

The Christian Messenger.

Bible Lessons for 1881.

SECOND QUARTER.

Lesson VII.—MAY 15.

THE RICH MAN AND LAZARUS.

Luke xvi. 19-31.

COMMIT TO MEMORY: Verses 25, 26.

These words also belong in the same connection with the lessons immediately preceding. Jesus was at this time presenting an abundance of his richest teachings, and evidently under the shadow of his nearing sufferings.

GOLDEN TEXT.—"The wicked is driven away in his wickedness: but the righteous hath hope in his death."—Prov. xv. 32.

DAILY HOME READINGS.

- M. The Rich Man and Lazarus, Luke xvi. 19-31.
T. Saints in Affliction, Heb. xii. 1-13.
W. Sinners in Prosperity, Psa. lxxiii. 1-20.
T. Future Recompense, 2 Thess. i. 1-12.
F. Destiny Sealed, Rev. xxii. 1-11.
S. Sufficiency of the Scriptures, Psa. xix. 1-14.
S. The Woe of Worldliness, Luke xvi. 19-31.

PARALLEL TEXTS.

- With vs. 21: Heb. xi. 37.
With vs. 22: Psa. xxxiv. 9; xci. 10, 11; ciii. 20; Heb. i. 14; James ii. 5; Matt. viii. 11.
With vs. 24: Zech. xiv. 12; Isa. lxvi. 24; Mark ix. 44; Heb. x. 31.
With vs. 25: Job xxi. 13; Luke vi. 24.
With vs. 26: 2 Thess. i. 9.
With vs. 29: Isa. viii. 20; xxxiv. 16; John v. 39, 45; Acts xv. 21; xvii. 11; 2 Tim. iii. 15.
With vs. 31: John xii. 10.

THE WOE OF WORLDLINESS.

LESSON OUTLINE.—I. Worldliness as Manifested Here, Vss. 19-22. II. Worldliness as Recompensed Hereafter, Vss. 23-31.

QUESTIONS.—What parable have we in this lesson? What is the topic?

I. Vss. 19-22.—What three facts about a certain man are given in vs. 19? What five facts are given concerning a certain beggar in vs. 20, 21? Does the condition of Lazarus prove any wrong in the rich man? What one event happened at last to both these men? How should men live in this world? (1 Pet. ii. 11.) Do you faithfully observe this rule?

II. Vss. 23-31.—What became of Lazarus when he died? (vs. 22.) What was then understood by "Abraham's bosom"? Who are the angels? What five facts are stated of the rich man after he died? Which of the two was the beggar then? For what did he beg? Why did he beg for this? Was his request granted? What two reasons for not granting it were given? Are all the poor saved? Are all the rich lost? Who are saved? Who are lost? See John iii. 39. What further prayer did the rich man make? Why was not this request granted?

Topics.—Purple and fine linen; beggars laid at the gate; angels and their ministry to the dying; Abraham's bosom; hell (hades); memory in eternity; the great gulf—what? The rich man's plea for his brethren; the sufficiency of existing means; no need of visitations from the dead; reasons for rejecting spiritualism; eternity of retribution.

SCENE I.—THE SCENE OF EARTH.

NOTES.—Verse 19.—A certain rich man. The name Dives, by which he is sometimes called, is simply the Latin word for "rich." Clothed in purple. A woollen garment dyed purple, the Tyrian purple, which was very costly. Fine linen. The under-garment, or tunic, of fine linen. It was exceedingly soft, and of dazzling whiteness.—This linen has been sold for twice its weight in gold. It is mentioned in Rev. xviii. 12, in association with silk. Fared sumptuously. This argued no moral wrong, so long as it was accompanied by gratitude to God and charity to the poor. His crime was godless selfishness. He was rich toward himself, and not toward God (Luke xii. 21).

Verse 20.—A certain beggar named Lazarus. In every tongue in Europe, a "lazzar" is now regarded as a descriptive name of the poor. It is singular enough, the rich man's name is not mentioned, whereas that of the beggar is. Laid at his gate. With the hope of attracting the rich man's pity. Full of sores. The natural effects of a mendicant's life. He knew Lazarus and his condition, see vs. 23, 24.

Verse 21.—To be fed with the crumbs. The habits of the East, the absence of knives and forks and the like, made the amount of waste of this kind larger than do the habits of modern Europe. Dogs came and licked his sores. The last stroke of the picture of his nakedness and forsakenness.

SCENE II.—THE SAME CHARACTERS IN THE OTHER WORLD.

