage to his will, so that neither salvation nor regeneration is of him that willeth, nor of him that runneth, but of God that sheweth mercy. It is not to be wondered at that this ugly cur, Self-will, should growl at the victorious doctrine of eternal election, since it lays him in the dust, and brings him

to nothing, according to the prediction—*The haughtiness of man shall be brought low, and the Lord alone shall be exalted*; and the ever blessed Spirit has undertaken to give all the objects of his love a will that shall be one with his which leads them to choose the Lamb as their portion, and say, Amen, to all the wise arrangements and final settlements of a triune God in covenant; these with the poet can sing, *All is settled, and my soul approves it well.*

All the covenant transactions of the adorable Trinity, are expressions of their everlasting love. Thus, we see the great act of eternal election, is one of the beauties of eternal love. This wonderful act of Jehovah, brings them into the relation of children, while he is their everlasting Father: and his dear Son, in whom they were chosen, stands united to the church as her husband; thus she is Zion's daughter, and the Lamb's wife: the covenant of grace being the mother of these children, they are free children and heirs of God, by virtue of the relation God has taken them into, by election, therefore they are called, heirs of the grace of life—heirs of the kingdom—and heirs of salvation.

Another beauty of eternal love is, their predestination to be conformed to the image of his dear Son, in whom, by virtue of relation, they have redemption, even the forgiveness of sin; so that goodness and mercy follow them, and preserve them in Christ Jesus, until grace shall call them to follow the Lamb; thus the Lord has appointed the time when, the place where, and the means how, they shall be brought to cry, "Lord! save or I perish," so that in the covenant transactions of Jehovah, we not only behold the election and predestination of the church, but all her sins imputed to her Covenant Head, Christ Jesus; that while he was appointed to die, to put away her sins by his own blood, she was appointed to life,

through his death—this is a plan of infinite wisdom.

'Twas God that laid the sins of man
On his beloved Son ;
This was the plan wrapt up in love
Before the world began.

Thus we see eternal love, eternal election, and predestination are the foundations of the Saviour's death, and the sinner's spiritual birth; thus God hath joined these things together so well, that no man nor any other creature can put them asunder.

Another beauty of eternal love, is the precious blood of Christ. Naaman was commanded to wash in the river Jordan seven times, as a sweet type of the seven-fold beauty of the Redeemer's precious blood, as being covenant blood, redeeming blood, atoning blood, pardoning blood, peace speaking blood, cleansing blood, and victorious blood; these beauties render it precious blood to those who know, that nothing short of this can quench the flames of Sinai's fiery law. Another beauty of his love is, his holy life of obedience, for the justification of his dear people. This is called the righteousness of God, because it receives its dignity from divinity, by virtue of the union of the two natures of the God-man, and hath in it a seven-fold beauty also, viz. its being a law fulfilling righteousness, a law magnifying righteousness, a justice satisfying righteousness, a soul justifying righteousness, a soul beautifying righteousness, an everlasting righteousness, and a God glorifying righteousness; thus to harmonize the divine perfections, to open up the everlasting covenant, to accomplish the great work of eternal redemption, and shew forth the exceeding riches of his grace, he hath taken our nature into union with himself,—hath appeared in our world, and endured a cross which no one else

could have endured. No tongue can describe the immensity of his grief, the sorrows of his mind, the anguish of his soul, and the agonies of his heart, while standing in our law place, enduring the malice of hell, the rage of devils, the spite of men, the cruelties of sinners, the absence of his people, the guilt of the church, the dreadful stroke of the sword of justice, the awful thunders of the law, the burning flames of the curse, and the almighty vengeance of Heaven, while the very sun withdrew its shining, and frowned as it were on him, who was made a curse for us, thus—

On him Almighty vengeance fell,
That must have sunk a world to hell.

But, glory to his dear name, all these waters did not, nor could they, quench the immutable love of his heart, this was love indeed,

To lift our helpless souls on high,
To the bright realms of bliss,
He did on Calvary bleed and die;
Was ever love like this?

SIXTHLY. The legs put me in mind of the almighty love, and almighty power of Christ; these are the legs on which he stood and fulfilled his covenant engagements, namely, his incarnation, life, death, resurrection and ascension to his eternal throne, &c. and they are his own legs too, as it is written, *His legs are as pillars of marble.* Solomon's Song, v. 15.

