

**THE GOSPEL CHARIOT;  
OR,  
THE CHURCH OF CHRIST BROUGHT HOME TO GLORY.**

**A  
SERMON,  
Preached before the  
NORFOLK AND SUFFOLK ASSOCIATION  
Of  
BAPTIST CHURCHES,  
Met at Clare, Suffolk, June the 4th, 1823,**

**By W. REYNOLDS, OF WATTISHAM.  
Published at the Particular Request of many who heard it.  
TAKEN IN SHORT HAND, AT THE TIME IT' WAS DELIVERED, BY  
MR. ROBERT PEARL, JUN. OF KERSEY, SUFFOLK.**

**TO WHICH IS ADDED  
AN ORIGINAL HYMN.**

**Behold! a greater than Solomon is here, Matthew 12: 42.  
I say unto you, that Solomon, in all his glory, was not arrayed like one of  
these, Luke xii. 27.**

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## SERMON.

### SOLOMON'S SONG, Chapter. 3: Verses. 9 and 10.

#### KING SOLOMON MADE HIMSELF A CHARIOT OF THE WOOD OF LEBANON.

HE MADE THE PILLARS THEREOF OF SILVER, THE BOTTOM THEREOF OF GOLD, THE COVERING OF IT OF PURPLE, THE MIDST THEREOF BEING PAVED WITH LOVE, FOR THE DAUGHTERS OF JERUSALEM.

Perhaps this may be thought rather a singular text, but it is part of the word of God; and as long as we keep within that boundary, we are on safe ground; for all scripture (without any exception) is given by the inspiration of God; and I confess, the Book out of which I have selected my text, has been to me one of the most precious books in all the word of God. The ancients have called it the holy of holies, or, the most holy; not that one part of the word of God is in its nature more holy than another, but there is so much of the gospel concentrated in one point, so much brought into a small compass, that the whole gospel seems to be couched in it, inasmuch as we may say it is the gospel in miniature. The subject throughout, is Christ and his church; and this glorious subject will be an eternal theme in heaven, for there the church of God will be sweetly employed in celebrating the wonders of redeeming love, and admiring the rich flow of sovereign grace, manifested in that redemption accomplished on calvary; while the glorious perfections of Jehovah will be for ever illustriously displayed, and they shall see with holy delight, the glory of God, and the salvation of his church, inseparably connected.

Now, when we meet here for divine worship, can we contemplate an object more lovely, or more calculated to fill our souls with raptures of holy delight, than the person of the Lord Jesus Christ? He is beautiful and glorious, whether he is soon on the cross, or on the throne; for in all his offices and relations, he is the admiration of the believing soul, whose eye of faith is fixed upon his mediatorial glory. And can we contemplate, in connection with Christ, any subject or object more glorious than his church in union with him? Do not the expressions in Holy Writ testify, that the church of God is exalted to the same dignity and honor as Jesus her mediator and head? 1st John 3:2. She is described as being a crown of glory and a

royal diadem in the hands of her Lord, Isaiah 62: 3, Again, she is described as being an heir and joint-heir with Christ, Romans. 8: 17. and it is also said by him who could not err, "The glory thou hast given me, I have given them," John 17: 22. Therefore if our minds would rise from the sordid things of earth, and soar above the clouds of this lower, atmosphere, we must have them fixed upon such subjects as are calculated, under the divine blessing, to do it. Thus to contemplate Christ and his(church, which we hope to be our employ, in the heavenly world, where the congregation shall never break up, and worship never end, where neither weariness, nor any thing, that borders upon imperfection, shall ever enter, is an exercise most sublimely delightful. I shall endeavor to treat upon the text in as plain a manner as possible, and in so doing I shall call your attention to the following particulars:

First, Let us view King Jesus under the type of Solomon, and consider that a greater than Solomon is, here intended.

Secondly, Let us take a glance at the glorious gospel of Christ, as here figuratively set forth by this Chariot which king Solomon is said to have made himself, mark himself. He did not employ any one to do it.

Thirdly, Let us notice the intention or design of this chariot, and the ends to be accomplished by it. My text, says, it is for the daughters of Jerusalem.

I am aware the limits of our time will oblige me to be brief upon these particulars; but as our Brother, Mr. Thomas, has hinted in prayer, perhaps We all may never meet in an Association again this side eternity, therefore if I should exceed the usual time, I hope you will forgive me that wrong.

First, Let us take a view of the Lord Jesus Christ in his kingly character under the type of Solomon.

If you for a moment look at the seventy-Second Psalm, you will see the whole is a prophecy of Christ, under the type of Solomon, and his ruling authority in the church is there beautifully described. But although the kingdom of Solomon was the noblest ever commanded and his crown the most magnificent that ever adorned the head of an earthly monarch; yet when contrasted with the mediatorial crown of our Lord, it is only like comparing the faint glimmerings of a glowworm in the shades of midnight, with the meridian sun in his noon-day splendor. Yet while the kingly cha-

racter of Christ is infinitely above that of Solomon, it may in some measure serve to illustrate it.

Wisdom is an excellent property in man, especially in kings. Solomon is justly styled the wisest of men ; and an ample proof of this we have in the Scriptures of truth; and all who read his history, must be struck with that profound wisdom he displayed. But Jesus, the God-man Mediator, is wisdom in the abstract; he is called, “ The wisdom of God,” 1st Corinthians 1: 24. In the 8th chapter, of Proverbs, he is speaking as the Mediator, or wisdom-man, verse. 12 to the end. Again in the 9th chapter, of Proverbs, verse. 1, it is said, “ Wisdom hath builded her house, and hewn but her seven pillars?” Our Lord Jesus, Zion’s king, is God as well as man, possessing both the human and divine natures in one person. As God, he is eternal, self-existent, immutable, and independent, consequently his wisdom must be infinite, and therefore far exceeds the wisdom of Solomon.

Again, the grandeur of his state was most magnificent. When the queen of Sheba came and beheld it, it was too much for her spirits to bear, 2nd Chronicles chapter 9:1-3.

But the grandeur of the court of king Jesus infinitely surpasses it. Hosts of angels fly at his command, and are swift to do his will; even when agonizing in Gethsemane’s garden, we hear him say, he could command twelve legions at a word if he needed them. We are told by the Apostle, writing to the Hebrews, that they are all ministering spirits, sent forth to minister unto the heirs of salvation. But who sends them forth ? The king of Zion. They wait his sovereign nod, and delight to fulfill his will; of whom it is said by the apostle John, “On his head are many crowns the crown of creation, of providence, of grace, and of glory.

