

the paradise of God ; and Paul says it is up from the earth ; and he speaks of it and the third heaven in connection with the same circumstance, as if they were connected, or were in the same locality. We read in three different places in the Revelation of Saint John, that the Holy City,—the New Jerusalem,—is in heaven. John the Divine saw it there, and tells us its size,—“twelve thousand furlongs,”—which is fifteen hundred miles square. And when he in vision saw the new heaven and the new earth, he saw the Holy City descending out of heaven from God. Then it must have been there, or it could not descend from there. As to how long it had been there we are not informed : it may have been there ages of ages before this world was created ; and we presume that city is the paradise of God ; as, the tree of life is said to stand on either side of the street of it, and the tree of life is in the midst of the paradise of God. Therefore, Jesus having said to the dying thief on the day of their crucifixion, “To day shalt thou be with me in paradise,” which, with Paul’s testimony, teaches plainly that paradise did then exist ; and having no revelation to the contrary, we believe it still exists, and is the abode of the saints who have departed this life,—departed to be with Christ, which is far better than to abide in the flesh.

The next passage we will notice is in Rev. vi. 9, 10 : “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given to every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.” Here again we are taught that the soul is in conscious being after the body is dead, which is in harmony with all the teaching we have yet examined ; and this is a counterpart of the teaching of Christ in Matt. x. 28, and in perfect