

The Sunday-School.

SECOND QUARTER,  
LESSON VIII.—May 22.

JESUS TEACHES HUMILITY.

Mark 10: 35-45.

THE LESSON includes the verses selected, together with the other teachings of Jesus on the same subject. See "Light from Other Scriptures."

READ the intervening history (Luke 16: 1-17, 10; John 11; Luke chaps. 17, 18; Matt. 19: 1-20, 19).

GOLDEN TEXT.—For even the Son of man came not to be ministered unto, but to minister.—Mark 10: 45.

HISTORICAL SETTING.—Time. March, A. D. 30, a short time before the crucifixion. Place.—Perea, not far from the fords over Jordan to Jericho. Jesus on his way to Jerusalem.

Place in the Life of Christ.—Near the close of his Perea ministry.

A SPLENDID EXAMPLE OF HEROIC GREATNESS.—Vs. 32-34. Jesus was moving on to the mockery, rejection, and crucifixion, which were close at hand. His one work was to redeem the world. For the third time Jesus announces to his disciples the sufferings which he is about to undergo. He set before the disciples a living example of loving service at great cost, of seeking not to be ministered unto, but to minister.

A FALSE IDEA OF GREATNESS.—Vs. 35-41. The request of the two brothers. *And James and John, the sons of Zebedee, come unto him with their mother Salome. It is quite probable that the ambition of the sons was encouraged by their mother. Salome was probably the sister of Mary, the mother of Jesus. The family would make use of this relationship to gain an advantage over the other disciples. Not long before this Jesus had told his disciples that they should sit on twelve thrones, judging the twelve tribes of Israel, while he sat on his own throne of glory, and they felt sure that the time must now be close at hand. We would that thou shouldst do for us. The homage shows that they came to Jesus as a King. What would ye? It was best for them to state their secret thoughts and hopes. That we may sit, one on thy right hand, and the other on thy left. Not in the trial and cross, but in thy glory, as the Messiah King. In the two chief places of honor. They doubtless expected a kingdom of worldly they loved. It showed faith in Jesus and his promises.*

Motives for their Request.—These two disciples were good men, but imperfect, and their motives were of mingled good and evil. One motive was selfish ambition. They wanted great things for themselves. They had some reason for thinking that Jesus regarded them as fitted for these places. They had been chosen with Peter more than once to accompany Jesus. There were better motives intermingled. What they desired would keep them very near the Master they loved.

Jesus' Answer.—Jesus said . . . Ye know not what ye ask. They knew not the greatness of the favor they asked. They knew not how hard the way, nor how difficult the conditions. No one knows enough to wisely choose his lot, without divine direction. *Can ye drink of the cup that I drink of? Have you counted the cost? Be baptized with the*

*baptism that I am baptized with? Could these disciples endure the conditions—the agony, the humiliation, the cross—through which Christ alone could enter his glory? They said . . . We can. They felt assurance. They were among the bravest of the apostles, and did drink of Jesus' cup, as Jesus said. Ye shall indeed drink, etc. James was the first of the apostles to suffer martyrdom, and John had a long life of labors, persecutions, and banishment. But to sit on my right hand . . . is not mine to give. Honors and place cannot be given in such a way as you request. Those only can have high place who have become fitted for it, for it shall be given to them for whom it is prepared. Jesus does not deny the request of the brothers, but points out the only way in which it can be obtained. When the ten heard it, they began to be much displeased. The brothers had given occasion for it, but the indignation of the ten showed that they had the same spirit as the two. The selfish think others are selfish.*

THE TRUE IDEA OF GREATNESS.—Vs. 42-45. *Jesus called them to him. All needed the lesson. Which are accounted to rule. Seem to rule. Over the Gentiles exercise lordship, i.e., this is the plan in the worldly kingdoms. And their great ones. Considered great in proportion to the extent to which they can exercise authority. Tyrannical and arbitrary power. But so shall it not be among you. The principle of Christ's kingdom is the opposite of the worldly plan. Nearly all the evils that have come to the church have come through a disregard of this command—a desire to be honored and to rule rather than to serve and help. But whosoever will be great among you. Jesus does not forbid the desire to be great, but only the desire for selfish greatness. Shall be your minister. One who performs services. Whosoever of you will be the chiefest, shall be servant of all. Bearing the heaviest burdens without thought of reward. He is the greatest who does the greatest service to his fellow-men. That church will have the most success which does the most to convert and elevate the people.*

THE HEART OF THE LESSON.

