

beggar Lazarus, He is giving one of his familiar instructions and adapting Himself to the capacity of His hearers. There can be no mistaking the lesson conveyed. Of all His parables it is the clearest and most direct in its meaning. The manner of life of the beggar and the rich man is described. Then came death : but here let our Lord Himself speak.—“And it came to pass that the beggar died, and he was carried by the angels into Abraham’s bosom. And the rich man also died and he was buried in hell. And, lifting up his eyes, when he was in torments, he saw 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, to cool my tongue, for I am tormented in this flame.”

“And Abraham said to him, ‘Son, remember that thou didst receive good things in thy life time, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented.

And, besides all this, between us and you there is fixed a great chaos : so that they who would pass from hence to you, cannot, nor from thence come hither.’”—(Luke XVI, 22-26). Words of ours can add nothing to this vivid narrative. When the Son of God speaks, we should listen, and endeavour to realize the full import of the craving of the rich man to have a cooling finger applied to his tongue. “Figurative language,” the devil will suggest to his victims ; “figurative language,” they will repeat, and smile as in superior wisdom. Yes, the language is “Figurative,” but the reality is always greater than the figure ; the suffering more intense than its description. And it is never ending,—for “there is fixed a great chaos” which no one can cross. It is Jesus, the lover of souls, Jesus who suffered