

There is another, and in some respects, a more notable day than any of these—a day for which all other days were made, around which they all revolve as a centre, and to which they all point—a day that will be ushered in by more marvellous phenomena in nature, than any that have ever yet been witnessed: the closing day of time, the inauguration day of eternity—the day that God has appointed in which “He will judge the world in righteousness”—the day when “the Son of Man will come in His glory”—when “the judgment shall be set and the books opened, and every man shall receive according to his works.” “*The Great Day.*” —Jude, 6th verse.

1. It will be the great *gathering day of angels and men.*

All the *holy* angels will be there; those chariots of the Lord that are twenty thousand, even thousands of angels. All the *fallen* angels will be there—those once spirits of light that broke away from their allegiance to the Most High: all they will be there, to receive their final doom. All the *children of men* will be there—all that have lived on earth, that are now living, and that will live, even till the second advent of the Lamb of God. And Oh! what a great day will that be, when all the millions that are now entombed in earth's central chambers, and the millions that are now living and moving and acting on the surface of the terrestrial globe, and the countless millions yet to come forward—one generation after another—shall appear in one vast assembly: some clothed with shame, others lifting up their head in triumph, their redemption having come. “Behold He cometh with clouds, and every eye shall see Him.” “The rich and the poor shall then meet together.” Whatever distinction, adventitious circumstances of rank or fortune may give one here, it will be of no account on that day. He who on earth was charioted about in splendour, whose home was a palace, and who had more than heart could wish, will then receive no honour on that account. Worldly distinctions will not survive the fires of the last day. The only distinction recognized will be that of *moral character*. Pollock in his “*Course of Time*” thus describes the scene:—

“It was a strange assembly: none, of all
That congregation vast, could recollect
Aught like it in the history of man.
No badge of outward state was seen, no mark
Of age, or rank, or national attire
Or robe professional, or air of trade.”

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“It was a congregation vast of men—
Of unappendaged and unvarnished men
Of plain, unceremonious human beings,
Of all but *moral character* bereaved.
His *vice* or *virtue*, now, to each remained,
Alone.”

And vast as that assemblage will be, there will be no possibility of any one being lost in the crowd. Every one will stand before the Throne in his naked individuality, and feel the presence of the Glorious Judge, no less sensibly than if, for him in particular, the judgment was set and the books opened. And great as that congregation will be there will not be