

Verse 25. The kings of the Gentiles do exercise lordship; their will and pleasure as despots being the law where they are bound by no constitutions. They are often oppressive, punishing and rewarding according to merest whim. They are often surrounded with cruel officers, who rob the people, and oppress both rich and poor. Yet no government is as bad as anarchy, or the absence of government. Many of these oppressions are committed for public works; most of the great architectural structures, and other public works are constructed by pressed labor, for which not a cent is paid. Some of these are for defense against enemies; some for storage of grain against time of famine; others for irrigation and the like, which even with the oppression makes them "benefactors." Ptolemy of Egypt was surnamed "Benefactor;" Herod, cruel oppressor that he was, spent vast sums on Athens and Lacedaemon; he adorned Jerusalem, beautified Jericho, and the ruins of one of his great edifices at Jericho still remain. Julia Berenice was called "Descendant of Kings and Benefactors."

Verse 26. "He that is greatest among you, let him be as the younger," shows another law of degrees of honor, for the oldest son is supposed to hold the place of dignity and authority inherited from the father, governing the undivided estate, and ruling all the younger sons and their families, the relatively obscure place being always that of the youngest.

Verse 29. "I appoint unto you kingdoms," is abundantly illustrated in the East. The British crown of the empire of India governs native races indirectly through native kings and princes; not "appointing" Europeans to their thrones, but removing native princes and substituting the next lawful heir according to Hindu or Mohammedan custom and law, when the incumbent does not govern the "kingdom" according to the policy of the crown. The imperial government treats them as independent kingdoms, and sends to them ambassadors or ministers just as though they were foreign countries, and allows them to send ambassadors or ministers to reside at Calcutta, the capital, as the government at London would receive a minister of any European country. These are in some instances great states or "kingdoms." These "kings" rule by their own will, some over seven, some over eleven, millions of people; and in some instances they occupy thrones which their own families have occupied in unbroken line of inheritance back to a period beyond the history of the British Isles. Yet the general policy of public improvements, education, etc., is dictated by the Empress of India through the viceroy at Calcutta.

China, too, is governed in the same general way. The states are separate states, but the emperor appoints the governors, who rule them as though they were independent of the emperor, making state laws, and raising state armies, and even

making all treaties with foreign nations, until late years, when European nations have insisted on dealing solely with the emperor in all treaties. The emperor gives no local laws to these states, but if the governors do not conduct themselves well and for the public good, he removes them and "appoints" others to the "kingdom."

The oriental "kings" "sit on thrones, judging." The splendor of some of these thrones is in many cases very dazzling; the "Peacock Throne" of Delhi is of ivory and gold. These kings might be summoned to a banquet by the imperial authority. At the most magnificent scene the writer ever beheld—equal, possibly, to any the world has known—the native kings and princes, in royal robes and covered with diamonds, sat at a banquet like the princes from a hundred and fifty provinces at the feast of Belshazzar.

Verse 35. "When I sent you without purse, scrip, shoes," would easily be literally realized among hundreds of the religious teachers of some oriental lands, the people holding it a sacred duty to feed them, shelter them, and care for them. These fakirs abound in India, and no Hindu would complain were they to take anything they might need, yet for the most part they collect in a gourd contributions of copper coin or shells, or rice or other uncooked food, and they "lack nothing" from their standpoint. In Liberia Bishop Taylor's missionaries could go from village to village, and find shelter and food without paying for it. It is a custom that hospitality should be extended for three days to strangers. Singularly enough, three days is supposed to be the maximum limit of hospitality to guests in Indian homes also.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 28-30. That was a great day in the royal court of England when Queen Victoria gave the badge of honor to her victorious soldiers. Many were on crutches and canes, maimed and bandaged. But how little seemed their wounds when, amid the applause and glory of a nation, these faithful men received their reward!

Christ's eleven disciples had stood by him through hatred and persecution. Christ sought to inspire them with prospect of reward. Paul speaks of keeping his eye fixed on the prize of the Christian race. It is well to keep our faint, tired hearts refreshed with the thought of the great reward.

Verses 31-34. Those who think they stand need to take heed lest they fall. The little child, who pulls its hand away from mother's on the slippery path and runs forth recklessly alone, soon learns the need of help higher than its own. The converted drunkard who, in the zeal of his first night's experience, declares that he isn't afraid of all the

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