with Christ,” as the creed of Pope Pius assumes. Jesus  
was the Lamb slain, but He had risen, and was now  
before the throne. These were *disembodied spirits  
still; and as such, beneath the temple; not admitted to  
the immediate presence of God, while unclothed.*  
 Were the gospel-martyrs amidst this company? I  
think not: (1) from the cry which they raise to God;  
(2) from the title by which they address God; and (3)  
from the answer which is given to their petition. It  
is remarkable that it is said indefinitely “for the testimony *which they used to hold*,” not, as in other cases,  
“for the testimony *of Jesus Christ*” (i. 9; xx. 4; xii. 17).  
 They ask why vengenace [sic] is so long delayed? The  
blood of the saints is a reason for God’s wrath. “The  
voice of thy brother’s blood *crieth* unto me from the  
ground.” But for thousands of years the murder has  
been unavenged.  
 The cry for vengeance then breathes the spirit of the  
*law:* Ps. lxxix. 10. If the souls of Christian martyrs were  
there, it could only be because the dispensation had  
changed, and the Saviour’s commands of mercy were  
repealed.  
 Their appeal for justice proves that the soul in the  
intermediate state does not sleep.  
 The parties against whom they cry are “the dwellers  
on the earth.” The phrase is very simple, yet to define  
its exact meaning is not easy. Is it a moral or a  
physical description? Is every inhabitant of the globe  
included? No: for some of the servants of God are  
found on the earth, as the next chapter proves. I  
believe, then, that it is a *moral* description of the guilty  
parties. The men of faith, both before and under the  
law, confessed themselves to be, not possessors of earth  
and dwellers on it, but “pilgrims and strangers,” looking for a real resting-place, and the country and city  
which God had provided them: Heb. xi. Those, then,