

THE

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BIBLE,

GOD'S CRYSTAL PALACE

FOR

ALL NATIONS.

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AN ADDRESS DELIVERED BEFORE THE SOUTH-WESTERN
BIBLE SOCIETY, AT ODD FELLOWS HALL, NEW
ORLEANS, SUNDAY, JANUARY 15, 1854.

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By Rev. W. A. SCOTT, D. D.

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DR. SCOTT'S ADDRESS.

Rev. Dr. SCOTT, being introduced to the audience by the President, J. A. Maybin, Esq., said :

MR. PRESIDENT, FRIENDS AND FELLOW-CITIZENS—It has become my duty to address you again at the Anniversary Meeting of our Bible Society, and I do so with sincere pleasure, because this is our great annual Protestant REUNION. But so much has been *said*, and *well said*, and said *so often* on similar occasions, that I do not wonder that it has been difficult to get anniversary speakers, nor that they are embarrassed in attempting to plead such a cause. For although the subject is inexhaustible, their brains are not. But we have just been told, in the very able Report of the Secretary, that the Bible House of New Orleans is not yet built. This must not be said at our next Anniversary. With many of you, I have some brick in that structure, though they are not yet laid, from which I hope to preach the Gospel to millions in this great Valley, long after my tongue is silent in the tomb; and I hope now, with God's help, to be able to put a few more into it. The details of the Society you have in their Annual Report. The application of this evening's exercises is to be made by my brethren here on my right. Remembering, then, the place, time and occasion, and especially that these services take the place of the Sabbath evening services of most of the Protestant pulpits in the city, it is my purpose to attempt to show that,

THE BIBLE IS GOD'S CRYSTAL PALACE FOR
ALL NATIONS.

We had scarcely become acquainted with the richness and glory of the Great Exhibition in Hyde Park, in the commercial and political metropolis of Europe, till our attention was called to the erection of a similar palace of glass in the metropolis of the New World; and even now, ere the industrial exhibition in New York is closed, we hear notes of preparation for still another in the echoing center of all Europe, which in some respects will doubtless surpass both its predecessors. The magnitude, extent, height and proportions of the building in London, and its contents, consisting of specimens of the varied, curious, artificial and valuable products of all the nations of the globe, and the rich and rare things of nature in her happiest moods, from every climate and mountain and valley, filled our mind with astonishment and delight. Its height was so great that the loftiest trees which had braved the tempests and winters of centuries stood erect in perfect security under its lofty ceilings. The whole edifice was constructed with great architectural skill and beauty, and fitted to admit the rays of the sun from every direction. And while exhibiting grandeur and beauty, it afforded protection and security to the millions of millions deposited within its walls for many months, and at the same time, it was pre-eminently a palace of light, and altogether a creation of life and beauty, the like of which had never been seen on our globe before. The Crystal Palace in Hyde Park was a grand sight. The Crystal Palace in New York is a grand sight, and if we consider where it is—in the Western Continent, which a few centuries ago was a land of savages and unknown to Europe—it will fill the mind with wonder, and cannot fail to suggest astonishing thoughts for the future. Such exhibitions of the industry of all

nations elance our thoughts from things little, low, contracted and selfish. They are peace monuments; they breathe good will to mankind; they enlarge the sphere of human knowledge, and promote love and good fellowship among nations. In looking back over the achievements of our race, we find ages marked by grand epochs, and in each age, a few remarkable constructions. The Ark of Noah was a great sight in his day. It was built to save his family from the flood. It made angels rejoice to see his faith and obedience, and then to behold his vessel floating in perfect security over the desolating waters. Another great sight was the tower of Babel in the plain of Shinar, a monument of man's depravity, and of God's sovereignty, wisdom and mercy. Another great sight is "Mount Sinai in Arabia." It was and is a "great exhibition of God for all nations." It is called also "Mount Horeb," and by way of eminence—"the Mount of God." Here Moses saw a bush on fire and yet unconsumed. It struck him as a most astonishing sight. He turned aside to see it. And behold, in the midst of the flame which rose from the bush, clear and bright, its leaves, blossoms and branches still remained as perfect as ever. Jehovah was pleased with Moses' attention to the miracle, and there revealed himself to him as the God of Abraham and his people Israel. The time would fail me to speak of other great sights that have arisen in ages past. I cannot speak of the Pyramids, nor of the palaces, temples and tombs of the Nile and the Euphrates; nor of Baalbeck; nor of Tadmor in the wilderness; nor of Athens, Paestum and Rome; nor of Jerusalem and Solomon's temple; nor of Tamerlane's pyramid of seventy thousand skulls; nor of Juggernaut piles in India; nor of the *Teocallis* of the ancient Mexicans—those pyramids built in part

