

possessors of these, but merely the stewards, whose privilege it is to use them as best they may know how, in the Master's service, and to the forwarding of the interests of righteousness in the preparation of themselves and others for his appearing and kingdom.

The Apostle speaks of our Lord Jesus as "our great God and Savior," and this is in full accord with the general teachings of the Scriptures. Our Lord Jesus is a mighty one, a great one amongst the mighty ones, and as our Lord himself declares, all should "honor the Son even as they honor the Father."—John 1:1; 5:22.

The Apostle presents in another consideration why we should be exercised by this blessed hope of the Lord's second coming and our gathering together to him as his elect church. It is not merely that we should think of life everlasting and glory in which we might share; but that we should think also that this One coming in glory, and to whom we hope to be joined everlastingly, as members of the bride, to the Bridegroom,—is no other than he who gave himself for us, who sacrificed his own life in our redemption. We are to remember, too, that he not only redeemed us from the penalty of sin, death, but that the redemption which he purposes and provides is more than a redemption from iniquity, from sin. We are to remember also that this purging away of sin and the instruction and cleansing which the Word of truth is to

do for us, as the Apostle has foregoing set forth, is to the intent that by these means the Lord may "purify unto himself a peculiar people"—a people different from others, possessed of a special love for that which is just, that which is pure, that which is noble, that which is good; and who, despite the imperfections of their mortal bodies, are striving to cultivate these graces more and more in their hearts, and to keep their bodies in subjection. Moreover, says the Apostle, these peculiar people will be "zealous of good works," earnestly desirous and striving to do good unto all men as they have opportunity, physically, mentally, morally,—and especially to do good to the household of faith.

The Apostle's exhortation, in conclusion, is that Titus shall speak and exhort the church along these lines which he has laid down, reproving them, whenever necessary (in love and gentleness, and yet with full authority, not doubting as to the meaning of the divine instruction). He was to let no man despise him, in the sense that he was to declare these principles of righteousness governing the Lord's people in a plain, positive and authoritative manner. He was to speak with authority and not as with uncertainty and questioning. And so let us speak, each and all, to ourselves and to others, setting forth the principles of this salvation which has appeared to us, with no uncertain sound, that thus we may minister grace to the hearers and glorify our Father in heaven and our Redeemer and Deliverer.

VOL. XXI

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VIEWS FROM THE WATCH TOWER

IS NATURE CRUEL?

This question has already been answered by some eminent authorities in the affirmative, and the belief that such an answer is the correct one is widespread. Sir Samuel Baker declares that nature "is a system of terrorism from the beginning to the end," and John Stuart Mill asserts that if there are marks of design in creation, "one of the things most evidently designed is that a large proportion of all animals should pass their existence in tormenting and devouring other animals." If we assume nature to be the work of a Being of infinite power, he concludes that "the most atrocious enormities of the worst men will be more than justified by the apparent intention of Providence that throughout all animated nature the strong should prey on the weak." These radical assertions are controverted by J. C. Hirst, of Liverpool, England, in a book whose title is the same as the head of this article (London, 1900). After examining the experiences of hunters of big game, he concludes in the first place that Sir Samuel Baker's dictum is untrue. We quote from a review in *Our Animated Friends* (October) the following abstract of his argument:—

"Where there is *terrorism* there must be *terror*, and terror is one of the most horrible of sufferings. Is it true, then, that the animals most exposed to the attacks of the carnivora suffer greatly from terror? We believe that it is almost entirely untrue. Terror in human beings is largely due to the imagination. . . . Have we any reason to believe that the lower animals have a similar terror of imagination? We have good reason to believe the contrary. Mr. J. D. Inverarity tells the following incident. A poor donkey was 'tied-out'; that is, as a bait for a lion. The lion approached, but the hunter, looking through his peephole, saw the donkey standing unharmed, while the lion went on growling. It was afterward discovered that the lion had actually tried to throw the donkey over with his paw and had failed, altho it had scratched the donkey on the inner side of the leg. But 'within a few minutes of the donkey being attacked, it was calmly eating which showed its nerves were not affected.'

