

Bible or some special revelation from God, could never have invented the doctrine of the resurrection, much less imagine that his spirit had an existence in a state of enjoyment or suffering, immediately after the cessation of his mortal life in this transitory world. Man's ignorance of God and his decrees relative to his final destination *without* a revelation, being a fact, which we deem *indisputable*; we turn with confidence to the oracles of God, and ask, What has God revealed to man concerning the state of the dead? In answering which we shall confine ourself to that portion of revelation which has been already laid before you, usually called the "Parable of Dives [the Latin for *rich man*] and Lazarus." Many curious theories have been manufactured from this portion of God's word. Dr. Gill has "spiritualized" it into an illustration of the Jews and the Lord Jesus! The Rich man representing the former and Lazarus the latter! The Universalists and Materialists explain it as a parable of the state of the Jews and Gentiles. The distress of the Rich man fitly, in their estimation, representing the misery of the Jews during the siege of Jerusalem by the Roman army. Both of which views are, to us, as visionary as that which would turn the Parable of the good Samaritan into an allegory; making the man who went down to Jericho to represent Adam; Jerusalem to mean Eden or rest; went down—his fall; Jericho—changeable, transitory; thieves—sin and satan; stripped him—took away his righteousness; wounded—affected his heart; half dead—a living body and soul dead in sin; Priest—the moral law; Levite—the ceremonial; passed by—either did not or could not render relief. A certain Samaritan—Christ; journeyed—came from heaven to earth; came where he was—being incarnated; having compassion—the work of redemption; went to him—Christ first seeks the sinner; binds up his wounds—gives him comfortable promises; pouring in oil—pardoning mercy; wine—the consolations of the Holy Ghost; set him on his own beast—supported him entirely; took him to an inn—the church; took care of him—by his providence and love; when he departed—when Christ left the world; took out two pence—the law and gospel; gave them to the host—the ministers of Christ; take care of him—Christ's ministers are stewards of souls; what thou spendest more—if thou shouldst lose thy health or life; when I come again to judge the world I will repay thee with eternal life!

In this manner hundreds pervert the word of God, and the ignorant multitude say, "What an ingenious preacher!" Dr. Clarke, from whom we have abridged the above allegory, says, "several of the primitive and modern fathers treat the text in this way; and adds—"A practice of this kind cannot be too strongly reprobated!" And; "our certain knowledge some of his ardent admirers have made the same use of the "good Samaritan"—which he so strongly "reprobates?" This parable is designed, simply, to teach us that individuals of other nations are our neighbors equally with our own country men.

The practice of giving to the word of God a mystical, spiritual, theological, or some other meaning than a plain obvious one, has done more to becloud the mind and prevent the people from becoming ac-