

punishment" and "eternal life"—were so momentous as to overshadow the mere accidental and minute conditions of the endless future. In that golden promise dropped from the Cross, there is a glimpse of untold possibilities of life and felicity to the saved immediately after death. That poor, dying, trusting sinner is assured of instant transition from the cross to Paradise. But what did Jesus mean by *Paradise*? Certainly not some department of *Hades*, according to the popular sentiment; some mystic region of half-consciousness, where the soul is left to linger for thousands of years between death and the resurrection; no, not any such half-way place between hell and Heaven, but Heaven itself; Christ meant *Heaven*.

In the New Testament *Hades* has always a dismal and repulsive association, and never involves of necessity the idea of an indiscriminate abode of the dead other than the grave. There is not a passage which speaks of a good man as going to it, or having any personal association with it. Whatever else is meant by Paradise promised to the penitent thief, and the blessedness promised to the sainted dead, it does not mean any part of *Hades*. The idea of a common residence of the righteous and the wicked is a relic of pagan mythology, and is a mere human fancy without any countenance from the word of God. For, as has been correctly remarked, *Hades*, which, from its derivation and classic usage, might include the whole invisible world, whenever its meaning reaches beyond the grave, always points to the place of future punishment. And it is strange that a word which, from its etymology and use, has only gloomy and repellant associations, should ever be employed to designate the abode of the righteous in a future world.

The word *Paradise* came into the New Testament