



PREACHING THE KINGDOM.
Matthew ix, 35 to x, 15—Sept. 8.
He that receiveth you receiveth Me, and he that rejecteth Me rejecteth Him that sent Me.—Matthew x, 10.

WE HAVE MORE about the Kingdom in today's study. Jesus sent forth His twelve Apostles two and two saying, "As you go, preach, The Kingdom of Heaven is at hand."

As the Savior cast out devils and healed the sick to allow the people to hear the Message and to illustrate the restoring work which His Kingdom will do. He gave the same power to His Apostles.

He told them that the Harvest was plentiful and the laborers few, and intimated that it was their privilege to be all the more energetic; but in the meantime to "pray the Lord of the Harvest to send forth more laborers." So the Master would have us feel a deep interest in the Harvest work now in progress. In the end of this Age.

These messengers were not to go to the Gentiles, but to "the lost sheep of the House of Israel." Why? God's Covenant promised the Messiahship to Abraham's Seed.

Jesus was the Seed of Abraham, but God had another feature in mind in connection with that Messiahship, namely, that He would have associated with Messiah in the Kingdom others who would share His glory, honor and immortality. This blessed privilege, which Abraham could not have fully understood, God nevertheless fulfilled to Abraham's children, as fully as though He had particularly stipulated it in the promise. No favor could go to others until after natural Israel had received the opportunity.



Jesus sends forth the twelve.

Harvesting Then and Now.
Another reason why the blessing should not have been given to the Gentiles was that it was to be a harvesting work, and not plowing, harrowing, nor sowing. It was appropriate, therefore, that the Harvest, which belonged to the Jews, should be confined to them. What was done for the Gentiles was the seed-sowing, as represented in the parable of the Wheat and Tares.

In the Harvest of the Gospel Age the reaping is to be done amongst those who have received the seed-sowing. This is an intimation to us that the Lord would now have the harvesting done chiefly amongst those who profess to be His people.

Jesus specially instructed the reapers of that Harvest that they should go forth trusting to Divine providence. They were not commissioned to beg nor to take up collections. They assumed therefore that they were merely to accept what might be voluntarily tendered. If they were not hospitably received they were to consider it the Lord's will that they go elsewhere. They were sent to search out the worthy ones; they should keep this in mind.

"More Tolerable For Sodom."
Jesus declared that in the Day of Judgment it will be more tolerable for Sodom and Gomorrah than for the city refusing to receive His representatives. This implies that the treatment will be tolerable; but why more tolerable for Sodom and Gomorrah and others in the Day of Judgment?

It was Jesus' declaration that, aside from a scanty few who received His Message gladly, the remainder were more blameworthy in God's sight than were the people of Sodom and Gomorrah. The sins of Sodom were certainly grievous in the sight of God, but the sin of carelessness in respect to the glorious Message of the Kingdom is in God's sight an indication of a still madder condition of heart—one for whom there is less hope of an eventual salvation.

The Sodomites mentioned by Jesus were not so illuminated as those living in His day, yet He declares, "Fire rained down from heaven and destroyed them all." (Luke xvii, 29.) He declares that their judgment is still future; and, "In the Day of Judgment, it will be more tolerable" for them than for the people of Bethsaida and Chorazin.

The Day of Judgment.
But why should the Sodomites have a Day of Judgment? Were they not judged, condemned and destroyed? Yes; but Adam and all of his race were judged and condemned. The only thing that came upon the Sodomites, in addition to what comes upon all mankind, was that they died violent deaths. The Apostle tells us they were made an example of all who reject God's grace and die the Second Death (II Peter, II, 6.) However, all of Adam's posterity are included in the Redemption work of Jesus. Hence they are merely sleeping with their fathers, awaiting the glorious morning, when the Redeemer of Adam and his race shall take to Himself His great power, and begin His work of blessing.

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WHO DOES THE PROMOTING.

Ladies' Home Journal.

Daintily dressed and altogether charming she entered the school-room as the year's work was drawing to a close. It was her first visit to the schoolroom, and so she had to introduce herself to the teacher—she was Peter Van Hanson's mother.

"Peter is afraid he is not going to be promoted," she began smilingly, "and I thought I would come and talk it over with you. Both his father and I are so anxious to have him advanced and not lose a year."

