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CONDUCTED BY W. W. EATON.

Thou art the Christ, the Son of the Living God.—*Peter*. On this Rock I will build my Church, and the gates of Hades shall not prevail against it.—*The Lord Messiah*.

## DISCOURSE ON THE STATE OF THE DEAD.

### THE RICH MAN AND LAZARUS.

There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulph fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—*LUKE XVI. 19-31.*

WHETHER this portion of God's word be a parable or a narrative of facts, we presume not now to determine. Truths, more valuable than all the gems in the universe are conveyed in the discourses and parables of the Lord Messiah. In this communication, which he has vouchsafed to give to the sons of earth, most solemn facts are laid before them. The question is not, "what shall we eat, what shall we drink, or whereof shall we be clothed?" but, after we have spent our fleeting moments on this terrestrial ball, shall we dwell in "Abraham's bosom" till a resurrection morn, or endure indescribable pangs shut out from those blissful scenes, while the huge gulph forms an impassable barrier between? This is a question from which the sceptic, the self-styled rationalist and even many professed Christians (?) turn with apparent contempt. That God has a right to dispose of his creatures as, in his wisdom, he may deem just, no person will presume to question. The rationale of his conduct we do not, at this time, propose to examine. The future is known to God alone. Nature holds up no lights by which we can look beyond the tomb. Without the word of God we shall be wholly ignorant of man's future destiny. Man, without the