Verse 22.—The beggar died. The burial of Lazarus is not mentioned. Was carried (his soul, his true self) by the angels. Probably to be understood literally. The contrast of the reversed positions begins already: rich men were pall-bearers of their associate, but the beggar was borne by angels. Abraham's bosom. A term in common use among the Jews to express the future state of blessedness. The rich man was buried. He had a funeral according to the most approved pomp of the world.

Verse 23.—In hell. The Greek word used here answers to the Hebrew Sheol, and means simply the realm of the dead, the universal abode of departed spirits. Lazarus with Abraham was in Paradise; the rich man was in Gehenna, amid torments; but both were in Hades, and so near that they could hold converse with each other. Lifted up his eyes. He now became fully conscious. Being in torments. The rich man was in a place of punishment; for the whole parable turns on this point. The nature of the torments here is suggested by the "flame" of the next verse, but that word has to be taken with all its symbolic associations, and does not necessarily imply the material element of fire. Hell is truth seen too late. Seeth Abraham; i. e. from the other side of the great gulf. Afar off. Not so much afar in space, as far off in character and condition.

Verse 24.—He cried. . . . Father Abraham. This is the only instance in Scripture of praying to saints. The proud rich man can be content to claim kindred with Abraham; he calls him Father Abraham; but we read not that he ever said Brother Lazarus. It will not serve us, nor save us, to be able to say, "Abraham is our father," except we charitably acknowledge the poorest Christian, even Lazarus, for our brother. Have mercy on me. . . . send Lazarus. Wanting Lazarus for a servant; or in conquered pride, willing to take a favor even from Lazarus. Dip the tip of his finger. He dares ask but the smallest favor. It does not mean that spirits actually have fingers and tongues, but only those powers of which these are instruments, as God is said to see and hear. In water. The remedy is adapted to his supposed condition. Lazarus desired crumbs of bread from the rich man on earth; the rich man desires drops of water from Lazarus in Hades. Cool my tongue. The man who had lived so luxuriously now speaks of relief for his "tongue" which had been gratified with dainties. This hints at the close connection between sin and its punishment. Tormented in this flame. Figures are employed in the Bible, not because reality is less than the figure, but greater.

Verse 25.—Abraham said, Sen. Abraham admits the relation, but this cannot save without true and timely repentance. Remember. Departed souls recollect the events of their former life. Memory and conscience will be the books from which they will be finally acquitted or condemned. Thou. . . . good things, Lazarus evil things. Only heavenly motives have a heavenly reward. The righteous ever have a mixture of evil, but the evil is only temporary.

Verse 26.—A great gulf fixed. Literally a chasm, the opening or gaping of the earth. Purgatory and repentance after death find no support here.

Verses 27, 28.—I pray thee therefore, &c. His brethren were living as he had done. This is the believing and trembling of Jas. ii. 10.

Verse 29.—Moses and the prophets. All the Old Testament. Abraham's answer is brief and almost stern, rebuking, as was fit, this evil thought of his heart: "They are warned; they have enough to keep them from your place of torment, if only they will use it."

Verse 30.—The authority with which he will testify of what he has seen and experienced, will cause that they shall repent.

Verse 31.—Their whole history had

been filled with interpositions as marvellous as would be a rising from the dead; and they had continued obstinate, unbelieving, and rebellious. The principal motives are hope, fear, duty, and love. If men will not yield to these, no power in this world or the next can make them truly good.

For the Teacher of the Primary Class.

A certain rich man wore costly dresses and feasted every day. Before his gates lay a poor sick beggar named Lazarus, who longed to be fed with the crumbs which fell from the rich man's table. His body was all covered with sores, and the dogs used to come and lick them. By and by Lazarus died, and angels carried him to heaven, where he lay in Abraham's bosom.

The rich man also died, and there was a grand funeral for his body, but his soul went to hell. In that place of pain he saw afar off Lazarus with his head resting on Abraham's bosom. The poor rich man called to Abraham to let Lazarus bring him just a drop of water to cool his tongue. But Abraham said, "Son, remember that while you were living you had plenty of good things, while Lazarus only had bad things; now he has comfort and joy, and you have pain and sorrow. Besides, there is a great space between you and us, across which no one can pass."

Then the rich man asked that Lazarus might be sent back to earth to tell his five brothers to live so that they would never come to this dreadful place. But Abraham said, "They have the Scriptures, which tell about these two places; let them read them." But the poor man said, "No, that is not enough; if a dead man came back and told them how it is with me, they would surely believe." "No," said Abraham; if they do not believe the Scriptures, they will not be persuaded though one rose from the dead."

Boys' Department.

Scripture Enigma.

No. 126.

Complete the verses of the following lines and give book, chapter, and verse: Love not the world, neither the things that— Which in time past was to thee unprofitable— For he that will love life and see good days— Let your speech be always with grace— With all lowliness and meekness— For we brought nothing into this world— And this is the promise that he promised us— He that overcometh shall inherit all things—

CURIOS QUESTIONS.

