

flood, but the Spirit of the Lord lifted up a standard against him. (Is. lix. 19.)

But it is necessary that an individual work be wrought in each sinner to take away his sins and give him an entrance into the kingdom of God.

Suppose for a moment that God should not be "too severe," and that He would open heaven to him who had done his best. Heaven is the eternal dwelling place of the sovereign God, where absolute holiness and perfect light exist. What could one do there, who, by his own admission, had at least several failures to reproach himself with, in his effort to do good. I ask you, dear reader, how could you endure the penetrating look of the eternal God in such a light. If Adam and Eve with the burden of *one single* sin of disobedience on their consciences, sought to conceal themselves from God, how could we possibly endure the brightness of that glory, and the holiness of that place with our innumerable failures, when on all sides is heard the unceasing cry: HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, (Rev. iv. 8). Would it be mercy to allow a sinner to enter heaven unless perfectly cleansed from his defilement and made pure?

The thought which we oppose is only a device of the enemy who makes sinners hope that God will be as indifferent to their sins as they are themselves. It is not the case, but God extends grace to us, His absolute righteousness having been satisfied. He is just in justifying the ungodly who believe in Jesus Christ. (Rom. iii. 4); for the blood of Jesus Christ His Son cleanses from all sin. This is His mercy.