Again, Solomon’s riches exceeded all others; but his riches were what the apostle Peter calls corruptible, and which will only serve to make a small portion of fuel in the general conflagration. But the riches of Jesus are eternal. “ In him dwelleth all the fulness of the Godhead bodily,” Colossians. 2: 9. He possesseth the fulness of all the divine perfections as God, and a fulness of saving grace as man, for the supply of his church, as it is said, “ And of his fulness have all we received, and grace for grace,” John 1: 16. And again, “ My God shall supply all your need, according to his riches in glory, by Christ Jesus, Philippians 4: 19.

Again, if we reflect upon Solomon's benevolence, kindness, or equity, in all the administration of government, in the constant fulfillment of his kingly character, we shall see Jesus, Zion's king, but faintly set forth. His laws and ordinances are founded in the equity and righteousness of his holy nature, as much as in his will; and while they display the ensigns of sovereignty, every thing in the administration of his kingdom, is worthy of the perfections of Deity.

Once more, Solomon reigned with an uncontrolled sway ; what he pleased, that he did. This is but a faint illustration of the uncontrolled sovereignty of king Jesus, who sways his sceptre over all worlds; devils are under his command; they cannot move nor stir without his leave; they could not even enter into the herd of swine, until he said " go." The lions could not hurt Daniel, being restrained by his power. Fire could not consume the other three confessors, because the Son of God was with them. The storm could not sink the ship when Jesus was with his disciples, but it ceased immediately when Jesus spoke. Wicked characters are under his control; even his crucifixion on calvary, was by the determined counsel of God, though perpetrated by wicked hands. He also appoints unto all, the station they fill, both in the world and in the church. How sublimely grand are the expressions of the Poet in the Hymn we have already sung as a part of divine worship:

*Chain'd to his throne a volume lies,  
With all the fates of men,  
With every angel's form and size,  
Drawn by th' eternal pen.*

I shall now call your attention (upon this part of my subject) to the powerful sway of Jesus Christ over the minds of such as compose his spiritual kingdom, and shew how they are brought to bow to his sceptre, and "be joyful in their King."

By nature, all his subjects are under the dominion of Satan, hence we read such language as this : u Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," Colossians 1: 13. "Who hath brought you out of darkness into His marvelous light, 1st Peter 2: 9. This proves, that although they are his children by electing and adopting favor, yet they are not his subjects until they are called by efficacious grace, But although the whole human race are in alliance with, and under the influence of, Satan, yet there are myriads of the human race, who comprise

that body, of which Christ is the head, who will be brought according to God's gracious design to feel the power of his grace in their hearts, and bow to his sceptre, as it is written, "And as many as were ordained to eternal life, believed," Acts 13: 48. We see, therefore, that the promises of God are founded upon his purposes, and the fulfillment of his promises is founded upon the merit of the cross. "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death," &c. Isaiah 53: 10, 12. "A seed shall serve him, it shall be counted unto the Lord for a generation," Psalm 22:30. It is therefore not a matter that is uncertain, or a thing that is contingent, who shall compose the kingdom of Jesus Christ.

We hear our blessed Lord say, "Thine they were, and thou gavest them me." They are also said to be enrolled in the Book of Life; and this is declared by our Lord to be a true ground of joy, Luke 10: 20. All those within the boundary of election, are blessed in Christ with all spiritual blessings, Ephesians 1: 3. Jesus is their head in love, and has become their surety in mercy, and through the atoning blood of his cross, the rich blessings of sovereign grace were designed to be freely imparted to them in their fallen state, and to raise them ultimately to higher bliss than Adam enjoyed, while in his pristine state in the earthly paradise.

Upon this solid ground, we behold the certainty of conversion; and that it is not effected by the mere efforts of human zeal, making offers of mercy to dead sinners, with threatenings of wrath annexed, as if it might be too late if the present moment was not embraced. All this looks as if conversion was of the will of the creature, rather than of the will of God; and also as if it were uncertain who should be the subjects of Jesus Christ.

As the character of shepherd is empty without having a flock, so also is that of a king without subjects. In these respects the church is Christ's fulness, as truly so, as that he is her fulness in his rich supplies of grace, Ephesians 1: 23.

I would observe further, that in order to their being brought into this kingdom, the gospel of that kingdom must be preached to mankind in general; they must be addressed as being capable of understanding those things in the exercise of their rational faculties; and every truth should be insisted upon as the truth of God. Their state by nature and practice must be

shewn, and the awful condemnation which they have incurred, as breakers of the holy law of God their Creator; which law contains the duty of man by nature, but being once broken, it becomes the ministration of condemnation, and never can shew mercy, (Galatians 3:10) Exhortations therefore to spiritual acts, belong not to the unrenewed character, yet the necessity of spiritual life in order to these acts, may and ought to be preached. It is of great importance however, that We distinguish well between the law and the gospel; and shew the proper use of the former, and also the free and sovereign grace of the latter.

Thus while the line is faithfully drawn, the Holy Spirit prepares the minds of sinners to receive the gospel, in its saving blessings. He opens their blind eyes and deaf ears, makes them feel their lost estate, while out of the depths of sin and woe, they raise a cry for mercy at his throne, while the Holy Spirit, whose office it is to glorify Jesus Christ, brings such crying ones, unto the cross of Christ for life and salvation.

This is the way in which Christ's subjects are brought into his kingdom: viz. by the cross of Calvary. There can be no enjoyment of gospel liberty, but through the blood of Christ. The Holy Spirit is the great agent, which makes the sinner feel his need of that blood, and which also applies that blood with power to the guilty conscience, and gives in some measure, the enjoyment of redemption, and a taste of the sweetness of gospel grace. Now when the poor sinner finds this refuge which the gospel brings him, he can, approach unto the throne of God with humble boldness, and cry, abba, Father. He begins to realize a union to Jesus, and feels the sweetness of communion with him; enjoys a good hope of acceptance at the throne of mercy, as being complete in the righteousness of his divine Redeemer; and the blessings of salvation. Sowing into his soul under unction of the Holy Comforter, he can with sweet pleasure bow to the sceptre of Jesus, and yield obedience to his commands.

