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# Five Judgments and The Five Crowns

Louis T. Talbot

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*The five*  
**JUDGMENTS**



*The five*  
**CROWNS**



**LOUIS • T • TALBOT**

CECIL GALPIN  
DEC 22, 1940

# The Five Judgments AND The Five Crowns

*By*

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# JUDGMENTS and CROWNS

## INTRODUCTION

**A**S MY BROADCASTS on "The Five Judgments and The Five Crowns" caused considerable interest among the thousands who listened in, it has been a pleasure to prepare these messages for the printed page. May God bless them as they go forth in this way!

It is lamentable to discover how confused religious people are regarding "The Judgments of Scripture." There are some who neglect such an important subject altogether. It is likewise evident that so many of our pulpits preserve a sinful silence regarding judgments and rewards. It is to be hoped that you will send a copy of the book to your pastor.

In the following pages we hope to show that the Bible is very explicit concerning important judgments. The common idea is that at the end of the world there will be one final judgment, when God will judge all men, and the good will go to Heaven and the lost to Hell. But, this is not the teaching of the Bible. As I indicated while broadcasting, there are five specific judgments and nothing but hopeless confusion will be ours unless we learn how to separate them.

A study of the passages at the outset of each chapter will prove that these judgments come at distinct times and indicate different dispensations. Distinguish the five judgments and then the Scriptures will harmonize.

## THE FIRST JUDGMENT

### SIN AT CALVARY

Passages to Study:

II CORINTHIANS 5:21.

GALATIANS 3:13-16.

ROMANS 3:21-24.

ISAIAH 53.

## The FIRST JUDGMENT

### SIN AT CALVARY

**D**IVINE judgment upon sin took place about the year 33 A. D., when Christ died at Calvary. Taking our sin upon Himself and dying, thereby, as our substitute, Jesus brought to an end the dispensation of the law. He became the end of the law.

A study of the key passage cited from 2 Cor. 5:21, proves that Christ, by His death, received the just judgment of God upon sin. The soul that sinneth shall die. And the glory of the Gospel is that Christ bore the accursed load, and now there is no load for me.

All the lambs, rams, and bullocks offered on Jewish altars could never give a guilty sinner peace. They were accepted in virtue of the offering up of God's Holy Lamb. Old Testament sacrifices foreshadowed the expiation of sin by the death of the Cross.

And is it not blessed to know that the very moment a sinner receives the Lord Jesus as personal Saviour God places His Son's death to the sinner and accepts that death as if the sinner had actually died. The believer, then, is no longer under the penalty of the law. There is therefore no condemnation to those who are in Christ Jesus.

Let it be proclaimed from the housetops that every demand of the law was just as completely satisfied

in the offering Christ made of Himself for sins as it would have been had the lost guilty sinner himself actually died at Calvary. Thus, the sin question, in so far as the believer is concerned, was forever settled judicially, when Christ redeemed him from the curse of a broken law.

Some time ago I heard a story of a boy, a regular attendant of the weekly prayer meeting, who could give a clear testimony of saving grace. One night, when asked to state how he came to know the Lord, he replied, "It was the day the bee stung Mother." The lad went on to explain, "One summer day while playing around the cottage my mother was busy ironing. Suddenly a bee made to sting me, but running to Mother I hid under her apron. The bee lighted on Mother's arm and stung her so deeply that it caused her much pain. Consoling me she said, 'It is all right now; don't be afraid. That bee had only one sting and I endured it.' Then my dear mother went on to tell me that the sting of death is sin, but that Jesus bore the sting in His body on the tree. And, so, I was saved the day that bee stung Mother."

My friend, have you entered into a definite experience of saving grace? Can you join in the shout of victory, "O death where is thy sting?" Some time ago I whispered into the ears of a dying man the words:

*"Payment God will not twice demand  
First at my Surety's hands—  
Then at mine."*

And never will I forget the look on his face as he realized that he could die happy since Christ had robbed sin of its power and death of its terror. Facing eternity, this saint realized that the sting of death had gone forever.

With this first judgment there is a crown, but what a crown! A crown of thorns. Thorns, the emblem of sin, were woven into a crown for the lovely brow of the Lord Jesus. We read of a day that is coming when many crowns will adorn His brow. Well, universal dominion and sovereignty will be His in virtue of that cruel crown He was willing to wear.

