

tion, in regard to that dread day, that deserves to be seriously pondered by us, for we must all bear our part in it:—1. The name given to this judicial transaction. 2. The certainty of its taking place. 3. The manner of its coming. 4. The changes caused by it in the framework of nature. 5. The home into which it ushers the saints. And, 6. The prison into which it sends the wicked.

I. THE NAME GIVEN TO THIS GREAT AND CLOSING EVENT OF THE WORLD'S HISTORY. "*The day of the Lord.*" The event amongst ourselves likeliest to this great day is the sitting of the Court of Assizes, for the trial of criminals. Those who were out on bail, and those who are lying in jail, must answer for their crimes,—must be tried in open court, and condemned or acquitted, according to the evidence. We call that the day or time of assizes. The day of the Lord is such a day for the whole world, when small and great must appear before the Judge of all the earth for trial, and to receive sentence. The length of the day it is impossible for us to know. It is within the power of God to hasten through the business in a day of twenty-four hours; or it may be necessary to lengthen out the trial for many days and many years; for "one day is with the Lord as a thousand years, and a thousand years as one day." It is enough for us to know that the court will sit, whether that sitting be short or protracted, till its business is fully, fairly, finally done; not simply to the satisfaction of God, but to the satisfaction of all holy beings, and to the conviction and silencing of all the wicked for ever and ever. It is called "The day of the Lord," for reasons similar to those for which the Sabbath is called "the Lord's day." It is the day of the Lord because our Saviour is the highest and central figure of the great gathering, the Father committing all

judgment to the Son on that day. "And he hath given him authority to execute judgment also, because he is the Son of man."—John v. 27. It is the day of the Lord, for on that day Christ finishes the work of redemption, that consists in converting sinners to the knowledge and love of the truth, in carrying them in the way of holiness through life, in raising their bodies, in openly acknowledging and acquitting them, and in crowning them with glory and honour in the sight of angels and men. It is the day of the Lord, for on this day our Lord vindicates from all charges, and clears from all mists of doubt and darkness, his dealing with the children of men, from the first day to the last. And if in heaven, where there is neither day nor night, nor temple nor Sabbath, the saints in the long ages of eternity commemorate any day, or event in the history of redemption, the day of all days, the event of all events to accupy their thoughts, will be the Lord's day,—the day which is at once the evening of time and the morning of eternity.

II. THE CERTAINTY OF THIS EVENT. TAKING PLACE, is the next thought that meets us in this passage. This matter of certainty is contained in one word: "*Will come.*" "It is more," as Dean Alford remarks on this passage, "than merely 'shall come,' though no one word will give the exact force in English,—'*Shall be here; shall be upon you.*'" This peculiar way of stating the doctrine is in opposition to the doubts of the scoffers referred to in the third verse, who said, "Where is the promise of his coming?" This strong way of putting the future is, therefore, necessary, to confound and silence unbelievers, and to strengthen the weak faith of God's people. "Hope deferred leaveth the heart sick." When men see things moving on in the same unchanged