

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1904.

APRIL TO JUNE.

Lesson VIII. — May 22. — Jesus Teaches Humility. Mark 10: 35-45.

GOLDEN TEXT.

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

EXPLANATORY.

I. A SPLENDID EXAMPLE OF HEROIC GREATNESS.—Vs. 32-34. Jesus himself, with a clear vision of all that was before him, was moving steadily on, "with majesty and heroism," to the terrible scenes of mockery, rejection, and crucifixion, which were close at hand. "There are few pictures in the gospel," Canon Farrar most appropriately says, "more striking than this of Jesus going forth to his death, and walking alone along the path into the deep valley, while behind him in awful reverence and mingled anticipations of dread and hope, the disciples walked and dared not disturb his meditations."

II. A FALSE IDEA OF GREATNESS.—Vs. 35-41.

First. The Request of the two Brothers. 35. AND JAMES AND JOHN, THE SONS OF ZEBEDEE, CAME UNTO HIM WITH THEIR MOTHER SALOME, WHO PROSTRATED HERSELF BEFORE JESUS. It is quite probable that the ambition of the sons was encouraged and perhaps prompted by their mother, though we know that the thought of high position in the kingdom of God had been in their minds before, and been reproved by Jesus (Mark 9: 33-36).

We would that thou shouldst do for us. They would test his willingness before making the request. They were not quite sure of its propriety. The homage and the petition show that they came to Jesus as a King, able to grant their request if he would.

36. WHAT WOULD YE? It was best for them to spread out in the clear light their secret thoughts and hopes. Such a statement is often more than half a cure.

37. THAT WE MAY SIT, ONE ON THY RIGHT HAND, AND THE OTHER ON THY LEFT. Not in the trial and by the cross, but in thy glory, as the Messiah King. That is, in the two chief places of honor. The first place of honor was the right hand of the sovereign; the second, the left hand.

Second. Jesus answer. 38. JESUS SAID YE KNOW NOT WHAT YE ASK. They knew not the greatness of the favor they asked,—how blessed beyond their highest dreams it was to sit on the right hand of the Son of God, how radiant the glories of that kingdom were to be. They knew not how hard the way, nor how difficult the conditions on which alone they could have their desire. They knew not the work to be done, nor whether they were fitted for the place. No one knows enough to wisely

IN AN OLD TRUNK.

Baby Finds a Bottle of Carbolic Acid and Drinks it.

While the mother was unpacking an old trunk a little 18 months old baby got hold of a bottle of carbolic acid while playing on the floor and his stomach was so badly burned it was feared he would not live for he could not eat ordinary foods. The mother says in telling of the case:

"It was all two doctors could do to save him as it burnt his throat and stomach so bad that for two months after he took the poison nothing would lay on his stomach. Finally I took him into the country and tried new milk and that was no better for him. His Grandma finally suggested Grape-Nuts and I am thankful I adopted the food for he commenced to get better right away and would not eat anything else. He commenced to get fleshy and his cheeks like red roses and now he is entirely well.

"I took him to Matamoras on a visit and every place we went to stay to eat he called for Grape-Nuts and I would have to explain how he came to call for it as it was his main food.

"The names of the physicians who attended the baby are Dr. Eddy of this town and Dr. Geo. Gale of Newport O., and anyone can write to me or to them and learn what Grape-Nuts food will do for children and grown-ups too." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

choose his lot, without divine direction. They only are wise who desire that God's wisdom and love should choose their lot for them. There are few things we need to be more thankful for than that some of our prayers are not answered in the way we desired.

CAN YE DRINK OF THE CUP THAT I DRINK OF? Have you counted the cost? Can you pay the price? The "cup" is the Old Testament image of a man's lot, or portion, as holding what of life God pours out for him. "The cup signifies suffering voluntarily taken." BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH? Baptism was the ordinance, the necessary condition, by which one could enjoy the privileges of the visible church. Could these disciples endure the conditions—the agony, the humiliation, the cross—through which alone Christ could enter his glory, and become the king of the world? "Are ye able and fit to be dipped or drenched in those deep waters of affliction, pains, and misery in which I must shortly be drenched?"

39. THEY SAID: WE CAN. "We are able." Perhaps they felt more assurance than they would if they had known more. But they were not wholly mistaken in their judgment of themselves. They were among the very bravest of the apostles, and many a time did they drink of Jesus' cup, as Jesus said, YE SHALL INDEED DRINK, etc. James was the first of the apostles to suffer martyrdom (Acts 12: 1, 2) and John had a long life of labors, persecutions and banishment. These trials and tests they might be sure of. Jesus confirmed their judgment of themselves. It was an honor to them for Jesus to say this.

40. BUT TO SIT ON MY RIGHT HAND IS NOT MINE TO GIVE. Honors and place cannot be given in such a way as your request implies. I cannot determine by any personal preference, or by mere sovereign pleasure, or favoritism, to whom any position in the kingdom of God shall be given. Other principles hold there. Those only can have high place who have become fitted for it, for it shall be given to them for whom it is prepared. The verb nearly expresses the idea of ordained. But it adds to this the thought of a place adapted to him. The verse may read,—It is not mine to give except to those for whom it is prepared. There is no chance for the incompetent or unfaithful to have dignities and power.

41. WHEN THE TEN HEARD IT THEY BEGAN TO BE MUCH DISPLEASED. "Moved with indignation." And the two brothers had given them abundant occasion for it. Only the indignation of the ten showed that they had the same spirit as the two which Jesus condemned. They were guilty of the very common act of showing in our complaints of others the very faults in ourselves which we condemn in them. The selfish think others are selfish; the fretful think others are in bad temper.

