

THE
GREAT EXHIBITION
OF THE INDUSTRY OF ALL NATIONS, VIEWED
IN RELATION TO CHRISTIANITY.

Cornwallis

A SERMON

PREACHED TO THE

Congregationalists of Wimborne Minster,

ON SUNDAY EVENING, OCTOBER 5th. ;

AND IN THE

INDEPENDENT CHAPEL, AT BOURNEMOUTH,

ON TUESDAY EVENING, OCTOBER 21st., 1851,

BY THE

REV. T. FLOWER.

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THE GREAT EXHIBITION
OF THE INDUSTRY OF ALL NATIONS
HOLDING AT GREAT BRITAIN

THE GREAT EXHIBITION, which has for many
months past been in the mind and on the lips of
millions, which has been presented to the world
in most every possible form, and which in itself
constituted a centre of attraction for all nations,
has now, you see, in the form of this work,
passed therefore, that most of you who formed the
ground of seeing it, have entered that immense
arena. You have gazed with admiration on that splendid
display of the human mind, and have seen
the various spectacles which the human genius has
produced. It is not my design to describe to you
the various spectacles, for not only would such an attempt be
impossible with the space of this little book, but
it would be to repeat what you have already seen.
I will, however, endeavour to point out to you
some of the most interesting and valuable
specimens which have been exhibited, and
to describe to you the various departments
of the Exhibition, and the manner in which
they are arranged. I shall be happy to
show to you these various departments, and to
point out to you the most interesting and
valuable specimens which have been
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which have been exhibited.

SERMON.

"THE GREAT EXHIBITION," which has for many months past dwelt in the mind and on the tongue of multitudes; which has been presented to the eye in almost every possible form; and which in itself, has constituted a centre of attraction to all nations under heaven—is, you are aware, to be closed this week. I suppose, therefore, that most of you who formed the intention of seeing it, have carried that intention into effect. You have gazed with admiration on that splendid structure, "the Crystal Palace," and have looked with feelings of surprise and delight on the dazzling and gorgeous spectacle which its interior presents. Now, of course, it is not my design to attempt any description of that spectacle; for not only would such an attempt be incompatible with the sanctity of the day, and of our service; but it would also be vain and puerile, as all who have beheld it will agree that it belongs to that class of objects which defy description, which must be seen in order to be appreciated.

It has been justly said that "every thing has a moral;—that everything is capable of awakening profitable associations in the minds of the thoughtful;—and that everything bears some relation to all other things." This remark is undoubtedly true of "the Great Exhibition." It bears a relation to civilization, to history, to the arts and sciences, to the developement of mechanical skill and invention, to the comfort of man, and to the onward progress of society. It would be interesting and instructive to trace these several relations, and to indulge in speculation as to the temporal influence it is likely to exert and the temporal results to which it may possibly lead. But we leave this work to those popular writers to whom it more properly belongs, remembering that it is our province to speak, not so much of that which is temporal, as of that which is eternal.

Before entering on my immediate design, permit me to offer two general remarks. The first is—We

ought, as Britons, to be very thankful that England was in a position to entertain and carry out this magnificent project; that she dare throw open her ports to the world, and invite all men, without respect to party or creed, to come and witness this Great Sight. Instead of this, our country might have been involved in a civil war; she might have been rocked and tossed by the billows of anarchy, and so have found more than enough to occupy her attention and anxiety, by her own internal feuds. I am well aware that a remark of this kind would excite in some persons a smile of scorn. "England might have been revolutionized," say they,—“yes and the sun might fall from the heavens.” I trust, however there is not one present who has a particle of sympathy with the feeling which would prompt such a scornful observation, implying as it does, a denial of the dependence of nations on God—and of the doctrine of an overruling Providence. England has been revolutionized aforetime, and might have been so now. The turbulent billows which so recently rolled over the Continent, and whose fury is not even yet spent, might have swept also over our land. That they did not, we are indebted to the goodness of that Almighty Being who says to the waves of anarchy, as to the waters of the ocean, “thus far shall ye come and no farther.”