"Mr. Wallace maintains that 'the constant effort to escape enemies, the ever-recurring struggle against the forces of nature,' are 'the very means by which much of the beauty and harmony and enjoyment of nature are produced.' To what else is it that the fleetness of the horse and of the many species of deer and antelopes is due? To what else, indeed, but the perpetual stimulus to exert their utmost speed, which is caused by the fear of enemies? But is not this *fear* the very *terror* which Sir Samuel Baker affirms? By no means. Mr. Francis Galton not only agrees with Mr. Wallace, but maintains that the peril in which they live is a source of pleasure. . . .

"Prince Kropotkin points out the enormous exaggeration of the 'tooth and claw' view of nature. The Prince refers to the families of elephants, rhinoceroses, and the numberless

societies of monkeys to be found in the lower latitudes of Asia and Africa; the numberless herds of reindeer in the far North, the herds of musk-oxen and the innumerable bands of polar foxes still farther north; the flocks of seals and moroses and sociable cetaceans which inhabit the ocean; the herds of wild horses, donkeys, camels and sheep which range the steppes of Central Asia. He says:

"How trifling, in comparison with them, are the numbers of carnivora; And how false, therefore, is the view of those who speak of the animal world as if nothing were to be seen in it but lions and hyenas plunging their bleeding teeth into the flesh of the victims! On might as well imagine that the whole of human life is nothing but a succession of Tel-el Kebir and Geok Tepe massacres."

"Unless, then, death is an inexcusable incident in animal life, it would seem that the *terror* of death to be inflicted by the carnivora is really a figment of the imagination; and one might reasonably adopt the language of Mr. Wallace, that 'the supposed torments and miseries of animals have little real existence, but are the reflection of the imagined sensations of cultivated men and women in similar circumstances, and that the amount of actual suffering caused by the struggle for existence among animals is altogether insignificant.'"

Mr. Hirst does not, of course, deny that there is a good deal of eating and being eaten in the animal kingdom. This however, he says, is not cruelty, and he devotes much space to showing that in their attacks wild creatures cause their victims little pain, altho he does not go so far as to say that the mangled ones enjoy it, as Wallace maintained of the fleeing antelope. The familiar case of Dr. Livingstone, on whom a lion's jaw crunching through his shoulder acted as an anesthetic, is of course cited, and supported by much evidence along the same line. The reviewer regards the case as having been made out, and concludes as follows:

"So then, as the result of this most interesting investigation, we may reasonably come to the conclusion that nature is by no means the system of terrorism that Sir Samuel Baker makes it out to be; that it does not justify the pessimistic and almost atheistic conclusions of Mr. J. S. Mill, and that it is not the horrible commingling of devourers and devoured that a superexcited imagination is predisposed to paint it. On the contrary, we may believe that the various carnivorous enemies of the gentler races of animals are much more serviceable in training them to the finest exercise of skill and fleetness than they are destructive of their numbers or oppressively noxious to their happiness of animal life, and that in a world in which death is necessary, death by the assault of carnivorous enemies is no more dreadful but is, in fact, much less painful, than many other methods by which life may be extinguished."—*Literary Digest*.

The above is in full accord with our presentation on the subject in our issue of June 1, page 165; which please note again.

ROMAN CATHOLICISM IN POLITICS

"At the annual meeting of the Catholic Young Men's National Union in Brooklyn, September 26, a resolution was adopted to form a great federation of all the societies of the Roman Catholic church in the United States for political purposes. Last spring Bishop McFaul of Trenton, N. J., told the Ancient Order of Hibernians that the Roman Catholics of America were fools not to organize into one solid mass and make their power felt in the politics of this country; there were 2,000,000 Roman Catholic voters, and if they were united for political action they could make this country a Roman Catholic nation.

"This federation has now been formed by the following societies: The Knights of Columbus, the Knights of St. John, the Catholic Benevolent Legion, the Ancient Order of Hibernians, the Irish Catholic Benevolent Union, the Irish-American Societies, the German-American Societies, the Catholic Knights of America, the Catholic Total Abstinence Union of America; and, as the Brooklyn *Eagle* of Sept. 26, 1900 (from which we quote), says: 'Besides these organizations there are scores of others of less prominence.'

"The federation is formed, says the *Eagle*, 'for the avowed purpose of influencing legislation and securing what the Catholics claim are their rights.'