of human bones, and rising up to the height of nearly or quite two hundred feet, on whose summit were sacrificed annually thousands of human beings. Nor may I now visit with you the monumental piles of the wilderness of Arabia and of the Holy Land—not even Bethlehem and Calvary. The monuments and structures I have alluded to are severally exponents, and complements of the respective ages and races, arts and religion of their builders. But, fellow citizens, we have amongst us a greater sight than any I have named. THE BIBLE is a greater sight than the Crystal Palace of the old or new world—a greater sight than the ark of Noah—a greater sight than Mount Horeb, or any pyramid, obelisk, temple, palace or tomb on which traveler ever gazed. As every house or structure is builded by some one, so is the Bible the work of Him that built all things—the ineffable Jehovah—Its foundations are His attributes. Its beauty, richness and glory are of surpassing excellence. And it is defended by the omnipotence of its Almighty builder. Crystal palaces for the exhibition of the industry of all nations, demonstrate the activity of human arts and the progress of mankind in knowledge. They also set forth the blessings of peace. But such exhibitions could never have taken place without the influence of the Bible on our race. Heathendom has never developed human genius to such a degree as to produce their contents, nor inspired men with such confidence in one another as to combine the skill, talent, capital and energy of companies, banks, factories and the like agencies of the civilization of our age, without all which these exhibitions could never have been gotten up. There was nothing approaching to our crystal palaces, either as to the nature of the structures, their contents, and aggregate visitors in the

erection of the mighty pyramids, nor of the golden image of Babylon, nor at the games of Greece and Rome.

The Bible is God's Crystal Palace for the exhibition of the arts of Heaven and the good will of God to all men. It declares the unity, moral and physical, of all the human races, and proclaims them all brethren, and teaches them the only true Liberty, Equality and Fraternity that can exist permanently and happily on earth. It has saved more souls—myriads of myriads more, than the ark of Noah did, and from an unspeakably greater flood, even that of Divine wrath against sin. It counteracts, by its humanizing influences, the depravity and dispersion seen at Babel. Like the bush on Horeb's awful summit, it has been in the flames, and is still unconsumed. The bush of Sinai was safe, for God was in it. The Bible is still safe, for God is in the Bible. Multitudes, nations and ages have tried to destroy the Bible. Infidels and Priests, both Pagan and Papal, hate the Bible. They have doomed it in many lands to the stake. Mohammed with the sword and the Koran, Confucius and Budha, False Philosophy and Fetichism have conspired with false friends and the powers of hell to consume the Bible, but it is still safe. God is in this holy and blessed book. All flesh is grass, and all the goodliness thereof as the flowers of the field; but *the Word of our God shall stand forever.*

I. *A Crystal Palace implies an architect—so does the Bible.* Christianity is now a world-wide fact. The existence of the Bible is as certain as our own existence. Who is its author, and whence and how comes it to us? The ideas involved in the name architect, without whom no crystal palace could ever have been erected, are the ideas of contrivance, design, skill, connection, combi-