When, we are enabled to view the curse of the law for ever removed by Jesus; when we view him by faith, "bearing our griefs and carrying our sorrow" and enter into the enjoyment of those sweet ideas of Paul to the Romans. "There is now no condemnation to them who are in Christ Jesus," it is then we "walk not after the flesh, but after the Spirit." Otherwise we are left in legal bondage, and fall short of the privileges and immunities of Christ's kingdom: for unless we love him as Zion's great High Priest, we never shall love him as Zion's ruling King. Yes, my friends, it is such, and such only, who by faith confide in his death: that love and serve him in

newness of life. Such can truly say with the apostle,, “The love of Christ constraineth us.” His law is a law of love, and they fulfill his holy precepts in the exercise of that love, which has its rise from God’s electing love, having loved them, they love him in return, Ecclesiastes 1: 7. Interest in the high and undeserved blessings of the absolute covenant of grace, creates in the heaven-born soul the deepest sense of obligation, as they all come flowing in the merit of Jesus’ blood.

The service therefore which the subjects of Christ’s kingdom yield unto him, is a service arising from interest in him, and not to obtain an interest. It is A service of love, a service of gratitude, a service of freedom and holy delight; and not that service required by the covenant of works, which is due to God from all mankind; even the same which was required of holy Adam in Eden. It is of vast importance that we distinguish clearly between the covenant of grace, and the covenant of works, and not speak as if there was no essential difference in their nature and design. For want of this distinction, how many are perpetually blending law and gospel, grace and works, the creature and Christ, in such smooth words and ambiguous phrases, that such as are humbly enquiring after the truth, are bewildered and starved. They are like an unskilful apothecary, who attempts to mix such ingredients as never will unite, although he uses a mortar and pestle in attempting to do it. Such compounds in divinity are a very unwholesome mixture, they are neither food nor physic; neither fit for children, nor fit for dogs, Matthew 9: 15, Revelation 22: 14, 15; but this is rather a digression. I make the foregoing remarks to shew, upon what the subjection and loyalty, as well as the security and happiness of the people of Christ is founded, hence they find it an holy delight to yield obedience to his precepts, as it is written: “ Great peace have they which love thy law, and nothing shall offend them,” Psalm 119: 156. No, there is nothing in the plan of salvation that offends them, for “ The fear of the Lord tendeth to life, he that hath it shall abide satisfied.” Nothing in the providence of God offends them neither, so long as faith and love are in lively exercise : it is only when unbelief and depravity gain the ascendancy, that the providential dealings of God offend them. But when their souls are living under the sweet reigning power of king Jesus, there is nothing then can offend them in all the dispensations of his providence ; and as to that which is future, they can say as in the hymn we have sung:

“ Great God I would not long to see  
My fate with curious eyes:  
What gloomy lines are writ for me,  
Or what bright scenes may rise! ”

They want not to see what is the book of God's decrees, it is enough for them that their names are in the book of life. They have great peace therefore, but it is not the peace of carnal security, nor the peace of the pharisee ; no, but it is a peace which stands in connexion with animating zeal and activity; their language is, "What shall I do to glorify my God, to extol my Redeemer, to honor his cause, and tell to others what sweetness I have found in him." Thus the soul is like the chariot of Ammi-nadib, and the commands of king Jesus are obeyed with holy delight, as administered from mount Zion, "the city of the great King." The citizens of Zion do not go to mount Sinai for commands, but to Jesus the crowned king in Zion (as was expressed in prayer) ; we have the law in the hands of Christ, and not Moses; for as such it is the covenant of works, and ministration of condemnation ; but when we behold the law honored by the obedience and death of the Lord Jesus, he having removed the curse, and fulfilled the precept, we cheerfully obey, under his authority, the same holy precepts, (in their extensive meaning) Which were spoken of old by Moses; yet not merely as creatures, but as adopted children, redeemed by blood, and made heirs of an eternal inheritance. Thus to view Jesus as our king and lawgiver, and behold the ruling sceptre in his hands who bung on calvary's tree, makes the ransomed sinner say with the Psalmist, "Oh, how I love thy law;" "Vain thoughts I hate, but thy law I love." \*

\* *See an excellent work upon this subject, entitled "Doctrinal Antinomianism Refuted, and the Old Law Established in a new relation," by Mr. John Stevens, Minister at York Street Chapel, St James's, London; sold by Sherwood Neely and Jones, Paternoster Row, and other Booksellers.*

But if it is asked, Do the people of God always abide in this enjoyment ? and because there is no curse announced, cannot they therefore transgress ? In reply, I would say, both the word of God and Christian experience prove they often do transgress, and bring guilt and darkness into their souls ; for although they are ever justified before God, yet they do not always feel justified in their own consciences; and when they go contrary to the commands of their king, either secretly, or openly, they will be sure to feel the smart of his rod; and although he may use severe means in correcting them, yet they shall be brought, like the Prodigal, to repentance, and feel the renewed manifestations of divine love; then with David they can say, "Before I was afflicted I went astray, but now I have kept thy word." Thus I

have been endeavoring to shew, there can be no obedience to God but what springs from an heart washed in atoning blood, and which, under a feeling sense of obligation, bows before the divine throne; for it is the sacrifice of a grateful heart, which is acceptable to God.

King Jesus might be viewed also in the ordinances which he hath established. Baptism and the Supper are both stamped with the authority of Christ, and are a considerable part of the outward administration of his kingdom; but I forbear to enter upon this part of his authority, or their obedience under the same; and rather, for a few moments, speak of the internal obedience which he claims, and which it is their happiness to yield. Our outward conversation may be consistent, and yet our hearts be at a distance from the Lord; but let us remember, “ He requireth truth in the inward parts.”

If the Lord in his providence remove our comforts, wither our gourds, and painfully disappoint our expectations, can we then bow to his authority, and say with Job, “The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord he hath taken away my comforts, but his loving-kindness will never depart, it stands firmer than the mountains and hills; nature itself may dissolve, but Still God is mine. Is this the language of our hearts, and do we feel a sweet satisfaction in thus bowing to his sovereign will? When called to bear the cross in different forms, can we cheerfully embrace it, and say, “ Not my Will, but thine he done ?” When persecuted by foes, and deserted by friends, can we say, I am content with my lot, because the whole disposing thereof is of the Lord ? and do we rather seek to glorify out God and king in these seas of trouble, than impatiently strive to come out of them ? This is yielding obedience to Jesus Christ.

