

holy hill? even he that hath clean hands and a pure heart, and that hath not lift up his eyes unto vanity, nor sworn to deceive his neighbor." Without holiness, therefore, no man, either here or hereafter, shall see the Lord. Not here; for it is not more true that God is of too pure eyes to look upon iniquity than that iniquity is of too weak eyes to look upon God. "I heard thy voice in the garden," said Adam, "and I hid myself for I was afraid:" the wicked cannot hide their sins amidst the trees of the garden, but they will try to hide themselves. Not hereafter; for, to be able to see God, to pierce through the dim opaque of nature and of sense, to penetrate, with eagle vision, the regions of life unapproachable, is a privilege which God hath reserved exclusively for those who are "washed from their filthiness." "Blessed are the pure in heart, for they shall see God."

But the apostle proceeds to a third topic, the consideration of the time when our observance or neglect of these duties of righteousness and temperance should be brought under the immediate cognizance of heaven; when Felix shall be as Paul, and the judge shall stand by his prisoner, and both must put in their pleas in answer to what the God of heaven shall lay to their charge. He reasoned of "*judgment to come.*" Here was a new theme to Felix: of some judgments he knew enough, and of the practice of some judges too; how bribes might buy them, and artifice deceive them, and a cunning rhetoric blind them, and the fear of man turn them aside. But this was a judgment where each man would be his own accuser; where advocates would be placed on their own trial; where all bribes will have been left on this side of the grave, and where all subterfuges will be unmasked before the full light of heaven.

In some respects, this would be a new theme to Drusilla also: she was a Jewess, and was curious to hear what the apostle would say about Christ; and, in substance, the apostle's answer to her would be, "He whom your nation have taken, and by wicked hands have crucified and slain, is now exalted at the right hand of power, wielding over the spirits of men the sceptre of universal empire, putting forth the energies of his deity to save contrite and believing souls, but whetting his two-edged sword for the destruction of the impenitent and the sinner. Judge not by what your eyes have seen or your ears have heard; he who departed in weakness shall return in power; he who died in dishonor shall appear in glory; he who was led as a lamb to the slaughter shall return like a lion for the slaughter. He came the first time to seek and to save; he will come the second time to find and to destroy. Once, it was enough that he should be seen by the traveller who rested at the inn, or by the wise men who came from far with gifts; but then he shall be seen by 'every eye,' by men from

their emptied graves, and by angels from their forsaken thrones. Then shall all kindreds wail, as they witness the commencing pomp of judgment; as the trumpet's shrill blast announces the sealed up book of time; as, above the world's ashes, there rises a great white throne, and as before it are arrayed, in ranks small and great, the throngs of congregated dead. And then the angels, those ministers that do the judge's pleasure shall bring forth the books of heaven. First, they shall unclasp the volume of the Book of Life, unloose all its seven seals, and read out aloud the names of the redeemed of God. And then another book shall be opened; the Book of the Divine Remembrance, the diary of conscience while it was allowed to speak, but kept up by angels when its sacred tongue could speak no more. Strange, passing strange, will be the soul's meeting with its old associates; sins, of which there may remain no more trace within us than of a footprint washed by the returning tide, will rise up before us in overwhelming and terrific aggregate: our own tongue must confess them, our own hands must subscribe the registry; thus setting the seal to the unerring faithfulness of those things which were written in the books."

Brethren, how little do we realise this thought of the future judgment as perpetuating, in all their breath and vividness, the characters of once-committed sin. Offences which we write on sand are transcribed by angels on to a table of everlasting marble; tyrants may write in faint characters their morning wrongs, and leave them to be washed away by the dark tide of their evening guilt; but there are no such obliterating tides in heaven; all that we think, say, intend, or do, is there "graven with an iron pen, and with lead in the rock forever." In God's book not only are "all our members written," but the sins of those members too: the eye in its wantonness, the tongue in its deceit, the hand with its bribes, the heart with its impure and unholy thoughts, the ear turning deaf to the poor man's call, and the feet in their swiftness to shed innocent blood. Yea, even the blank leaves in this book shall contribute to our everlasting undoing: duties not done, warnings not regarded, opportunities not cultivated, and holy convictions not followed up, and improved, and deepened, will appear as witnesses against us, and supply lashes for that final scourge which shall drive the impenitent soul from the everlasting presence of God.

II. But we must proceed to the other division of our subject, *The PRACTICAL EFFECT of the discourse on the mind of its principal hearer; and the important lessons to be gathered from the conduct and language of Felix.* At the end of the discourse, Felix trembled, and answered, "Go thy way for this time; when I have a convenient season, I will call for thee." Felix trembled! What