

peace *for the good*, because they would be brought into continual contact with the wicked, and such every good man knows would be misery worse than death. I have a right to speak for myself in this particular, decidedly and emphatically. In reference to myself, I can assure you of this—(and I do so not in words of levity, but in words of profoundest solemnity and deepest reverence), if I am to be brought into contact with beastly Tom Paine in Heaven,—if blaspheming Voltaire and flippant Rousseau are to be there,—if Heaven is to be filled with those who deny the existence of a personal God, who laugh at Divine Revelation, and who declare the Lord Jesus Christ the greatest impostor the world has ever seen,—which He is, if He is an impostor at all; if rogues and swindlers and cheats—if persons of foul words and unclean lives are to be there,—if there are to be in Heaven those who sneer at holiness of life, and who call all true religion hypocrisy, who weary of prayer, and who sleep under instruction, who are selfish, and as unlike the Lord Jesus as they can be,—if these persons are to be in Heaven, and if I am to be compelled to be in intimate fellowship with them throughout eternity, *then into such a Heaven I have no desire to enter.* Such a Heaven would be to me, and to all who feel as I do, simply a place of everlasting punishment.

Such a place would be no Heaven of rest and peace to any child of God. Rest for the Saint of God in contact with spiritual ruffianism from which his soul recoils! *that* never could be. The Saint is brought into contact with sin here, but for the following reasons he bears with it without murmuring:

- (1.) The contact is only for a short time.
- (2.) It is his to endeavour to win the sinner from his sin. But to be put down for eternity with those from whom one's soul recoils, would indeed be misery untold, incalculable, and in view of which the soul, with its desires and longings after rest, would be justified in murmuring. Rebellion, under such circumstances, would deserve commendation. The soul would rightfully declare that it was not dealt with truthfully; for in it there are longings after eternal rest which, in a Heaven such as we are considering, (a Heaven in which the evil and the good are eternally commingled, and in which they never shall be separated), is necessarily denied. This Heaven is not a place of rest for the good. *That is plain.*