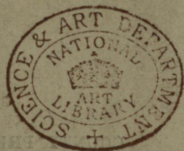


THE  
CRYSTAL PALACE  
AND THE  
CRYSTAL CITY.



BY

REV. C. T. DAVIES,  
RECTOR OF ECTON.

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SECOND EDITION.

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NORTHAMPTON: R. HARRIS, (LATE WALESBY.)  
LONDON: HAMILTON, ADAMS & CO.  
1852.

*Price 2d. each.*

26. 11. 67



Sir, In reply to yours of this  
morning. I beg to inform  
you that you will get the  
Ode Crystal Palace Sermon  
at Hamilton & Adams!  
Paterios in Nov.

I am Sir

Very truly yrs

C. J. Davies.

Acton Rectory  
Northampton.  
Jan<sup>y</sup> 38/54

The following pages were not intended for publication. They form the substance of a Sermon, preached by the Author, in his own parish, after the close of the Exhibition; but, having been requested to publish it, he sends it forth, such as it is, with the earnest prayer that the great Head of the Church would vouchsafe his blessing to every one who may read it.

MS  
12.5.06

*Christ the*

## THE CRYSTAL PALACE AND THE CRYSTAL CITY.

“And the City was pure gold, like unto clear glass.”—Revelations xxi, 18.

It was one of the prominent features of our blessed Saviour's ministry, that He always had the eternal welfare of His hearer's souls before His mind, and, in endeavouring to promote this, He seemed to study the most engaging manner of winning their attention to his teaching, and of impressing on their minds the great truths of His everlasting Gospel. For instance, He frequently selected the appearances of nature, the events of the day, the pursuits of business—His conversation with the woman of Samaria at the well—the withering of the fig-tree—the fall of the tower of Siloam—the cruelties of Pilate towards the Galileans, and the superscription of the tribute money, in order to convey the most important and valuable instruction.

In this example, then, of his Divine Master, the minister of Christ has both a warrant for drawing spiritual instruction for his people from the passing events of the day, as well as an answer to those who would sometimes charge him with extravagance, if not with impiety, for so doing. I shall, then, make no other apology than this, whilst I endeavour to set forth to you some lessons for your edification, from a subject which has, of late, engrossed the attention of all men's minds in England, I may say the attention of all nations of the earth; and when you call my text to your remembrance, you will, doubtless, anticipate my subject—The Crystal Palace—the Great Exhibition of All Nations.

Of this Palace we have all heard, and most of us have beheld its wonders. But, in the text, we have brought before us a *Crystal City*—the everlasting abode of the

blessed. Now of this, also, we have all heard, though none of us have yet seen it. But, dear friends, this is our privilege, we *may* behold it, we may enter within its gates, yea, we may become numbered among its happy inhabitants. O may our meditations on it be so blessed by the Spirit of God as to animate us all with a desire, and lead us to prepare, to become partakers of its unutterable blessedness!

We will consider,

- I. THE CONSTRUCTION OF THE CRYSTAL PALACE.
- II. THE OBJECTS FOR WHICH IT WAS ERECTED.
- III. THE MODE OF ADMISSION INTO IT.

Let us notice,

I. THE CONSTRUCTION OF THE CRYSTAL PALACE.

1. Mark its *beauty*. It was a handsome edifice. Its form was oblong. The interior had three main avenues or aisles, the centre one being the widest, with galleries over the side aisles and at the two extremities, the whole of its framework being of iron girders. Its outward appearance was that of three tiers of building, raised above each other in terrace form, intersected in the middle of its length by a transept, whose roof was dome-like or round, and rose far higher than the rest of the building. It was called the Crystal Palace, as most of you know, from its being made of crystal or glass. Its roof and walls, on all sides, were sheets of this pure transparent substance, a material which added not only to the beauty and elegance of its appearance, but rendered it most effectual, both for admitting the full light of day, and the bright beams of the sun, on all sides, and for showing off the splendour and magnificance of the things exhibited.

But how, my friends, does the Crystal Palace sink into insignificance, when compared with the splendour of the Crystal City! "Glorious things are spoken of thee, thou City of God." They are spoken of in this and the following chapter, among the other revelations made to the Apostle John during his exile in the island of Patmos.