nation and power. The same ideas are implied in the name author. And when we compare the Bible to a crystal palace, we perceive at once, that it is God's Palace of Truth raised by himself as the Supreme Architect of all things, especially for the enlightenment and salvation of all nations. Has the architect of the Crystal palace shown intellect, will, judgement and power? Much more do we find mind and wisdom in the structure of the Bible as God's Great Exhibition for all Nations. What thought, arrangement, skill, combination, and comprehensiveness of mind, do we see in the erection of this spacious building in which we are now assembled, and in the new custom house, and in the huge swift ocean-going vessels of our countrymen! How beautifully all the apartments are arranged for convenience and comfort. Iron, brass, silver, gold, ivory, damask and marbles with the finest scented woods and the most delicate, elaborate and elegant workmanship are combined to fit them up for the use of man. And are there not the same proofs of wisdom, design and benevolence in the volume of Eternal Truth? *Is not the Bible every man's own book?* Has it not been prepared for just such a race as we are—for men, women and children, in just such a state and just such a world as we find ourselves in? Is there not quite as much *adaptation* in the Bible to the character, origin, destiny and present wants of the human race, as there is in the structure, size and departments of the Crystal Palace for the purposes of the exhibition of the arts of all nations? Nay, there is more. There is no defect or omission in the adaptation and fitness of the Bible to our race. It has the adaptation of a prescription to a disease, of a remedy infallible for a sickness that nothing else could cure. The Bible enlightens

the benighted understanding, strengthens the intellect, quickens the dormant conscience, purifies the affections, subdues the rebellious will, and brings the human soul into harmony and communion with its Infinite Creator and His laws, by changing the heart from being a foul cage of every unclean and hateful bird, to a temple of the Holy Spirit, consecrated for the knowledge and enjoyment of the ever blessed God. Has not the experience of centuries in all parts of the globe shown that the Bible is bread for the million—that it is exactly adapted in every respect to men of all ages, languages, races and countries? Is it not equally suited to the high and low, the bond and the free, the rich and the poor, to Jew, Greek, Scythian, European, African and Red Man of the wilderness? Is it not emphatically God's Palace for the emission of light and salvation to all nations? In the construction of our Crystal Palaces, special reference is had to capacity, convenience of transit and light. And so in God's Crystal Palace we find room enough, sufficiency of contents, and admirable exposure to the light. In it shines "the sun of Righteousness to lighten all nations and be the glory of his people Israel." The Bible is a pyramid of Light, broad and high enough to flood every valley and mountain of our globe with the light of Divine Wisdom, Truth and Love. And like the sun in the Heavens it is inexhaustible. It is a concentration of the Divine attributes for the purpose of pouring the light of salvation on all nations.

II. *In our Crystal Palaces we see an exhibition of amazing power.* Not such power as was exhibited in the building of the Tower of Babel, or in the golden image of Nebuchadnezzar, or in the obelisks and pyramids of Egypt; but, the power of mind over mind, in combining,

arranging and bringing together the materials, and in making the physical laws of mind and matter obedient to the wish of the architect. But what is the power of thought and physical combinations seen in the pyramids, or in the palaces of the world, to the power manifested in the creation of the sun to give light to all the world? And yet great, wonderful and incomprehensible as is the work of God in the material universe, his work in the moral is even more so. In strengthening the intellect of man, and in redeeming the soul from error, God has been pleased to put great honor upon His word—It is the chief agent in the hand of the Holy Spirit for the conversion of men. It is “not carnal, but mighty through God to the pulling down of the strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”—2 Cor. X. 4, 5. The Bible is moreover pre-eminently an exhibition of *Divine Goodness* as well as of Wisdom and Power for all nations. It was made for the express purpose of showing the Existence, Spirituality, Unity, Goodness and Grace of God, to the intelligent universe. As the sun was made by the Almighty fiat to shine on the earth and rule the heavens, so was the Bible made to give light and spiritual life to all the rational inhabitants of the earth. And as the lungs require air, so inherently does the human soul require the knowledge of the true God. As the air is free, and cannot be patented to monopolies, so should the Word of God be free. It was intended by its glorious Author to bless all nations, and make them holy and happy. It was given to our race by our Father in Heaven to conduct us to glory, honor and immortality. As you enter God’s Crystal

Palace the great central figure, amidst its most glorious groups, is his own beloved Son, the most luminous and central figure of the whole universe, for whom and by whom all things were created in Heaven and in earth, visible and invisible, whether they be thrones, principalities or powers. The vignette or frontispiece of this vast building is a full length statue of the Lamb of God, who taketh away the sin of the world, garlanded for the altar of sacrifice. The likeness and workmanship is inimitably perfect. And over the great entrance is written in letters brighter than burnished gold; "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." For "it is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners, even the chief."