III. THE TRUE IDEA OF GREATNESS.—Vs. 42-45. 42. JESUS CALLED THEM TO HIM. As soon as the disciples began to express their indignation. All needed the lesson as much as the two brothers. WHICH ARE ACCOUNTED TO RULE. Seem to rule, have the place, the honor the form, so different from the ideal ruling. OVER THE GENTILES EXERCISE LORDSHIP, i. e., this is the plans in the worldly kingdoms, in distinction from his spiritual kingdom. AND THEIR GREAT ONES. Considered great in proportion to the numbers under them, and the extent to which they can exercise authority. Tyrannical and arbitrary power. Not for the good of the governed, but for the advantage of the rulers themselves, as the French king said, voicing the old idea of kingship, "I am the state."

43. BUT SO SHALL IT NOT BE AMONG YOU. The whole principle of Christ's kingdom is the exact opposite of the usual 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. This is almost equally true of civil governments. To have all the rays of joy center in us as a focus,—that is fire, the heart of sin; to be the center from which rays emanate to all,—that is the sun, the heart of heaven.

True Ambition. BUT WHOEVER WILL BE GREAT AMONG YOU. Jesus does not forbid the desire to be great, but only the desire for selfish greatness. The wish to be greater than others is always a wrong ambition. The wish to be as great, as good, as useful as possible, to grow and improve, is right, but has its dangers. But the desire to serve others can never be too strong. SHALL BE YOUR MINISTER. Greek "diaconos." Of which our word "deacon" is almost a transcription. One who performs services, without indicating his exact relation to the person served.

44. WHOEVER OF YOU WILL BE THE CHIEFEST, SHALL BE SERVANT (bond-slave) OF ALL. Bearing the heaviest burdens, doing the hardest work, without thought of reward.

He is the greatest who does the greatest service to his fellowmen.

One lesson of the terrible disaster at the Iroquois Theater in Chicago, appears to have escaped attention by the public—and that is the folly and senselessness of dragging children to theater at all. Many if not most of the victims of the fire in Chicago were children, whose foolish parents took them to scenes where their imagination was unduly stimulated, and, as it proved in this case, their lives were lost. Many times school teachers make this lamentable mistake of overstimulating the minds of the little folks by contact with garish scenes and exciting shows. It is far better for the children to be allowed to play quietly and normally at home or at school. If this is the "new pedagogy," let us go back to the old and saner methods of training pursued in a less nervous and novelty-hunting age.—New York Observer.

'TIS HUNTING TIME.

And now Brer Rabbit wildly scoots,
As through the woods the hunter hoots.
And all around his shotgun shoots—
'Tis hunting time.

At home o'er books of cooking lore,
The cooks for rabbit stews do pore.
The hunter brings 'em—from the store—
In hunting time.

—New York Times.

AN UNWILLING JUROR

A New Hampshire judge says Lippincott's Magazine has in his possession the following letter sent to him by an old farmer who had been notified that he had been drawn as a juror for a certain term of court:

"Dear Judge: I got your letter tellin' me to come to Manchester an' do dooty on the jury an' i rite you these fue lines to let you know that you'll have to git some one else fer it ain't so I kin leave home now. I got to do some butcherin' an' sort over a lot of apples, just about the time the joory will be settin in your Court. Si Jackman of this town says that he would as soon as not go fer he ain't nothin else to do jess now so you better send fer him. I hate the worst way not to oblige you, but it ain't so I kin at present. Ennyway I ain't much on law never havin' been a jooryman 'ceptin when old Bud Stiles got killed by the cars here some years ago when I was one that set on the bddy with the koroner. So you'd better send fer Si Jackman, for he has got some kin in Manchester he wants to visit ennyhow, an' he'd be willin' to go fer his carefare there an' back. Anser back if you want Si."—Ex

THE FIRST ROBIN.

A story is told of a man who was walking beside a railway line with a Scotsman who was very hard of hearing.

A train was approaching, and as it rounded the curve the whistle gave one of those ear-destroying shrieks which seem to pierce high heaven.

A smile broke over the deaf man's face. "Man," said he, "that's the first robin I've heard this spring."—Ex.

A man should be lenient with everybody but himself. A man should be rigid with himself and nobody else. Let a man say in the beginning of life "My life depends upon me." There is a divine, overruling providence which favors those that favor themselves by responsibility, care, wise exertion.—Becher.

Aunt Jane—"Your friend Nellie says all she had for dinner was a big pickle. I suppose she isn't aware of it, but she's just killing herself." Edith—"I should say so. The ibral! Only one pickle!"—Boston Transcript.

Among a number of notes received by a teacher in excuse for the absence of children was the following:

"Dear Teacher,—Kindly excuse Minnie for having been absent yearday as she fell in the mud on her way to school. By doing the same you will oblige. Her Mother."

Mamie—"What is biology?" Gladys—"I suppose it's the sciences of shopping."—Chicago Daily News.

Clerk—"I want more salary, sir, because am going to be married!"

Employer—"But I don't believe in 'unions' raising the price of labor."—"Puck."



Young women may avoid much sickness and pain, says Miss Alma Pratt, if they will only have faith in the use of Lydia E. Pinkham's Vegetable Compound.

Judging from the letters she is receiving from so many young girls, Mrs. Pinkham believes that our girls are often pushed altogether too near the limit of their endurance nowadays in our public schools and seminaries.

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"DEAR MRS. PINKHAM:—I feel it my duty to tell all young women how much Lydia E. Pinkham's wonderful Vegetable Compound has done for me. I was completely run-down, unable to attend school, and did not care for any kind of society, but now I feel like a new person, and have gained seven pounds of flesh in three months.

"I recommend it to all young women who suffer from female weakness."—Miss ALMA PRATT, Holly, Mich.—\$5000 forfeit if original of above letter proving genuineness cannot be produced.

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