An Angel came and talked with him, saying, "Come hither and I will shew thee the Bride, the Lamb's wife, and he carried me away in the spirit to a great and high mountain," says the Evangelist, "and shewed me that great City, the holy Jerusalem, descending out of heaven from God." The City was square in form, to represent its solidity. It was built on twelve foundations to denote its strength. Each foundation was of some precious stone, of different colour, but all transparent and glistening. The first foundation was of brilliant jasper stone, clear as crystal; the second foundation of sky-blue sapphire; the third foundation of variegated veined chalcedony; the fourth of rich green emerald; the fifth of dark-red sardonyx; the sixth of cornelian-coloured sardius; the seventh of pale-green chrysolite; the eighth of sea-green beryl; the ninth of brilliant yellow topaz; the tenth of dark-tinted chrysoprasus; the eleventh of purple jacinth; the twelfth of violet amethyst. Now, all these precious foundations, transparently pure and sparkling in their various hues, were raised one upon another, forming, doubtless, a four-sided terrace, or flight of steps up to the gates of the celestial City, and extending over a space of many miles. Its framework, if we may so speak, was of pure gold. Its high and towering walls were all of jasper stone, clear and sparkling as crystal, and the "foundations of the walls were garnished with all manner of precious stones." Its twelve mighty gates, three on the north side, three on the east, three on the south, and three on the west, were each one single pearl. The streets were paved with pure gold, like as transparent glass, and its light was tenfold that of the sun, for "the glory of God did lighten it," that glory, doubtless, which overshadowed the heavenly assembly on Tabor's mount, and before whose effulgence in the Temple, the Priests could not minister for its brightness; a glory so eclipsing the brightness of the mid-day sun, that there shall be no need of that orb nor of the moon; yea, a glory so dazzling bright, that the nations of the saved earth, beyond its walls, shall walk in the light thereof; a glory so continual and abiding, that "there shall be no *night* there." Jesus,

the Sun of Righteousness shall be its eternal Sun. Glorious city! Yet, glowing as this description is, what tongue can explain, what imagination conceive, one quarter of the reality, of the splendour and magnificence of this City of the living God!

2. Mark the *magnitude* of the Crystal Palace. Its length was 1,848 feet; it was 456 feet wide, and 104 feet in height. The ground it covered was something like 19 acres, and 20 miles of table were spread to bear the "goodly things" of the Exhibition—a building therefore, as you can readily imagine, capable of holding many thousands of people.

But what is this, my friends, when compared with the magnitude of the *Crystal City*? That is emphatically called, "The *great City*," not only because it is the "City of the Great King"—"the City of the living God," but because of its enormous magnitude and the spacious area that it covers. "The City," saith the Prophet, "lieth four-square, and the length of it is as large as the breadth; and the angel measured it with his golden reed, twelve thousand furlongs," or fifteen hundred miles. Unparalleled City!—a City of "many mansions"—well suited, indeed, to that vast multitude, from every kindred, and nation, and tongue, with which it is eternally to throng.

3. Mark, again, the *origin* of the Crystal Palace. The grand idea was first conceived by a Royal Prince. The building was designed and raised, and, at the completion of its erection, our gracious Queen, attended by her Royal Court, opened the Exhibition of All Nations.

The *Crystal City* has, however, for its founder, a far nobler than a Sovereign Prince. It is of no earthly origin; it is a city "not made with hands." As the Apostle beheld it, "it descended out of heaven from God," for "its maker and builder is God"—"The King of Kings and the Lord of Lords;" and when the hour arrives for its manifestation, its eternal gates will be flung open to all kindreds of the earth, and the Sovereign of the Universe shall come in the clouds of heaven, attended by His shining train of the Angelic Host, and take His seat upon the Throne of Judgement.



4. Mark, in the last place, the *perishing nature* of the Crystal Palace. The glass was brittle, the iron girders corroding. Were it to remain, time would soon make its ravages upon it, and a few years would bury it in ruins. But the Crystal Palace was only a temporary building, raised for a special purpose. It has now answered its end. The Exhibition is over. It is probable it will be removed ere long, and the place which it occupies will soon, then, know it no more.

