o you with some testimonial of my love and what extent ought I to show my affection." at me and see what I have done and suffered or you and then give me just what you think I deserve, I ask no more." Does any one think l deserve, 1 ask no more. Does any one think he will be satisfied with anything less? Was any man ever made poor by giving to Christ? There is that scattereth and yet increaseth; there is that withholdeth more than is meet and it tendeth to poverty. Honor the Lord with thy substance and the first-fruit of all thine increase; then shall thy barn be filled with plenty and thy presses shall burst with new noted for Home Mission

Sabbath School Department.

From the Christian Helper.

International Bible Lessons. Lesson VIII. February 23.

THE KING OF ZION.

Psalm ii, 1-12.

GOLDEN TEXT—"God hath made that same Jesu whom ye have crucified both Lord and Christ."— Exposition.

PART I.—The nations of the earth angrily arraying themselves against Christ's rule vs. milicated what is required

Why. An exclamation rather than a question. How useless! for they will neither hinder nor overturn! Christ's Kingdom. How unreasonable! for ought not Christ to reign, and who can say ought against his rule? How perverse! for nothing but a hatred of right and truth could lead to such rage, Heathen. Literally "nations," especially nations other than Israel, foreign nations. "At the introduction of Christianity into Germany, the wild dwellers on the heaths longest resisted the truth."be applied to all who are ignorant of the Christian faith. Rage. This verb refers not so much to the internal feeling of anger, but rather to the external agitation which springs from it. There may be an allusion to the rolling roaring of the sea."-Alexander. See Acts iv. 27-28; xvi. 19-24. Imagine: "To devise, scheme, plot."-Peloubet. in thedad at his

2. The Kings. "The many had done their part and now the mighty show themselves."-Trapp. Set themselves, i. e., take a hostile stand. The verb implies deliberation and determination. Against the Lord and against his anointed. The two are one. To oppose Christ is to oppose God-John xv. 23; x. 30. Anointed. The Hebrew word is "Messiah," one of Christ's names. "Christ" is the corresponding Greek word. Anointing was the form used in setting apart any person or thing to holy use,-See, e. g., I. Sam. xvi. 13; Leviticus viii. 10-11. Christ is set apart to be the Saviour and King of men, until and season ve strong at the bat

3. "The metaphor of this verse is borrowed from restive animals, which break the cords and throw off the yoke."-Perowne. Bands, cords, i. e., the doctrines and commands and authority of Christ. To the unregenerate the rule of Christ is burdensome, galling, like chains to a slave. How different to the child of God. - See Matt. xi. 28-30. The highest title that Paul desired was to be called "a servant of Jesus Christ." Cast away. As if they could free themselves from the authority of Christ, as easily as Samson freed himself from the green withes. How often does one meet a skeptic who seems to think that by a quibble or a sneer, that they have overturned the Christian faith of nineteen centuries. 'This is precisely sin,—sin in its very nature and essence: the heart lifting itself up against the perfectly reasonable authority and most righteous claims of the infinite God, the glorious giver of every good. Against such a God rebellion is simply madness: the madness, not of insanity but of supreme folly."-Cowles.

PART II .- The Almighty contemplating this rage of the nations.—vs. 4-6.

4. Sitteth in the heavens. An expression denoting the majesty of God. See Psalms civ. 1-3 Shall laugh. An anthropomorphic expression, attributing to God the action of man, an accommodation to our conceptions. This indicates how puny and vain in God's eyes are all the attempts of man against the kingdom of Christ. "Those attempts of the kingdom of Satan which in our eyes are formidable in God's eyes are despicable."—Henry. Shall have them in derision. "This tautology or repetition of the same thing, so frequent in Scripture, is a sign of the thing being established." See, e. g. Gen xli. 32.

5. God does not stop by simply despising the rebellion of man, but proceeds to deal with it as it deserves. Speak. After men have spoken (v. 3) God speaks and the word of our God shall stand forever. When men spoke in v. 3, they evidently left God out of the question, but now God declares himself to their surprise and overthrow. Wrath. Not human passion but righteous indignation against sin. Some would have us believe that there is no such thing as righteousness apart from benevolence in the character of God. This verse would not convey that idea. Vex. i. e. terrify, confound, strike with consternation. Sore displeasure. A stronger word than wrath.