I have heard some people talk of disinterested love, (as they choose to term it) they tell us, that the child of God should love him on account of what he is in his own nature and perfections. I confess the child of God loves his heavenly Father, and of necessity must therefore love his holy nature and perfections; but it is only as he views those perfections shine in Immanuel’s face. Psalm 85: 10; 2nd Corinthians 3: 18; 4: 6. As it regards disinterested love, I think the apostles of our Lord knew nothing of it, for we hear Paul say, “ The love of Christ constraineth us ; because we thus judge, that if one died for all, (in Christ, verse 17.) then were all dead. And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again,” 2nd Corinthians 5: 14, 15, This is

the general drift of the gospel,—Jehovah’s love in Christ, revealed to the heart, and shed abroad there by the Spirit, which sweetly captivates their affections to him in return. As Jesus reigns in his church, we ought practically to obey him, and be found waiting in the expectation of hope, until he shall come in splendid majesty, to gather his whole church in One body, victorious over all, “ For he must reign until he hath put all enemies under his feet, and the last enemy that shall be destroyed is death.” Then what a display of reigning power shall burst forth ! when in obedience to his sovereign voice, the grave shall give up the sleeping dust of his saints, which shall rise in immortal bloom, “changed and fashioned like his glorious body.” His victory shall be their victory, his glory shall be their glory. Seeing then we look for such things, let us be practically owning his authority, and living under his sovereign sway. There is not even a sparrow falls to the ground independent of him ; and for the comfort of his subjects he has said, “ All things shall work together for their good.” I now come to the next head

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Secondly, Let us take a view of the gospel of Christ, as here figuratively set forth by this chariot.

It is worthy of remark, that it is said, “ King Solomon made himself this chariot.” The blessed gospel, in every part of its construction, is alone of God ; being founded in infinite wisdom, love and power. Of whom did he ask counsel when he drew the wondrous plan ? There was then no creature in actual being; and if it had been possible for all the wisdom of angels and men to have been united in one, this would have availed nothing; for he who is infinite in wisdom, and high above all creatures, however exalted, cannot be supposed to come to them for advice; we might as well suppose a burning taper can add brightness to the fountain of day. The gospel is emphatically called “ The gospel of Jesus Christ,” Romans 1: 16.; it is called “ The gospel of God,” Romans 1: 1.; it is called “ The gospel of your salvation,” Ephesians 1: 13.; and, “The gospel of the grace of God,” Acts 20: 24. Now we see by the scriptures already cited, that the Lord claims it as his own ; every line is drawn by God himself, and every doctrine has Him for its author. And although the inventions of men have been attempting to add unto it, and to make alterations and improvements upon his plan, yet all that is real gospel is stamped with divine authority, and bears his impress upon it. Had any part of it been left to human device, the whole must have been made void. Such a glorious plan which secures the highest honor to God, and the greatest happiness to his family; a plan which never can be

frustrated; a plan in which is seen infinite wisdom, everlasting love, almighty power, and an exuberance of benevolence and kindness ; a plan so just to God, so safe for man, can only be attributed to Him, who claims it as his own gospel; he made it himself, and he himself goes forth in it.

The Gospel Chariot was first sent down from heaven when that great promise was given, "The seed of the woman shall bruise the serpent's head," Genesis 3: 15. It was more fully seen in the gospel of Leviticus, which preached Jesus Christ to the Old Testament church; here this chariot was seen moving majestically along, although its native beauty and excellency were not fully seen, being under the vail of Jewish ceremonies; yet it was truly the gospel of Christ. Every ordinance of the Mosaic ritual was stamped with divine authority; " See that thou make all things according to the pattern shewed to thee in the mount," was the command of God to Moses, Hebrews 8: 5. There was nothing of human invention allowed whatever, it was all ordered by infinite wisdom,, and designed to shew the Jewish worshippers the way of salvation through the atoning blood of the cross. And under the New Testament dispensation, the Lord Jesus sent his disciples to preach the same gospel, to proclaim salvation through Christ for all his chosen ; not to offer salvation, not to exhort all indiscriminately to accept it, and so to represent things as if it were their own fault if they were not all saved. Such ideas are God-dishonoring; it is like offering strange incense upon the golden altar, Exodus 30: 9. The gospel, though preached to every creature, is offered to none; but that grace which the gospel publisheth is really imparted to many. I trust nothing that borders upon offered salvation, will ever gain any countenance in this Association, which has ever since its formation stood firm for the truth. Every doctrine of the gospel sets forth Jesus Christ in some sweet and endearing form, either in his headship, his suretyship, his intercession, his unchanging love, his ruling authority, or the glory of his kingdom ; for in a rich variety of ways, Jesus is revealed to the believing mind. That which has not Christ as the First and Last) yea the all in all, is starvation to the hungry soul. The doctrines of the gospel contain Christ in a spiritual sense, as the manger of Bethlehem did literally. The gospel shews the eternal love of Christ to his church ; her exaltation in him, and indissoluble Union to him; his complete redemption accomplished for her ransom; his perfect righteousness to adorn and beautify her; his powerful intercession ever available on her behalf; these are some of those precious things, by which, when we are led into by faith, under the sweet teachings of the Holy Spirit, our souls are abundantly refreshed. They are like showers of rain upon the mown grass, when the blessed Spirit gives us fellowship with

them; it is then we can leave our earthly Cares behind, and lift up our heads with joy, knowing that our redemption draweth nigh.

Observe again,—It is said this chariot is made of the wood of Lebanon. Lebanon, you know, was the beautiful forest in which king Solomon's house was built. The expression is calculated to lead our minds to something noble, majestic, and princely. As Lebanon, the seat of the king, appeared when contrasted with a wilderness, so does the gospel appear when contrasted with the doctrines of men. How do Arianism, Socinianism, Arminianism, Baxterianism and Fullerism \* Foot-Note.