Not so the Crystal *City*. It is an eternal City; it shall know no decay. Destined for the reception of inhabitants who shall know death no longer, and shall "no more go out," its foundations are never to be moved; its gates never to be closed, its walls shall remain unshaken amidst the lapse of ages; its light shall never wane; and its beauty and magnificence shall be as rich and glistening at the expiration of untold time, as at the very first hour of its erection.

Whether, my dear friends, this glorious City is to be a *material City*—whether, I mean, it is to be actually composed of these costly stones—or whether it is a figurative description of a *spiritual City*—is a matter of doubt. Time and vision will alone reveal this. But whether material or spiritual, its glorious character at once denotes its magnificence and splendour, its costliness and grandeur, its strength and stability, its dignity and eternal durability. Still, as I before said, how, after all, can the human tongue unfold its realities, what imagination can reach its glories! Then, if this be the case, what a heaven *must* that be, which defies the power of language and puts to flight the wings of thought!

But let us proceed to notice,

## II. THE OBJECTS FOR WHICH THIS CRYSTAL PALACE WAS ERECTED.

1. It was designed for the *exhibition of the produce and industry of all nations*. It was an exhibition, indeed, of the productions of our Globe and of human genius, and to each nation was assigned a department in the Palace

for the display of its own productions of nature and of art; everything useful and ornamental, substantial and elegant, which each country could bring forth. In *nature* there were the productions of vegetation, from the plants of the Western Isles to the tropical fruits and smooth-barked palms of the East. There were the minerals of the earth, from the gold of California, and the precious stones of Asia, to the coal of Great Britain. In the produce of *art* there were, from the cottons of Manchester to the rich embroideries of Turkey and Greece; from the hardware of Birmingham to the delicate sculpture of Italy; and in *science* there was everything, from the simplest instrument in our houses to the most complicated machinery of our manufactories and railways. There were the costliest productions of nature, the mightiest efforts that human genius ever brought forth, the finest arts that industry ever wrought.

There were, however, two or three objects among the nameless thousands which I must not pass over. In the midst of the Palace stood a crystal fountain, beautiful in shape and towering in height, whose waters, sparkling in all the colours of the rainbow, dashed down from its highest point to the basin below, and cast a most refreshing coolness all around it. On either side of it stood two magnificent trees, whose verdant freshness, in contrast with all around, gave an eastern air to the Palace far more beautiful than was ever pictured by oriental tale. Near the fountain was to be found the enormous diamond, the Koh-i-noor or "Mountain of Light," as it is named, which, from its fame for magnitude, and value so priceless that it could have purchased all the Exhibition, excited universal attraction. Around this gem millions flocked, who passed by unheeded many hundreds of other objects, to look upon its beauty, and behold it sparkle in its native brilliancy under the rays of the sun.

Well, my friends, this Exhibition was a glorious pageant, a magnificent sight—a sight, however which lasted to each beholder only for a few hours; indeed, the mind and the body would soon have wearied to have beheld it long. But there is an Exhibition to be held in

the new Jerusalem on a far grander scale, and affording a far nobler sight, with which all the wonders of the Crystal Palace are not worthy, for an instant, to be compared, and which, whilst it will be ever open to view, will never pall upon the taste, nor its interest for a moment flag; nay, rather will it create universal wonder, and fill its spectators with eternal rapture. There will be seen the God of works, and the works of God. How many in number, how various their kind, how priceless their value, how glorious in appearance, those works will be, we presume not to tell. The curtain of eternity has not yet been drawn aside, the Heavenly Exhibition has not yet been thrown open. But what *has been* revealed concerning it will serve, in a measure, to give us some idea of the glories of that Exhibition. They are not such, indeed, as would delight the carnal mind, but such as will afford unspeakable enjoyment to the people of God. Doubtless there will be seen, foremost and chiefly, the glorious majesty of the Triune God, who shall there be the object of universal adoration. Now, indeed, that ever-blessed God is, in some measure, visible to the believer's mind, but "darkly, as through a glass;" hereafter only shall "we behold Him face to face, and see Him as He is." But if the occasional glimpses of His glory, which the Christian's eye of faith now beholds, not only lead him to adoration and praise, but to long to know more of Him, and to live more constantly under the sunshine of His heavenly countenance, what rapture and bliss shall uninterrupted vision of Him impart! What unceasing admiration shall His unclouded glory inspire!

