

## "THE WORD THAT JUDGEETH,"

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"Those who hear the Gospel without being awakened to know the wants or the dangers of their own souls, who hear Christ preached, and yet believe not upon Him, who hear His call and will not answer, who listen to His words and receive them not, who continue in sin as if they had never heard the Sermon on the Mount, who, when called to follow Christ, continue to live for themselves—surely such are exposing themselves to fearful danger, even that of being given up to judicial blindness, the awful judgment of those who wilfully shut their eyes to the light, and persevere in resisting the Spirit of God when He strives with them. Surely it is a perilous thing to listen to the Gospel in an attitude of resistance or in a spirit of indifference. There are those who would shrink from receiving the Lord's Supper unworthily, who think nothing of hearing the Gospel unworthily. Yet the preaching of the Gospel is as much an ordinance of Christ as the Holy Communion. He instituted the one, saying 'Do this in remembrance of Me.' He instituted the other in the words 'Go ye into all the world and preach the Gospel to every creature.' Remember, 'The word that I have spoken, the same shall judge him in the last day' (John xii. 48). Christ Himself is not yet your Judge, He is still your Saviour, He came to save you, His light is still shining, open your eyes to it, cry with David of old. 'Open Thou mine eyes.' But practically, our Judge is with us, the rule of judgment is in our hands, the words of judgment are in our ears. We shall hear nothing new in the sentence of the last day. And all this is in mercy in order that we may judge ourselves, and not be condemned with the world. Think *now* of what will happen at the last day, that you may repent and turn to God with all your hearts at once, and stand on the right hand of the Son of Man when He comes in His glory.

"An inspired Apostle wrote:—'We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that He hath done, whether it be good or bad.' But what will be the state of those who have in unbelief rejected the only Saviour, who heard His words again and again, but refused to receive them, who perhaps said, 'Lord, Lord,' in the unmeaning mutterings of insincere prayer, but did not the things their Lord said? Trembling they stand before the throne! Millions of trials will go on at once, every terror stricken heart will be a court of justice, memory will bring back overwhelming evidence of guilt. The word of Christ made vocal by conscience will sit in judgment, the sinner will indeed be speechless before God and his fellow men, but in that inner court of mind how many things will be said unheard without! He who would persist in loving his sins will be there, and the word of Christ he will remember—'This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil.'

"He who would not give up the world for God, will be condemned by the word of Christ—'Ye cannot serve God and Mammon.'

"The self-righteous man who rested on his

not being as bad as gross sinners, and on his own good deeds will hear his judgment in the parable of the Pharisee and Publican.

"Those who have been content with the lamp of a Christian profession without seeking the oil of God's grace, will mourn that they did not in their day of salvation judge themselves by the parable of the Ten Virgins.

"Those who have used their property, their abilities and their influence as if they had been their own, and not gifts of God committed to them as stewards, will be convicted by the parable of the Talents.

"Those who habitually neglected poor and afflicted Christians, who heard with heartless coldness sermons on a Hospital Sunday, and after all the minister's pleading, gave a mere trifle which practically cost them nothing, to help the sick and suffering poor of their own neighbourhood, and used no personal effort in visiting the sorrowing to console, comfort and encourage them, will, if they repent not, and forsake not in the strength of the Lord Jesus the deadly sin of selfishness, experience in their own persons the awful fulfilment of our Lord's prophecy—'Inasmuch as ye did it not to one of the least of these My brethren, ye did it not to Me.' 'Those who were careless about preparing for the Marriage Supper of the Lamb, who accepted not the Righteousness of Christ, nor sought to have that personal holiness 'without which no man shall see the Lord,' will see themselves without a wedding garment, and foresee the gloom of the darkness where shall be weeping and gnashing of teeth.