*"See from His head, His hands, His feet,  
Sorrow and love flow mingled down;  
Did e're such love or sorrow meet,  
Or thorns compose so rich a crown?"*

## THE SECOND JUDGMENT

### PRESENT SIN IN THE BELIEVER

#### Passages to Study:

I CORINTHIANS 11:31, 32.

I TIMOTHY 1:20.

HEBREWS 12:7.

## The SECOND JUDGMENT

### PRESENT SIN IN THE BELIEVER

**T**HE SECOND JUDGMENT is continuous. It takes place at any time, and in any place. And when judged by the Lord, the believer is chastened. Sin is dealt with, lest we should be condemned with the world. Strange though it may seem, each of us represents four distinct persons. Our clothes cover four men. There is the man the world sees, the man our friends see, the man we see, the man God sees. And God's judgment is related to this four-fold life of ours.

We do not believe in either self-judgment or self-examination. By always looking within and searching our hearts we are apt to become morbid, depressed, and distressed. We do believe, however, in the divine examination of self. And this is totally different from self-examination. David asked the Lord to search his heart. Do we allow God to continually search all our ways?

In the Highlands of Scotland, where the Gaelic language is used, the word "search" is sometimes translated "ransack." Now, to ransack a cupboard means to turn it inside out. And what a drastic prayer is this to offer, "Ransack me, O God." Are we willing for God to ransack every part of our lives? What about our relationship with the world? Are our actions in the business realm pleasing to the Master?

Are we as upright, clear and transparent in all our transactions as we ought to be?

Then, there is the man our friends see. What about our home life? As believers, are we as loving, considerate, and Christ-like as we should be? Our friends, because they love us, may be blind to our faults, but our witness will never be fruitful unless we are willing for God to judge us in this respect, and give us a blissful home life so glorifying to His name.

Then, there is the man we see. Well, I can not very well deceive myself. I may deceive the world and my friends, but when I honestly look at myself, I know what kind of a man I am. What kind of an inner life do I have? Does divine judgment await my jealousy, ill will, unclean thoughts and desires?

Coming to the man God sees, we reach the part of our being that really tells. If the man He sees is a man after His own heart, then the other three men will merit no condemnation. How blessed it is to know that there is nothing between our hearts and the Lord! A clear sky. But has He a controversy with us? Are there habits and ways displeasing to His holy heart? Are we conscious that we are harbouring something that dims our vision, hinders our communion, and hampers our spiritual progress? Well, God judges us in order that He may have us more like Himself. He convicts us of our failures so that confessing them, we may enjoy His constant benediction. And we have nothing to fear over this aspect of judgment, for what the light reveals, the blood can cleanse.

And with this present judgment there is a crown. As we walk in the light as God is in the light, then, with the blood continually cleansing us from all sin, we have the crown of divine favour. Ours is the diadem of unfailing blessing from the One who is pleased with our life and witness.

The beautiful lines of Evan H. Hopkins, one of the founders of the English Keswick Convention, are most helpful at this point:

Nothing between, Lord, nothing between;  
Let me Thy glory see,  
Draw my soul close to Thee,  
Then speak in love to me—  
Nothing between.

Nothing between, Lord, nothing between;  
Nothing of earthly care,  
Nothing of tear or prayer,  
No robe that self may wear—  
Nothing between.

Nothing between, Lord, nothing between;  
Unbelief disappear,  
Vanish each doubt and fear,  
Fading when Thou art near—  
Nothing between.

Nothing between, Lord, nothing between;  
Thus may I walk with Thee,  
Thee only may I see,  
Thine only let me be—  
Nothing between.

Nothing between, Lord, nothing between;  
Till Thine eternal light,  
Rising on earth's dark night,  
Bursts on my open sight—  
Nothing between.

Nothing between, Lord, nothing between;  
Till, the last conflict o'er,  
I stand on Canaan's shore  
With Thee for evermore—  
Nothing between.

## THE THIRD JUDGMENT

### SAINTS AT THE BEMA

#### Passages to Study:

I CORINTHIANS 3:12-23.

II CORINTHIANS 5:7-13.

ROMANS 14:10.

## The THIRD JUDGMENT

### SAINTS AT THE BEMA

**A**T THE RETURN of the Lord in the air, His church will be gathered around Him and then will be set up what is known as the "Judgment of Christ." The pronoun "we" in 2 Cor. 5:10 makes it clear that Paul embraced himself, the believers in Corinth, and the saints of all ages. All who are Christ's at His coming will stand before the judgment seat.

And, of course, this judgment is essentially for the believer. No unsaved person will appear at this time. Before the Judge there will stand a wonderful assembly of blood-bought saints in order that their service for the Lord may be reviewed and rewarded or condemned, as the case may be.