Again, God has "His jewels," with which he will furnish the Heavenly Exhibition, and which will form one of the most lovely sights there throughout eternity. Those jewels are His Saints who serve Him. They are His "peculiar treasure," precious to His heart and lovely in His sight. And, as they sparkle hereafter in all the "beauty of holiness," they will be eternally admired by all the angelic throng and the inhabitants of the blessed City. There is something lovely even now, alloyed as his nature is with sin, to the Christian's eye at least, in

the sight of a Saint of God : even the world cannot forbear, at times, in breaking out into admiration of the Christian's character ; and, however much it may hate and oppose him in life, all men wish they may be like him in his death. How, then, shall those Saints of God appear in glory, when purified from all the dross of sin, they wear their glorified bodies ! Is it not said of them that " they shall shine forth as the sun, in the kingdom of their God and Father ?"

It is not only, however, the " beauty of holiness," exhibited by the Saints in the Crystal City, that will cause universal admiration, but the wonderful " *workmanship*" of God upon them.\* Gems, when first dug from the mine, are rough and dull, and need the lapidary's wheel and labour to cut and polish them, to show forth their native hue and bring out their brilliant lustre. And so with God's precious jewels. They lie buried in the mine of sin and the world, and even when first brought forth from the " pit whence they were digged," they are unshapen, vile and worthless-looking ; no image of the Sun of Righteousness is reflected from them ; but when they become shapen by His spirit, and polished by His grace, they are not only " all glorious *within*," like the transparent gem, but all Christian graces are manifested in the adornment of their *outward* character. They reflect, then, the image of Jesus ; they shine forth to His glory and attract admiration. And when, hereafter, each Saint contemplates what he himself once was ; when he looks on those who stand around him, and remembers well what they once were, as they all lay buried in the world ; and then contemplates the mighty change wrought upon himself and them, as they sparkle beneath the " light of the Lamb," the sight will be as wonderful as it will be lovely to them, and this workmanship and grace of God will call forth their loudest praises.

And, there will be another sight to behold. As in the Crystal Palace there was a fountain, so in the midst of the heavenly City there are living fountains of waters—" a pure

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\* Ephesians ii. 10.

river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." The fountain of the Palace was refreshing, but only for a time, its waters have now ceased to flow; the waters, however of the heavenly City shall never fail, and its streams, as they sparkle in their path, "shall make glad," continually, "the City of God" by their eternal and refreshing influence. And as on either side of the fountain in the Palace stood two trees, so in the new Jerusalem, on "either side of the river," shall be seen "the Tree of Life." The trees in the Palace served, indeed, no other purpose than to beautify the Exhibition, and, towards its close they lost their verdant freshness, and the leaves withered and drooped; but the Tree of Life shall be eternal in its verdure, and "the leaves thereof" for the constant "healing of the nations."

But, my dear friends, I believe the greatest attraction will be found in the centre of the City—in the midst of the throne. There will be seen the "Mountain of light"—the Saviour Jesus. "Unto Him shall the gathering of the people be," to exalt His beauty, to magnify His majesty, and to adore His grace, for, redeemed as they are, by His precious blood, from all sin and woe, "made kings and priests unto Him," and made to sit with Him on His throne amidst holiness and blessedness, He will "be glorified in His Saints and admired in all them that believe." Of the thousands that hastened with eager step to look upon the "Mountain of Light," many turned away with disappointment; but there will be no disappointment here, Jesus will be to them "the chiefest among ten thousand and altogether lovely." Ten thousand times ten thousand shall take up their harps of gold, and sing the song of Moses and the Lamb, to His eternal praise.

