Seek the Lord while He may be found. 
"Seek ye the Lord while He may be found, call upon Him while He is near." Isaiah 55:6.
Set ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon — Isaiah 55:6, J.V.S.

If the Bible be true the subject of religion is the most important that can possibly engage our attention. For according to this Book, we learn that there is a Great First Cause, eternal, independent, and self-existent, the Maker and preserver of all things in heaven and in earth, who will finally judge the human family according to the deeds done in the body, and with Him there is no respect of persons — those who by patient continuance in well doing seek for glory, honor, and immortality, will be rewarded with life eternal; but indignation and wrath, tribulation and anguish will be the portion of every one that doeth evil, of the one first and also of the Gentile.

What will be the precise condition of the greatest enemies of mankind hereafter we are unable to say, but we are assured that the ungodly will be confined forever to some dreary abode of darkness and horror where they will suffer the most exquisite anguish of body and of mind without the remotest prospect of life, bliss or escape.
But the righteous will be received up to that high and holy place, where their sorrows will be ended, where their joy will be immortal, where the saints of all ages will surround the throne of God, and unite in the same delightful anthem—


let him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

If there any way has been provided by which we may escape the punishment of the wicked and obtain the reward of the righteous, it is doubtless a subject of the deepest interest to every child of man. We learn from God's most holy word that a free and full salvation has been provided for all our race through the death and intercession of our Lord and Saviour Jesus Christ. And all who come to God with true repentance, and unshaken confidence in the atonement of Christ will be saved from the guilt, the power, and consequences of sin, and attain life everlasting, hereafter.

But the privileges of the gospel are limited to the present state of existence.
If we die unprepared, we shall be lost and ruined forever. And when we consider the uncertainty of human life, and the danger of procrastination, and the momentous consequences involved in our future destiny, it behooves us to give all diligence to make our calling and election sure. Hence we are exhorted in our text, "Seek ye the Lord while he may be found;" we learn from this subject:

1. That there is a period beyond which the mercy of God will not be extended. Although this idea is only implied in our text, it is clearly and distinctly taught throughout the Scripture.

2. Our probation will certainly be closed with the present life. If we die without a suitable preparation, our condition hereafter will remain fixed and unalterable forever. If the wicked could be favored with another opportunity to seek the salvation of their souls after they have discovered the place of their torment, their case would be more hopeful — they might dismiss the subject of religion from their minds, and enjoy the pleasures of sin as long as they live in the world. They might resolve.
to escape the infernal regions, after they shall have discovered in the light of eternity that there is an awful hell where the worm dieth not and the fire is not quenched. But we are asked in the language of inspiration that the mercy of God will not be extended beyond the present life. There is no intermediate state where we may suffer out the penal sanctions of the divine law, but "in the place where the tree faileth there it shall be," that is to say, as we leave the world, so we shall remain forever. The hopeless soul will be bound to the bottom of the flaming pool, though cold, and ever loud blasphemy, man, is justly doomed to pour eternal groans.

The day of death therefore will be to us the day of our final decision. And all the happenings of the righteous and the punishment of the wicked will be so exquisite, until after the consummation of all things, yet both parties will be conscious of their eternal destiny the moment they step beyond the curtain of time. When we remind the ungodly therefore that they must die, they should associate with the idea, the tremendous realities of the last judgment. If at that point of time, they should contemplate...
the close of all their privileges, and view themselves as standing upon the brink of 
ruin, but a moment, space between 
them and the abyss of eternal night. 
How dreadful then the condition of those who 
have died in their sins! — — — 
Let us remember that there is a period beyond 
which the mercy of God will not be ex 
tended! —