\* Should it be thought incongruous to associate all those names together, because there are some good people who adhere to some of those systems here mentioned, I reply, The question is not whether those who adhere to Fullerism, or Mr. Fuller, himself are partakers of divine grace, and so, heirs of heaven; but whether the doctrine of universal sufficiency of the atonement, indiscriminates with, spiritual or saving faith the duty of man, as taught By Mr. Fuller, he congenial with the gospel scheme of sovereign grace, as I verily believe they are not. Then I feel it my indispensable duty to oppose such, and feel at liberty to put them with ether species of error, as I believe no error can be harmless. Error, and not persons, is the thing opposed. End of Note.

appear, when compared with the gospel scheme ? It appears like a barren wilderness compared with the forest of Lebanon. Not only so, but when the gospel comes into a neighborhood where it has not been before, it generally produces a change in the morals and manners of people, and (after some opposition) they begin to pay a degree of respect to the ministers and professors of it; and as the Lord blesses the gospel in the conversion of souls, even the neighborhood begins to look like Lebanon, instead of a wilderness, although but few, comparatively, are born of God. But oh I when it comes with the power of the Holy Ghost upon the heart, and its saving grace is felt, that soul then becomes like Lebanon, in manifesting the fruits of the Spirit in the life and conversation, as it is said, “ They shall revive as the corn, and grow as the vine, the scent thereof shall be as the wine of Lebanon,” Hosea 14: 7.

Again, observe the pillars of this chariot; “He made them of silver.” Pillars, in scripture language, are often mentioned figuratively, and generally denote strength or support. It is God himself who supports his own gospel in a true,

proper, and efficient sense ; hence we hear David say, “Arise, O, God, plead (or support) thine own cause.” All the perfections of Jehovah stand engaged to uphold and defend the gospel; for if it rested with the creature, it would soon become extinct. Yet it is committed to man ministerially, as saith the Apostle, “ A dispensation of the gospel is committed unto me,” and “Woe is me if I preach not the gospel,” 1st Corinthians 9: 16, 17, with 4: 1, 2, and 1st Thessalonians 2: 4 to 8. The Lord Jesus is that great foundation, and main pillar, which supports the whole. But he has been pleased (as the scriptures above-cited prove) to make use of men ministerially to support the gospel. Hence we hear the apostle Paul say, “ And when James, Cephas, (or Peter) and John, who seemed to be pillars,\* Foot-Note.

*For a further confirmation of the propriety of this idea, the reader is requested carefully to compare the following scriptures: Proverbs 9: 1. Revelation 2:20, Galatians 2:9, Matthew 16:18, Ephesians 2:20, Revelation 21:14, and 3: 12. End of Foot Note.*

perceived the grace that was given unto me, they gave me and Barnabas the right hand of fellowship,” Galatians 2:9. It cannot be wrong, therefore, to consider faithful gospel ministers as pillars of this chariot. The Apostles and their successors, were all pillars to support the truth against all manner of error. The cause of truth they espoused in their hearts, and were bold in that noble cause, see Acts 4: 13, and 7: 51, and 20: 22 to 24; and were not only bold in that cause themselves, but commended others who were bold also, Romans 10: 20, 1st Timothy 3: 13. God’s ministers then must be silver pillars, and supporters of the chariot now, as much as in days of old. As ministers of Christ, it becomes us to be alert and watchful against the sly insinuations and craftiness of such as disseminate error under the appearance of truth ; for never did error appear in so many forms, as in the present day of great profession ; it is evidently creeping into the churches, like the little foxes that spoil the vines. When the serpent is thus seen, shall we stroke it on the head, and say, “ Why, it is a serpent to be sure, but we hope it will do us no harm.” Shall we not rather strike it on the head, and send it, if possible, out of the camp of Israel ? We are commanded to hold the truth without wavering, or moving about, or leaning towards error: for that which leans but a little, is, by that little, nearer to a fall; and those who have made shipwreck of (the doctrine of) faith, and of a good conscience too, have generally begun their declensions in what is sometimes called an harmless opinion, or a non-essential. When we have seen a carriage overthrown as we have passed along the road, we have observed, that it moved upon even

ground just before; but it got on uneven ground, and beginning to lean, it also began to sink, and this at last proved its overthrow. I always tremble when I see a minister in any measure swerve from the truth, because he is not always aware of the danger he is in, nor the consequences attending it.

Let it be our steady aim then, to be ministers of truth ; ministers, not of the letter, but of the Spirit; and though we may be branded with narrow-mindedness and bigotry, and I know not what besides, it will be our honor my brethren, thus to be reproached; if it is for truth's sake, happy are we. That kind of preaching which suits the gay, the fashionable professor, may go down the stream of general applause, but it will not suit the decided Christian. As the priests of old sounded the silver trumpets, so the ministers of the word are to be silver pillars; not a mixture of silver and brass, and iron and clay, like the image we read of in the Book of Daniel, but silver only. They must not be men whose principles are a mixture of truth and error; as the year of jubilee was ushered in with the sound of trumpets, so the gospel deliverance is by the certain sound of the gospel's silver trumpet, which is designed to do wondrous things, as it is promised, " In that day shall the great trumpet be blown, and they shall come that were ready to perish, &c." Isaiah 27: 13. Now a trumpet that has got a flaw in it, can never be depended upon to give a certain sound ; so neither can a pillar be depended upon that is composed of different parts. Ministers then must be like silver pillars, of one piece, cast in the gospel mould by the Holy Spirit of truth. The doctrinal and exhortatory parts must not contradict each other, but be one in essence, for so is all truth in its blessed unity; doctrines felt in the heart shew their own holy nature in the life. We must not preach the doctrines of grace, and then undermine them and cast down all we have set up by unscriptural exhortations; those who do so cannot be silver pillars : no, it is evident there is a mixture of silver and baser metal, if not miry clay, and there are as many flaws in them as there are different kinds of doctrine asserted; who can trust to such pillars as these ?

Again ministers must be all of one piece, as it regards their practice. It must be according to their doctrine and exhortations, for as silver denotes purity, so they are called to be examples to their flocks, " In all things shewing thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity," Titus 2: 7. The same in the church, in the pulpit, and in the world: they should be jealous for the cause of truth, and in all respects feel for its honor, as sensibly as when we hear the character of a dear and intimate friend reproached, we are ready immediately to defend their reputation. Thus

in the discharge of our ministerial office we must shew the influence of truth; live the truth, walk the truth, and testify what is the liberty, the sweetness, and joy of truth.