Besides, dear friends, these glorious sights, there shall, doubtless, be many of which we at present know nothing. In the *Crystal Palace*, our eyes rested for the first time, and with wondering delight, on objects which had been seen by others long before, and to whom they were neither new nor wondrous; but it is revealed that in the *Crystal*

*City*, there shall be things such as no eye ever beheld, but God's. In the *Crystal Palace*, we listened with delight to music's charms, and hearkened with silent admiration to the organ's swell, as its vibrating notes rolled along the roof; but in the *Crystal City*, it is said, there shall be heard such things as never fell on the ears of mortal man. In the *Crystal Palace*, were exhibited in the arts, the splendid efforts of the human mind; but in the *Crystal City* there shall be such things as the heart of man never once conceived. Further than this, dear friends, language is inadequate, imagination fails, revelation ceases. But, verily, like the Queen of Sheba, on her visit to the Court of Solomon, it shall be the universal exclamation of the citizens in the courts of the new Jerusalem; "Behold the half was not told me."

2. Another object for which the *Crystal Palace* was erected, was *the gathering together of the Inhabitants of our Globe, to the Great British Exhibition of 1851*. An invitation from the Sovereign was given to all nations. Thousands accepted that invitation. In the *Crystal Palace* were assembled visitors from every clime and every nation under heaven, of every age and every grade, to behold, the accumulated treasures of the world's industry and art.

And is not this, also, one of the ends for which the new Jerusalem was erected, even to gather together, within its walls, the Saints of God from all quarters of the earth, not merely as visitors, but as inhabitants and citizens of the blessed City? Yes, my friends, the Prince of Peace has sent to invite the whole world to its glories: His heralds, the ministers of his Gospel throughout the world, even to the uttermost parts of the earth, are urging on its inhabitants to become "fellow citizens of the Saints and of the household of God." Some few gladly accept the gracious call; thousands, alas, reject it from day to day. But, notwithstanding, "His house shall be filled." There will be an "innumerable company of Angels," "ten thousand times ten thousand." There will be the general assembly and Church of the first born, which are written in heaven—Patriarchs and Prophets, Apostles and Saints, from the east and from the west, from the

north and from the south. There will be men of all *nations*,—"a great multitude which no man can number, of all nations, kindreds, and people, and tongues,"—"The African from his burning sands, the Laplander from his everlasting snows, the Jew from his wanderings, and the Arab from his tent;" men of all *ranks*, from the monarch to the beggar, from the prince to the peasant; men of all *ages*, from the hoary head to the "infant of days;" men, once of all *Characters*, from the most moral to the vilest of the human race, but, now, "all justified and sanctified by the spirit of our God."

3. One further object for the erection of the Crystal Palace was the *distribution of rewards*. In every department of science, or of art, prizes were offered to the wide world for the best production. There was, naturally, great competition. Nation against nation, kingdom against kingdom, city against city, man against man, each one vying with the other to excel, and to gain the crown of merit. The successful candidates have been named. The judges have awarded their prizes.

It was also, my friends, one of the intentions of the great King, in erecting the Crystal City, that its inhabitants should be therein everlastingly rewarded; not, indeed, as a matter of *debt*, but of *condescension and grace*. They "shall be rewarded" not *for*, but "*according to their works*,"—their quality and their quantity. And here *all* shall be graciously rewarded. In the Crystal *Palace* only *one* in each department gained the prize of merit, but in the Crystal *City*, *every one*, who becomes a citizen, shall receive "a crown of glory, that fadeth not away." But in what will the rewards consist? Here, again, we can say but little, because we know but little: what *is* revealed upon this point rather shows us what shall *not* than what *shall be*; but we read more of the absence of ills, from which we now suffer in this vale of tears, than of positive enjoyment, which we could not at present understand. But even this revelation is sufficient to induce some, at least, to strive for the reward, and to animate the believer onwards in his Christian path. We are told that

