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A. D. 29. LESSON IV. THE RICH MAN AND LAZABUS; or, Here and Hereafter. Luke 16, 19-31, October

the banks of the Nile, very expensive, and therefore only worn by the wealthy. Fared sumptuously. Referring not merely to the food on his table, but the pomp and splendor of his life in general. Every day. His magnificence was not reserved for extraordinary occasions, but was his daily habit, a life of flesh-pleasing, and of worldly enjoyment. It is not mentioned as a crime in itself, but as illustrating the terrible contrast between the rich man here and the same man hereafter. His guilt lay not in possessing these vanities, but in living for them.

20, 21. Beggar. Literally, " a poor man," though the context expresses the idea of his begging. Lazarus. The Master leaves the rich man's name unmentioned, but notices that of the beggar. 1. "Even the poorest of saints is known by name to the Saviour." Laid at his gate. In the hope of attracting the rich man's pity and generosity, according to the Oriental custom. 2. "So throughout the world the rich and the poor meet face to The rich man cannot escape the presence of the beggar at his gate. Full of sores. While one was clad in purple garments, the other was clothed only with loathsome ulcers, the result of poor living and want of food. Desiring. A desire which does not seem to have heen supplied. Crumbs. Probably the soft parts of the thin cakes, of which the rich were wont to eat only the crust, and cast the rest away, after wiping their fingers upon it. Dogs came. The streets of most Oriental cities are thronged with hungry dogs without owners, who act as the only scavengers, by eating the refuse food thrown from the houses, While the rich man is surrounded by waiting servants, howling dogs are the companions of his poor brother. Licked his sores. The beggar's helplessness obtains the dumb compassion of wild beasts, but fails to awaken the sympathies of his fellow-man.

22. Beggar died. His wants reached a climax; his sufferings found their end in the arms of death. Was carried. Then death was not the end of his life. 3. "The real life is that of the spirit, waich death has no power to harm." Bg angels. Ministering spirits bear the souls of the redeemed to their rest. "Angels were not shy of touching him, for his sores were on his body only, while his soul was without spot or wrinkle."—M. Henry. Abraham's bosom. At feasts the guests reclined around the tables on couches, so arranged that the head of one person might rest on the bosom of another. Thus this man, a pauper on earth, in heaven was enjoying the delight of companionship with the father of the faithful. This, represents his condition during " the intermediate state," the period of painless, blissful waiting between the death of the righteous and their consummation of glory at the final coming of the Lord. The parable does not mention the godly life of Lazarus on earth, as perhaps his character and that of the rich man were both well known to Christ's hearers. 4. "The souls of the holy enter upon rest and enjoyment immediately at death." 5. "There are acquaintances and social relations in the spirit world." Those who have entered into rest "know each other there." Rich man also died. 6. "Even rich men must die, for gold cannot buy off the grim archer" Buried. No doubt there was a grand funeral, and an expensive monument over his dust; but these were of no avail in the land whither his soul had gone.

23. In hell. "Hades," the invisible world, the place of departed spirits, with its two widely severed portions, Paradise, the abode of the righteous, and the dreary dwelling-place of the wicked. Here, far apart, the rich man and Lazarus await the conclusions of the resurrection. One in blessedness, though incomplete; the as I was in the last stages of consumption. other in misery not yet mounting to its height, until the final judgment assign heaven to the saint and hell to the sinner. Lifted up his eyes. 7. "Disembodi d spirits have powers of cognition." It is the soul which sees through the eyes on earth; why may it not see all the more clearly without the film of flesh in the other world? Being in torments. Each nature goes to its own in the spiritual state. The torment of the dead sinner is not from an arbitrary law, but the misery of remorse and ungratified desire. Seeth Abraham. In this "intermediate state" there may be not only recognition of those around, but those afar; saint and sinner each able to look upon the other. Afa, off. Not so much in distance as in char-

24, 25, 26. Father Abraham. 8. " There are many in hell that call Abrabam father;" descent from a saint will not save a soul. Have mercy. He asks not to enter heaven, for therein he has no congeniality but only to be released somewhat from the miseries of his lost state. Dip the tip. The smallest of favors, but even that is for \$5. Brown & Webb, and Forsyth, denied. 9. "There is a realm within Sutcliffe & Co., Wholesale Agents. whose portals prayer has no avail." In Oct 5. 2w.

this flame. Not an actual flame, for that would have no power to touch a spirit, but an agony of soul, of which fire is the only expression. Son, remember, 10. "Memory survives the grave, a fact carrying woe to sinners." Thou receivedst the good things. This may mean, "You choose the good things of time in preference to those of eternity, and now must abide your own decision." He is comforted. After the sorrows of time come the comforts of eternity. Tormented. Your feli-After the sorrows of time come the comported.

EXPLANATORY.

Verse 19. Rich man. He is not represented as a wicked man, but a prosperous worldling, who possesses an abundant portion in this life, and has no care for the world beyond. The only crimes laid at his door are a lack of sympathy for his fellow-man, and a neglect of his own eternal interest, Clothed in purple. The famous Tyrian dye, which came from a science variety of shell-fish, was always very costly, and is now entirely lost. From the fact that purple robes were worn only by princes, and from the expression in verse eighteen, some have thought that Herod Antipas, in whose dominion Christ was then teaching, was the "rich man" of the parable. Fine linen. A soft and white linen made of flax from the banks of the Nile, very expensive, and therefore an abundant portion in this life, and has no care for the world beyond. The only crimes laid at his door are a lack of sympathy for his fellow-man, and a neglect of his own eternal interest, Clothed in purple. The famous Tyrian dye, which came from a science of the saved.

27. 28. Send him to my father's house. Is this an evidence of a better mind, and a desire to save others? Probably, rather I. An implied censure at God for not having given to him a better opportunity. 2. A desire to escape the added misery of his own condition if they should share it. "As tares bound in bundles for the fire, not mention any children, from which it may be inferred that he had none. Testiso will partners in sins come to a terror to one another." Five brethren. He does not mention any children, from which it

> saved from what he has experience 29, 30, 31. Abraham saith. Abraham's answer justifies the sinner's condemnation. "They have warnings enough, as you had in your own life-time." Moses and the prophets. 11, "If their condemnation was just, who had the Old Testament yet did not repent, what must be said of yet did not repent, what must be said of those who have the whole Bible, yet remain unsaved P" From the dead. A preacher from the eternal world would be listened to with incredulity by those who believe in no hereafter. They will repent. How foolish are they who would plan again the scheme of salvation after infinite wisdom and infinite love have laid down its lines! Neither will they be persuaded. The same character which leads men to reject salvation now would remen to reject salvation now, would remain, and lead them to reject it still.

GOLDEN TEXT : The wicked is driven way in his wickedness: but the righteous hath hope in his death. Prov. 14, 32. DOCTRINAL SUGGESTION : Future pun-

The next lesson is Luke 17, 11-19.

SMILE AND BE HAPPY .- Who can tell the value of a smile; it costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beeuty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in paradise.

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The Russian Court invited Dr. Ayer and his family to the Archduke's wedding in the Royal Palace. This distinction was awarded him not only because he was an American, but also because his name as a physician had become favorably known in Russia on its passage round the world .- Pueblo (Col.) People.

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