

Will he alter his decree—his sentence? Will he pass from his unerring decisions? Why such a day appointed if its decisions are not final? It might be argued from the very fact of such a day, that its awards are to be eternal. Can any hope to have their state changed if God has once pronounced their doom? If the mercy of God is appealed to for an opposite conclusion—is not the very mercy of God made the ground of the Apostle's argument against any prospect of a change in the future state of condemnation? for that mercy despised and rejected here, how can it be offered hereafter? despised and rejected, too, though coming to us through the mediation of God's own son. The very method of mediation, if that fails, debars any prospect of another method being devised, or had recourse to. Can God provide another such method?—and it would need to be a better one, if it is to be successful, where the present one fails. Can God have any other method in reserve, when he seems to have expended all his wisdom, and all his love, in this one? Is not this a great salvation? Could there be a greater? Could there be a more glorious mediator? Could God give more than his son unto the death? Could any other scheme exceed the death of his own son? If the principles called into play in this plan of reconciliation do not take effect, can any others be more effectual? If reconciliation is not secured by this scheme of mediation, how can any other be supposed by which it will be accomplished? The Apostle argues: "*How shall we escape if we neglect this great salvation?*" At the judgment, therefore, at "that day," our eternal state will be fixed. Does not that give an awful importance to the day of judgment—does it not invest it with a tremendous interest? Will the award be to us either one of misery, or one of bliss, and in either case will the award be final and eternal? That day will be terrible to those whose state will be one of condemnation—when their sins will be called up before them—when there will be no hope—when the decision is to be against them, and it is to be eternal, irreversible, oh, surely, that must be a day of tremendous moment to them—a day of unspeakable alarm and misery. The sentence pronounced, the soul thus doomed will be guarded by angels to the seats of unending wretchedness and despair. Will the day be momentous to the lost, the condemned? will it not be equally momentous to those who have escaped

the wrath which is to come, to the saved, the justified? Yes, it will be big with interest, with the grandest results to them. It will decide their everlasting state—it will usher in their everlasting glory—it will see them acquitted at the bar of God—it will put on them the robes of immortality—it will place on their brow the glorious and unfading crown, and in their hand the victorious palm; and they will be glorified and reign with Christ for ever. In either case it may well be called "that day;"—a day of awful, of momentous interest—a day of unspeakable, eternal consequences. It is certainly a day among days—one that might stand out prominently from all others—terrible, solemn—or joyous, triumphant. It will be accompanied with the most solemn adjuncts or circumstances. It will be ushered in by the crash of worlds, by the sound of the Archangel's trumpet, which will raise the dead, and assemble the innumerable throng.

*Mercy on that day!*—At the judgment seat of Christ, we can be saved only by the mercy of God. None can hope to be saved on the ground of their own merit. This is like repeating a truism: for if we need to be saved, it must be by the mercy of God. But so perverse is the heart, that it is apt to cherish the expectation of salvation—first to acknowledge the need of it, and then to cherish the expectation of it—on the ground of personal merit. But what is implied in salvation? Is it not implied that we are guilty—and if we are guilty then we must need the mercy of God. It is a contradiction to speak of being saved by our own merits. Yet against this delusion, the Apostle had to contend in many parts of his writings. The whole epistle to the Romans is for no other purpose than to establish the doctrine of justification by faith. And in the epistle to Titus he says, "not by works of righteousness which we have done, but according to his mercy he hath saved us." For a sinner then to suppose that he may be saved by his own righteousness is the greatest of all delusions. A sinner must be the object of mercy: or he must be the subject of condemnation. Either he must find mercy at the hand of God, or he must perish in his sins. There is no justification now through the works of the law. We have fallen forever from the law as a covenant of life. The law once broken must condemn—it cannot justify. For its transgression, its demands satisfaction or punishment. It