

The present moment may thus surely remind us of Belshazzar's feast. Gods of gold and of silver, of brass, of iron, and of wood are praised; the resources and capabilities of the world are displayed, thoughtless of its rejection of Christ. And are any of the captivity at the king's feast? Israel was captive together with the vessels of the temple. Would any of them be so thoughtless as to make merry with the king who was despising the spoils of that house? Would any of the servants of the rejected nobleman take part with the citizens in setting forth the wonders of their blood-stained land? (See Luke xix.)

The mind turns with these thoughts to the present moment. It cannot refuse to give itself, in some sort or in some measure, to the subject of "The World's Fair." It would not be fit that it should be indifferent to it—for it is no common sign of the time and ought to be morally judged.

It will be pleaded for. No doubt of it. It will be said, that it is designed to encourage brotherhood among the nations, and to promote the great business of social comfort and happiness as wide as the human family. But, I ask, are these God's objects? God has scattered the nations, and never proposes to gather them till He gathers them to Shiloh. God would have us strangers here, "content with such things as we have," without making it our business to increase or improve them. God would have us testify against the world in its present condition, and therefore neither flatter it, nor reconcile it to itself, nor glory in its capabilities. The World's Fair is