"The convention, which met in the Park Theater, Brooklyn, was the largest gathering in the history of the Young Men's National Union, and it was addressed by leading priests and laymen from all parts of the country. Father Lavelle, rector of St. Patrick's Cathedral in this city, Monsignor Doane of Newark, N. J., Sheriff Buttlng of Brooklyn, Congressman Fitzgerald, of Boston, and Father Wall of Holy Rosary church, this city, made stirring addresses. The latter was elected president of the union.

"The convention,' continues the *Eagle*, which is one of the foremost metropolitan daily journals, 'unanimously approved the plan of federation and appointed committees to carry it into effect. By this means tens of thousands of men of the Catholic faith will be brought under one national head, and this stalwart body of men will have a strong influence on national legislation.' The *New York Herald* and other papers had similar reports. This is the most important step ever taken by the Roman Catholics in the United States. They now have New York City in their possession, and many of the other large cities of our republic are under their control: all, like Tammany Hall, 'worked for all their worth,' in the interests of the Roman Catholic church, and incidentally for the benefit of the workers. 'In politics I work for my own pocket all the time,' said Richard Croker, the 'Boss' of Tammany. He might have added that a large share of the municipal plunder goes to Roman Catholic institutions.

"Having possession of the cities, the Romanists now reach out to gain control in national affairs. 'We must make America Catholic,' said Archbishop Ireland at the hundredth anniversary of the establishment of the Roman Catholic hierarchy in the United States, which was held in Baltimore, Nov. 10, 1889. 'We must make America Catholic. As we love our church, it suffices to mention the work and our cry shall be, God wills it, and our hearts shall leap towards it with Crusader enthusiasm.' He was wildly applauded by the eighty bishops, one thousand priests and five thousand laymen present.

"Why should we fear or hesitate?' he continued, with glowing fervor and proud boasting. 'We number ten millions—a powerful army if the forces be well marshaled and their latent strength be brought into action. Catholics in America are loyal to their church and devoted to her leaders. Their labors and their victories in the first century of their history show what they are capable of in the coming century, when they are conscious of their power and are under complete hierarchical organization.'

"And so, even before the century has begun, they are preparing by a complete organization to conquer this country and turn it over to the pope! What have the Protestants of America to say to this? says *The Converted Catholic* of New York."

SOCIALISM GROWING IN GERMANY

The election of a member of the Reichstag for Brandenburg has caused considerable political excitement throughout Germany, as it has resulted in a signal victory for the Socialist candidate, Herr Peus, by a majority of 648 votes. This constituency has had a varied history, having returned within the past twenty years Conservatives, Radicals and National Liberals; but throughout all its fluctuations one fact was prominent, namely, the growth of Socialism there.

The number of Socialist members now in the Reichstag is fifty-eight; in 1885 there were only twenty-three; in 1890 the number rose to thirty-five. At the general election of 1893 there were forty-four Socialists returned. At the last general election in 1898 the number was fifty-six. Subsequent by-elections have added two members.

If we turn to the number of recorded votes we find that in 1885 over half a million Socialist votes were given; in 1887 three-quarters of a million; in 1890 nearly one million and a half; in 1893 one million and three-quarters; and at the last general elections two and a quarter millions. The calculation which places the strength of the Socialist party at the next election at three million votes, and 100 seats in the Reichstag out of a total of 397 seats, would not appear excessive.—London *Daily Chronicle*, Oct. 29.

MAKE SURE OF WINNING IN GOD'S ELECTION

[Reprinted in issue of July 1, 1905, which please see.]

"SORROWFUL, FOR HE HAD GREAT POSSESSIONS"

MATT. 19:16-26.—DEC. 2.

"Children, how hard it is for them that trust in riches to enter into the Kingdom of God!"—Mark 10:24.

Our lesson relates to what for centuries has been called "The Great Refusal." The rich young ruler, whose name is not given, altho possessed of an abundance of the things of this life longed for an assurance of everlasting life. As a Jew he knew the Law; he understood that God had made with this nation, and with no other, through Moses the mediator, a covenant, under which everlasting life might be attained. He perceived, however, that even the best men of his nation had failed to gain eternal life under this covenant—that all had died. He had heard of Jesus, and that "never man spake like this man," and he knew that in many respects his teachings were of a very positive character, and that his manner and instruction were not like those of the scribes and Pharisees, uncertain and equivocal;—that he taught as one having authority, and knowing what he taught to be true. He hesitated to go to this Teacher, but finally seeing him leaving a house in his own neighborhood, he ran out hastily and point-blank put the question: "Good master, what good thing shall I do that I may have eternal [everlasting] life?"