But this is not all. Look abroad on the other nations of Europe, and say which of them would have dared to venture on a like experiment. Would France? Why not a single foreigner is allowed to be in that country without a permission signed by the police. Would Spain, Prussia, Germany, Austria, or Turkey? All who are acquainted with their state know that they have more than enough to do to keep peace in their respective territories, and that beside this they dare not make an onward movement, lest their injured subjects should catch the spirit of progress, and carry it much farther than either of these governments are willing to go. Would Russia? Methinks her Emperor is too sagacious not to be aware that expansion, free intercourse, and an institution calculated to promote peace are all antagonistic to despotism; and that seclusion, ignorance, and brute force, are the best or only safeguard for a tyrant's throne. Finally, would Italy? Verily not; for besides her wretched

political state, the very stones of *her* catholicism would raise themselves up as a barrier against the streams of protestantism, knowledge, and scriptural truth, which such an exhibition would be sure to bring with it. No,—of all the nations in Europe, England is the only one which was in a position to say to the world,—“come and welcome.” What then? Shall we glorify *ourselves* in this? God forbid! Our superior circumstances are to be attributed not to our better hearts; but to our liberal institutions, just laws, and enlightened government; to our sabbath and day schools: to the faithful preaching of the gospel; to the distribution of religious tracts; to the general circulation of the holy scriptures; and to that salt of vital godliness which is to be found in our midst. For all these things we are indebted to God: therefore let the feeling and language of our hearts be, “Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy and truth’s sake.”

The other general remark which I would offer, corresponds in spirit with the first; namely, that we should be thankful, not only that we were in a position to try the experiment; but that the whole affair has passed off so peacefully, pleasantly, and we may say, triumphantly. Some predicted that it would introduce a reign of terror, while many entertained grave fears as to what the consequences might be. But these predictions and fears have hitherto, and we trust will to the end prove vain and groundless. The highest expectations of the most sanguine, have been abundantly realized. It has proved a source of real and rational enjoyment to thousands and tens of thousands. Let our grateful song then be, “The Lord hath done great things for us whereof we are glad.”

But it is time we should enter more fully on our subject. You will read as follows in

ISAIAH ii. 2, 3, 4.

“It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord; to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Sion shall go forth the law, and the word of the Lord from Jerusalem.”

And he shall judge among the nations, and he shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Let me state at once that I have read these verses more because it is customary to have a text, than with any intention of adhering strictly to their contents. If it be asked "why select this passage rather than any other," I reply, because it comes nearest to my subject, as my purpose is to view "the Great Exhibition" in relation to christianity. Now, these verses contain a prediction of the establishment, universality, design, and influence of christianity. They teach us that it shall be established "on the top of the mountains;" i. e. in the view of all men;—that "it shall be exalted above the hills;" i. e. it shall rise above and defy all competition; "that all nations shall flow unto it," which denotes that it will be very generally embraced;—that "it will teach men the ways of the Lord;" which means, that it is designed to make men holy;—and that it will induce men to convert the weapons of war into implements of husbandry; which denotes that by its influence, wars shall cease; "Peace shall flow as a river, and righteousness shall be as the waves of the sea." We may have occasion hereafter to allude to these topics again, meanwhile, let us attempt to trace some points of likeness, and some of contrast, between "the Great Exhibition and the christian religion.

The points of *likeness*, I think, are the following.—

First, "THE GREAT EXHIBITION" IS GRAND AND UNIQUE. Local and national exhibitions of industry have been held for many years; but history records no *World's* exhibition before the present. The idea of gathering together specimens of the skill and labour of the whole human family, was at first startling, by its very magnitude and novelty. It took the minds of men so much by surprise; it was such a stupendous and unprecedented undertaking, that multitudes laughed it to scorn, while even the boldest and most sanguine, dared scarcely to hope in the possibility of its being realized. A few, however, became converts to the idea; and by their influence and exertion, prejudice was gradually overcome, and impediments were removed, so that at length, that which was at

first only a thought, assumed a substantial form and reality, and will henceforth stand as a great fact in history.