III. *As the architects of our Crystal Palaces having formed their designs and prepared their models, then employ builders for their erection; so has God been pleased to employ builders to erect His Crystal Palace for all nations.* The builders of an edifice follow the plan and rules laid down by the chief architect, each in his own line and department of the work; so the workmen employed by the Almighty in the preparation and completion of the Sacred Volume have all followed his instructions. They have not deviated in the smallest matter from his plan. Though they lived at different times and far removed from one another, yet the edifice is a unity, and all its parts in most beauteous proportions one with another.

As amanuenses and messengers of Heaven's will, the builders of God's Palace have left us traces of their own individuality without marring the purity of the building.

The light falling upon a thousand different objects in the Crystal Palace reflects the color of each, and the color reflected from each object is determined as to its diversity of hues by the peculiarity of each reflecting surface. And yet the light is all the same, in its origin and nature. It is the character of the reflecting surface that determines the color of the light as it comes to us. So, in God's great Palace, the light of his spirit shone on the mind of each of the builders, and each one reflects it in his own and in a different style from every other, and this variety of reflected colors makes the perfection of the work all the more palpable. As the wind comes from the ocean, or passes through our forests of oaks, or of pines, it gives forth a different sound; and "in passing through the different pipes and stops of an organ, it gives forth different sounds, the peculiar shape and structure of each pipe and stop determining the different styles or diversities of sound which we hear," so the impulse of inspiration is the same. The whole Bible is a unity, and complete and harmonious in all its parts. Each builder did his work according to his model. Each one, in his own peculiar department, and in his own peculiar style. The spirit of God was in them all, and it is his mind and message that we see embodied, while the mind and soul, and almost the outward features of each messenger-builder seem to be enstamped upon the work. Hence, "we have," says Henderson, "the antique simplicity and energy of Moses; the feeling and gracefulness of David; the sententiousness and eloquence of Solomon; the majesty and sublimity of Isaiah; the sensibility and plaintiveness of Jeremiah; the magnificence and solemnity of Ezekiel; the argumentativeness and vehemence

of Paul ; and the tenderness and affection of the disciple whom Jesus loved.”*

It has been suggested, that we should consider the builders of God's Crystal Palace as divided into two classes—the builders of the Old Testament and the builders of the New. And as in the pyramids of Egypt, and as, perhaps in the temple of Solomon, and certainly as in the case of all great structures in the East, the stones and brick contained the names of the builders and of the reigning Sovereign ; so are the names of the holy bands of workmen inspired by the Holy Ghost for the construction of the Bible handed down to us. They are familiar family names, and are significant of the faith and piety of their parents and of God's dealings with them. You know them all by heart. Moses, Samuel, David, Solomon, Ezra, Isaiah, Jeremiah, Ezekiel, Daniel, and the minor prophets—twenty-one builders of the Old Testament, who having done their work in preparing the Great Exhibition of God's sovereign love and grace for all nations—have long since reached their heavenly home, where they rest from their labors and see the great King in his beauty. The other department of God's Crystal Palace is called the New Testament, and its builders, some eight in number, were signally gifted for their work. Their names are more familiar to you than those of the Old Testament. They are Matthew, Mark, Luke, John, Paul, Peter, James and Jude. These are the holy men who spake and wrote in times past as they were moved thereto and aided therein by the Holy Ghost. “All Scripture is given by inspiration of God, and is profitable

* Quoted by Dr. Hall, in the Theo. and Lit. Journal for January, 1854.

for doctrine, for reproof, for correction, and for instruction in righteousness."