Thus the dear Redeemer lived and died, and rose again, while his triumphant resurrection and glorious ascension, hath a seven-fold beauty, as it makes manifest the seven following truths—namely, the confusion of his foes, the death of the curse, the triumphs of his cross, the perfection of his work, the acceptance of the church, the dignity of his person, and the delight of the

Father and blessed Spirit, in the great work he had performed; thus, he is gone to appear in the presence of God for us, in all the meritorious value and efficacy of his precious obedience and blood, while the blessed Spirit descends from his mediatorial throne, in his characters, as a Spirit of life, light, knowledge, and revelation, giving spiritual life and light to all the redeemed of the Lord, causing them to feel and see their need of Christ, and furnishing their souls with faith to believe, and love to embrace the Gospel of God, and thus leads them to Zion with songs, and gives them a knowledge of God's salvation, that shall crown them with everlasting joy, while they with pleasure, behold their dear Redeemer sitting for ever on the throne, as their victorious, exalted, crowned, reigning, conquering, wise, faithful, loving, and everlasting King.

These beauties for ever my soul shall employ,
 When time is no more they shall fill me with joy;
 When I my Redeemer in glory behold,
 And sing of that love that can never be told.

Here we are led to behold Jehovah Jesus in all his divine perfections, as everlastingly engaged, to bear up, defend, secure, and finally deliver his dear people from the roaring lion, the devil, and from the growling bear of sin—the sin of unbelief is the old bear; and ignorance of God, and enmity against God, are the cubs: these enemies are mighty, but not Almighty; hence says Jesus, *I am the Almighty*, (not them) Rev. i. 8. so that Zion may sing, *Hallelujah! the Lord God Omnipotent reigneth*. Rev. xix. 6. Thus viewing Jesus as standing in covenant relation with the church, and shining forth in his unchangeable will, eternal love, almighty power, infallible faithfulness, glorious holiness, infinite wisdom, shining justice, saving grace, precious

blood, justifying righteousness, abundant mercy, and immutability; God being thus for us, we need not fear those that are against us,—a sight and sense of these truths, will lead the soul to sing with the Psalmist, *The Lord is my light and my salvation, whom shall I fear?* who indeed! since God is the strength of my heart and my portion for ever.

Thus, he is my refuge, eternal and sure,
 While all his perfections my soul to secure,
 Come forth in their beauty his grace to display,
 And lead me to glory—himself is the way.

SEVENTHLY. I was wheeling rubbish away, to make room for the erection of a new edifice, which put me in mind of my work as a labourer in the Lord's house,—wheeling the rubbish of Arminianism away, to make room for the rising of the living stones in Zion.

The work of the ministry is indeed a laborious work—a work that no one can understand but those that are in it. However, the devil has got his labourers, and some of them work very hard, therefore the Redeemer calls them workers of iniquity, mark that; (workers). Some he sends with the soft brush of universal redemption—these go white-washing, and after giving the old wall of nature two or three coats, it becomes, as they suppose, pretty white. By two or three coats, I mean a reformation of life, a class-meeting or two, and then they go to the love-feasts, as they call them, to get their finishing stroke. Thus, they become pure in their own eyes, though not washed from their filthiness. Pro. xxx. 12. Others, that old deceiver sends forth with the trowel of human learning; these collect a few lies, and so make their own mortar; namely, by telling the people that a moral life, going to church, saying prayers, performing

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duties, being charitable, paying every one his own, receiving the sacrament, keeping the commandments, and thus doing as well as they can, is all the religion that is needful, although truth declares, "Except a man be born again, he cannot enter the kingdom of God:" so you see they make their own mortar, and to work they go, declaring to the people, that if they will but be plastered with this mortar—namely, (receive these traditions,) it will make them a jacket that will screen them from the flames of God's wrath. Also these journeymen plasterers very much love to shew what a shining trowel they use—I mean, what an excellent education they have; and in order to do this, they use a great many crack-jaw words, which some of us babes in Christ, that have not learned letters, cannot attain to.— However, it is not a fine trowel that makes a good workman, so that we followers of the Lamb must be content to know the mysteries of the kingdom of heaven while it is hid from their eyes. What the Lord says of these prophets, you will find in Ezek. xiii. Thus I have mentioned a little of the Arminian rubbish that often gets in the way of the Lord's labourers. And seeing so many wallow in the dust, and so few standing on the rock, I think we may use the language of Judah. *And Judah said, the strength of the bearers of burdens is decayed, and there is much rubbish.* Nehemiah iv. 10. However, what few labourers there are in the Lord's house, are distinguished from all others by the materials they use, which are as follows; Christ in his complex person and perfect work the foundation, covenant mercy the cement, eternal love the bond timber, the divine attributes the beams, his decrees the rafters. The covering of the roof the immutable oath of God; this oath is the defence upon all the glory of the Lord's house. The tools they use are the doctrines of grace, such as, the doc-