6. Yet. "The Divine address begins as it were in the middle of a sentence, as if he had said, you renounce your allegiance, and I on my No. 56 King Street. part have set my King, etc."-Alexander. My King. What office? By what authority? Over whom? See. Phil. ii. 9-11. Zion. The fortified hill on which David built his palace and to which the ark of the covenant was brought, and a type of the church of Christ. See Psalms

xlviii, 2-3; Heb. xii. 22. PART III.-Christ now speaks, "declaring

his rights of sovereignty and warning the traitors of their doom."—Spurgeon. v. 7 9.
7. I. The Messiah. The decree. It immediately follows to the end of verse 9, and it contains, (1) the relation of Christ to the Father. v. 7, declared at our Lord's baptism and transfigu-

on of your property that you ought to give ration, involving the true divinity of Christ and containing a mystery which man cannot fathom.

(2) That the nations of the containing and t

Would not the father reply: "Just as often and such an extent as your feelings prompt you, and no more." And so Jesus says to us: "Look words in italies. (3). Christ's infinite power. by right of inheritance and by right of acquisiwords in italies. (3). Christ's infinite power.

Christ is king and possessor of all, whether we acknowledge it or not. Heb. i. 2.

9. "The reference to the absolute manner in which he will crush all rebellion against the Father's will. It is not that he is not merciful; is that he performs a double work.—English lesson Notes. Compare Matt. xi. 28-30 with fatt. xxi. 44. Potter's vessel. The strongest lations are but as earthenware compared with he resistless power of Christ."—Peloubet.

Part. IV.—In view of the foregoing truths

Louisville. Ky., Feb. 16, 1877.

MR. H. R. STEVENS.

Dear Sir,—Three years ago I was suffering terribly with inflammatory Rheumatism. Our minister's wife advised me to take Vegetine. After taking one bottle, I was entirely relieved. This year, feeling a return of the disease, I again commenced taking it, and am being benefited greatly. It also greatly improves my digestion.

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MRS. A. BALLARD. it is that he performs a double work. - English Lesson Notes. Compare Matt. xi. 28-30 with Matt. xxi. 44. Potter's vessel. The strongest nations are but as earthenware compared with the resistless power of Christ." - Peloubet.

advice is given to earth's great ones to yield allegiance to Christ .- vs. 10-12.

Whose wrath ye cannot bear;
Fly to the shelter of his cross
And find salvation there.

11. This is the wisdom and instruction of v. 10. Obedience, reverence, joy, profound seri-vours truly, W. H. CLARK, ousness, these things we are exhorted to. There ousness, these things we are exhorted to. There is a difference between being afraid and fear and trembling which are a part of Christian experience. Joy and love and faith can mingle with the latter, not with the former.

12. Kiss the Son, " An ancient method of showing homage to a king. (I. Sam. x. 1)" Alexander. "It expresses a loving, rejoicing homage, the allegiance of the heart."-Peloubet. Lest he be angry. The awful sin of rejecting Christ and Christ's wrath against it. There is such a thing as the wrath of the Lamb. Illustrate the 'two-fold aspect of Christ's character, the tender and the severe, by quotations from Trench. Hence the word heathen has come to the gospels. Perish from the way. Lose the way, that is to happiness and heaven, or perish by the way, i. e., before you reach your destination. When his wrath. Might be read For his wrath will soon burn."

wet and an o Remarks address or god will

1. V. 1. A medal was struck by Diocletian Emperor of Rome, about A. D. 300, which still remains, bearing the inscription, "The name of Christians being extinguished;" and in Spain two monumental pillars were raised, on one of which was written: "Diocletian, for having extended the Roman empire in the east and west and for having extinguished the name of Christians," and on the other, "Diocletian, for having everywhere abolished the superstition of Christ."-Spurgeon. Diocletian struck his medal and raised his monuments at least 1600 years too soon, for the Christian faith is not dead nor does it show any signs of dying. 2. Once in the hearing of Frederick the

Great, on the grounds of Sans Souci, Voltaire said, respecting Christianity, "Crush the viper." On the same spot not long ago, the emperor William and his queen entertained members of the Evangelical Alliance, met from all parts of the world to advance the Christian

3. From earth's first morning the sun has shone with its light and warmth. How many mists and storms, born of the earth, have sought to hide it from us and raged as if they would destroy it; but when they have cleared away the sun still shines as calm and glorious as ever. And why? Because its seat is away yonder in the heavens, where the mists and storms of earth cannot reach. So with the Christian faith. Through all the opposition and unbelief of men through these 1900 years, it still remains to bless and save. And why? Because it is not of the earth, but it has its origin and its seat in the mind and heart of the eternal God.

