

**My Bed Is a Boat.**

My bed is like a little boat;  
Nunao helps me in when I embark;  
She lifts me in my sailor's coat,  
And starts me in the dark.

At night when I go on board, and say  
Good-night to all my friends on shore,  
I shut my eyes and sail away,  
And see and hear no more.

And sometimes things to bed I take,  
As prudent sailors have to do;  
Perhaps a slice of wedding cake,  
Perhaps a toy or two.

All night across the dark we steer,  
But when the day returns at last,  
Safe in my room beside the pier,  
I find my vessel fast.

**LESSON NOTES.**

**FOURTH QUARTER.**

**STUDIES IN THE LIFE OF JESUS.**

**LESSON VI.—NOVEMBER 11.**

**THE RICH MAN AND LAZARUS.**

Luke 16. 19-31. Memory verses, 19-22.

**GOLDEN TEXT.**

Lay up for yourselves treasures in heaven.—Matt. 6. 20.

**OUTLINE.**

1. Our Lord's View of a Palace, v. 19-21.
  2. Our Lord's View of Hell, v. 22-26.
  3. Our Lord's View of the Human Heart, v. 27-31.
- Time.—Winter of A.D. 30.  
Place.—Perea.

**LESSON HELPS.**

19. "There was"—This parable was spoken to the Pharisees. (Verses 14, 15.)

A certain rich man—His name is not given. Dives, which he is some times called, is only the Latin word for "a rich man." "Was clothed"—It is not said that he was immoral, that he amassed his riches by fraud, but only that he lived a purely selfish, pleasure-loving life, and left the suffering poor to famish at his gate.

—Cowles. "In purple"—Anciently the royal colour. "Finelinen"—Manufactured from the Egyptian byssus, a flax growing on the banks of the Nile. A robe made of it was worth twice its weight in gold. "Fared sumptuously"—Made merry in splendour.

20. "Lazarus"—This is the only instance in our Lord's parables of a personal name. Lazarus was a common name among the Jews. "The rich man's name is not mentioned, whereas that of the beggar is."—Cummings. "Full of sores"—Ulcerated.

21. "The crumbs"—"The fragments of those thin cakes used for bread in those times, upon which guests wiped their fingers after dipping them in the dishes, and which they then flung on the floor."—Robinson. "The dogs"—They belong to nobody, are a thin, mangy, starved set of outcasts. Were it not for those unclean, ownerless scavenger dogs, with whom Lazarus shared the refuse of the street, an oriental city would be a worse hotbed of pestilence than is the case even to-day.

—Hall. 22. "The beggar died"—"The first and the last relief that comes to such a sufferer."—Cowles. "It is not said that the beggar was, like the rich man, buried. His carcass may have been thrown into the valley of Hinnom; so that while his soul may have been in paradise his body may have been in the earthy symbol of hell."—Whedon. "And was carried"—His soul. (1) The unseen man is the real man "By the angels"—In accord with the popular Jewish belief. Either good angels in general, or the special guardian angels of the righteous took on them this office.—Plumptre. "Abraham's bosom"—The Jews used three

phrases to indicate the heavenly state—the throne of glory, paradise or Eden, and the bosom of Abraham.

23. "In hell"—"Hades." To Christ's hearers this word brought only the thought of a state where men lived without their bodies. "In torments"—He was suffering punishment.

24. "Father Abraham"—"The proud rich man can be content to claim kindred with Abraham; he called him Father Abraham; but ye read not that ever he said Brother Lazarus."—Bishop Brown- ing.

25. "Abraham said, Son"—Abraham does not disown his relationship. It is the same word the father uses to the elder son in the parable of the prodigal son. "Remember"—On memory will hang much of the joy and much of the pain of eternity. "Thou in thy life-time"—Every man makes choice of what joys he will indulge in. Lazarus has chosen the eternal things, and had had a hard time until the dawn of eternity brought him bliss. The rich man had chosen temporal things, and now his joy was exhausted. (2) Wheat from wheat; tares from tares.

26. "A great gulf"—Literally, a gorge or chasm. "The gulf symbolizes the necessary separation growing out of inherent and radical differences of character. There can be no interchange and no communication."—Kendrick. "Fixed"—(3) Character is permanent.

28. "I have five brethren"—This passage has been variously interpreted as indicating selfishness, and unselfishness and anxiety for others. We prefer the latter view.

are few men who have not within handy reach all the means necessary to secure their salvation.

**HOME READINGS.**

- M. The rich man and Lazarus.—Luke 16. 19-31.
- Tu. Careless ease.—Amos 6. 1-8.
- W. A bitter end.—Matt. 25. 41-46.
- Th. Buried and forgotten.—Eccles. 8. 9-13.
- F. The worldly portion.—Psa. 17. 7-15.
- S. God's care for the poor.—Prov. 22. 16-23.
- Su. Heavenly mansions.—John 14. 1-7.