When we come to this judgment we shall be in possession of our glorified, resurrection bodies. We do not appear before the Judge in order that He determine whether or not we are saved. The important question of our salvation was settled on earth. This judgment is not altogether related to sin, but to service. Every man's work is to be tried by fire of what sort it is.

The Word of God is emphatic upon the point that, when we accept the Lord Jesus Christ, we are absolved from all things. Take, for example, passages

such as JOHN 5:24; ACTS 13:38, 39; ROM. 8:1. Surely, such passages prove that through our acceptance of Christ as Saviour we are pronounced guiltless. We are freely and fully justified.

But the question may be asked: If I am saved and all my sin has been blotted out, what is the purpose and function of this judgment seat? Well, let me indicate how this judgment will operate.

First of all, our works, as believers, from the first day on to the moment of our resurrection at Christ's return, will pass before the Lord in review. Here are the solemn words of Paul in 1. COR. 3:11-15. To suffer loss does not mean to lose our souls, but to forfeit our rewards. If we stand condemned by our works, then the privilege and joy of serving the Lord in some exalted capacity will not be ours. This judgment is to determine our place and position in coming glory. May a full reward be ours as the result of our faithfulness here below.

Perhaps we should linger over the phrase "so as by fire." Suppose that you were aroused in the middle of the night with the cry, "Fire, fire," and, discovering your house to be on fire, you just had time to escape with your life. Your house and valuables were completely destroyed, but you, yourself, were saved, yet so as by fire.

There will be many believers, who, in the day of Christ's judgment will have the sorrow of seeing a great deal they thought valuable burned up. All that revolved around self-glory, self-importance, self-aggrandizement will be consumed as wood, hay and

stubble. But all that was for God's glory will abide as gold, silver and precious stones.

Further, this judgment is related to our works in a two-fold way. First of all, the fire will try the quality of our service. A passage like EPHESIANS 6:7 reveals what it is that gives quality to our service—"With good will doing service, as to the Lord, and not to men." Again in COLOSSIANS 3:23 we read, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." The expression "as to the Lord" is what will produce the gold, silver and precious stones at the judgment seat. Everything apart from the Lord will be consumed as useless by the Judge whose search is minute and thorough.

Further, the quality of our work depends upon the power by which it is performed. Much of what we call "Christian work" is of the flesh. The power driving us is not that of the Holy Spirit. Christ, Paul reminds us, is the power of God. Alas, however, He is not the source of our power. He is not the center and circumference of our service.

Then, the idea of quantity is associated with our works. In LUKE 19:11-27 we have the parable of the pounds where our Lord makes it clear that He expects us to use our talents to advantage. We are to gain by trading. There are too many lazy Christians who never put themselves out for God. They grumble over the least inconvenience when it comes to sacrifice for the greatest of all causes. Selfishly they hide their talents in a napkin.

One of the most bitter curses in the whole Bible is the one directed against the city of Meroz. Meroz was a city overlooking the plain of Esdrælon. The inhabitants of this city were self-complacent. They likewise refused to join Israël against her enemies. "Neutrality" was the slogan. When Jabin was finally defeated without the aid of Meroz the angel cursed the people for not coming to the help of the Lord against mighty foes. Indifference brought condemnation. Thus will it be at the judgment seat if we fail to witness for Christ now while we have unlimited opportunities. If we fail Him now, how can He entrust us with responsibilities in His coming Kingdom? Let us not be blind to the fact that we are now developing ourselves for privileged positions when Christ come to reign.

Again, our *words*, as well as our *works*, are to be tried by fire. Did not our Lord declare that every idle word is to be accounted for? Idle words! We all stand condemned. We have made idle promises, have taken upon ourselves idle vows, have offered idle prayers. Sincerity of lip-service and labour has not characterized us.

My fellow-Christian, at the judgment seat our words will be tested. Therefore, let us have done with useless jesting, suggestive stories, backbiting, gossip and slander. May our tongues be Spirit-controlled. Then our words will be as apples of gold in pictures of silver!

Coming to I Cor. 4:5 we discover that the inner life is likewise to be tried by fire of what sort it is—

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

Our inward thoughts, purposes, and plans are to be revealed. Now we are very politic and polite. We may have unchristian thoughts about another Christian, but we imprison these thoughts within our own minds. We do not say all that we think. But, at the judgment seat, our very thoughts are to be exposed. Thoughts, harsh and unclean, are to be revealed.