Now the application of these remarks to christianity is both easy and obvious. Where, in the whole world, can we find anything so grand and so unique as the religion of Jesus Christ? Its grandeur consists in the magnitude of its enterprise. Regarding man as guilty it holds out to him pardon;—as polluted, it offers to cleanse him;—as fallen, it aims at elevating him to the throne of God;—as lost, it proclaims to him salvation;—as the enemy of God, it would reconcile him;—as depraved, it would make him a new creature;—as condemned by the Divine law, it would secure his justification;—and as exposed to eternal death, it would prepare him for, and give him a title to eternal life. Here is a grandeur of design compared with which, the most magnificent project which has ever obtained among men, appears insignificant and trivial. Verily, “God hath made foolish the wisdom of this world.” Verily, “the foolishness of God is wiser than men, and the weakness of God is stronger than men.”

But Christianity is not only grand, it is *unique*. The idea of changing the moral character of the world; of reclaiming whole nations from idolatry to the spiritual worship of the one true God;—of making men partakers of the Divine nature;—of teaching them to love their enemies;—to do good to those who hate them;—to pray for those who despitefully use and persecute them;—and of awakening in the human mind a feeling of the purest and noblest philanthropy; is one which belongs exclusively to the religion of Christ. Compare the gospel system with all other systems of religion; place its teachings side by side with the teachings of the best and wisest philosopher; investigate its principles, examine its doctrines, study its truths, mark its effects, and you must acknowledge that christianity stands alone,—isolated by its grandeur and sublimity; that whether human or Divine it is the most unique, and the greatest fact in the history of the world.

Secondly. “THE GREAT EXHIBITION” IS UNIVERSALLY ATTRACTIVE.

It has occupied the thoughts of men in all parts of the earth. It has formed an interesting topic of conversation in the private intercourse of friends, in the social circle, and at the festive board. It has drawn to itself the Euro-

pean, the Asiatic, the American, and the African. People of all tribes, nations, and creeds have assembled together in the crystal palace. The burning desert and the trackless deep have been insufficient impediments to deter those who had the means and the opportunity of coming to see this great sight. We may say therefore with truth, that it has formed a centre of attraction to the world. But can as much be said of christianity? Alas no! The vice, infidelity, and crime, which prevail to such a fearful extent in those nations where the Bible is circulated, too plainly show that to multitudes, the cross of Christ is foolishness; while the darkness, superstition, and idolatry of pagan lands indicate that to many, the word of salvation has never been sent. But though it is so now, yet it shall not always be thus. The passage before us refers to a time when all nations shall flow into the christian church. It is foretold, that "to Christ shall the gathering of the people be;" that "men shall be blessed in him, and all nations shall call him blessed;" that none shall say to his neighbour or his brother "know the Lord; for all shall know him from the least even unto the greatest." Yes,—though the comparison holds not good at present literally, yet it does prophetically. The time shall come when men will invite one another to embrace christianity, as they have invited each other to the "exhibition," for "many people shall say come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob." At these predictions the infidel may sneer, the scoffer may deride, and the atheist may confidently assert that our holy religion is destined speedily to become one of the things that are passed away; but their scoffs and assertions alarm us not. We are content to place against them the promise of Jehovah, that He "will give His Son the heathen for His inheritance, and the uttermost parts of the earth for His possession."

