

Both prophecy and his-
tory of poetry.—*Rev.*

re Messianic prophecy.
represents the nations
yoke of the Lord's
In the second part
sitting in the heavens
te. In the third part
rs declaring the decree
d this was prophetic of
s. 1. 5; 5. 5, and many
rth part (verses 10-12)
e, and homage to Christ
n. 5. 23; Rev. 6. 16, 17;
D.

psalm, but it is over-
descriptions of our King-
set up—meeting with
ition. This is plainly
rist's kingdom, when
and overcome all hinder-
e. The exultant state-
and foretell the enlarge-
bility of his kingdom.
in sympathy with the
the joy that filled the
because we see and share
"His kingdom shall
D. *Pure.*

iblical Outline.
e King.

le imagine. v. 1.
fy him." Luke 23. 24.
rulers. v. 2.
Pilate." Acts 4. 27.
3.
man." Luke 19. 14.
ING.
v. 4.
Phil. 2. 9, 10.
v. 6.
David." Isa. 9. 7.
7.
Son." Matt. 3. 17.
to.
eritance. v. 8.
to thy light." Isa. 60. 3.
cession. v. 8.
to sea." Psa. 72. 8.
v. 9.
l consume." Dan. 2. 44.
King.
Fear. v. 11.
bbling." Phil. 2. 12.

2. *Kiss the Son.* v. 12.
"Honor the Son." John 5. 23.
3. *Put their trust in him.* v. 12.
"He that believeth....life." John 6. 47.

Thoughts for Young People.

Messiah's Kingdom.

1. *This kingdom has in every age met the most bitter opposition of human governments, human wisdom, and the human heart.* The men who spoke with tongues in the pentecostal days; the man who nailed the thesis of Protestantism on the door of the church at Wittenberg; the man who when shut out from the churches of England preached on the streets and byways, and founded Methodism; the man who wrote in prison his wonderful dream of the passage of Christian from the City of Destruction to the Celestial City; the man who went to the remotest corners of the world and lived with prisoners for the sake of relieving their sufferings; the men who antagonized public sentiment in America by advocating the abolition of slavery, all were soldiers of Messiah's kingdom. However widely different their environments might be, they fought side by side in the Messiah's ranks, and struggled and suffered for the truths that the Messiah came to make prevail on the earth. But "government" was against every one of them, and so were the wise men of the day. Stephen was stoned, Howard was mocked, Luther was denounced as a criminal and a heretic, Wesley was mobbed, Bunyan was imprisoned, William Lloyd Garrison was dragged by the hair of his head through the streets of Boston—simply because they were faithful to the message of peace on earth, good-will to men. And we need not expect to advocate the kingdom without severe trials.

2. *Its righteous laws are unendurable to unrighteous nature.* If any man doubts the necessity of a new birth read to him the Sermon on the Mount; and if from his heart he indorses that, and with all his heart strives to realize it, a great change has taken place in his spiritual nature.

3. *Despite all its foes it marched on in triumph.* "Progress" is the rule in all Christendom, but it is only since Christianity was proclaimed that the thought of progress has come to mankind. In the old days nobody expected that one generation would advance intellectually or in comforts or morally beyond its predecessors, and every advance in secular life follows an advance in spiritual power.

4. *It is under the special protection and providence of the Most High.* If we are his children it is his battles we are fighting. Against him our enemies are approaching, and he is responsible for the victory.

5. *It is given by the Son of God, our anointed Saviour.*

6. *Its boundaries are limited not by race or tribe, but by the world of mankind.* We are closing a century at the beginning of which the larger part of the world was locked and barred against the admission of Christian missionaries or Christian sentiments. Now the messengers of the Gospel can travel about the earth with their precious proclamation, and Christianity has shown itself to be as thoroughly adapted to the nature of the Hindu, the Fiji Islander, the Central African, the Siberian, and the red man of the forest, as to the Englishman or to the American.

7. *It has destroyed and crushed before it all opposing powers.* It seems strange to think that there ever was a time when the wisest men could not tell whether Christianity or Mohammedanism should be the prevalent religion of the world; strange that only a few centuries ago no man on earth dreamed that slavery could be abolished; and every evil force that we recognize now, the social vices of the time, drunkenness, injustice to the poor, etc., will eventually be entirely expunged from the earth by the power of the heavenly King.

8. *Its subjects find true joy and blessedness.* He is the happiest man, not who has the greatest wealth, nor the finest scholarship, nor the most varied experiences, nor the largest combinations of friends—he is the happiest man who is most like the King, whose enjoyment springs up in his heart like a perennial fountain, from his close communion with the Lord Christ.

Lesson Word-Pictures.

What a scene of confusion and strife upon the earth! Such raging among the heathen! Rejoicing in sin, opposed to God, unwilling to submit to him, refusing to worship or honor or think of him! One vast insurrection against the Almighty! I see them set in war-array against that power. Horrible their outcries! I hear therein the roar that surged and broke through the judgment-hall of Pilate, crying, "Away with him! Crucify him! Crucify him!"

In contrast with this how still it is above! Only peace there, only light, calm and serene. The great unseen Jehovah is there! How secure his rule! How unshaken his power! The waves of heathen revolt riot more violently and mount toward the heavens—as if they could reach and quench the stars or wash away the pillars of Jehovah's throne! The heavens are still and calm. God reigns.

And hark! This voice breaks the stillness above, "Yet have I set my King upon my holy hill of Zion." And now look away from the rage of the nations, from the tumult of rebellious hearts, look