

—from the Sanscrit *paradesha*. It is put for the abode of the blessed after death, Abraham's bosom, Heaven, where the spirits of the redeemed dwell with God. It is a place of safety, plenty and pleasure. Not as the Paradise which man lost. There the tree of life grows, but we may taste its fruits. There is happiness beyond all conception, but we shall never lose it, its pleasures are evermore. "Is it not reviving to hear this? that *eternal life* may be had, if it be not our own fault; that, whereas upon the sin of the first Adam, the *way of the tree of life* was blocked up, by the grace of the second Adam it is laid open again. The crown of glory is set before us as the prize of our high calling, which we may run for and obtain. Every one may have it. This Gospel is to be preached, this offer made to all, and none can say, "it belongs not to me;" this everlasting life is sure to all those who believe in Christ, and to them only. "*He that sees the Son, and believes on Him, shall be saved.*"

Thou shalt be in Paradise. Thou art dying as a criminal, but thou shalt be in Paradise. The body shall be laid in a malefactor's grave, but thou shalt be in Paradise. Thou art passing from earth with execrations and without regret, but thou art going home to Paradise. The mysterious Cross on Calvary was but the chariot in which Christ "went away" to "prepare a place" for the redeemed of all ages: His bleeding hand unlocked the door of Heaven to all believing humanity, and the cry which cleft the rocks awoke in Paradise the everlasting song, "Worthy is the Lamb that was slain." The savage and infatuated Jews, who made the Cross, little imagined they were rearing a ladder to glory—a ladder on which angels should evermore ascend and descend in missions of love to the sin-smitten planet. So it ever is: no man understands the final