Thirdly. "THE GREAT EXHIBITION" IS OPEN TO ALL. It is not confined to the noble and aristocratic. Wealth and title are not necessary qualifications for admission, as it recognises no distinction of caste, station, name, or office. The mechanic and day labourer have as much right there as a lord or a duke. The inmates of a union sent thither by the contributions of the benevolent, have as much right there as England's queen. It is open to all; so is christianity. The gospel reveals Christ as the

Saviour, not of a few, but "*of the world;*" as having given himself a ransom for *all* to be testified in due time;"—as "the propitiation for our sins, and not for ours only, but also for the sins of the *whole world;*" and as having "by the grace of God tasted death for *every man.*" And in harmony with these statements, its invitations are most comprehensive: "Ho *every one that thirsteth*, come ye to the waters;"—"whosoever will let him take of the water of life freely;"—"Come unto me *all ye that labour and are heavy laden*, and I will give you rest;"—"Him that cometh unto me I will in no wise cast out." Christianity provides a medium of universal access to the Father, and whosoever will, may come to God by Christ. It proclaims a free and full salvation to all who will embrace the message. It presents no barrier, recognises no distinction, admits of no limitation. In its view, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." It regards the beggar as a man, and the prince as nothing but a man; saying alike to both, "Whosoever will call upon the name of the Lord shall be saved." It is open to all; and if all do not enter in and possess themselves of the privileges, promises, joys, and hopes, which it contains, it is not because God has barred them out; it is not because christianity refuses them admission; but because through the enmity and unbelief of their hearts, they themselves will not come to Christ that they may have life.

Fourthly. THE CENTRAL OBJECT IN "THE GREAT EXHIBITION" IS A FOUNTAIN.

On entering, this is one of the first things which arrests the attention, and a very beautiful piece of workmanship it is; I think there is nothing in all the building which would have been more suitable, if so suitable, for that particular spot. It stands just in the centre. And the central object in christianity is also a fountain. If you turn to Zechariah xiii, 1, you read, "in that day," i. e. under the gospel dispensation, "there shall be a fountain opened, to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." This fountain has been opened, and is now open. It is a fountain of blood,—the blood of Christ which cleanseth from all sin. It stands right in the centre of christianity, for all the truths and doctrines, the promises and privileges of the gospel gather round it, and

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owe their worth and efficacy to the blood which it contains. Here, the most guilty sinner may, by the application of this blood, obtain pardon. Here, those who are dead in trespasses and sins, may be quickened to newness of life. Here, the children of the wicked one may become the heirs of God. Here, the most defiled and polluted may wash and be clean. It is efficacious to pardon, justify, sanctify, save, and glorify.

Fifthly. ONE GRAND AND PROMINENT FEATURE IN "THE GREAT EXHIBITION" IS THE CRYSTAL PALACE.

What a magnificent structure! How neat! How beautiful! How exactly adapted to the purpose. Apart from its contents the building is worth travelling many miles to see. It has justly excited universal admiration; and the feeling of the country generally, is much opposed to its being removed. Now christianity has also its crystal palace, which indeed is so transcendently beautiful, that the building in Hyde Park sinks into utter insignificance when compared with it. *This* surpasses *that* not only in beauty, but also in proportion; for extensive as *that* is, *this* is so large as to form a city of itself. Listen to the apostle John's apocalyptic vision; "The angel carried me away in spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God; having the glory of God. The building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall were garnished with all manner of precious stones; and the street of the city was pure gold, as it were transparent glass. It had no need of the sun neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and they shall bring the glory and honour of the nations into it." What a splendid description! And yet even this falls far short of the reality; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." This is a building not made with hands; it is "a city which hath foundations, whose maker and builder is God." It is the heaven of christianity; the abode of God; the birthplace of angels; and the home prepared for saints who are strangers and pilgrims on earth. There are treasured up, not the fruits of human

invention, but all the riches of the fulness of God. Nothing shall be found there which can offend the eye, displease the taste, or corrupt the mind; for "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

It would be easy to mention other points of comparison between "the Great Exhibition" and christianity, but I must forbear as time bids me hasten to notice the points of contrast. And

First. THE VERY ENTRANCE SUGGESTS ONE. YOU MUST PAY FOR ADMISSION.