But we may render ourselves incapable of 
seeking the Lord — incapable of repentance 
and morally insensible before we are required 
to exchange worlds. The Almighty said to the 
Antediluvians, “My Spirit shall not always 
strive with man,” and we learn from the 
New Testament scriptures, that those who 
believe not the truth, and take pleasure in 
unrighteousness, shall be visited with 
delusion, that they may believe a lie and 
be damned. Hence when the inhabitants of 
of the old world became universally corrupt 
the Almighty said that he would destroy from 
whom he had created from the face of the 
earth — Hence, when Pharaoh, the King of 
Egypt had become totally corrupt, and incorrigibly 
 wicked, the Almighty withdrew his restraining 
influence from him, and left him to become 
more cruel and unbelieving until he was
swept into eternity by a sudden and overwhelming calamity while pursuing the people of God. And when the ancient Jews had abused their privileges, and incurred the displeasure of God, they were left to glide smoothly down to hope of ruin. When the blessed Saviour approached their devoted city in a certain occasion, we are told that he was affected to tears, and exclaimed in the language of regret, “If they hadst known, at least in this thy day the things that which belong to thy peace but now they are hid from thine eyes.” And there are thousands at the present day who are given over to hardships of heavy probity of mine.
3. Whatever may be your present period of life, we ought to seek the Lord while he may be found; call upon him while he is near. If you have any good desire remaining, you are yet within the reach of mercy; and if you had been given over to hardness of heart, you would hardly have been at the house of prayer to-day. But we fear after all our efforts, some will put off their return to God until it shall be too late forever.
4. As much dependence on conduct in the present world, and as human life is so uncertain, we hold the Lord inestimably.
II. We learn from our text in the second place, that there is a time when we may seek to obtain the favor of God. Although we are fallible creatures, and by nature exposed to the righteous displeasure of Almighty God, yet we are not left to grope our way down to eternal night. The word of God proclaims salvation to the lost, recovery of sight to the blind, and the year of jubilee to those who are in bondage to sin and Satan. But there is a period within which we must prepare for eternity or we shall be condemned in the final day.

This important measure of time extends from the period of our moral accountability to the close of our probation, whether by death or a state of the subduing influence of sin. Some few are permitted to live perhaps three score years and ten, and then obtain the favor of God, but thousands are called to give an account of their stewardship in the morning of life. We should therefore endeavor to improve our time and talents to the glory. What one hand finds to do, we should do with all our might.
But there is in the life of every individual a favorable opportunity to seek the salvation of his soul. Hence we should call upon God while he is near. Such a period is the morning of life—the days of our youth.
3. We are in great danger of falling into the limit of God's mercy by the sin of procrastination.
We shall notice in the third place the proper method of securing the favor of God.

We must begin with the abandonment of our sins. "Let the wicked forsake his way and the unrighteous man his thoughts." If the sinner has been a Sabbath breaker, he must learn to keep holy the Lord's day; if he has been a profane swearer, he must take the name of the Lord in vain no more; if he has been given to habits of excess in eating, drinking, or sleeping, he must strive to become temperate in all things; if he has been guilty of injustice and taken advantage of his neighbor's ignorance or necessity, he must endeavor to do unto others, as he would that they should do unto him. The Saviour showed the truth to him what is good, and what doth the Lord require of him but to do justly, love mercy, and walk humbly with thy God. When he cherishes the love of salvation, he experiences how hard the heart of my goods I give to feed the poor, and if I have taken anything from any man by false accusation I restore him fourfold.

If we hope to gain favor in the sight of God, we must give up our darling sins, though they may be as dear to us as a right hand or a right eye.
2. We must learn also to correct our evil thoughts.

If we forsake our evil ways, and suffer our thoughts to dwell with delight upon the pleasures and amusements of the world, our hearts are yet entirely unprepared for the purifying influence of the Holy Spirit. If we feel the importance of a reconciliation with God as we should do, our reflections would frequently turn upon our condition. We shall delight to dwell upon the goodness of God—We shall delight to investigate and study the plan of salvation—We shall delight to contemplate the time when our Son shall be revealed, and the Holy Spirit shall bear witness with our spirits that we are the children of God.

If we cherish sinful thoughts in our hearts, if we roll iniquity beneath our tongues as a sweet morsel, the Lord will not hear us. Let us strive to give up every sinful, and bring every thought into captivity to the obedience of Christ, then shall we possess to believe and to take God for our portion.
3. We should not only forsake our evil ways and correct our sinful thoughts, but we should return unto the Lord—we should approach the throne of his grace.

This we should do:
1. With humility. He that humbles himself shall be exalted—
2. We should return unto the Lord with fervent prayer. "Call upon him"
3. We should seek the Lord with faith in Christ. We must believe that he was the Son of God.

And when we have abandoned our sinful course, when we have corrected our unholy thoughts and imaginations—when we have returned unto the Lord with humility of heart, with fervent prayer, and a firm reliance upon the atonement of Christ, the mercy of God will be extended in our behalf. Our pardon will be granted in the council of heaven. The writing angels will inscribe our name in the Book of life. The heavenly throng take down their harps and begin to tune them—the Holy Spirit descends with its divine influence and light.
writings that we are born of God - the heart is suddenly filled with joy unutterable and full of glory. The Christian believes can now explain; whereas I was then now I see - being justified by faith he has peace with God through our Lord Jesus Christ. He has now nothing to do but to press on for heaven and immortality; gladly and by and by he will be taken to the shore of the other side, to the home of the Christian in the presence of God.