THE EXAMPLE OF CHRIST.—V. 45. Jesus now cites his own example. *The Son of man, the representative of the human race, the Messiah King, came from heaven, not to be ministered unto, not to gain honor or glory, but to minister, to help, to teach, to cure of disease, to save from sin. His whole life was given to the service of others. Gave his life a ransom. He served them even to dying for them. For many, for the whole human race.*

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If you are sneezing and suffering from a stuffed up head and running eyes, the best plan is to get fragrant, healing Catarrhzone, the quickest and surest cure for cold in the head, coughs and catarrh ever discovered. This great healing agent is carried by the air you breathe all through the passages of the nose, throat and lungs. It soothes the irritated membranes, kills catarrhal germs, instantly stops the cough and sneezing. It's the antiseptic vapor of Catarrhzone does the curing! A trial proves that a cold can be killed in a few minutes by Catarrhzone. Money back if it fails. Complete outfit \$1.00; small size 50c.

Electric devices, instead of ticket sellers, are to be used at the St. Louis Fair. One will drop a half-dollar in a slot, which will release the turnstile for him to pass, automatically locking it, to be opened only by another half-dollar.

THE SUNDAY SCHOOL TEACHER.

BY REV. A. H. HAMILTON, D. D.

The teachers of the Sunday school are the pastor's most valuable helpers. Their work is near akin to his principal effort, which is preaching the Gospel. They sow the good seed in the retentive minds of the young, during their most impressive years, under the most favorable conditions. They teach the truth which is "the sword of the Spirit"—the instrument the Spirit uses in converting souls, in building up Christian character, and in comforting the Lord's people. They have a right to the honorable titles of "Co-workers with God," "Ambassadors for Christ," "Heralds of the Cross."

Many are brought into the church by the Sunday school teachers, and counted by the world as stars in the pastor's crown. The report of them in the church papers is in this form:—additions to — church, of which Rev. — is pastor." No mention is made of the teachers. A class of four young ladies united with the church together, at the September communion, some years ago; is it not more than probable that they were the fruit of the teacher's work?

A lady teacher in the old country once expressed the opinion that she had prayed too much for her class of sixteen, for any of them to be lost. The narrator was a thoughtless girl at the time, and wondered at the remark, and thought it unduly self-confident. She was so sure, "I shall have them all," she would say, "I will say to the Lord in the judgment, 'Here am I and the class which thou hast given me!' And while she did not live to see it, the narrator, who was one of the class, did see every one of the sixteen brought into the kingdom.

It is evident that not every Christian is fit to teach in the Sunday school. It is far more evident that no unbeliever is called, or ought to be appointed, to this important work, unless it be in the most exceptional circumstances. It is not surprising that God called teachers in the early church, as he did pastors and evangelists—"giving to some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers;"—not Sunday school teachers in the modern sense, perhaps, but doing the same kind of work.

An essential qualification of those who engage in this great work is piety. An elder said to me some years ago, "The longer I live, the more I am convinced that piety is the most important qualification of a minister." The same is true of the Sunday school teacher. He is not suited to his work, and not called of God to it, if he does not love God and the souls of men. As some one says, "no one who can not reply to the words of Christ, 'Lovest thou Me,' as Peter did—'Lord, Thou knowest all things: Thou knowest that I love Thee,' can be commissioned by him, Feed my lambs."

The interest of the teacher in the souls of the pupils should be real, and not feigned;—cultivated, if need be, at the throne of grace.

A gentleman asked a little girl for her idea of holiness. She replied, "I do not know, I am sure, unless it is to be like my Sunday school teacher." She had a good teacher.

At Tel-el-Keber, Lord Wolesley ordered Commodore Rawson to lead the Highland Brigade to the post where they would be wanted. Rawson led them, and was the first one to fall. Wolesley hastened to his side. Rawson held up his trembling hand, and looking him in the face, said: "General, didn't I lead them straight?" and died. So when the Sunday school teacher meets the Captain

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of Salvation, he ought to be able to say of his class: "Lord, didn't I lead them straight?" The influence of his life, as well as his instructions from the Word, ought to "lead them straight."

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

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A gentleman recovering from a spell of sickness, was asked by his wife what he wanted for his breakfast. His reply was, "My dear, give me just what is best for me. You know better than I do."

What a blessed thing it would be if God's children could all repose the same confidence in him and say, "Dear Father, give me just what is best for me; for thou knowest all things, and knowest just what I need."

The man who is to take a high place before his fellows must take a low place before his God.—F. B. Meyer.

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