"'Twas by an order from the Lord,
The Holy Prophets spoke his word ;
His Spirit did their tongues inspire,
And warmed their hearts with holy fire."

IV. *Let us now walk through this Palace, and take a moment's look at its several great departments and some of their divisions.* It has numerous rooms, and greatly diversified are their forms and contents, but all suited to the accommodation of its visitors. The Old Department contains thirty-nine rooms. About fifteen hundred years were occupied in its construction. Their furniture bears marks of age, but discovers no symptoms of decay. It is not like that of Holyrood and Hampton Court, or any of the old and neglected castles of Europe, so rotten and worm eaten, that it has to be defended by an iron railing to prevent injury from the touch of the curious. No, it is not so with any of the furniture, or objects in any of the apartments of God's Palace. They are all bright and imperishable as the stars of Heaven. In the New Department there are twenty-seven great divisions, surpassing in richness, splendor and glory, the magnificent rooms and galleries of the more ancient portion of the Palace through which we have just glanced. And now as we are walking along the grand corridor or extended avenue, between the Old and New Departments, we observe the names of each of the small Departments indicating the nature of the articles it contains written in lines of shining and unfading loveliness. Here on our right is the "section of history." Visitors have an opportunity here of making themselves acquainted with the most remarkable, interesting and instructive histories that have ever engaged the attention of men or angels.

Here we find the history of the creation of the universe, and of the Providence of the Supreme Being over all the world and over the affairs of every creature in the world. Here also is the only history of any value of man's origin and fall, and of the origin of evil, and of man's recovery, and of the character, glory and work of Christ as man's Redeemer, and the one, only, supreme, SOLE AND ALL-SUFFICIENT MEDIATOR between God and man.

In our Crystal Palaces for the exposition of the industry of all nations there is a great variety of the most precious, useful, rare, valuable and ornamental articles that can be found on the globe. But they do not bear comparison with God's Palace in articles of priceless value. The Tower of London and such like depositories supply *armor* for the bodies of men. We see how crusaders, knights, kings and marshals were clad in mail and brandished swords and spears of huge dimensions and "most murderous intent." The ingenuity of different nations is displayed in their invention and construction of instruments of death. The very sight of the instruments of war exhibited in our palaces and arsenals is enough to make one's blood run cold. Their place of exhibition is the "chamber of horrors." But the armory of God's Palace is not for the body, but for the soul. It is not to destroy, but to save from the prince of the power of the air, from the wiles of the devil, from principalities and powers, from the rulers of the darkness of this world, and from spiritual wickedness in high places. Over this department is seen this beautiful inscription, shining brighter than the morning sky: JESUS CHRIST THE GREAT CAPTAIN OF SALVATION. On looking round in this section, we see a wonderful sash or girdle. Its name is truth. And here is a

massive, burnished breastplate, which is called the "Breastplate of Righteousness." It is the very same the great Captain wore himself. It is of his own workmanship, and having used it himself, he now gives it to all that will enlist under his banner. And here are shoes for the stony, rough and thorny marches to be made toward the New Jerusalem that is above—"The preparation of the Gospel of Peace." And near by hangs the "Shield of Faith," which no dart has ever been able to pierce, nor has it ever been lost on the field of battle. And here is the "Helmet of Salvation," and the "Sword of the Spirit," which is the word of God. And as David said of the sword of Goliah, so does every believing visitor say of the "Sword of the Spirit"—"there is none like it—give it me." This sword is of better metal than the old Damascus blade, and shines brighter than the sun. It is indeed an ancient sword. It has seen much service and its service has always been honorable. It is sharp and two edged. No enemy has ever been able to stand before it. It has been tried on a thousand fields. When the Captain of our Salvation was himself in close contest with the prince of darkness, he could not end the fierce and long and dreadful contest, till he drew this sword. At the first thrust, He said: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This blow made the enemy recoil and stagger. But soon recovering himself he renewed his attack. And the Prince of life gave him another thrust, saying: "It is written, thou shalt not tempt the Lord thy God." This blow made the old serpent blind with rage, and he renewed his assault with redoubled desperation; and then Jesus said, dealing him a last blow: "It is written, thou shalt worship the Lord