Again, observe it is said, “He made the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love.” Gold and purple you know were much used in ancient times, and were interwoven in the priest’s dress in which he appeared when he went in before the Lord; to which the Psalmist seems to allude in the 45th, Psalm, when speaking of the church, he says “ Her clothing is of wrought gold, verse 13 compared with Revelation 19: 8. The righteousness of Christ, and the work of the Spirit, form the beauty and glory of the church; and here in the gospel chariot, we behold her standing on gold and covered with purple, which may serve to illustrate the work of the Holy Spirit, in bringing the church into fellowship with Jesus, in all the grace of his mediation, compare John 16: 14 with Philippians 3: 10. Gold is the most precious metal, and God’s love is the most precious love; “ How excellent is thy loving kindness O, God, therefore shall the children of men put their trust under the shadow of thy wing, Psalm 36: 7”: but it appears as if mentioning the emblem did not satisfy the inspired penman, and therefore he mentions the thing alluded to, “ the midst thereof being paved with love.”

Every doctrine of the gospel is a doctrine of love. If we for a moment reflect upon the doctrine of the Trinity, we shall see this to be a doctrine of love; Jehovah, in his covenant character, is here revealed as a God of love to his chosen in Christ. Here we see the divine trinity in unity, in their relation to the church; upon which relation, all their offices of grace are founded, and from whence all operations of grace proceed: for operations and acts of grace are but the office fulfilled, and those offices are assumed in the economy of Salvation, in consequence of relationship, see the following scriptures, 1st John 4: 9, 5: 7; Romans 8: 17; Galatians 4: 4 to 7.

It is love which chose the church, but it is in Christ Jesus that choice is made; it is love that has adopted them as children, this also is in Christ, Hebrews 2: 11; it is love by which they are redeemed, yet it is the precious blood of Christ that paid the stipulated price of their freedom, “God commendeth his love towards us, in that while we were yet sinners, Christ died for us,” Romans 5: 8. Here we see love displayed in the channel of redemption, or commended in the death of Christ. It is love by which the church is justified, yet it is in the imputed righteousness of her heavenly

Lord, Isaiah 61: 10; in this righteousness she is for ever fair and undefiled, Song of Solomon 4: 7 : it is love by which the church is called to know Christ, feel his redemption, and walk in his fear; it is love by which the church is sanctified, yet that is by the powerful unction from Christ the Holy Head, 1st John 2: 20; it is love by which the church stands and perseveres to the end, yet that is through the intercession of Jesus; he prays for his people, and sends the promised Comforter down to preserve and guide them in all their way.

Oh ! what love is here displayed in the eternal salvation of his church; love that is deep as eternity, bottomless as deity, lasting as God's name, and satisfying as his nature: this love the blessed gospel reveals, it is therefore covered, bottomed, and paved with love, as with gold and purple. Free favor, sovereign grace, is at the bottom of all that comes down to sinners here below, and this shall be the song, the harmonious shout of the whole church in glory, when this chariot of the gospel shall have brought them all safe home. Having thus viewed the chariot of the gospel, we shall,

Thirdly, enquire for whom it is prepared; our text says, it is for the daughters of Jerusalem.

Jerusalem is a name given unto the church of God, called in the 21st of Revelation. the new Jerusalem, the bride, the Lamb's wife, Revelation 19: 7, 8; 21: 2. In the old testament the church is often called by such names as these: daughters of Zion; daughter of my people; daughters of Jerusalem, &c.: sometimes they are called children; sons; sons and daughters, &c.: but although the terms and phrases in holy writ vary in these respects, yet the meaning is one and the same. I make no hesitation therefore to say, that the church of Christ, or the whole election of grace, is meant by the daughters of Jerusalem; for whom the gospel chariot is sent from the palace royal above, down to this earth, to bring them to the upper world, there to enjoy their espousal to their heavenly Lord, in full perfection. It was because his church was espoused to him, and bound to his heart in ties of endless love, that he left the highest glory in heaven, and was made under the law, that he might remove the curse of that law for ever away; for when he was apprehended in the garden of Gethsemane, he said, " If ye seek me, let these go their way?" Then was fulfilled, that which was represented by the ram caught in the thicket by his horns, which was substituted in the place of Isaac: Jesus bound himself in covenant, and now comes down to offer himself a sin-offering for them ; yes, it was in ties of love that the church was bound to his heart.

Hence he calls them his treasure or jewels, Malachi 3: 17, his diadem, his Hephzibah, Isaiah 52: 3, 4, because his delight is in them; He that toucheth them, toucheth the apple of his eye, Zechariah 2: 8; they are also called his all things, “ He shall gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. And again he says, “ In my Father’s house are many mansions, I go to prepare a place for you, and I will come again, and I will receive you to myself,” John 14: 2, 3. When these are all brought home, he will then stop the wheels of time, and roll the visible heavens together as a scroll; the sun shall be extinct, and the stars shall fall from their orbits, and disappear like sparks from a smitten steel; the massy wheels of nature shall all break, and this terrestrial globe shall be burnt with fire; but till then, this glorious chariot of the gospel shall keep moving on, and daily shall his gracious designs be accomplished. But how is this chariot moved ? I answer, by sovereignty, by power, by justice, and by love.

1. Sovereignty. We read in the 4th, of John, that our Lord must needs go through Samaraia; why so ? because he must preach the gospel himself at Jacob’s well, that the woman of Samaria might be taken into this chariot. When Paul and Timothy had gone through Phrygia and Galatia, they were forbidden of the Holy Ghost to preach the word in Asia; then they attempted to go to Bithynia, but the Spirit suffered them not: sovereignty had not marked out any road here for this chariot to move in. But where then must they preach the gospel ? what place is the chariot to go to ? why to Philippi in Macedonia; it was sent there for the purpose of gathering many souls, amongst whom was Lydia, the jailor, and his house.

Surely there is a display of sovereignty here, and they who do not see it must willfully shut their eyes. We may see the same sovereignty displayed in all the travels of the apostles, as the Acts abundantly testify, see Acts 14: 20; 18: 9, 10, 11; 19: 21, &c. And why it has been sent into this our native land, while thousands of our fellow creatures have never heard of it, is only to be solved in divine sovereignty. And yet we hear some people talk, as if there was no such thing as sovereignty concerned in it; why say they, “ If Missionaries had been sent abroad a hundred years sooner, a great part of the world would have been converted by this time.” This is aiming a bold stroke at the sovereignty of God, who sends his gospel where he will, and thus accomplishes his deep laid counsels. Do not be alarmed, nor yet misunderstand me, I am no enemy to societies whose object is to send forth the word and gospel of God ; I would have you aid them, I am glad to see

such exertions made to send the gospel into dark villages ; I am glad when I see the chariot move forth and success attend it. And when in some future day, this chariot shall be seen rolling its majestic wheels along through every nation under heaven; then it will be neither more nor less than sovereignty more fully displayed.