True, the sum demanded is trifling to multitudes; but still there are some persons to whom it has proved an effectual barrier. A man without a shilling must be content to look at the outside; for his poverty excludes him from the interior. He may see others go in and come out, with an expression of joy on their countenances, and may hear their exclamations of delight, but he is unable to participate in their joy. But it is not thus with christianity. Here, instead of a collector to demand a fee, stands an angel of mercy, by the open doors, crying, "He that hath no money, come ye, buy and eat; yea come buy wine and milk without money and without price." The terms of the invitation seem indeed to be contradictory. To buy without money and without price is a thing we never hear of in commercial transactions among men. No; it is the language not of earth, but of heaven. The reasons why the blessings of christianity are offered on such liberal terms are various. One is, because these blessings are so invaluable that no price can be set on them, their worth defies all computation. Another reason is, because these blessings have already been purchased for us by Christ. "Ye were not redeemed," says an apostle, "with corruptible things, such as silver and gold; but by the precious blood of Christ, as of a lamb without blemish and without spot." A third reason is, because God needs not any returns we can make. Listen to his own language. "Every beast of the forest is mine and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry I would not tell thee: for the world is mine and the fulness thereof." And a fourth reason is, because we have no money which we

could give. Our best works are imperfect. Our holiest exercises are defiled by sin. All our righteousnesses are as filthy rags. It were no adequate recompense for the blessings of salvation though we should come before the Lord with burnt offerings, with thousands of rams, and ten thousands of rivers of oil; or even though we should offer up our firstborn, since all that we have, and all that we are, already belongs unto God.

O brethren, it is a glorious truth that the salvation of Christ is open to all, and free to all;—that there is not a man, woman, or child desirous of being saved who may not be saved;—that there is not one anxious to possess the blessings of the gospel, who may not possess them;—that there is not a single soul to be found on earth, panting for living water, who may not come and drink freely, without money and without price. The God of love hath thrown open the riches of his grace; hath presented to our view the fulness of Christ; and says to each and to all, “Ask and it shall be given you.” “If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him.” If therefore any remain destitute of gospel blessings, it is their own fault. They cannot plead their inability to fall in with God’s terms; For all He requires is that sinners should go just as they are;—guilty, lost, and ruined;—casting themselves on His mercy through a crucified Saviour. If they refuse, they must perish; but their blood will be upon their own heads; for the Judge will say to them at the last day, “ye would not come to me, that ye might have life.”

Secondly. WE HAVE SAID THAT IN “THE GREAT EXHIBITION,” THERE IS A FOUNTAIN STANDING IN THE CENTRE. IF I MISTAKE NOT, THERE ARE NO LESS THAN SEVEN FOUNTAINS IN DIFFERENT PARTS OF THE BUILDING; BUT IN CHRISTIANITY THERE IS ONLY ONE.

The “Fountain which is open for sin and uncleanness,” stands *alone*. You may search the gospel through, but you will not discover a second. There are those indeed, who profess to find others. Some account baptism a fountain; some, their own righteousness; a third party consider penance a fountain; a fourth, priestly absolution; and a fifth, stand by the mercy of God apart from Christ, considering it a fountain. But are not all such fearfully deluded? “To the law and to the testimony: if they speak not accord-

ing to this word, it is because there is no light in them." What saith the gospel? "By the deeds of the law shall no flesh living be justified." "Christ is the end of the law for righteousness to every one that believeth." "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." "Now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself." "There remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation." What, I ask, do these passages teach, if it be not that Christ is the only Saviour;—that his sacrifice is the only fountain for sin;—the only hope of fallen man;—and that faith in him is the only way of salvation? But the testimony of the gospel is even more distinct and emphatic still; for it positively asserts that "other foundation can no man lay than that is laid which is Jesus Christ;" "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." From these and other inspired statements, we boldly and confidently assert that christianity has only one fountain, and that is the crucified Saviour. Abandon then my friends all fountains of human invention, and repair to this which alone is divine. Renounce all other dependancies, and look to Christ alone for eternal life. Let the language of your hearts be

"Here at thy cross, thou Lamb of God,
I lay my soul beneath thy love,
Beneath the droppings of thy blood,
Jesus, nor shall it e'er remove.
Should worlds conspire to drive me thence,
Moveless and firm this heart should lie;
Resolv'd (for that's my last defence),
If I must perish, there to die."