"Yes?" The teacher was noncommittal. Peter's fears for his promotion were well grounded.

"Now I hope you are going to promote the child," his mother went on. "It is very unfortunate for children to be held back, and he is getting to be such a big boy; he is really very sensitive about it."

"I quite agree with you; it is very unfortunate, and I would like to promote Peter if I could, but I don't do the promoting."

"Oh, is that so? I thought the matter was entirely in your hands. Whom must I see? Who does the promoting?"

"The children do all the promoting; you will have to see Peter."

"What do you mean?"

"I mean that the promoting is not a thing that is done at the end of the year by the teacher; it is done all through the year by the pupils, each for himself. Most of my children have been as busy as bees all the year, promoting themselves; a few, Peter among them, have done nothing but play. You know I have written to you several times during the term asking you to come and see me about it."

"Yes, I know, but I have been so busy that I simply couldn't find the time to come."

"Well, I have done all that I know how to do, not only for Peter but for all the children as well and I will do all I can for them always; but those who depend upon me to do the promoting are going to be disappointed."

Next June there will be hundreds and thousands of mothers who will go to hundreds and thousands of teachers and say: "I hope you are going to promote Peter."

Would it not be more sensible for them to go now, while there is still plenty of time to hunt for causes and to apply remedies, and say to the teachers: "Is Peter doing what he can to promote himself?"

What He Discovered.

Tit-Bits.

In the daily half-hour confidential talk with his boy an ambitious London father tried to give some advice.

"Be observing, my son," said the father on one occasion. "Cultivate the habit of seeing, and you will be a successful man. Study things and remember them. Don't go through the world blindly. Learn to use your eyes. Boys who are observant know a great deal more than those who are not."

Willie listened in silence. Several days later, when the entire family, consisting of his mother, aunt and uncle, were present, his father said:

"Well, Willie, have you kept using your eyes as I advised you to do?"

Willie nodded, and after a moment's hesitation, said:

"I have seen a few things about the house. Uncle Jim's got a bottle of hair dye hid under his bed, Aunt Jennie's got an extra set of teeth in her dresser, ma's got some curls in her hat and pa's got a pack of cards and a box of dice behind the bookcase."

Negro, 108, Weds Woman, 73.

Paterson, N. J., Aug. 28. — All known marriage records so far as the age of the contracting parties is concerned were broken here today when Timothy Griffin, 108 years old and Lucy Woody, 73, were wedded by a minister.

Griffin and his bride nominally have been married for more than 50 years, having been slaves on the same plantation in North Carolina before the war, and, according to the negro's story, having entered into the connubial state by the old slave custom of jumping over a broomstick. Recently they decided upon a religious ceremony, however belated.

Willing to Please.

Cleveland Plain-Dealer.

"During the recent anti-fly campaign," writes E. K. O., "One of the teachers in our public schools urged the children to bring in all the flies they could capture. The reward was to be 10 cents a pint. On the following day the schoolmarm was astonished to get this question from one of her small charges:

"Teacher, we ain't got no flies at our house. Will bedbugs do just as well?"

A Crop Report With a Literary Flavor.

Monroe Journal.

Dr. George E. Flow, the versatile literary and historical student and political philosopher of Monroe, and theoretical agriculturist, makes a weekly crop report from this county to a statistical agency. His reports are gems. The following one was made for the week ending August 14th, and is a corker:

"Continued dry weather and sub-normal temperatures have somewhat handicapped the crop during the past week. We have now, as I conceive it, reached the climacteric stage of the crop situation, and unless there is a speedy return of normal August temperatures accompanied by a requisite amount of precipitation, deterioration on a ruinous scale from shedding will be the inevitable consequence. Up to this date, diligent inquiry and observation have failed to discover the presence of the expected and much dreaded caterpillar. Should he make his advent, our people, nerved by the recollection of his energy and capacity for destruction, are preparing to dispute his passage with, as it were, fire and sword. The cotton grasshopper has become more abundant and it is operating over wider areas, but it is thought that hot sunshine and general rains would give quietus to his activities. Just how much damage lies in the wake of his operations is a matter of much speculation and difference of opinion. In short, the situation is emphatically and acutely on the knees of the gods. Condition to date 73 per cent."

