

angels carrying Lazarus to heaven and the empty pomp of the rich man's funeral, he going to Hades.

23. In hell. Lazarus and the rich man are both in the invisible spirit world, which is divided into two regions, with an impassable gulf between.

24. Send Lazarus. So ingrained in the soul of the rich man was his conceit of the inferiority of Lazarus that even in hell his inborn egotism expresses itself. On earth he would not go to Lazarus. He now craves Lazarus be sent to him.

Dip the tip of his finger in water. Such is the depths to which he has sunk—sumptuous dining yesterday, begging for a drop of water to-day! **Tormented in this flame.** Spirit-suffering can only be expressed under physical forms. What Gehenna is no tongue can tell. If we say our Lord spoke in figures and there may be nothing corresponding, we trifle with terrible realities, for a figure must be the figure of something, and the thing figured is always more than the figure.

25. Remember. What a man leaves at death is the material. He takes all that has entered into his life. Hence he cannot blot out what he has known. Memory lives, and remembering is the agony of hell's agony. **Thy good things.** The things he had placed before him as the highest good and which were good to him. **Evil things.** Eternal justice cannot continue earthly conditions in the spirit world, because the unfeling would feel the need of comfort; conditions change.

26. Great gulf fixed. Right is right and wrong is wrong. The distinction between them is not arbitrary. It is grounded in the eternal constitution of things, and cannot be otherwise unless the moral nature of God can be other than it is. The moral difference is **fixed**, always was and always will be. In this verse we also see that the moral states or conditions in the other world are so separated that passage from one to the other is impossible. Hell is eternal, and "eternal hope" is eternal despair.

27. In this verse we see the dreadful effect of a consciousness of being lost manifesting itself. The appeal that Lazarus be sent to his **father's house** arises not from love for those left on earth, but from a deep sense of resentment against God, for it is as if the rich man had said, "If I had been warned I would not have been here, and I am therefore wrongly punished." And yet, as Alford thinks, sympathy may be felt by a lost soul.

29. They have Moses and the prophets. The rich man had them also, and therefore was warned, and so he could not impugn the justice of God.

30. Nay, . . . but if one . . . from the dead. On earth this man had no regard for God's word. Moses and the prophets had no influence with him. In hell he continues to discount the same

word, but wants other means resorted to than the power of the truth attentively considered.

31. If they hear not. The moral nature is changed by moral truth. And not only will they not repent as the rich man imagined, but they will not even be **persuaded**. Unless there is a disposition for the truth, miracles will not change the heart. The rich man lost his soul because he loved this present world and neglected his fellow-man, and he neglected him because he had neglected God and God's word.

Thoughts for Young People.

On the Future Life.

1. There is a life beyond the grave, both for the just and the unjust. (Verse 22.)
2. The future life will be one of individual conscious existence and of keen susceptibility. (Verses 22, 23.)
3. The future life will have its own standards and principles of judgment, utterly different from those of earth. (Verse 23.)
4. The future life will have distinctions based, not on social or hereditary or financial differences, but on character only. (Verse 24.)
5. The future life will have distinctions which are eternal between saint and sinner. (Verse 26.)
6. The future life will have knowledge, companionship, communion between souls of kindred character. (Verses 23-25.)
7. The future life will have pains and penalties from which souls may vainly strive to free themselves. (Verse 25.)
8. The future life will depend upon the use which is made of the present life of the opportunities of salvation. (Verses 29-31.)

Orientalisms of the Lesson.

Herodotus describes a custom of the Babylonians thus: "They have no physicians, but when a man is ill they lay him in the public square, and the passers-by come to him; and if they have ever had this disease themselves, or have known anyone who has suffered from it, they give him advice, and no one is allowed to pass the sick man in silence, without asking him what his ailment is." Van Lennep says that this is so far the practice of the East still that a poor sick man may have to swallow a different drug every half hour, and drugs are cheap and so abundant that they become a chief article of export, as witness the variety of specimens exhibited in the various World's Expositions. He says anyone can practice medicine without warrant or diploma, and the doctor and the dervish with drugs and delusions travel about from city to city, making bargains at the bedside of the sick to cure them for a stipulated sum, of which they get as much as they can in advance, and then abandon the patient. The diseases which ultimate in sor-