within the precincts of that celestial City, and to its blessed inhabitants, there shall be "no more sorrow nor crying;—the bleeding heart shall be stanch'd, the tearful eye shall be dried; no more separations of beloved friends no more bereavements to break the heart; no more losses or privations to endure; no more burdens of sin and corruption to mourn over; no more coldness of love to lament:—"God shall wipe away *all* tears from their eyes." "Neither shall there be any more pain;"—no more suffering of body to endure; no more bed of languishing or feebleness of frame; no more unkindnesses of friends. Nor shall there be any more "hunger nor thirst:"—no more straits nor difficulties; no more poverty of circumstances; no more anxieties and cares for the morrow. "Nor shall the sun light upon them, nor any heat;"—no more dread of Divine wrath; no more burden of guilt; no more burning conscience; no more frowns nor persecution from the world; no more scorching trial from temptation; no more harassings from the great Adversary. Nor shall there be any more death;—no more dread of dissolution; no more horror of the coffin and the grave; no more terrors of eternity;—"all these things shall have passed away," and never shall be known within that region of blessedness.

But, besides the absence of these evils, there shall be also positive enjoyments. The glorious exhibition they shall behold shall form part of their blessedness: but there shall be also the enjoyment of sweet communion with God their Father, Jesus their Saviour, and the Spirit their sanctifier and comforter. There will be the unutterable delight of holy converse with the Saints of God,—with righteous Abel, faithful Abraham, pious David and all the heavenly assembly of Prophets and Apostles of the Lamb. And if communion now with the people of God on earth be sweet; if communion with the eternal Trinity at the Throne of Grace be "*joy unspeakable and full of glory*," amidst so much that is continually marring our happiness; O, how shall those joys be heightened when safely arrived within those "pearly gates," where all that can mar our peace can never enter, and where all com-



munion will be face to face and uninterrupted for ever and ever! O, think, dear friends, of the heartfelt joys, experienced by beloved parents, as they catch sight of their long-lost child; think of the mutual bliss of the affectionate husband and the beloved wife as they recognise each other among the mighty throng; think of the blissful meeting between friends who used on earth to take sweet counsel together, and walk to the house of God as friends; above, all, contemplate the rapture of each Saint in his holy converse with the blessed Jesus, to whom he owes his every deliverance, his every joy, his all in all. Ah! here indeed, will be "fulness of joy, pleasures for ever more," never waning, always satisfying.

Such is a most imperfect outline of the glories that await the citizen of the new Jerusalem. May God, by His Holy Spirit, impart to your minds, and hearts what my feeble tongue hath failed to supply! This is a subject I always tremble to approach, fearing to weaken, with words, the simple yet forcible descriptions of the Spirit.

If, however, any of us have in the discussion of this delightful subject, desired to partake of these heavenly joys, and become enrolled among the citizens of the heavenly Jerusalem, we shall be anxious to secure an entrance into its "everlasting habitations," and this may, perhaps, be illustrated by

### III. THE MODE OF ADMISSION INTO THE CRYSTAL PALACE.

1. In the first place, many had to *deny themselves*, not only to obtain a reward, but to visit the Exhibition. It cost them hours of thought, days and nights of labour, weeks of long and wearisome journeys, and privations of comforts at home, with economy of saving, in order to undertake the journey.

And it has been told us plainly, my friends, that if we would become citizens of the new Jerusalem, we must *deny ourselves*. We must refuse to gratify the lusts and affections of our nature; we must rather crucify them, and "mortify the deeds of the body." The Crystal City is a

“*holy city* ;” its inhabitants are holy, its King is holy, its employments are holy ; and, if so, how, then, could that abode of blessedness prove blissful to those who had no love for holiness ; could take no delight in the society of holy people, and of a still more holy God, and could find pleasure only in sin and the things of the world, which will never find an entrance there ? We must be holy if we would be happy ; the connexion is inseparable—we must be holy if we would be citizens of the heavenly City. It is expressly declared, that there shall “in *nowise* enter *any thing* that defileth” into the new Jerusalem, and “without holiness *no man* shall see the Lord.”

2. But this self-denial was not sufficient to give men an entrance into the Crystal Palace : they had to *learn their way* to it : to set out upon their journey ; and, having arrived at its gates, to pay the admission fee.