If we would escape condemnation in this direction, here and now we must have a mind fully controlled by the indwelling Spirit. He, it is, who makes the mind a fountain so clean and lovely.

Coming to the rewards, we reach a truth, revolutionizing life and service when fully comprehended by the believer. Salvation, of course, is of grace. We can not work for a gift, and salvation is God's gift. But once saved, we can work like slaves for the Saviour.

Five crowns are to be bestowed for service which the Master is able to commend. There is the crown of life for victorious living—"Blessed is the man that endureth temptation: for when he is tried, he shall receive *the crown of life*, which the Lord hath promised to them that love him" (James 1:12). If your temptation is fierce, resist as God enables you and a special reward will be yours at that day. Satan may be mighty, but he is not almighty. In Christ you

have the devil's master, so trust Him to make you more than a conqueror.

Then, there is the crown of righteousness for a finished race, II TIMOTHY 4:8, "Henceforth there is laid up for me a *crown of righteousness*, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Do you love the second advent? Is the coming of Christ your constant incentive? Paul tells us that there is a reward for those who love Christ's appearing. Are you thrilled over the prospect of seeing your Lord? And, who knows, we may be nearer Heaven than we realize!

Ministers and Christian workers are especially exhorted by Peter to labour in the light of the judgment seat, I PETER 5:2-4: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a *crown of glory* that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." My brother, will the Lord say to you as you face Him, "Thou undershepherd, you were faithful in caring for the flock, receive your eternal reward"?

If there is one person Satan hates more than another it is a faithful minister of the Gospel. By worldliness, sensuality, philosophy or social work the Enemy will endeavor to side-track the preacher. He is subtle and knows how to side-track preachers from the proclamation of a positive Gospel. Satan realizes that the only message that can stir the human heart is that of a crucified Christ.

*"I preached philosophy and men applauded;  
I preached Christ and men repented."*

What a solemn matter it is to stand between God and souls! Here is a gripping story taken from the life of a layman, who, although a professed Christian, had little desire to witness and work for Christ.

He dreamed one night that he was in heaven, and his heart was ravished with the glory.

"Oh, I am in heaven at last," he thought. An angel approached him and said, "Sir, come with me and I will show you the palace where the crowns are kept." Soon he found himself in a glorious building, and around the walls were tiers on tiers of crowns, tens of thousands of sparkling crowns! "That crown there," said the angel, "is for Mr. \_\_\_\_\_." "Mr. \_\_\_\_\_," the man exclaimed, "why he lives in the house next to me, but we think him rather peculiar. He was converted about five years ago, and he actually gives away tracts in the trains. He speaks to people personally about their souls, and the rest of the men avoid him. They think him cracked on religion." "I can tell you," said the angel, "that the

Lord considers him to be the most sensible man in your town, and that crown is for him."

Then the gentleman asked, "Whose crown is that?" But the angel passed it over and said nothing about it, and went on to a third.

"That specially bright crown is for Mrs. ———." "Mrs. ———," said the gentleman, "why she is a widow and she is the mother of eleven children." "Yes," said the angel, "yes, she is a widow and the mother of eleven children. And what did you do for her eleven children when her husband died and left her with scarcely anything for support? What did you do for that widow?" "Well, I-I-I meant to send her something." "Yes, but you never did it," said the angel. "No, I never did," he agreed. "Well, that crown is for Mrs. ———, because, owing to their mother's consistent Christian life, those eleven boys and girls are growing up Christians, every one of them. That specially bright crown is for that Christian mother."

"Please," said the gentleman, "tell me for whom that crown is that you passed over." "Yes," said the angel, "if you wish to know. Sir, that crown was for you, but you have lost it through your laziness." With those words the gentleman awoke. He fell down on his knees in the early morning by his bedside, and prayed, "O God, my Father, years ago I trusted in the Lord Jesus to save me, but I have allowed the world and its riches and pleasures to come in. Thy Word has been choked in my heart, and I have become unfruitful. There is a great distance between my soul and Thee. O Lord,

restore me once more. Take the fragments of my life and do what Thou canst even with the fragments, for I remember, my blessed Saviour, that once Thou didst say, 'Gather up the fragments that remain, that nothing be lost.' Lord Jesus, in Thy mercy, take the fragments of my wasted life and do what Thou canst with them." And there and then the Lord Jesus accepted the fragments of that man's life. Let me tell you for your encouragement, that he became a most earnest worker for Christ, and a winner of souls to Him. That man will undoubtedly get his reward, for even though he gave only a cup of cold water to a little child in the name of Christ, he will in no wise lose his reward.