4. The opposition against Christ's kingdom has by no means ceased; its instrument, however, is no longer so much the sword, but the pen and the platform.

5. It is said that a Chinese emperor hearing a revolt in a distant province, promised quickly to destroy his enemies. He conquered them in war and then treated them with mildness and humanity. But his officers said to him "You promised to destroy your enemies!" "So I have, for they are no longer enemies but friends." So Christ destroys his enemies, so far as they will yield heartily to every influence Divine wisdom and power can exert. Only those who refuse to be changed into friends will be broken as a potter's vessel.—Peloubet.

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Whose wrath ye cannot bear;
Fly to the shelter of his cross
And find salvation there.

All must either bend to Christ in faith and love and glad obedience, or else be broken by him when he rises in judgment.

10. For every reason it is the part of wisdom to yield. Men can give excuses for not yielding but not reasons.

MR. H. R. STEVENS.
In 1872 your VEGETINE was recommended to me; and, yielding to the persuasions of a friend, I consented to try it. At the time I was suffering from duced by overwork and irregular habits. Its wonderful effect my debilitated system from the first dose; and under its persistent use I rapidly recovered, gaining more than usual health and good feeling. Since then I have not hesitated to give VEGETINE my most unqualified indorsement as being a safe, sure, and powerful agent in promoting health and restoring the wasted system to new life and energy. VEGETINE MR. H. R. STEVENS. the wasted system to new life and energy. VEGETINE is the only medicine I use, and as long as I live I

VEGETINE.

The following letter from Rev. G. W. Mansfield, formerly pastor of the Methodist Episcopal Churcht Hyde Park, and at present settled in Lowell, musconvince every one who reads his letter of the won, derful curative qualities of VEGETINE as a thorough cleanser and purifier of the blood.

HYDE PARK, MASS., Feb. 15, 1876.

HYDE PARK, MASS., Feb. 15, 1876.

MR. H. R. STEVENS.

Dear Sir,—About ten years ago my health failed through the depleting of dyspepsia; nearly a year later I was attacked by typhoid-fever in its worst form. It settled in my back, and took the form of a large deep-seated abscess, which was fifteen months in gathering. I had two surgical operations by the best skill in the State, but received no permanent cure. I suffered great pain at times, and was constantly weakened by a profuse discharge. I also lost small pieces of bone at different times.

Matters ran on thus about seven years, till May, 1874, when a friend recommended me to go to your office, and talk with you of the virtue of Vegetine. I did so, and by your kindness passed through your manufactory, noting the ingredients, &c., by which your remedy is produced.

By what I saw and heard I gained some confidence in Vegetine.

By what I say in VEGETINE. in Vegetine.

I commenced taking it soon after, but felt worse from its effects; still I persevered, and soon felt it was benefiting me in other respects. Yet I did not see the results I desired till I had taken it faithfully for a little more than a year, when the difficulty in the back was cured; and for nine months I have enjoyed the best of health.

I have in that time gained twenty-five pounds of flesh, being heavier than ever before in my life, and I was never more able to perform labor than now.

During the past few weeks I had a scrofulous swelling as large as my fist gather on another part of my body.

I took VEGETINE faithfully, and it removed it level with the surface in a month. I think I should have been cured of my main trouble sconer if I had taken larger doses, after having become accustomed to its effects.

effects.

Let your patrons troubled with scrofula or kidney disease understand that it takes time to cure chronic diseases; aud, if they will patiently take VEGETINE, it will, in my judgment, cure them.

With great obligations I am

Yours very truly,

G. W. MANSFIELD,

Pastor of the Methodist Episcopal Church.

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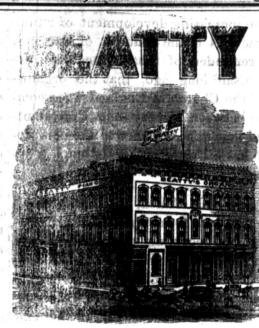
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