Nor will repentance, *alone*, suffice to give any of us an entrance into the new Jerusalem. It gives us a *fitness* for *enjoying its blessedness* ; but it cannot gain for us an *admission through its gates*. We have trampled upon the laws of the city of the great King, and its gates would be closed against us for ever, unless satisfaction were made to the King for the insult. Disobedience drove our first parents from Paradise. The flaming sword of Divine justice took its stand at its gates to bar their return, until satisfaction had been made for the broken law. Had fallen man submitted to its stroke, to endeavour to atone for his guilt, what hope, then, would he have had beyond the grave ? The blow would have given him over to *irrecoverable* death. But here was love unparalleled—the insulted King came forth to save the rebel’s life ! The Saviour Jesus became surety for guilty man, and received into his own heart that sword that should have been sheathed in our own. The sword is henceforth returned to its scabbard. “God was in Christ reconciling the world unto himself,” and, by His “obedience unto death,” He has opened to us afresh the gates of everlasting life. He has paid the entrance price *for us*, and man’s admission to it is now free. Henceforth, Jesus is the way to the Celestial City, yea, is the entrance gate of the new Jerusalem. “I am the door,”

he cries, "and by me whosoever entereth in shall be saved." To Jesus, then, application for admission must be made; to him must we look to throw open to us the gates of Paradise, and "so an entrance shall be administered *abundantly* to us in the everlasting kingdom of our Lord and Saviour."

Let us then ever remember, that an abhorrence of sin and a love for holiness will, alone, fit us to *enjoy*—faith in the Saviour's works and promises, will alone, *give us an entrance* into the—City of Blessedness. Two things, quite distinct in their *nature* and their *ends*, and yet of necessity inseparable.

And now, my friends, in conclusion, let me apply the subject.

Many of you have been to the Crystal Palace, and all of you, no doubt, who have been prevented, have greatly desired to see it. Well, you remember, how often and how long you have been invited in the name of the great King, to the Heavenly Exhibition, and to become partaker of its joys. O, what reception has His invitation met with at your hands?—are you as desirous of going to the Crystal City as you have been to go to the Crystal Palace? Doubtless you have *some* desire to be numbered among its blessed inhabitants; you all probably hope to *be* so; but, my friends, the question is, have you *set out* for it?—are you *on the road* to it? The questions are important. Even if you *have* set out for it, there is but *one* way to the city of the great King, and there are ten thousand other roads which lead to perdition. We are prone to go wrong, and our hearts are deceitful, and "there is a way which seemeth right unto man, but the end thereof is the way of death." But what if you have not set out *at all*; what if you have not left your native home—your sins and the world—will mere *wishes* bring you to glory? O, how important, then, "to ponder the paths of your feet, and consider your ways!"

Were the Archangel's trump to sound in the heavens this day, announcing the advent of the King of Kings to fling open the gates of the Eternal City, in what state of readiness should we each be found?

Some, I trust, would be found upon the right road to the Celestial City. You are convinced that "here you have no continuing city. You are seeking one to come, and are sitting loose to the things of this world. "Your affections are fixed on things above." You deny yourselves. You take up your cross. You strive to follow Jesus. Well, "forget the things that are behind, and reach forth only to the things which are before, and press towards the mark for the prize of your high calling in Christ Jesus; and that you may be animated to do so, in spite of your trials and temptations, dwell much upon the glories that await you. What was it induced and animated so many to deny themselves and hasten to the Exhibition scene?—was it not the interesting accounts they had heard of it?—the enjoyment they themselves anticipated? Then study your Redeemer's account of heaven's glories. Anticipate *your* blessedness. "Follow on to know" more of "the Lord," and this will help to cheer you on, gild your prospects, and brighten your evidences. Again

Some, perhaps, would be found upon the right track, but fearing lest, after all, they should miss their way or perish on the road. "Fear not" saith the Lord, "I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee." "I will instruct thee and teach thee in the way wherein thou shalt go; I will guide thee with mine eye," and "I will come again and receive you unto myself, that where I am there ye may be also." Be, then, of good cheer, take Jesus at His word, and the Lord will preserve you from *all* evil unto His heavenly kingdom.