Paul affirmed that the judgment seat of Christ influenced him in two directions. First of all, it made him ambitious to please God wherever he was, with a single eye to the glory of God. The Apostle wanted none of his work burned up. Thus, he had a holy ambition to be well-pleasing to God.

In the next place, Christ's judgment of his service at the Bema prevented him from harshly judging others. "Let us not, therefore, judge one another any more, but judge the rather that no man place a stumbling-block or an occasion to fall in his brother's way." In the light of the judgment seat, Paul was very particular about his walk. Even his dinner table was influenced by this judgment. Think of his pointed words about eating and drinking becoming a snare to weaker brethren! All personal habits were linked on to eternity. Paul lived with eternity's values in view.

Can we say that we are thus influenced? Is ours a consistent witness? Will our faces be unashamed when we see Jesus face to face?

Then we have the *soul-winner's crown*, referred to by Paul in I THESSALONIANS 2:19: "For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

The crown of rejoicing! This is the crown the soul-winner is to wear. This is the crown Mr. Moody is to wear. This is the crown for which I am striving—the soul-winner's crown. When General Booth was in this country, he told of a man who was leaving Australia. He had been working in the gold fields and had acquired a fortune. Out at sea the ship sprang a leak. The life boats were lost; the people were without hope. This strong man thought he could fight through the waves to a nearby island, and he was about to spring into the water when a little bit of a girl whose mother had been lost in the storm, asked of him, "Sir, can you save me?" He looked at his belt of gold and then at the child, then at the belt, and then at the child again. Suddenly he threw the belt of gold away, took her on his back and threw himself into the sea. He struggled, and, with life almost gone, he reached the land. The next day when consciousness returned to him, the little girl put her arms around his neck, her lips to his cheek, and said, "I am so glad you saved me." The miner said, "That was worth more than all the gold in Australia." What joy it will be to receive from the nail-pierced hand of

the Son of God the soul-winner's crown. It is for some man whom you have won for Christ to meet you on the street of glory and say, "I'm so glad you spoke to me when you did; it led me to a decision for Christ."

In connection with this crown, please read the solemn warning in REV. 3:11, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Mark you, it does not say, "That no man take thy salvation." No man can take that. However, through laziness and in other ways you can lose this specific crown.

Another crown which the believer can strive after is the *martyr's crown*, mentioned by our Lord in His message to the church at Smyrna: "Be thou faithful unto death, and I will give thee a crown of life" (REVELATION 2:10). What a rich reward awaits these who were willing to seal their testimony with their blood! We think of the warrior saints of Hebrews 2, and of the Covenanters of Scotland, and of the martyrs of past ages, yes, and of the present time, who will receive the crown of life. Life was taken from them. Death silenced their witness, but Christ is to endow them with a life more abundant. And, who knows, our faith may yet become a more precious possession to hold. With the rapid advance of pagan forces many already are being made to suffer for the truth. We think, for example, of some of those brave pastors who are languishing in German concentration camps. Well, if we are not called upon to wear the martyr's crown, let us be adorned with the martyr's spirit. May we be as true to the Master as our fore-fathers were!

## The FOURTH JUDGMENT

### LIVING NATIONS AT CHRIST'S RETURN

**B**EFORE our Lord sets up His millennial reign, the nations are to be gathered together for judgment. Returning from the air with His saints, He rules the nations with a rod of iron. At last the government is upon His shoulders. No longer is He the despised and rejected one. Christ comes in power and glory, accompanied by myriads of angels to mete out judgment upon the godless hordes of earth. Dr. C. I. Scofield's note regarding this judgment is worthy of consideration: "This judgment is to be distinguished from the judgment of the great white throne. Here there is no resurrection; the persons judged are living nations; no books are opened; three classes are present, sheep, goats, brethren; the time is at the return of Christ (verse 31); and the scene is on earth. All these particulars are in contrast with REVELATION 20:11-15. The test in this judgment is the treatment accorded by the nations to those whom Christ here calls "my brethren." These "brethren" are the Jewish Remnant, who will have preached the Gospel of the kingdom to all nations during the tribulation."

## THE FOURTH JUDGMENT

### THE LIVING NATIONS AT CHRIST'S RETURN

Passages to Study:

PSALMS 2.

ISAIAH 9:7.

MATTHEW 25:31-46.

REVELATION 19:11-19.