thy God, and Him only shalt thou serve." At this blow the prince of darkness fell and the Prince of Life trampled him in the dust, and bruised his head, and angels and archangels raised such a shout of victory that its echoes are still ringing on the outposts of the universe. The armor exhibited in God's Palace is suited to all classes and all ages and can be used as soon as it is put on. In arsenals and magazines of arms there is no armor for children. But God has provided for young men, for striplings, for babes in Christ, for maidens, wives, mothers, widows and orphans, as well as for strong men. And the armor of God's Crystal Palace has never grown rusty through disuse, nor been borne to defeat. Abel and Noah, Abraham and Moses, David and Paul, and a long list of martyrs, confessors and saints in all ages have used this armor, and all have conquered. With it they have sustained many heavy conflicts, but never lost a battle.

"The rooms of Prophecy" stand close to those of history and of ancient armor. Here the light falls with excessive brightness and glory. The history of nations and of the world and of the church till time shall cease and "suns shall rise to set no more," is here crowded into a few short, but intensely significant chapters. And now the "rooms for moral and experimental instruction and applied sciences," throw open their doors and invite us to enter. Here wisdom stands calling to all, but especially the young, in accents sweeter than the music of angels, to enter and read and learn what will prepare them for the service of God on earth, and for the enjoyment of God in Heaven. But we must pass rapidly the "Section of Letters" where we see Peter, James, John, Jude and Paul, and look a little at the "Room of the

Gospels." This department is brilliant with matchless beauty and surpassing glory. Here are four large rooms, and in each one there are at least five great pictures, which no artist on earth, nor archangel from Heaven can equal. The gallery of each of these rooms contains a pictorial series of the life of Christ. The *first* is the picture of his birth. Bethlehem is seen in the hills of Judea in one corner, and in another an orchestra appears in the sky, composed of angels, who proclaim the praises of the new born King and Savior, in songs of melody peculiar to the choirs of Heaven; and the central group is the adoration of the wise men before the Infant Redeemer. The *second* picture is Christ preaching the Gospel and working miracles. The towns, cities, villages, sea shores, mountains and houses of Judea pass before us. This picture is designed to prove both the reality of his mission and the divinity of his person. Its several parts speak with great power to the understandings and hearts of all who contemplate them. The *third* is a graphic representation of the scenes before, leading to, and during the crucifixion and burial of Christ. Great artistical power is acknowledged in every part of this picture. It is usual for visitors to be silent before it. Most of them as they stand before the agony in the garden; the betrayal; the denial; the trial; the scourging; the crowning with thorns; the cross-bearing and the fainting on the way to Calvary and the closing scenes on the cross, are filled with solemnity, wonder and awe. Multitudes, as they have gazed on this picture have said, as one did who looked on the original, "surely this was the son of God." And an emperor, in looking at it once, grasped his sword and said, had I been there with my trusty Franks they had never crucified the Son of God. And millions of visitors, as

they have gazed on this picture, have become new creatures, and reflected the likeness glowing from it. The *fourth* picture represents the Resurrection. Here we see the garden at early morn; the tomb of Joseph; and the huge stone rolled away from its mouth; the Roman guards struck to the ground, with spear and helmet, in terror; shining angels; and holy women gazing upon the now empty grave. The *fifth* picture takes us out on the way to Bethany. We see the Mount of Olives and the Divine Redeemer ascending to glory. We hear Him give his last command to preach his Gospel to every creature, and then see him enter his cloud chariot, attended by thousands of angels, and go up to appear in Heaven, and receive from his Father's hand that glorious crown, which is the reward of his obedience, righteousness, sufferings and death. And we are told that as we see him "taken up into Heaven, so shall he come in like manner again," in great power and glory, to judge the world in righteousness, and receive all his people into his everlasting kingdom. "Him hath God exalted with his right hand to be a Prince and a Savior to give repentance unto Israel, and forgiveness of sins." These are old family pictures. Ages and generations have admired them, and been translated while gazing at them into Heavenly glory.