Bury Voices of Singers.

Manchester Guardian.

The voice-museum, which was officially inaugurated in the basement of the Opera by Pedro Galhard in 1907, has received another year's addition to its voice records of the best singers who have been heard at the Paris Opera and elsewhere, and also some other records that will be of value for the history of music. The ceremony, which has now become an annual one, was presided over by Leon Berard, Under Secretary of State for fine arts.

The museum consists of phonographic disks, carefully wrapped in asbestos and covered with glass, which for greater protection are placed separately in hermetically sealed metallic boxes, from which the air is exhausted. The boxes are placed in rows on shelves in the vaults, and when each shelf is full the front of the vault is walled up. The disks are not supposed to be opened for 100 years. The singer's name and a detailed instruction as to how to use the disk are placed inside each box. The first disk placed in the vaults included the voices of such singers as Tamagno, Scotti, Mme. Calve, Adeline Patti, Schumann-Heink and a piece executed by Kubelk. The disks added to this year's collection the voices of the tenor Franz, Caruso, Amato, Mme. Sembrich, Geraldine, Farrar, Bessie Abbott, Tetrazzini and a piano piece by Paderewski. The ceremony although it was described as a "burial of the voices," had nothing funeral about it. The many visitors present enjoyed a speech by a well-known Parisian actor and manager, M. Gemier, delivered by the phonograph.

Dripping Water Kills Babe.

New York, Aug. 28.—Water dripping through the ceiling killed a 3-month-old baby in its crib early today as its parents slept beside it. The child was William, the son of Mr. and Mrs. Edward Barber, 64 South Sixth street, Williamsburg.

Mr. Barber was awakened early this morning by a sound of dripping water. He got up and turned on a light and found water coming through the ceiling over the crib of the baby. Drops were falling on the infant's face.

Mrs. Barber was awake by this time, and she picked up the child. Its face was cold. She cried out in alarm and tried to revive it. Her husband donned some clothes and ran to the police station.

A doctor was called, who pronounced the child dead.

As Children Play.

Cleveland Leader.

"Did I ever tell you," asks Ervin Nelson, "how my youngest boy baptized his cat? No! It was like this:

"Walter's playmate was the son of a Baptist preacher. The 'kid' had seen a few baptizing exercises and was anxious to imitate them. So the children caught the family cat and endeavor to practice the deep-sea method of immersion with the aid of a washtub. The cat couldn't have been sincere in her desire to lead a better life—she scratched and squealed until the boys had to let her go. Then the boy next door hollered:

"Dog-gone you! Go on and be an Episcopal cat, if you want to!"

A UNIQUE INDIAN CUSTOM.

North Dakota Redmen Adhere to Curious Treatment of Guests. New York Press.

One of the most striking customs of the past that are presented by the Indians of today is found among the tribes on the Devil's Lake Reservation in North Dakota. According to the report of an officer of the Indian Bureau, the Devil's Lake Sioux have from time immemorial adhered to a curious custom in regard to the treatment of a guest.

According to their etiquette it is the bounden duty of the host to supply his guest with all the food he may desire, and as a rule the apportionment set before the visiting Indian is much in excess of the capacity of a single man. But by the same custom the guest is obliged to eat all that is placed before him else he grossly insults his entertainer. It was found that this practice would work a hardship, but instead of dispensing with the custom the Indian method of reasoning was applied, and what is known as the professional eater was brought to the front.

While the guest is supposed to eat all that is placed before him, it serves the same purpose if his neighbor assists in devouring the bountiful repast, the main object being to have the plate clean when the meal is finished. It is not always practicable to depend upon a neighbor at table to assist in getting away with a large dinner, and in order to insure the final consumption of the allotted portion, visiting Indians call upon these professional eaters, whose duty it is to sit beside them throughout a meal and eat what the guests leave.

The professional eaters are never looked upon in the light of guests, but more as traveling companions with a particular duty to perform. These eaters receive from \$1 to \$2, and even \$3, for each meal where they assist. It is said that one of these professional eaters has been known to dispose of 17 pounds of beef at a sitting.

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