outer framework of the body falls in death. Man  
had done his worst against them: the soul survived.  
Have not departed spirits at various times appeared  
to the living? To deny it on the ground of *a priori*  
reasonings is unphilosophical; and in marked opposition  
to credible testimony.  
 John saw them “under the altar.” By this is  
always meant the altar of burnt offering. There the  
fire ever burnt, and on it the blood and limbs of the  
animals slain in sacrifice were consumed: while in  
several cases, it was required that the main portion of  
the blood should be poured out at the bottom of the  
altar: Exod. xxix. 12; Lev. iv. 7; v. 9. But the soul  
is the blood, or in it: Lev. xvii. 11, 14. Their animal  
souls were the part seen: but the immaterial spirit is  
most closely connected therewith: Heb. iv. 12. Hence  
these saints are regarded as sacrifices to God; not of  
*atonement* either for themselves or others: but sacrifices  
of *devotion*—“burnt offerings.” “But if *I am even  
poured out as a drink offering* upon the sacrifice and  
service of your faith, I joy and rejoice with you all”  
(Phil. ii. 17). “*For I am now ready to be offered*, and the  
time of my departure is at hand” (2 Tim. iv. 6). They  
were *under* the altar, whither the blood flowed. There  
is a real altar on high, that of the new covenant, from  
which Moses took his copy. Abel’s blood had called  
to God from the ground. The souls of these were on  
high, and thence put in their plea. The old covenant  
had its victims of sheep and goats: the new has martyrs  
for its sacrifices.  
 In their appearing under the altar, is a reference to  
the construction of the old brazen altar. “*Hollow*  
with boards shalt thou make it: as it was shewed  
thee in the mount, so shall they make it” (Exod xxvii. 8).  
 They were not, therefore, though martyrs, “reigning