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The Judgment-Seat of Christ.

What could be more appropriate than that He who formed the earth, and redeemed its inhabitants, should have been chosen of God to judge them? Hence the apostle speaks of the judgment-seat of Christ, before which *all* of us must appear. We have kneeled at his mercy-seat, we must stand at his judgment-seat. In that awful hour, not one of us shall be absent. How can justice be done, if only a part is to be judged? All of us lived on *one* globe, with one God, and under the same dispensation. It is in vain to speak of the execution of justice, until every man shall have received his deserts.

But an important end for which the judgment is to be instituted, will be to exhibit God in his glorious perfections. Not only his goodness, and wisdom, and power, but his justice will be manifested in all his dealings with men from the creation of the world. To establish his title to this glorious attribute, it will not be enough to bring forward a portion of mankind, and prove that God has dealt justly with them, but it will be necessary to show that he never has been guilty of injustice in a single instance, in his dealings with any one of his intelligent creatures. Then all the race must

be present, and the life of each one must testify the justice of God toward him, clearly to manifest the divine glory in the eyes of the universe.

If we need another argument to confirm us in our belief that all must be present at the judgment, we find it in considering that a part of mankind cannot be judged without the presence of the rest. Guilt can only be seen in the light of privileges and results. To know the extent of Adam's sin, all upon whom his act brought evil must be present, and inasmuch as every individual of the race has been injured by him, all must be present to testify against him. If such men as Voltaire or Paine are to be judged, all who have been corrupted or ruined by their infidel sentiments must be present, to witness against them. If Paul among inspired, and Baxter among uninspired men are to be tried, then all who in every age have benefited by their preaching or writings must be present, to exhibit the good they have received at their hands. Where all are woven together by their good and evil influences on each other, if a part should be brought up for trial, the rest would be needed as witnesses. At the crucifixion and resurrection of Christ but a small portion of our race