Some, again, would be found fancying they were on the right road, but whose conduct would prove them to be altogether wrong. It is true, perhaps, my friends, that you acknowledge Jesus to be the way to the new Jerusalem, and you put your trust in him to bring you there; but, then, you know no self-denial, you indulge your lusts, you give way to temper, you put no bridle upon your tongues, and you are concerned only before the world how you behave, but do not study to approve yourselves to God in secret. Remember, then, "he that hath this hope"—the

hope of being numbered among the inhabitants of the Celestial City—"purifieth himself even as *He* is pure." Whatever may be your reliance upon Christ, if you "have not the Spirit of Christ you are none of His." The spirit of Christ, O, think what that is!

Others of you, again, are perhaps, moral and upright in the eyes of the world, you attend the means of grace; and, because of this, and that you "do" as you say, "no injury to any one, and endeavour to do your best," you trust you will find no difficulty in obtaining an entrance to the City of the great King, indeed you have never any fear about the matter. I doubt if you have ever known anything of saving religion, for remember what your future judge has said, "*I am the way no man cometh to the Father, but by me.*"

Lastly, many—shall I say I fear the greater part among us—would be found in the same condition they ever were, not having even attempted to set out for the Crystal City. O are there not many of us who have never half so eagerly desired to go to the Crystal *City* as we have to go to the Crystal *Palace*? Ah, my friends, it would not matter if you never saw the Crystal Palace, but it is of the utmost consequence that you should be enrolled among the citizens of the new Jerusalem. Your eternal happiness—your all—is wrapt up in that. But, though this be the case, and though you need *no* invitation to go to the Crystal Palace, yet, when invited again and again, pressed upon, urged, to accept the invitation of the great King, you persevere in rejecting it. Let me ask you, will it always be so? What, if you were brought to your death-bed to-night, would be your chief desires? Would they not be that you might have your eternal residence in the skies—that you might be received into everlasting habitations?" Ah! why then act differently *now*? Are you sure of *one moment*? Is there more than a "step between you and death?" Does not the very breath you are drawing at this instant depend upon the sovereign will of Him whose invitation you are slighting, on whose laws you are trampling, and whose arm you are braving? Should not the liveliest alarm and anxiety, then, seize you? For

what if death should arrest you suddenly, or the Son of Man were to come in the clouds of heaven, how, then, would you fare? The man who would not go to the Crystal Palace would only lose a magnificent sight: but you would forfeit the glories, yea become an outcast from the Heavenly City, and be shut up in the dungeon of hell—not only lose “the felicity of God’s chosen,” but incur the misery and condemnation of his enemies. O be wise and consider your latter end. Think of your blessed privileges. There were thousands who could not go to the Exhibition, although they much desired it; sickness prevented some, distance others, poverty more. But there are no hindrances in the way of your partaking of the joys of the Crystal City. Your sins may have been many, your character bad; but these will not debar you; for “all manner of sin shall be forgiven unto men.” Your helplessness however great, your corruptions however strong, your temptations however numerous, shall form no barrier in your way, “the Lord will make a way for you to escape,” and “strength shall be given to you *according to your day.*” The Crystal Palace could only hold a certain number of persons, but the Crystal City is large enough for the whole world: though thousands have been gathered to its gates, there is room for thousands more—there is room for *all of you.* The doors of the Exhibition were open to those only who paid, and nothing could they claim *in* it but what they purchased; not only, however, are the gates of heaven open to you free, but “all things” there “are yours,” *without money and without price,*—you shall “*inherit* all things.”

O my friends, once more, as an ambassador of the King of Kings, I invite you, in His name, to the Crystal City. As your friend, I beseech you to become partakers of its joys. The gates are now open. Jesus is ready and waiting to receive you in. But remember, there is a day when the gates will be shut for ever, and it is *possible* they may close against you to-night. O escape, then, for your life! Come to Jesus for the pardon of your sins. Come to Jesus that He may clothe you in the white raiment of His righteousness and holiness. Come to Jesus that you

may bear the palm of victory in your hands, and wear an unfading crown. Come to Jesus that you may be happy. Come to Jesus that you may be saved. Yes, come to Jesus for these blessings, and "so an entrance shall be ministered to you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

they bear the pain of victory in your hands, and  
as in a crown. Come to learn that you are  
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COUNTY PRESS :

LEA, PRINTER, GOLD-STREET, NORTHAMPTON.