2. Power is also concerned in it. Satan and all his emissaries, the Pope and all his train of priests, with craft and cruelty combined, have all attempted in vain to stop the progress of the gospel chariot. Persecution with relentless hand, has often risen to scatter the friends of truth, and to extirpate them if possible from the face of the earth; but he who sits in the heavens, laugheth them to scorn. They have not stopped it yet; no, nor never can; for while omnipotent power attends it, they might as well attempt to pluck the sun from the firmament of heaven. There was a time when this town had not the gospel; but I am happy to find that the gospel is not only come here, but also many villages around have the gospel chariot sent to them, and some are stepping into it: and thus the gospel is the power of God unto their salvation.

Justice is concerned in it also. Divine justice should always be viewed as being consistent with grace “ God is faithful and just to forgive us our sins.” Now what God the Father promised in covenant to Christ the mediator, that the equity and veracity of his nature oblige him to perform. Did he promise Christ that he should see his seed, and prolong his days ? and was the full possession of all his mystic members in heaven, that joy which was set before him ? Then the means of bringing them there, must be included in the promise also. And although sending forth the gospel is a part of his kingly authority, yet as he rose to that authority by the merit of his priestly character, it follows, that sending forth the gospel, as well as the success attending it, is an act of justice as much as sovereignty or power. Justice being fully satisfied in all its demands, by the atoning blood of the cross, now demands the prisoners to be emancipated, Isaiah 49: 8, 9. And if God is just in pardoning those for whom Christ died, he must be equally just in sending forth the gospel which publisheth that deliverance. Justice is magnified in every soul that is brought to enjoy redeeming mercy, and know the gospel’s joyful sound ; but,

4thly, This chariot is also moved by love. It is the love of God which carries it forth, and which gives all the success that attends it; yea, it is the love of God to which it owes its origin, and which is seen in all its parts, and in all its movements also. To whatsoever people under heaven the gospel comes, to that people it is not a display of providential kindness, but of sovereign

love ; not to every individual, but “ unto as many as the Lord shall call” Acts 2: 39. I now come to consider some things which appear to be implied in ascending this chariot.

The first and lowest step appears to me to be repentance.\* Foot-Note.

*If the question be asked here, Does not faith precede repentance I I answer, Certainly it doth; but still, it is right I think to say, repentance is His first step into this chariot, because the idea is active, and not passive. The soul is altogether passive in receiving faith, but active in the exercise of that divine principle. Faith is life given; repentance is the feeling and exercise of that given life. Faith is the root of all other graces; repentance is the first branch arising from that root. We first live, then move. End of Foot-Note.*

Now it is of great importance that we distinguish between that repentance which is the duty of of all men as rational creatures, and that repentance which is spiritual, and which is the gift of God. The inhabitants of Nineveh repented at the preaching of Jonah, but the inhabitants of Jerusalem repented not at the preaching of Christ and his disciples. What was the consequence? The former was preserved, the latter was destroyed. It was said to Simon Magus, “ Repent therefore of this thy wickedness, and pray (as a rational creature} to God, if perhaps the thought of thine heart may be forgiven thee,” Acts 8: 22. Perhaps present vengeance may not fall upon thee as in the case of Ananias and Sapphira. Perhaps thou mayst obtain mercy, as in the case of Ahab, 1st Kings 21: 29. But spiritual repentance is inseparably connected with the pardon of sin; there is no such thing as perhaps or peradventure in this case, for both repentance and pardon are alike, God’s gifts,\* Foot-Note.

*If both repentance, and remission of sin, are equally and alike God's gifts, then is it not as much the duty of the Pope of Rome, and his priests, to remit or pardon sin, as it is the duty of the creature to produce evangelical repentance ? That there is a repentance required, which it the duty of all mankind, is not disputed; but that this repentance is all one with that which is God's gracious gift, is denied. End of Foot-Note.*

see Acts 5: 31. and 11:8. Now if it be God’s gift, it cannot be the creature’s duty, for then it must be required by the law. But the law demands perfect obedience from the creature, and for the breach of it, it demands, not repentance, but punishment. How inconsistent then must those exhortations

be, which are addressed to all indiscriminately. "Here," say they, "is the chariot, and here are the steps, step in and be saved." When a dead man can perform living acts, then, and not till then, will such exhortations be of any use; and, if of no use, they must be of some harm. I cannot therefore see it to be the duty of a gospel minister to exhort all to step into this chariot, for my text says it is for the daughters of Jerusalem.

But then, say some, We must exhort all, because we know not who they are. Well then, leave it with God to make them known, "for the foundation of God standeth sure, having this seal: The Lord knoweth them that are his," 2nd Timothy 2: 19. But did not the first preachers go forth and preach that men should repent and believe the gospel? Yes, they did; and this should be a part of the gospel ministry now, as well as then. Every rational creature who hears the gospel, and is capable of understanding the letter of it, is bound to believe every doctrine it declares; and that the promises of the gospel, and threatenings of the law will be fulfilled towards the respective characters to which they belong; but this is the faith which a natural man may be possessed of, and not that faith which is emphatically declared to be "The faith of God's elect," Titus 1: 1. and the faith of the operation of God, Colossians 2: 12, of which Christ is the author, as well as the object, Hebrews 12: 2. But as repentance, in scripture language, often means a change of conduct, we may safely say to wicked characters, they need repent. Thus the pharisees were called to repent, and believe the report of the gospel, as it was now beginning to be ushered in, in a more clear dispensation. It is very important to keep a distinction between things that are really different, or else we make awful mistakes, and lead others into them; for the mere sound of scripture language, in some detached parts thereof, does not prove scripture fact.