Thirdly. "THE GREAT EXHIBITION," IS NEARLY ALL
THE FRUIT OF MAN'S INGENUITY.

In going through it, we here and there meet with an object in its natural state, which is of Divine formation; but with these few exceptions, all that the eye rests upon is human. It is in fact, a grand monument of man's skill and industry. But christianity is wholly Divine. He who first established it, was the Son of God. They who afterwards more fully developed and applied it, were inspired by the Spirit of God. That which embodies it is "the

glorious Gospel of the blessed God." There is not a stone in this temple which is not of Divine workmanship; nor is there anything to be found within, which bears not the stamp of Deity. Its inimitable beauty; its unsullied purity; its minute agreement with historic facts; its unflinching hostility to the corruptions of the human heart; its perfect harmony with enlightened reason; its capability to inspire the sublimest virtues and the noblest hopes; its striking adaptation to the deepest and most urgent wants of men, in all nations, and in every age; its establishment and preservation in defiance of the mighty combinations which have been formed against it; and its amazing influence on the character and conduct, the views and feelings, the hopes and desires of those who embrace it:—these things, apart from the overwhelming evidence of an external kind which might be adduced, prove beyond all rational dispute, that christianity is wholly divine. Such being the case, none can oppose or neglect it without incurring most aggravated guilt. My dear hearers, if the gospel which we preach to you were of human origin, it would be presumptuous in us to expect that it should be universally embraced. Then you might reject our message without sin or danger, nor should we have any right to charge you with folly for so doing. But since it is Divine, and not human, we do say, and we have a perfect right to say, that the man who rejects our message, displays the most consummate folly; for he turns away from his only hope, neglects his only Saviour, refuses to receive a title to heaven, grasps with a firm hold his right to perdition, cuts himself off from divine mercy, and leaves his soul exposed to the lightning flashes of the justice and indignation of that God who "is a consuming fire." "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness both by signs and wonders and with divers miracles and gifts of the Holy Ghost according to His own will."

Finally. STANDING IN THE MIDST OF "THE GREAT EXHIBITION;" GAZING WITH ADMIRATION ON THE VARIETY, GRANDEUR, AND COSTLINESS WHICH SURROUNDS US, A VOICE SEEMS TO WHISPER IN OUR EAR, "THE THINGS WHICH ARE

SEEN ARE TEMPORAL."

Yes—all that splendour shall grow dim, that beauty shall fade, that wealth shall become as dust. Ere long, that gorgeous spectacle shall have passed away, and the objects which compose it shall be dispersed to the four quarters of the globe. Formed originally for show, they shall then be turned to those useful and ornamental purposes for which they are adapted; and having been for awhile employed thus; time, which changeth all things, shall bring them to decay. Less than a thousand years hence, those articles which are now thought worth more than fifty millions of pounds sterling, may not be worth fifty pence. "*The things which are seen are temporal.*" Yes, those hands which have been so diligent in rearing the Crystal Palace, and in fashioning the articles which it contains, shall soon be stiff and powerless in death. The thousands, and tens of thousands, who have visited that great sight, shall before long, have departed hence to be no more seen. You and I, my hearers, even before that building is taken down, may be numbered with the dead; for "what is our life? It is even as a vapour, which appeareth for a little while, and then vanisheth away." "*The things which are seen are temporal.*" Yes, that sun which shines on the crystal palace, shall cease to pour forth his rays;—that air which renders the building habitable, shall cease to be an auxiliary of life; the very earth on which the structure stands, shall cease to afford a firm foundation; for "the heavens shall pass away with a great noise; the firmament shall melt with fervent heat; the earth also, and all things that are therein shall be burnt up," The things in the Crystal Palace are *temporal*; but on the contrary, the things of christianity are *ETERNAL*. *God* is eternal, for "He is from everlasting to everlasting." *Christ* is eternal, for he is "the same yesterday, to day, and for ever." *Truth* is eternal, for "the word of our God shall endure for ever; and this is the word which by the gospel is preached unto you." *Christianity* is eternal, for "of the dominion of Christ there shall be no end." *Man* is eternal, for "we must all appear at the judgment seat of Christ," after which there shall be no more death. *Heaven* is eternal, for the saints "shall be for ever with the Lord." *Hell* is eternal, for "the wicked shall go away into everlasting punishment, where their worm dieth not,