**QUESTIONS FOR HOME STUDY.**

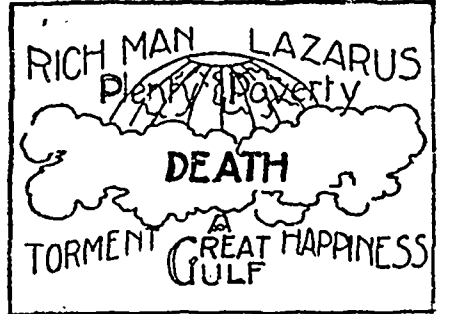
1. Our Lord's View of a Palace, v. 19-21. What do we learn about the rich man's wardrobe and bill of fare? Was he accused of any special sin? Have we any reason to think that his riches had not been honestly gained? Why then was he condemned? Who lay at his gate? Are we responsible in any way for the needy at our door? How does the Lord expect us to use the goods intrusted to our care? Are any too poor to glorify God? What example of living did Christ set? Where is a safe place for treasures? Golden Text. What do you understand by this? Is it likely to entail any sacrifices on earth?
2. Our Lord's View of Hell, v. 22-26. Did the poverty of Lazarus keep him out of heaven? What lesson may be drawn from this? Where was the rich man after death?

When God called the soul of the beggar Lazarus, he sent bright angels to bring it up to heaven. Lazarus' riches were all in heaven. He had laid them up there, and now he was to have love and joy and peace for evermore, with no sickness, sorrow, or trouble ever again. That good man, Abraham, was wait'ng



for him, and he was taken and laid upon his breast. Oh, what a rest and what a joy was that! And he was to be with God for ever. Was he not rich, this poor man, who lay at the gate?

The gulf between the rich man in his magnificence and Lazarus in his misery widened after death, and became that great fixed gulf over which no man can pass. But the beggar changed his poverty for the happiness of heaven, while the rich man descended into the place of



torment. Death overtakes us all, and we must leave whatever we enjoy or suffer here on earth. Happy shall we be if our heart condemn us not; but if we in our lifetime have received good things, and have seen our brother have need, living selfishly unto ourselves, our portion will be with the wicked. The rich man by refusing to relieve the beggar's distress denied his help to Christ himself.



TRADITIONAL HOUSE OF "THE RICH MAN," JERUSALEM.

29. "They have Moses," etc.—"All the Old Testament."—Trench. "Quite enough to teach them that a life of self-indulgent luxury was evil in itself, and therefore must bring with it, in the end, shame and condemnation."—Plumptre.

30. "From the dead"—The Jews were by nature exceptionally susceptible to the marvellous. Generally the thought of a messenger from the dead would be peculiarly impressive to the Jewish mind. "Will repent"—Observe that Dives here recognizes his failure to repent as the reason of his being in the place of torment.—Bliss.

31. "If they hear not"—The Scriptures are sufficient for salvation. "Neither will they"—The resurrection of the other: Lazarus, soon afterward, did not convince the Jews. (John 11. 46; 12. 16.) "An apparition from the dead might frighten men, but it would not change their natures, nor cause them to think less of self and its gratification."—Trumbull. (4) Infidelity and humble faith in God are produced in most instances not by outward circumstances, but by a man's own decision. (5) There

("In hell," that is, in Hades, the place of disembodied spirits.)

Whom did he see?  
What favour did he ask?  
What was Abraham's reply?  
What do you understand by "thy good things"?

Was it possible to help him?  
Why not?  
What warning does this convey?

3. Our Lord's View of the Human Heart, v. 27-31.  
What thought distressed the rich man?  
What further request did he make?  
Is any supernatural effort necessary for the conversion of men?  
Would it be likely to affect them?

**PRACTICAL TEACHINGS.**

- Where in this lesson do we learn—
- 1. That neither wealth nor poverty in this world makes heaven's riches sure?
- 2. That people know each other in the future world?
- 3. That no miracle could save souls who refuse to be saved by the word of God?

**Whereas**

It is highly important that young people be provided with good reading, especially during the fall and winter, when there are long evenings to be occupied, and

**Whereas**

The Epworth League Reading Course provides the very best and most entertaining literature, specially prepared for young people, and sold at less than half of the regular price, therefore

**Resolved**

That every Epworth League and Sunday School in Canadian Methodism lose no time in introducing this course, and, whenever possible, that Reading Circles be organized

The following four splendid books constitute the Course, and the regular prices are—

FAMOUS ENGLISH STATESMEN.	\$1.50
THE APOSTLE OF THE NORTH.	1.25
OUT WITH THE OLD VOYAGERS.	1.25
CANADIAN CITIZENSHIP.	.60
	\$4.60

The four volumes, bound uniformly in the best of English Cloth, will be sent postpaid to any address in Canada for \$2.00. Address all orders to—

**WILLIAM BRIGGS.**  
Methodist Book and Publishing House,  
Toronto.  
C. W. COATES, Montreal. S. F. HURSTIS, Halifax.