"Those who have remained in speculative unbelief—looking only at difficulties, and rejecting the most impressive evidences, studying the Bible less than the leading book in their profession, diving deep into the bewilderingments of sceptical falsehood, and only skimming on the surface of revealed truth; laboriously toiling at human sciences, but taking only disconnected glances at the Revelation of God, as they remember the words of Christ will they not acknowledge what they might have felt long before, that 'never man spake like this Man'? How plain will the internal proofs that the Gospel was of God seem to them then! Their own reflections while the Spirit was striving with them, before they quenched Him, will come back with reproachful power. 'Did I not' (one such will say), when in some measure I yielded my heart to those words, did I not feel that even such an imperfect reception of them raised my character? Was I not amazed, when I thoughtfully compared the Gospel with other books, the classical authors of the same age, at the light which seemed in spite of myself to persuade me that it was planned in heaven, and accomplished by God upon earth? Did I not feel that the word of God wonderfully described to me myself? and that the Gospel was just adapted to supply the wants of my own souls? Did it not reveal to me a friend in whom were united the sympathy of man and the power of God? Was not that the very Friend I needed? Did I not feel that if I could but believe, that belief would work a marvellous change for the better in my heart and life? Besides, was not the promise of the Spirit made by Christ, the promise of that very power which I felt I needed to bring me up from an obviously degenerate condition towards that perfection of which I could form some conception? And as to my unbelief, can I forget the words of Christ—'Ask and it shall be given unto you, seek and ye shall find, knock and it

shall be opened unto you!' The Father will 'give the Holy Spirit to them that ask Him!' Why did I not pray to the God in whom I did believe? Why did I give my mind earnestly to many things, and yet not to that which every man of sense, believer and unbeliever, must have felt to be the most important of all to consider? Alas! that I should not have troubled myself to test the foundations either of my unbelief or of that faith believed by the best people on the earth to be taught of God.'

"Surely many such thoughts will harass the mind of the self-condemned. But now all these things are brought forward that any who are not yet truly believers in the Lord Jesus Christ, and therefore are not living for Him, may now judge themselves and convict themselves that they may be brought to ask God to teach them, to implore the Father to draw them by His Spirit to the Son; to open their eyes that they may indeed see that Christ is come a Light into the world, that whosoever believeth in Him should not abide in darkness. Harken this day to your Saviour. To you He says this day, 'I come not to judge you but to save you.' 'Look unto Me and be ye saved,' 'Him that cometh unto Me I will in no wise cast out.' 'If any man thirst, let him come unto Me and drink.' 'Whosoever will, let him take of the water of life freely.' All these are His words. All these words are spoken by Him to you to-day. This is His Message of love to you to-day—'Awake thou that sleepest and arise from the dead, and Christ shall give thee light.' Do you say—'The disease of sin has too great a hold upon me?' He replies—'They that are whole need not a physician, but they that are sick.' Do you despair of overcoming the temptations of Satan? He says to you—'If thou canst believe, all things are possible to him that believeth.' If you say that you cannot feel convinced that the doctrine of Christ is from God, He says, 'If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'

"If you say that you fear that you have not the heart to love God and to devote yourself to Christ, He reminds you of His Father's promise, 'A new heart also will I give you, and a new spirit will I put within you.'

"At every turn He meets you. Will you turn away? Every reason which you give why you should be lost He answers with a reason why you should be saved. There is room in his kingdom for you, there is love for you, there are riches of grace for you. 'Be not afraid, only believe.'—*The News*.

## News from the Home-Field.

### Diocese of Nova Scotia.

#### ADVENT ORDINATION.

On Sunday, 18th Dec., the Lord Bishop of the Diocese held an ordination at S. John's Church, Truro, when the Rev. A. Gale, curate of Truro, was admitted to the Order of Priesthood. The sermon, a most impressive one, being preached by the Revd. Professor Vroom, of King's College.

His Lordship addressed the children of the Sunday School in the afternoon, and at night preached an eloquent sermon, the text being taken from Isaiah xxv. 9.

The congregations throughout the day were very large.

### Diocese of Fredericton.

#### SPRINGFIELD, KING'S CO.

One of the saddest events in the history of this village took place Dec. 8th 1892. When the remains of the Rev. John W. Hickson, M.A.,