As the world-emperor our Lord is to fashion the kingdom of the world into His own world-kingdom. But ere this throne of universal dominion can function, all rebellious elements must be eradicated. By the "goats" then, we are to distinguish those nations which have been brutal and inhuman in their treatment of Christ and the Jew. By the "sheep" are indicated those godly nations, which have been kind and considerate toward the Jews. Among the "brethren" will be the Jewish remnant, the 144,000 of Rev. 7:4, and doubtless a number of Gentiles who have embraced the message of the kingdom during the tribulation period.

This judgment of the living nations, then, has nothing to do with humanitarian projects of some modernistic preachers. The feeding of the hungry, clothing the naked, visiting the sick, referred to by our Lord, have nothing to do with the social Gospel about which we hear a great deal these days. All within the narrative is associated with the relationship of Gentile nations to God's ancient people.

And, further, the outcome of this judgment is not a question of entering into all the joys of Heaven, but the bestowal of an earthly peace and an earthly blessing as the Son of Man takes up His rule of the world.

Once he has settled up with the nations, Christ will

introduce the millennium, when, for a thousand years, the earth will be free from the sighs, sobs and struggle now characterizing it. Then the knowledge of the Lord will cover the earth as the waters cover the sea.

*"Jesus shall reign wher'er the sun*

*Doth his successive journey run*

*His kingdom stretch from shore to shore*

*Till moons shall wax and wane no more."*

## THE FIFTH JUDGMENT

### SINNERS AT THE GREAT WHITE THRONE

Passage to Study:

REVELATION 20:11-15.

## The FIFTH JUDGMENT

### SINNERS AT THE GREAT WHITE THRONE

**T**HIS fifth judgment is for the unsaved. I do not believe that there will be a child of God at the great white throne. This is a judgment exclusively for the ungodly, and before that throne will be assembled all the unsaved of all the ages. We may search their ranks but there will not be a child of God among them. Someone has said that just before the erection of that throne, the greatest prayer meeting that the world has ever heard of will be held in the open air without a saint of God in it!

“Oh, mountains, fall on us! Oh, rocks, cover us and hide us from the face of Him that sitteth upon the throne!” What a prayer meeting! Kings, lords, generals, all people from the highest to the lowest, crying out because of the wrath of the Lord!

Let us seek to examine the exact nature of this throne. First of all, it is “great” because of its majesty—great because of the One who occupies it. It is white—white in its magnificent righteousness. There is no wavering in the judgment of this throne. Then think of the people standing before it. “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.” Not only do the living unsaved of that time stand before the throne, but every department of another world

yields up the souls or the bodies that these abodes possess. If the body is still in death, then the grave delivers up the body which is in it. If it be that the body has come to some untimely end by ship-wreck, then the sea will surrender its dead. Every one that has died unsaved from the beginning of time, will be restored and made to appear. Death and hell will be emptied and cast into the lake of fire, which is the second death.

What a ghastly and an awful time. Can you not imagine the fearful hush that will come over that crowd? "And the books were opened and every man was judged according to the books." What a fearful end! The unsaved have forgotten their sins, but they are in God's book. They stand there without an excuse before the Judge who will reveal all secrets. Nothing will escape detection.

Finally, when the life with all its blackness stands revealed, another book is opened. This is a book that has the record of the names of the saved souls. It is called the Book of Life. That great Judge runs His hand down the column of names to find yours. "And whosoever was not found written in the book of life was cast into the lake of fire."

Friends, as you read these lines, have you an uneasy conscience? Have you a burdened heart or perhaps a mind full of problems and the perplexities of business life? I am going to ask you a question which puts every business problem in the shade. It is the paramount question of life—Is your name written there? Can you thank God with a reposeful

heart that your name is written in the Book of Life? Thank God, many of us can, not through any merit of our own, but solely because of the sovereign grace of God. We trusted and He saved, and He wrote our names on His hand and in His book. He is waiting to write the name of the man or woman who will trust Him today.

I want to ask you again, in all earnestness, Is your name written in the Book of Life? The disciples once came to Jesus, telling Him with glad hearts, "Lord, even the devils are subject to us." He listened with sympathy, then presently said to them, "There is something that will fill you with greater joy than knowing that the devils are subject to you; rejoice that your names are written in heaven!"

Oh, soul, I beg of you in all the light of yonder throne with its awful judgment, will you trust Him today? Will you fly for shelter to His Cross? God grant that not one of us will be missing when the roll is called up yonder.