and the fire is not quenched. Yes, friends, "*The things which are seen are temporal, but the things which are not seen are eternal.*" What shall we say then of those persons whose attention is so occupied about the things which are seen, as to neglect those which are not seen? What shall we say of those whose chief or only concern is "what they shall eat, what they shall drink, and wherewithal they shall be clothed," and who are content to live without God in the world? "*The things which are seen are temporal, but the things which are not seen are eternal.*" "WHAT" then "SHALL IT PROFIT A MAN, THOUGH HE GAIN THE WHOLE WORLD AND LOSE HIS OWN SOUL? OR WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL." "*The things which are seen are temporal, but the things which are not seen are eternal.*" Oh, then my beloved friends, give heed. I beseech you, give heed to the admonitions of scripture: "Seek FIRST the kingdom of God, and his righteousness." "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven." "Labour not for the meat which perisheth, but for that which endureth to everlasting life."

I feel that I ought now to close; but ere I do so I may perhaps, be permitted to make one or two additional remarks, which shall be very brief. We have viewed "the Great Exhibition," in relation to christianity, in their points of resemblance and contrast. But is there not another relation between them? Are we not justified in hoping that God will render this gathering of the people conducive to His own glory, and to the wellbeing of the world? In the Crystal Palace have been seen the queen, and the prince; the duke, and the lord, mingling freely with the tradesman, the mechanic, and the day-labourer. There the Briton, the Frank, the German, the Austrian, the Russian, the Indian, the Chinaman, the African, the American, and the Jew, have all met together in a common brotherhood. May we not indulge the hope that this great event will bind together the different classes of society, and unite the different nations of the earth; and so tend to hasten on the time when men "shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more"? Foreigners have visited our

shores; and though they may have seen much to censure and condemn, they have also seen much to applaud and to imitate. Many of them have attended the special services held on their behalf. They have heard the gospel, and it is hoped that some may have embraced it with all their hearts; and that now they have gone back to their own people and their fatherland, not as firebrands to spread destruction; but as messengers of mercy, to point their deluded and benighted fellow countrymen to "the Lamb of God, who taketh away the sins of the world." Methinks I hear them say, "Brethren, pray for us;" and sure I am, there is not a christian present who will not cheerfully respond to the appeal. Let us hope and pray, brethren, that the precious seed which may thus be scattered will, through the influence of the Holy Spirit, spring up, and bear an abundant harvest.

Many of you have been to the Exhibition. You have stood in that Crystal Palace, and looked upon the myriads who have been assembled there. My hearers, christianity speaks of another gathering of the nations—larger, more comprehensive, and on a much more interesting and momentous occasion. "When the Son of man shall come in his glory, then shall he sit on the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from the other, as the shepherd divideth the sheep from the goats." That will be a *universal* gathering. Every African shall be there. Every Asiatic shall be there. Every American shall be there. Every European shall be there. You and I shall be there, standing before the bar. That will be a *final* gathering; for the Judge shall say to them on His right hand,—to those who have been washed in the fountain of the Redeemer's blood, "Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world," "Then shall He say also to them on His left hand"—those who have refused to be washed in that fountain,—“Depart from me, ye cursed, into everlasting punishment, prepared for the devil and his angels.” God grant that you may all “find mercy of the Lord on that day!”

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