Instead of answering his question directly our Lord inquired why he thus addressed him as "good." Jesus' words do not imply, as some have surmised, a denial of being good. Rather, he would impress upon the young ruler the import of his own language, that when he got his answer he might

appreciate it the more. Our Lord's words might be paraphrased thus: Are you addressing me as Good Master from the heart, or only as a complimentary salutation? If you really believe me to be good, you must believe in me as a teacher sent of God—the All-Good. More than this, you must believe my testimony, that I proceeded forth and came from God, that I am the Son of God. If my testimony is untrue in any particular I am not good at all, but a falsifier, a hypocrite, a blasphemer. If, then, you call me Good Master from the heart, and believe that I am the "sent of God," the Messiah, you will be the better prepared to receive my reply as the divine answer to that question.

Without waiting to require that the young man should commit himself definitely on the point involved; but content with merely raising the issue in his mind, our Lord proceeded to answer the question.

We are not to understand our Lord's answer to this young Jew, at a time when the Law Covenant was still in force, to be the same that he would give, or that we should give in his name, today, in reply to a similar inquiry. The young man was living under a covenant of works, of which the Apostle declares, quoting from the Law itself, "He that doeth these things shall live by them." (Lev. 18:5; Rom. 10:5) The New Covenant had not yet been sealed with our Lord's

precious blood, and hence it was not operative toward this young ruler or anybody else at this time. Our Lord could not properly direct the young man's attention to any other procedure than the keeping of the conditions of the Law Covenant which was still in force. Anyway, this was what the young man inquired: "What good thing must I do that I may have everlasting life?" It was for this reason that our Lord did not say, as we should say today in answer to such a question: Believe on the Lord Jesus Christ—believe that he died for your sins, and arose for your justification, and accepting him as your Saviour, as the Mediator of the New Covenant, present your life in full consecration of all its talents, powers and opportunities to the Lord's service.

Our Lord did point out to the young man the only way to life everlasting then open—the keeping of the Law. He well knew that the young man could not keep this Law perfectly, and hence could not obtain everlasting life through it; but he would bring the matter before his attention in the most favorable form to be comprehended—without preaching the New Covenant or any other feature of the divine plan not yet due to be announced. Hence the form of his reply.

The law was divided into two parts or tables, the first relating to Jehovah and the second to the neighbor. Our Lord ignored the first of these, realizing that the young man, so far from desiring to make or worship idols or another god, was seeking to know and to do the will of the true God. Our Lord would bring the answer down to the simplest possible proposition, and hence referred merely to the commandments respecting duty toward his fellow-creatures, and got the response that so far as the young man had discerned the matter he had kept the law; but altho he kept its outward form he realized that something was still lacking. He had no evidence that he had received any special blessing of eternal life, and wished to know of the Master what hindered, what he lacked of being a perfect man, keeping the law and meriting the reward of that law, life everlasting. No wonder Jesus, looking upon him, loved him: everybody who loves righteousness loves those who are righteous, or who are striving to the best of their ability to come up to the mark of righteousness.—perfection.

THE GRACE OF ALL GRACES

Then Jesus told him plainly, "One thing thou lackest." You have been endeavoring to keep God's law, and have done well, so far as the outward is concerned; but the spirit of the law you have not apprehended at all—the spirit of the law is *love*. "The whole law is comprehended briefly in one word." "Love is the fulfilling of the law." (Rom. 13:9, 10) You have been getting the outside, or shell of the divine command, but have entirely overlooked the precious thing in it, the kernel, the essence,—love to God supremely, and love toward your fellowman as toward yourself. Let me prove this to you, by suggesting that you demonstrate your love for your neighbors by disposing of your property for the assistance of poorer ones. Then consecrate your life in loving devotion to God's service, and come with me as my disciple, taking up the cross of self-denial thus involved.

The test was a crucial one, and manifested clearly the distinction between the letter and the spirit of the law. The cross was too heavy for the rich young ruler. He had gotten the answer to his question, but oh! it was so different from what he had anticipated. He had felt comparatively well satisfied with himself, altho realizing that something must still be lacking. He had rather expected Messiah's commendation, and perhaps some further advice, but nothing so radical. It was too much for him; he went away exceedingly sorrowful, says Luke; his countenance fell, says Mark; it was a sore disappointment. For the time being he could not think of accepting the Master's prescription, the dose was too bitter, and he must at least think the matter over well.

