

This World's Fair,—for it calls itself by that significant name—in its way shews all the kingdoms of the world in a moment of time. It does not hide this. It professes to do this. Like John Bunyan's Vanity Fair, there is the Italian row, and the German row, and the English row. It has human skill and resources in all variety, and from all lands. It presents the kingdoms of the world, and “the glory of them.” And who, I ask, was it that did this before? The Spirit led the Son of God into “the wilderness,” a place of stranger-ship and pilgrimage—but the devil shewed Him all the kingdoms of the world, and the glory of them.

The world, according to the Scriptures of God, is a lost and a judged thing. It is incapable of recovery. The word of God does not, in a single passage of it, warrant the thought that it can be advanced or cultivated for God. He has judged it—though in grace the judgment tarries, and the long-suffering of God is salvation. But the world is a system past all hope of recovery, till the judgment be executed. But confederacy is an attempt to fix the world in its present condition, to settle it, though it be in departure from God and in enmity against Christ. This was the thought at Babel of old.

Separation of His own out of the world is God's way now. And this separation is the deepest and most thorough judgment that could be passed upon the world. This is a more complete judgment of it than by the waters of the flood, or by the plagues of Egypt, or by the sword of Joshua. The with-