

GOSPEL. Anglo-Saxon, *Godspell*, Old Norse, *gudaspiall*, the word of God. Gothic, *spillon*, to tell. Anglo-Saxon, *spell*, Old Norse, *spiall*, discourse tidings.—From *Wedgwood*. Greek, *euangelion*, from *eu*, an adverb, "well," "good," and *angelia*, a message. (1) A Gospel needed. In "wilderness" hears the world over and through all the ages; (2) A Gospel provided; (3) THE Gospel. Only one; (4) The Gospel of JESUS a saving Gospel, (Matt. i. 21.); (5) The Gospel of CHRIST. Greek, *Christos*, from *Chrio*, to anoint. Hebrew, *Messiah*. An appointed, anointed, and endowed Saviour; (6) The Gospel of the SON. Intimate relationship and love come with that word. (7) Son of GOD, Honor and power and amplitude of resources. "All power." (Matt. xxviii. 18.) (8) A Gospel that does not end in "repentance." ("Mightier than I," ver. 7: "heavens opened," ver. 10; "voice," ver. 11.)

2. ANNOUNCED BY JOHN, vers. 4-8. Johns of the New Testament. Acts iv. 6; xii. 12; Matt. iv. 21; Luke i. 13. John Baptist "a connecting-link between Malachi and Christ." MESSENGER. An angel. WILDERNESS—where he was needed. ALL THE LAND. The people expected deliverance. Eager for help. Unrest and hunger and longing in the wilderness of sin. CAMELS' HAIR cloth is a coarse material worn by the common people. Their loose flowing robes were fastened by a *girdle* of silk, cotton, or leather. LOCUSTS. Perhaps one of the eight or ten species of insects called locusts mentioned in Scripture. They are sometimes broiled and steeped in oil; often roasted or boiled, and salted down for eating. Some say the locusts were the pods of the kharub, or Syrian locust-tree. "It is nutritious, containing starch, sugar, oil, etc. Children enjoy and thrive on it. When dry, if soaked in honey, it is like new fruit. The Arabs all like sweet food."—*Miss Rogers*. HONEY. A vegetable product exuding from the trees; or the product of bees, found in the crevices of rocks, etc. Or grape molasses, called "dibs," and much eaten by the Arabs. PREACHED. John a model preacher, (a) calling sin by its real name; (b) refusing to compromise with it; (c) warning sinners of their peril; (d) preaching repentance; (e) distinguishing between true and false repentance; (f) pointing to Jesus as the Lamb of God; (g) willing himself to be nothing among men, if Jesus might be all and in all to men; (h) full of simplicity in spirit and man-

ner of life; (i) humble; (j) self-sacrificing; (k) industrious; (l) faithful; (m) intrepid.

... As for John Baptist, he professed himself to be no more than a voice. And so indeed he was *totus vox*, all voice. His apparel, his diet, his conversation did preach holiness as well as his doctrine."

WITH THE HOLY GHOST. Teachers: "Have ye received the Holy Ghost since ye believed?"

3. ACCEPTED BY THE SON, ver. 9. FROM NAZARETH. A long journey—seventy miles or more. Jesus was not baptized "unto repentance." What had he to repent of? *Neander* says, "The baptism of members prepared them to receive pardon and salvation; that of Christ was his consecration to the work of bestowing these precious gifts."

... John was for the moment the superior in office, as is the priest who anoints the king, or the chief-justice who administers the oath of office to a Monarch.

4. ATTESTED BY THE SPIRIT, ver. 10. Baptized by water and then by the Spirit. OPENED. "Rent asunder" as by lightning. The heavens closed by Adam are opened by Christ. Opened (a) to give light; (b) to give the Father's testimony; (c) to hear prayer; (d) to bestow the Spirit; (e) to open a way home to the good.

5 APPROVED BY THE FATHER. ver. 11. A VOICE. Not "in the wilderness," ver. 3, but "from heaven." The "Dove" and the "Voice." Sweet conjunction of words and Spirit divine. *Rotherham's* translation: "My Son, the Beloved, in Thee I delighted." Here we have FATHER, SON, and HOLY GHOST—the ONE GOD.

... "How can you reconcile the doctrine of the Trinity with reason?" asked a gentleman of Daniel Webster. The thoughtful and wise statesman replied, "Do you understand the arithmetic of heaven?"

#### An English Teacher's Notes on the Lessons.

The adoption of the first words of St. Mark's Gospel as the title of this lesson is very suggestive, and may guide us in our choice of method in teaching it. "Gospel" means *good news*; the term "beginning of the Gospel," therefore, suggests that we look at the passage before us as showing the way in which the "good news" was first declared.

The first thing to be noted is how God prepared the people to receive the good news, vers. 2-5.