Anagrams.

- 199. With the same letters, but differently arranged, form: 1. A place of security and the past tense of writing. 2. A series of years and a wise man. 3. A useful animal and the edge of the sea. 4. A small game and evergreen trees. 5. A sacred song and tall trees. 6. Savage animals and the simple sounding letter. 7. Money paid for government and one of the United States. 8. Beautiful flowers and painful raw places. 9. An innocent animal and a healing preparation. 10. One who offers a sacrifice and a long line. 200. Make a diamond of the following: 1. The note below the staff. 2. A busy insect. 3. A foreigner. 4. A river in Russia. 5. Warm. 6. A good name for a donkey. 7. The centre of the present tense of the verb to be.

Answer to Scripture Enigma.

No. 125.

- 1. H ymenæu s.1 Tim. i. 19, 20; 2 Tim. xi. 17, 18. 2. A bith u. Ex. xxiv. 1; Lev. x. 1-7. 3. R ehoboa m. 1 Kings xii. 1-21. 4. V ine of Sodom. Deut. xxxii. 32. 5. E v e. Gen. iii. 1. 6. S hina r. Gen. xi. 1-9. 7. T yr e. Isa. xxiii. 1. 8. P erditio n. 2 Peter iii. 7. 9. A ta d. Gen. i. 10, 11. 10. S par d. Judges viii. 27. 11. T hrea d. Josh. ii. 18; vi. 21-25. HARVEST PAST—SUMMER ENDED, Jer. viii. 20.

ANSWERS TO CURIOS QUESTIONS.

- 196. 1. Earth; 2. Heart; 3. Harte; 4. Terah; 5. Herat. 197. 1. Rub, Ruby. 2. Pear, Pearl. 3. Gate, Agate. 198. Ma—hog—any.

Select Serial.

A Thorny Path.

BY HESBA STRETTON.

CHAPTER XVIII, GRIEF AND GLADNESS.

It was some time before Mrs. Clack could believe that what she dreaded was true, and, like little Dot, she called aloud, "Don! Don!" His white face was very peaceful, and his wasted frame lay restfully on the mattress, as though he was only sleeping, and would rouse up presently, if they only called him loud enough. In the flickering light of her candle she also fancied his lips smiled faintly, as Dot's little hands stroked his face; but in her inmost heart she knew that he was gone from this world's grief and gloom, though it had been by a thorny path. Already he knew more than all earthly teachers could tell him. He was gone to be taught by God himself. Mrs. Clack went back up stairs, carrying the crying child, but she herself was too troubled for tears.

It was Sunday morning, and the court was quieter than on week-days, as most of the inhabitants were still slumbering. Nobody had seen Don come back the night before; and with the old habits of reserve yet clinging to her, she had not told any one, even when she had sent Peggy on her errand. She felt reluctant to rouse any of them to hear the sad news. There was no doubt in her mind that Don had been dying of starvation but oh, was she to blame in not sending for not sending for a doctor last night, when he was too tired to swallow the food she offered to him! Could she have been if she had listened to the fears her heart had whispered? It was clear from what little Dot had said that he had not touched a morsel of food all the day, and it was only too probable that many hours had passed since he had taken anything to nourish life. She knew the sad secret of how many hours it is safe to go without food. It was no new thing for her to discover that the poor may slowly famish from the want of the things necessary for life, until they grow unconscious of the certain death that is stealthily lying in wait for them; when their resolutions break down, and they accept the dreaded shelter of the workhouse too late.

Mrs. Clack determined upon going at once to consult with Abbot, and to take Dot to her mother, before telling her troubles to any one else. It was not a very cold morning, but the clouds were low, and the sky gloomy, as Mrs. Clack and Dot crossed the Kensington Gardens. The child, with some recollection of the place, left her side to run among the trees, hiding herself behind them, and calling gleefully to the sad old woman, whose heart was filled with sorrow and awe. But she did not check her merriment; for had not Don given his life to save her? And her laughter and happiness would be very dear to Don; he would not wish her to be gloomy and weeping, even for his sake.

The church bells were beginning their first chimes for the morning service when she left the house where Abbot was still living on the ground floor, and Hagar in her little room under the roof. She hesitated for a minute, and led Dot down the area steps, and knocked at Abbot's door. It was opened immediately, for he was at home, and ready to go out as soon as he heard his cousin and Hagar leaving the house by their entrance above. Mrs. Clack pushed Dot forward, and for the first time the tears welled up to her eyes, and sobs came to her lips.

