

# THE MISSIONARY RECORD

OF THE

## Free Church of Nova Scotia.

VOL. I.

HALIFAX, N. S., MARCH, 1851.

No. 3

### MERCY ON THAT DAY.

The momentous events of the Judgment Day cannot be over estimated, and they should frequently be before our mind; that we may realize them in all their extent, and that we may be preparing for a day, which must be one either of sad and solemn, or blessed and joyous, interest, to each one of us. God, we are told, has appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he has given assurance unto all men, in that he hath raised him from the dead. God has appointed that day, that he might justify to man himself, the rectitude of his decisions—to give also a more solemn character to the awards that are finally to be pronounced upon the righteous and the wicked. Perhaps the vindication of his procedure, too, before the rest of the universe, is the reason why he has appointed a day in which he will judge the world in righteousness, and the people with his truth. God needs not to give an account of any of his matters. He can be amenable to no one. His own will is the highest reason, and what he chooses to do none can reclaim against, or object to. He might determine the fate of all without any judgment—without any tribunal and formal procedure, and none would dare to question his wisdom, or impeach his justice. Doubtless all would be right, and all would be righteous. He needs no tribunal for himself, nor is he bound to defer to, or consult, the opinions of others. But for reasons of his own he has appointed a day in which he is to judge the world, and when before him all nations are to be gathered. Although he needs not to give an account

of himself, it may seem to him wisest and best on all considerations to do so, in the formal proceedings of a judgment day. He is then to erect his great white throne in the heavens. He is to institute a formal enquiry—He is publicly to cite all the individuals of our race—to gather them before him, and proclaim before them their precise state, and award their impartial sentence. The books are to be opened. The record of the divine mind is to be unfolded. Every action of every individual is to be brought into judgment—not an action, or a thought, or a purpose, but will be laid open, and in the light of that holiness in whose presence we shall stand, and of that law by whose sanctions we shall be judged. The sentence will be pronounced from the unerring lips of him who cannot lie. It will be uttered by a voice like thunder, and from a throne of dazzling brightness, before which guilt shall shrink appalled—and all self-confidence shall disappear. Our eternal state is then to be determined. We have the most satisfactory grounds to conclude that there will be no change in the state which will then be appointed to us. There is no reason to believe that there will be any dispensation in the future world by which the lost will regain their forfeited happiness, and enter that heaven from which they have been excluded. The decision of the judgment will no doubt be final. All scripture speaks to this effect. It is everlasting punishment—and it is life eternal—that are to be incurred or enjoyed. There is but one scene of probation, so far as we can gather from scripture: and this present is it. The judgment is a closing act. Will God re-visit from the judgment then pronounced?