
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

<https://books.google.com>



The Great Exhibition Tracts.

(No. 4.)

THE COMMISSIONERS' AWARD.

SPACE having been taken, what labour and diligence in preparing the goods for exhibition! what attention to quality, style, and finish!—each exhibitor anxious to secure the award of merit. I have not met one exhibitor, however, who supposes the award of merit a question of life and death; and surely every one knows the difference betwixt going up to the Exhibition to have his wares judged, and being placed in the prison of Newgate to be tried for his life, on the charge of some fearful crime. There is no confusion in men's minds betwixt the Commissioners' award and the sentence of a criminal judge. Simple as this is in itself, yet it illustrates one of the most important distinctions that can be presented to the mind of man—I mean the distinction betwixt the future award of merit and the future judgment for sin.

Nothing could be more distinct, both as to the persons and judgment; and yet it is incredible, what an amount of confusion exists on this subject, even in the minds of real Christians. It is most certain that the believer's works done in the body, will all be tested before the judgment seat of Christ, and that the award will be given "according to that he hath done, whether it be good or bad"—(2 Cor. v. 10)—just as the wares of every exhibitor shall be judged and tested by the Commissioners. And

blessed it is to know, that Christ will make no mistake. Yet, is not this as different as possible from standing before the great white throne of judgment, to be judged for sins? Just as different as the two cases, where one man's wares shall be judged, and the award of merit given; and another man cast into prison, tried for his life, condemned, and executed. True, the exhibitor may fear lest his labour in preparing his goods is in vain, and he lose the reward; but is this the same thing as the dread of a guilty criminal? He dreads the hour of judgment—he dreads the face of the judge.

Which is your case my reader? If still in your sins, surely you must dread the hour of judgment: for if you die in your sins, and after death go to judgment, then is not your doom everlasting condemnation and wrath? Oh, to look in the face of the Judge who knows every secret of your life! If the untold joy of the jasper city, or the unfathomable woe and everlasting torments of the lake of fire, depends on your being guilty or not guilty, are you not guilty? Then, if you die in your sins, and come before that judgment for sin, is not your doom fixed for ever? Oh! ponder ye crowds that shall revel this year in the sins of earth's great city! ponder well, what it will be to stand before the judgment seat! "And as it is appointed unto MEN once to die, but after this the judgment: so Christ was once offered to bear the sins of MANY; and unto them that look for Him shall He appear the second time without sin unto salvation."—(Heb. ix. 27, 28.)

Could the contrast be more striking than in these two

verses? To the unbeliever, there is death and judgment; to the believer, the coming again of Him who was offered to bear his sins. He comes to such without sin—no question of sin can be raised. How can there? If Christ has borne the full divine judgment of God on my sins, can He come to judge me for them? Nay, that would be to condemn His own work, in dying for me. God says of such, "And their sins and iniquities will I remember no more."—(Heb. x. 17.) Now, if they shall be remembered no more, then how can they be judged again? And, in this sense, has not Christ given the most solemn promise, that the believer shall not come again into judgment? "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, AND SHALL NOT COME INTO (JUDGMENT OR) CONDEMNATION; but is passed from death unto life."—(John v. 24.) Yes, God looks upon the believer as having been already condemned—as having already died, with Christ the precious substitute—and now having died with Christ, *justified from sin* (Rom. vi.)—and more, as risen with Christ, the representative—the believer is as He is, ever in this world (1 John iv. 17); and thus, there is now "no condemnation to them that are in Christ;" and, therefore, there can be no future judgment for sin.

Forgiveness of sins through His death, is a present and everlasting reality. His blood cleanseth from all sin. How can the believer then, so cleansed, be judged again? Blessed Jesus! thou hast been judged once for my sins: and oh! that bright moment when I shall be caught up to meet thee! Ah, my fellow Christian,

have you ever thought of these words?—"But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—(1 John iii. 2.)—The most glorious moment that can ever happen to us.

Does my reader say, "This is not my hope—I am burthened with the heavy load of sin." God then proclaims forgiveness of sins to thee through the blood of Jesus.—(Acts xiii. 38.) Dost thou believe God?

One word more as to the award of merit. When the exhibitor knows that his space is secured, then he may apply with all diligence to prepare his wares to meet the eye of the Commissioners. Just so if my reader is a believer, knowing that his place is secured in the heavenly crystal mansion by the blood of the Lamb. Let him now give all diligence that his works may meet the approval of Christ. If accepted *in Him*, now labour to be accepted *of Him*. Oh, how much that is highly esteemed by man will have no reward in that day! May the blessed Lord who loved his church, and gave Himself for it—before whom we shall soon stand, and who shall reward each according to the deeds done in the body—use this little paper in delivering His saints from confusion on the one hand, and awake us on the other hand, so to walk in holiness before Him that we lose not our reward in the day of his appearing!

C. S.

12 MA 62

Price One Shilling per 100, (in English or French).

London: WITHERBY & Co., 10, Great Turnstile, Holborn.

Half-price, for gratuitous distribution, at Gospel Tract Depot,
7, Carver Street, Sheffield.