V. *In God's Palace the supply is ample for all the nations of the earth.* In the great exhibitions of the day, you see the most precious fabrics ever made by the hand of man. Shawls from India, robes from Russia, and the bornoose of Africa, and linens and silks and fabrics of the finest texture and most wonderful workmanship. So in the wardrobe department of the Divine Exposition of the arts of Heaven there is an ample store for

every child of Adam. "The garments of Salvation" are freely bestowed upon all that desire them, without any exception. And as in our palaces of glass there are refreshments for weary visitors, so also is it in the Divine Palace. God has prepared a feast in his Palace for all nations. Even while the exhibition was preparing a herald was sent to proclaim to the world: *And in this mountain shall the Lord of hosts make unto all people a feast of fat things; a feast of wines on the lees; of fat things full of marrow.* The doctrines, promises, precepts, and blessings of the Scriptures of God are often compared to the costly and precious viands and wines of a feast. What these things are to a hungry man, the same are the blessings of Salvation, the consolations of the Gospel to the sin-sick soul striving for pardon and the hope of eternal life. What is the "wealth of nations" to the wealth of the kingdom of God?—an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Nor is any one too poor to see and possess for himself the unsearchable riches of Christ, even a mansion in the skies. In "the crown and jewel room" of the Palace for the exposition of the arts of Heaven to all nations, there is to be seen "the pearl of great price," compared with which all the pearls of India and Brazil are dross. This Great Pearl is not covered or draped or guarded. It is exposed to the gaze of all. This pearl is Jesus Christ. The Old Testament department of the palace testifies of him, and points to him. The New Testament department also testifies of Him and says, that in Him is the life of men and the light of a glorious eternity. What the sun is to the firmament, Christ is in

God's Exhibition to the universe—He is its chief glory. The colors reflected by this pearl are varied and bright and transforming. It is by the light of this Divine Pearl, we not only see all the astonishing and diversified treasures of the Great Exhibition, but by it we are enabled to secure an interest in all these invaluable commodities. This costly pearl is freely offered to all that will ask for it with earnestness, humility, penitence and faith. "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Look unto me, says the builder of this palace, and be ye saved, all the ends of the earth; for I am God, and there is none else. Look unto me all Europe, Asia, Africa, Oceanica and America. Look unto me all ye islands of the sea, and the fullness thereof. Here I offer salvation to all nations. Here is the flowing fountain, opened for the house of David, and its supplies are inexhaustible. *And here is healing for all nations.* As all nations are sick and every individual in every nation is spiritually diseased, it is of the utmost moment to know whether in God's Crystal Palace there is a healing balm. And how precious and blessed the discovery that we have here healing medicine for all nations. All the gold of the globe—all the crowns and sceptres of the world are not sufficient to heal one broken heart. The wealth of all nations is not sufficient to procure the pardon of one sin. There is nothing but the blood of Christ that reconciles the sinner to God, for it alone cleanseth from all sin. Oh, how blessed then this great inscription line over the Spiritual Laboratory: "There is balm in Gilead, and a Physician there." Let all the millions of earth come then to God's Exhibition, and see

and be healed. None are too far gone. The case may be desperate, but here is a sufficient remedy. The doors of this Celestial Palace stand open night and day. Admission is free. If, then, any of you have hitherto neglected to visit this Palace of God, come now and behold it and live. And come, all of you, with your prayers and your offerings, and let us build a house in our city which shall be our testimony to coming generations on this great continent, of how much we valued the Word of God. And, as over the Crystal Palaces of human industry are seen floating in harmony the flags of all nations, so let all Christians here unite and lay up their flags in the Bible House of New Orleans as a perpetual covenant of good will to one another and of their consecration of themselves, to the service of Almighty God.*

* A few of the same comparisons drawn from Scripture phraseology presented in this address, are to be seen also in Dr. Fletcher's work on the exhibition.