

stain; he could stand in the presence of Jesus and say with sincerity that he had observed the commandments from his youth. We know that he was mistaken; that in the spiritual aspect of the commandments as taught by the Master there is "none righteous, no not one;" nevertheless, according to his light he spoke the truth. So sincere and transparent was he that Jesus "beholding him, loved him." Further, show that with all this *he lacked one thing*. Gather from your scholars what this was. Not the mere manifestation of the principle for which the Saviour asked: question as to what would be the motive to induce him to "sell," etc. Help them to the understanding, ask what brought Jesus from heaven, and you will come to the grand cardinal principle of our Faith—LOVE. Show, lastly, here, that he had not this love—he was *worldly at heart*, and so went away into the darkness of obscurity so far as the kingdom is concerned, and for aught we know was dragged down by his possessions into the greater, the eternal darkness.

On the *second* topic teach that although riches, here, was the hindrance to Christ—the possessions of a rich man—yet a poor man may be as much taken up by worldliness as this young ruler; and if not riches, other things may, and do, keep thousands from Christ. Press this, for the heart is very deceitful, and it is a favourite evasion to say, "Oh, riches will never keep me away from Christ,"—meaning that the speaker will never be rich. Note the blessed truth that although sin may get so firm a hold of a man as to make salvation appear impossible, yet God can help; can break the bonds of sin, and give strength to lay hold on eternal life.

The *third* topic teaches the divine truth, that no sacrifice for Christ shall go unrewarded, but will bring with it God's blessing even in this life, and all the glories and joy of the life beyond. Not that the best we can do merits anything, but because of the abundant mercy of our Father in heaven, who will thus reward the least service of His children; but the service must be of love; that done for reward is soiled, and unworthy of His acceptance. Only as the *motive* is right can the *service* be acceptable.

Incidental Lessons.—That eternal life should be sought by all.

That man without Christ has an aching void in his heart.

That there may be outward righteousness of life while the heart is yet unchanged.

That all have something to give up if they would inherit the kingdom of heaven.

That because Jesus loves us He may bid us do what appears hard and grievous.

That the way to eternal life is the way of self-sacrifice.

That we may desire eternal life, but be unwilling to pay the price.

That we may love riches without possessing them as much as those who possess.

That there is no salvation by the law.

Main Lessons.—One thing is lacking—the living principle. 1 Cor. 13: 1-3; 1 John 1: 10; 3: 17; 4: 8. Worldliness in one of its many shapes may be our ruin. Ps. 62: 10; 2 Tim. 4: 10; John 2: 15.

No sacrifice for Christ unnoticed or unrewarded. Matt. 10: 42; 25: 40; Heb. 6: 10.

July 15,  
1882.

## SUFFERING AND SERVICE.

{ Mark 10:  
37-45.

GOLDEN TEXT.—"The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Ver. 45.

TIME.—Not long after the last lesson; about ten days before the crucifixion.

PLACE.—On the last journey to Jerusalem, before Jesus reached Jericho.

PARALLEL.—Matt. 20: 17-28, with vers. 32-34; Luke 18: 31-34.

Notes and Comments.—Ver. 32. The first sentences of this verse would indicate that the disciples hung back from this last journey to Jerusalem; they knew the danger and dreaded the result; they were "amazed—afraid:" at and for Jesus; "took again:" (see Lessons for May 21 and June 11); "began to tell:" more fully than on the previous occasions, of His coming sufferings.

Vers. 33, 34. "We go up:" to His death—then follows the details of the successive steps of the passion; "delivered unto the chief priests:" condemned to death—delivered to the Gentiles—mocked—scourged—spit upon—killed, Matthew says crucified; and yet plain as this was, and keenly as they felt the danger, they did not understand. Luke 18: 34—"it was hid from them:" by their own determined opinions respecting the Messiah; "the third day He shall rise again:" light after darkness, the completion of Christ's personal work for the salvation of the world.

Vers. 35, 36, 37. "James and John—came unto Him:" Matthew says—"the mother" came with them, and was apparently the speaker, as the reply is addressed to her. There is no contradiction, for the request was theirs, although their mother presented it. If their mother was, as is supposed, the sister of Mary, they were cousins of Jesus, and might think that they had a right to a place in His "glory:" or as Matt. "kingdom;" the ideas were one to them. Jesus had been speaking of "twelve thrones:" in the last Lesson, see Matt. 19: 28, and the minds of these two were fired with ambition. Lange lays stress on their confession of Christ involved in the request; it may have been so, but we think not. In the East, the highest place of honour was at the right hand of the king, and next to it that on his left.

Ver. 38. "Ye know not:" the position you covet is one of suffering—the cup is a bitter one, Matt. 26: 39, and the baptism is a baptism of fire, Luke 2: 50. How often we ask for things, ignorant of what the answer involves; so Newton, "I asked the Lord that I might grow." In asking to be with Him, they were asking to be made partakers of His sufferings.

Vers. 39, 40. "We can:" how ignorant they were of what they so rashly undertook, and yet the Lord accepted them—they should "drink of the cup:" "be baptized with the baptism:" should be partakers of His labours and sufferings. So James early had his baptism of blood, and John, although he did not die a martyr's death, drank deeply of the cup of persecution and suffering. "But—not mine to give—for whom it is prepared:" there are many interpretations of this; to us it appears to mean this—the place of honour in My kingdom is not a gift to any individual specially, but for those who manifest most My spirit and love. Compare 1 Cor. 2: 9.

Ver. 41. "Ten:" "moved with indignation," so Matt. and REV. here; they were jealous of this sought pre-eminence; the ten were as little praiseworthy as the two; and these petty strifes when the Master stood almost under the shadow of the cross!

Vers. 42, 43, 44. "Called:" this conversation and reproach of the two had been carried on apart. Jesus shows them their mistake by pointing out the difference between His kingdom and worldly (Gentile) ones; there, the essence of government was despotism; tyranny and arbitrary power marked the rule; but among them there was to be no such lordship, and that, as he had shown them before (see Lesson for June 18), the servant, the minister, he who was willing to be nothing, would be accounted the greatest; character,