trine of eternal love, the formation of the covenant, eternal election, predestination, redemption, justification, sanctification, regeneration, and final perseverance. And their faith and love, are the hands with which they handle these truths, while God is their father, Christ is their master, and the Holy Ghost their teacher; these are the workmen that needeth not to be ashamed, seeing the building in which they labour must stand for ever.

May I be found a living stone,
 In Salem's streets above,
 And help to sing before the throne,
 Free grace and dying love.

Thus I have endeavoured to answer the man's question. How I could know something of the Gospel, although wheeling a wheelborrow; the consequences I leave in the hands of him, *who worketh all things after the counsel of his own will.*

How kind is the Saviour, how great is his love,
 To come and redeem me, and take me above:
 Where love everlasting and joy shall abound,
 And I with my Jesus, shall always be found.

No more shall I hunger, for Jesus is there,
 'Tis he that will feed me and make me his care
 There I shall be fed, with the love of his heart,
 And dwell with my Jesus, no more to depart.

Of thirst, no more shall I grieve or complain,
 For Jesus is there, as the Lamb that was slain,
 To lead me to waters of kindness and love,
 To drink, and be living with Jesus above.

Sickness and sorrow it shall not be known;
 For Jesus the Lamb in the midst of the throne,
 Shall shine in his glory, and health shall display,
 And sorrow and sighing shall quite flee away.

No more like a stranger my soul shall appear,
 But I with my Jesus shall dwell without fear;
 Shall lean on his bosom, and to him shall sing,
 The high praise of his grace that did first take me in.

But, ah! I am yet in the desert below,
 Where I tribulation and sorrow must know;
 But then, my Redeemer has been here before,
 And calls me his person and work to adore.

His sorrows were great and his grief was unknown,
 But now he's the Lamb in the midst of the throne;
 And still he remembers my soul in distress,
 And visits me too, in the strength of his grace.

Am I in prison, he visits me there,
 And says I'm his love, without spot and all fair;
 Tho' deeply in debt, yet nothing I owe;
 This truth from my Jesus, I'm favor'd to know.

Soon shall I reach my Saviour's sweet home,
 'Thro' much tribulation to Heav'n must come;
 There I shall adore the great worth of his blood,
 That pardon'd my sins, and brought me to God.

'Till then I would rest in the arms of his grace,
 For Jesus will keep me till I see his face;
 'Till then I would speak of his glory below,
 'Till I see my Redeemer, and more of him know.

WELLS.

Ye saints behold the boundless love
 Of your incarnate God;
 Look to a mighty Saviour's arm,
 And to his precious blood.

How shall we speak of Jesu's love,
 Or half his sorrows tell?
 It goes beyond an angel's sight,
 And all our thoughts excel.

Behold the Lamb on Calvary's cross,
 In sorrow and in grief;
 No friend to help, no eye to spare,
 No hand to give relief.

A loving father hides his face,
 And pours his vengeance down,
 While Jesus cries, ' my heart will break,
 ' How can I bear the frown !'

All hell agrees to hate the Lamb,
 And grieve his tender heart ;
 While all men fear to own his name,
 Or take the Saviour's part.

And must he thus endure the cross,
 'Tis his own wise decree,
 To shed his own most precious blood,
 And set his people free.

But now our Jesu's on his throne,
 The glories of the place ;
 And all the boundless stores of love
 Shine in his smiling face.

But we are yet in Achor's vale,
 In sorrow and in sin ;
 We oft lament its raging pow'r,
 And feel its plague within.

But oh ! says Jesus, do not fear,
 I am the great I AM ;
 I'll bring thee safe to my abode,
 And thou shalt adore the Lamb.

Soon shall all our sorrows cease,
 And night shall flee away ;
 And Jesus feast our souls with love,
 In everlasting day.

WELLS.

FINIS.