

indeed, might have been necessarily inferred from the very nature, and grand purpose of the day of judgment, which is to wind up the plan of salvation, to carry out which the world was created. But besides the explicitness and fullness of Scripture on the general judgment, which is "to bring into judgment every work, with every secret thing, whether it be good or whether it be evil," the word of God gives *special prominence to the meeting between ministers and their people*. And most fit and natural is this, seeing that the very end and design of the Christian ministry is the salvation of its subjects—their preparation for the day of judgment. I *Cor.* i: 14; I *Thess.* ii: 19, 20.

Let me present to you some of the thoughts which have been pressing upon my mind in view of the solemn meeting to which we must all look forward.

One thought is—The meeting between ministers and their charges at the day of judgment, will be with an unspeakably closer and more intimate knowledge of each other. It is probable that all will have some insight into the judgment of all; but how different must be the feelings toward each other where relations of greatest solemnity and importance have existed between the parties. Methinks I see earthly judges and juries and judged—masters and mistresses and servants—husbands and wives—heads of families and children—all standing before Christ the judge, to receive a judgment of perfect righteousness, and sensitively conscious that all will be brought to light, and that error or wrong in the judgment, or appeal from its eternal awards must be for ever impossible. But methinks that this and that other group composed of those who on earth stood in the relation of minister and people, will have a searching consciousness of the nearness of concern with each other, and of the eternal final results of their earthly connection beyond all the rest. For the very nature and very first formation of the connection pointed to that day now come, now to pronounce on both of the parties their final doom.

Another thought and one close akin is this—How vastly different the meetings between minister and people now and at the day of judgment. Now you and I may find grace, unless sealed up to judicial blindness and hardness of heart—get our material errors, mistakes, sins corrected. The very nature and design of the Christian ministry is to produce changes, progress, improvements, but at that day this is eternally impossible. Oh to know in all the deepest depths of personal eternal consciousness the true meaning of God's declaration. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Oh to think of the peculiarly close connection in the way of instrumentality, of the minister and his people's actings towards each other in determining whether this unchangeableness of state is to be the unchangeable blessedness of heaven or misery of hell!

Another thought is—Ministers are represented in Scripture as guides under their Master, the great infallible guide; as lights reflected from their Master, the Sun of Righteousness to lead their people safely to heaven. They are as a voice behind their people saying, "This is the way, walk ye in it." Ministers meet with their people here to hold up to them the truth, "the word of life" to enlighten and awaken their consciences—to exhibit the Scripture tests,