"There's little Dot," she cried; but oh? Don is dead, starved to death! He's been famishing himself to take care of her, and he's dead." "Don dead?" he repeated; "starved to death; and little Dot here. Hush! there's Hagar coming down stairs. Hagar," he cried, hastening to the foot of the staircase; "don't set off just yet; wait till I come to you."

He placed Mrs. Clack in his mother's old arm chair, and raised Dot into his

arms, wondering how he was to break the glad news to Hagar that the child was found, just as they were giving up all hope. But even in these first moments of joy it was plain to him that there was a grief behind it which must cast a shadow over it for ever. He had never seen Don, but he had heard much about him, and knew that he was very dear to Mrs. Clack. And now she is weeping bitterly and sobbing out that he was dead.

"He brought Dot home last night," she said, "and I found him this morning lying dead in his bed, with a smile on his face, and I came away to you, and never told anybody, and there he is now, this minute, as if he was only sleeping."

"Where is he?" asked Abbot. "On the mattress, where he always used to sleep," she answered; "and I could almost fancy he was alive, and it would be all right if I went home again and called him. But he's dead—died in his sleep, and me never hearing a cry or a groan. Oh, what shall I do!"

"Old Don's fast asleep," said little Dot. "I called him and he never spoke. I couldn't make him open his eyes. Poor old Don!"

"Mrs. Clack," says Abbot, "I must fetch Mrs. Hagar down, and let her have her little child again. She never knew Don, and you must bear with her a little if she thinks of nothing, just at present, except Dot. You know as well as I, do how she's almost given up all hope. I will go and bring her here."

He found Hagar standing at the open door, waiting for him as he had asked her, and wondering what made him late this Sunday morning. He led her down stairs to the door of the kitchen, where Mrs. Clack and Dot were, hardly knowing what to say to her.

"Hagar," he said, in a hurried yet hesitating manner, "Mrs. Clack is here; she has brought something for you."

"Brought something for me!" repeated Hagar. "Yes, a thing you have longed for, and despaired of and given up all hopes of," he answered. "Some thing you cannot be happy without. Can you guess Hagar?"

She stood motionless, with her hand upon the fastening of the door. All the color had faded away from her face, though an eager and almost wild light shone in her eyes. It seemed to her barely possible to utter a word, and yet her lips faltered out, "Not my little Dot?"

"Yes," he said. It was not her hand, but his that opened the door, for all the strength had forsaken her. But when her eyes fell upon Dot, her little girl, so long ago forsaken, so lost, and so sorrowfully sought after, she cried with a sharp and piercing cry, and sank down on her knees before her, hardly able to clasp her in her trembling arms.

"Oh, my darling, my little child, my own little Dot! Now I know," she sobbed, "at last that God has forgiven me."

"Go away!" said Dot, pushing her back and struggling to free herself from her grasp; "go away. I want old Don."

It was a sudden and wholesome check upon the excess of Hagar's gladness. Her child had forgotten her, the child she had deserted. Dot looked on her merely as a stranger, and cried to go back to the boy who was known only by name to Hagar. She rose up from the ground where she had knelt, and sat down on a chair, gazing wistfully at Dot. There was a great silence in the place; no one spoke to her, and when she looked up astonished she saw that Mrs. Clack was weeping bitterly, and Abbot's face was sad.

"What is the matter?" she asked, in a tumult of great joy and sorrow and vague dread.

"It's only me and Don," answered Mrs. Clack; "I felt as he'd be almost like a son to me when he came back. It's him that has taken care of Dot, and he brought her back again last night in the dusk. I was sitting by the fire, thinking of him, when I heard his knock—ay, I was sure it was his knock—at the door, and I went down to let him in and give him a welcome. But it looked like a ghost at the door, tall and thin; and a white face, and great staring eyes as bright as stars—I could hardly believe it was Don. And when he'd climbed up the stairs and could speak a little, he told me that Cripple Jack had made him believe that I was dead and buried, and Dot was going to be sent

to the workhouse, how they went short enough. And he of himself." "I'll be g Oh, if I'd He'd a short siled die in this at first, b while, an them. I was so n him he w bid me g and Dot stirred or help hea in his le the Lord little abo more ab face. It see very nes sense of of Don s Saviour, loved so They a house, w way was and ever sick des she had She had had take now of t never fa homewa as that v "But I I've don never k seek the be alive maybe; longed There coach-h when t enough the pe He had and his rest. hands t to tread hunger home t It w held, or namele death This v to lose the h where Mrs. o came, partic see if such o hunge the w famir our ri ships stores ends absolute and w hund away That amon of his and v cloth him r The bot h Hagar not b comm resting had t the i inser one wher At marr Mrs.