

What came and rested upon Jesus? **The Spirit, like a dove.**

What was heard from heaven? **The voice of God.**
What did the voice say? **"This is my beloved Son."**

Why did God do this? **To honor his Son.**

Words with Little People.

Our King is here!

Have you made a way for him in your heart?

When you overcome self you make a way for him.

When you conquer evil temper you make a way for him.

When you resist Satan in any form you make a way for him.

Let Jesus in, and he will be the overcomer of evil for you.

THE LESSON CATECHISM.

[For the entire school.]

1. About what does Mark the evangelist write? **The gospel of the Son of God.**
2. How did it begin? **In the preaching of John.**
3. What did he preach? **The baptism of repentance.**
4. What prophecy did his preaching fulfill? **"Prepare ye the way," etc.**
5. In what did his work culminate? **In the baptism of Jesus.**

CATECHISM QUESTION.

1. What do you mean by religion?
Our whole duty to God our Creator.

ANALYTICAL AND BIBLICAL OUTLINE.

The Preacher in the Wilderness.

I. A DIVINELY CALLED PREACHER.

I send my messenger. v. 2.

"How....preach....except....sent." Rom. 10. 15.

"Whom shall I send?" Isa. 6. 8.

II. AN EARN-EST PREACHER.

The voice of one crying. v. 3.

"Instant in season, out of season." 2 Tim. 4. 2.

"My meat....his work." John 4. 34.

III. A PRACTICAL PREACHER.

Preach the baptism of repentance. v. 4.

"Reprove, rebuke, exhort." 2 Tim. 4. 2.

"Except ye repent....perish." Luke 13. 8.

IV. A SELF-DENYING PREACHER.

Clothed with camel's hair. v. 6.

"As poor, yet making many rich." 2 Cor. 6. 10.

"Provide neither gold nor silver." Matt. 10. 9, 10.

V. A PREACHER OF CHRIST.

There cometh one mightier than I. v. 7.

"We preach not ourselves, but Christ." 2 Cor. 4. 5.

"Preaching peace by Jesus Christ." Acts 10. 36.

VI. A SPIRITUAL PREACHER.

He shall baptize....Holy Ghost. v. 8.

"Filled with the Holy Ghost." Acts 2. 4.

"I will pour out my Spirit." Joel 2. 28.

THOUGHTS FOR YOUNG PEOPLE.

The Demands of the Gospel.

1. The Gospel demands that we recognize Jesus as the Christ, the Son of God, possessing the highest authority. Jesus was either a deceiver, or an insane man, or else he was the world's Redeemer. v. 1.

2. The Gospel calls upon men to repent of their sins; that is, to show their sorrow for sin by turning from sin. No repentance is real that leaves a man in his sins. v. 4.

3. The Gospel requires a public renunciation of sin and a public putting on of God's service by baptism. No person can be a true Christian who is ashamed to own his master. v. 5.

4. The Gospel requires a spirit of self-denial. We are not called upon to such an outward life as John

lived, but we are required to have the same self-sacrificing, unworldly character. v. 6.

5. The Gospel requires personal reverence for Christ and obedience to him. We are to take Christ for our Master and do his will. v. 7.

6. The Gospel requires that we shall seek, not for worldly rewards, but for those spiritual blessings which Jesus only can bestow, even the baptism of the Holy Ghost. v. 8.

7. The Gospel requires us to take Christ as our example, and, like him, to be submissive, humble, and "fulfilling all righteousness." vs. 9, 10.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

THERE is no sound which more readily arrests attention than the human voice. As I sit here alone in the quiet garden, the birds twitter round me, the leaves rustle, the insects hum, but I take no particular note of it all. Should I suddenly hear a human voice addressing me it would be quite different. I should even involuntarily pause and listen to what the voice had to say. And therefore, when we refer to silent or inanimate things as powerfully arresting the attention and conveying some thought to the mind, we speak of them having a "voice." Thus Wordsworth writes:

"Two voices are there: one is of the sea,
The other of the mountains;"

the latter a silent voice, and yet as arresting in its utterance as the sounding organ. And in the Scripture we read of the shining orbs that light the firmament that "there is no speech nor language where their voice is not heard."

The "voice" of which our Golden Text speaks was an arresting utterance. It does not refer merely to the speech of the lips. At first sight we might suppose it to mean the actual voice of John the Baptist. But by turning to John 1. 3, we find that he does not say in answer to those who questioned him, I am the person whose voice was mentioned by the prophet Esaias; but, I am the voice predicted by him—"the voice of one crying in the wilderness, Prepare ye the way of the Lord."

The passage for our lesson tells us three things about this voice.

It tells us from whence it came. A "voice" is not an independent thing. Its utterances are determined by the will of the individual to whom it belongs; it speaks when he wills and as he wills. John the Baptist was such a voice from God. "Behold, I send my messenger before thy face which shall prepare thy way before thee." It was not as the son of Zacharias, born to the dignity of the priest's office, that John stood among the multitudes in the wilderness, but simply as God's messenger, a "voice" from God.

It tells us the manner of the utterance. There was the baptizing, there was the preaching, there was the life. It was not merely by the one or by the other that the message was given, but by all three. Had John the Baptist been, as our Lord de-