

Lord at the great day. And must not this be of inconceivable importance to us? Can we contemplate lying under the wrath of God, and that forever, without dismay? Would we endure God's eternal displeasure? Would we suffer the punishment of sin, unmitigated and everlasting? Or would we escape there? Would we not wish the sentence of wrath to issue against us from the throne? Would we be delivered from everlasting condemnation? Then, we must find mercy of the Lord—we must obtain his mercy. The mercy of the Lord must be sought—it must be sought through the merits of Christ—on the footing of his righteousness. The sinner must obtain mercy. He cannot *excuse* himself. He must be indebted to the mercy of God alone. Blessed be God! that mercy is to be found. "The Lord grant," says the Apostle respecting Onesiphorus, "that he may find mercy of the Lord in that day." It is to be found. God is ready to bestow it now. He will bestow it on all who ask it—on all who come to God through Christ. The Lord will not shut up his bowels of compassion on any truly penitent and believing sinner.

Have you found mercy of the Lord? O, if not, see the necessity of finding it. Are you indifferent whether you find it or not? You may be so now—but will you be so on "that day"—the solemn day of judgment? It is well to cast our eye forward to that day, as the Apostle did, and see whether it may not be necessary to seek the mercy of God *now*, that we may find it *then*. It will *then* at least be necessary, all-important. It will not *then* be a matter of indifference. When the soul comes to stand before the throne of God—the judgment seat of Christ—mercy will then be the most precious blessing which the whole universe will contain. It will outweigh worlds on worlds. The mercy of God will then be all that it will ask. It will not ask riches,—it will not seek kingdoms—mercy will be the one object of its desire. Look at your sins—look at them in all their number and magnitude—set them in array before you, and then say if mercy is not necessary—and if you will not ask it now. Flatter not yourselves with the idea of finding the mercy of God at any time, and that meanwhile you may be careless whether you have it or not. You may be cut off in a moment, without the opportunity of finding the mercy of God, and then you will not find it at the day of judgment. If you

are cut off before you have obtained the mercy of God, you will not find it on that day—the day when Christ is to be revealed in flaming fire, to take vengeance on them who know not God, and who have not believed on his Son. If you persist in sin a while longer, you are but augmenting the account against you, and rendering the mercy of God the more necessary, while you are making it the more hopeless. Seek the mercy of the Lord now—now while it may be found—now when God is gracious—now, ere yet the throne is set, and the solemn awards are to be pronounced. Run no longer accounts with God. There is no time when we can say to any sinner, you may not obtain the mercy of God—but there is a time when God may say that of the sinner, when having persisted in sin too long, God may give him up to impenitence and hardness of heart—when, having chosen his own ways, God may leave him to reap the fruit of them. Beware of continuing in sin because grace doth abound. Abuse not the mercy of God, for then his anger will be kindled all the more: He will whet his glittering sword the more sharply. Ought you to meet the overture of mercy only with more determined rebellion? Should not rather the goodness of the Lord lead you to repentance? Be afraid of provoking the anger of God. Remember that his mercy abused will invoke the sterner justice, will draw down the severer doom.

Have you already obtained the mercy of God? Still you have need to seek it. You can never be independent of it.—You may be justified—but the mercy of God every day is in the very act of your justification, while you are daily incurring guilt, and must therefore be always needing mercy. Never forget that you are debtors to grace. Let it be your constant prayer that you may obtain mercy—above all that you may find it in "that day,"—when Christ shall judge the quick and the dead. Let mercy be the object of your daily prayers. Give glory to God for his mercy. Let that be the theme of your praises, as well as the object of your prayers. "Give thanks unto God for he is good—for his mercy endureth for ever. Let the redeemed of the Lord say so."

Let us seek that mercy for others. If we need it ourselves, they need it too. If important for us it must be important for them. Paul desired that Onesiphorus might enjoy the same mercy which