Evangelical repentance is a grace of the Holy Spirit, and only found in a regenerate soul; it is a gracious feeling of mind arising from spiritual life; it is a falling tear from the eye of faith, Zechariah 12: 10; it is an holy compunction of mind, an holy loathing of sin; it does not obtain our pardon, but it arises out of manifested pardon through Jesus' blood. When brought to feel the guilt of sin, and complete ruin by transgression; then the convinced soul raises a cry, "What shall I do to be saved?" guilt and terror press down the mind, and create bitter anguish there. Such find they have broken the best of laws, trampled upon the highest authority, and have been acting a rebel's part against the majesty of heaven: but when the Holy Spirit reveals Jesus to the eye of faith, which is now looking inward; then the guilty and

heavy laden soul enjoys the streams of mercy, and beholds Jesus bearing the whole of its iniquity in Gethsemane's garden, and on Calvary's hill, and is led with weeping and with supplication to Jesus' feet. The repenting soul hates his sin and loves his Saviour; like Mary of old, she had much forgiven, and she loved much; yea she felt a sacred delight to be at Jesus' feet. The repenting soul now loves the blessed gospel; the doctrines of it are precious; the preaching of it is delightful ; he loves his bible, he loves the promises, he loves the precepts, he feels an holy veneration for the name of God, and longs to serve him with body, soul and spirit.

Another step (and that an higher one) appears to me to be adoption. When a more full view of Jesus is given, and more assurance of our interest in him is revealed by the Spirit, we then can shake off those doubts and fears which so much perplex many of the dear family of God. How sweet is it to rise higher in faith, and in the spirit of adoption say, " my Father, my God, my portion." Then how sweet are his promises, how delightful are his commands; this made David say, "I will run the ways of thy commandments when thou shalt enlarge my heart."

Finally, another step (and that the highest) appears to me to be full assurance. Here the apostle Paul stood when he said, " For me to live is Christ, and to die is gain." " I know in whom I have believed, and am persuaded (without doubt) that he is able to keep that which I have committed unto him, against that day; I have a desire to depart and to be with Christ, which is far better."

O! Christians praise the name of your gracious Lord, if you are but on the lowest step of this chariot, for you will there be found standing on gospel ground; and many thousands have gone upon this step almost all the way to the kingdom, and have seldom got higher, until they have got in sight of home: but O! may our souls ever desire to ascend higher and higher still, until we can say with the apostle Paul, " Neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Romans 8: 38, 39.

Thus we see that the grand design of the gospel chariot, is to gather the church elect in Christ, unto an enjoyment of Christ, in an open and manifest espousal to him, by the teachings of the Holy Ghost. It is like the servants of Abraham, who were sent to fetch Rebecca (Isaac's wife) home: they gave the

bride jewels of gold and silver, by which she was enriched in her way home; but the chief of her riches was with her Lord, (Isaac) and the possession of them was by her marriage to him, see Genesis 24. So the church of Christ is enriched with all the graces of his Spirit, even now in her way home; but her chief riches, her highest delight will be, when she shall be brought home where Jesus reigns in glory; then they shall know by sweet experience, and in the fullest sense, what Jesus meant when he said, “ The glory thou hast given me I have given them.”

What a glorious coronation will that be, when in the resurrection morning, the whole church shall (in both soul and body) go forth to behold King Jesus crowned, as in the verse following my text he is described ; that will be the day of the gladness of his heart indeed. Till then the gospel chariot must move on, and although thousands have stepped in, yet there is room; there is room for every one that feels their ) poverty, nakedness, and woe; for every one who is hungering and thirsting for the bread and water of life, being made willing in the day of God's power, the language of invitation is addressed to such, “Whosoever will, let him come.”

From this subject we learn by way of inference, First, that the subjects of King Jesus are the only blessed and dignified people on earth; they may indeed (many of them at least) move in an humble sphere, almost unnoticed, dwelling in cottages, with few of the comforts of this life; yet they are his subjects whose crown is everlasting, and are destined to shine with heavenly splendour in his kingdom above. What a powerful motive is this, for the rich in God's family to help the industrious poor, see 1st John 3: 17.

Again, if the gospel chariot be thus intended to fetch the church of Christ home, then let us learn to prize it more highly than ever, and esteem the ministers thereof highly in love, for their work's sake; let us strive to live more to the glory of its great author, and account them who thus do, dear unto our souls.

Finally, what a glorious association will that be, when the mystical body of Jesus shall be brought safe home to glory; when the last great coronation of Christ and his church shall take place, what an harmonious shout of sovereign grace will echo through all the heavenly plains: then will Jesus' love fire every bosom, and shine in every face. O! then may we confide in his wisdom, love, and power, until he shall say “come up hither;” this glorious coronation, this marriage of the Lamb, Revelation 19: 7, 8, 9, is fast

approaching. Behold I come quickly, hold that fast which thou hast, that no man take thy crown, Revelation 3: 11. I close this subject in the words of that dear servant of Jesus Christ, Mr. Berridge, late of Everton :

*At last the approach of wedding is come,  
And lo! a state coach to fetch the bride home;  
Kind angels are bringing her fast as she list,  
And up she goes singing hosanna to Christ.*

HYMN.

1.

All hail! great Prince of vast renown,  
How glorious is thy royal crown,  
Thy throne eternal ages stood,  
The great I am, the mighty God.

2.

Ye saints of his, your tribute bring,  
Tell of the glories of your King,  
Come spread abroad his matchless fame,  
And sing the honours of his name.

3.

Exalted at his glorious side,  
Behold the church, his chosen bride,  
With him her head in glory crown'd,  
Before the wheels of time went round.

4.

When ruin'd, and by sin defil'd,  
With looks of love, he on her smil'd;  
Love brought him down to calvary's tree,  
And dying, set his chosen free.

5.

She ever was his heart's delight,  
And has become his lawful right;  
He to her shews his lovely face,  
In the sweet gospel of his grace.

6.

Hail! glorious scheme of sovereign love, Through which this chariot from  
above, At his command has downward come, To take his church to glory  
home,

7.

Triumphant shall this chariot roll,  
Till each beloved, redeemed soul,  
Shall feel the Spirit's quick'ning grace,  
And in this chariot find a place.

8.

Safe carried on the heav'nly road,  
(Which leads unto the mount of God)  
This gospel chariot each shall bring  
To the fair palace of the King.

9.

Oh! what a shout of sacred joy  
Shall then our raptur'd souls employ,  
When all his jewels shall appear  
With him to shine, with radiance fair.

10.

Then hasten Lord, nor long delay That glorious coronation day,  
When all the royal blood-wash'd throng Shall join the everlasting song.

September 13. 1823. W. R

FINIS.

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