Whatever course this young ruler may have subsequently taken we are not informed; but of one thing we may be sure; he had learned a great lesson respecting the scope and significance of the law. He had ascertained the impossibility of his attaining eternal life under the Law Covenant.

It will be seen that we totally disagree with those who claim that the condition of this young man and our Lord's words to him apply to all young men or to those possessing wealth—tho the spirit of the matter is applicable to all, under the different conditions of the New Covenant. The New Covenant says to us, rich and poor, "Christ died for us, according to the Scriptures." He not only met the requirements of the law, and fulfilled that Covenant and annulled it, but additionally he sealed and ratified the *New Covenant

under which he, its Mediator, can apply to all who come under its provisions through faith whatever share of his merit is necessary to make good the weaknesses and imperfections of our flesh to which our hearts, our minds, do not assent. Accordingly, even if when some come to Jesus to inquire the way of eternal life, they should be unable to say, as did this young ruler, "All these things have I done from my youth up."—if it should be even necessary for such to confess with shame, "All these commandments have I violated," nevertheless, the provisions of the New Covenant are such that even the vilest sinner who has turned from sin and who at heart desires henceforth to walk in the way of righteousness, and who, repenting of the sins of the past, gladly makes such restitution as is within his power—all such are accepted in the Beloved One, and reckoned as justified freely from all things, from which the Law could not justify them.

Then such are invited, as was the young ruler to come, take up their cross, and follow Jesus—come, prove, demonstrate, their love for righteousness, their devotion to God and every feature of his will; come, crucify self and selfishness, and receive into their hearts instead the Spirit of God, the spirit of holiness, the spirit of love. Not merely to love their neighbors in word, but in deed and in truth, so that so far from wishing to steal from them, or to kill them, or bear false witness against them, or to do any other evil toward them, their hearts' desire would be the reverse of these, to do them good, to bless them. God is love; the spirit of his law is love, and the spirit of his faithful Son, Jesus, is love. Love is the holy Spirit, of which the Apostle declares, "If any man have not the spirit of Christ [love, in some measure] he is none of his." Under the New Covenant, if the heart be full of love, it is acceptable with God even tho the heart may not be able at all times to control the flesh in respect to every thought and word and act, and to show forth through it this holy spirit of love which rules paramount in the heart.

The New Covenant is God's agreement, under which he accepts, through Christ, the intentions of our hearts as tho the same were actually and fully demonstrated in our lives; and certainly our hearts' desires will find expression through the flesh in large measure, tho not always perfectly. Thus our hearts may to some extent be read by our fellowmen, tho not perfectly, while to our heavenly Father they are an open book. Moreover, the love which enters and fills our hearts expands them and crowds out more and more of the natural and selfish propensities, crossing this natural, or earthly will with the heavenly one, the new mind. Thus gradually making progress in the new way, the Lord's saints are growing in knowledge and in grace, and more and more are having the love of God *shed abroad* in their hearts.

"TRUST NOT IN UNCERTAIN RICHES"

Our Lord took advantage of this episode to impart a lesson to his disciples, showing them the danger of riches—any kind of riches, honor of men, political influence, many and large talents or abilities, social standing, fine education and material wealth—for one may be rich in any of these senses. "It is hard for a rich man to enter into the kingdom of heaven." (Revised Version.) Our Lord does not here undertake to explain why there would be greater difficulties for those possessing riches to enter into his kingdom, but from other scriptures we learn the reasons, and why it is that the heirs of the kingdom will be chiefly found amongst the poorer classes. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the mighty." (1 Cor. 1:26, 27; Jas. 2:5) The rich are "called," in one sense of the word, but not in another: they are equally invited but they are much less likely (than others who are poorer) to accept the Lord's invitation and to present themselves according to the *terms* of the kingdom call. In this sense of the word "called" only those who accept the call are meant; and they then divide themselves into two classes—those who make their calling and election sure, and obtain the kingdom, obtain a part in the first resurrection to glory, honor and immortality, obtain a place with Messiah in his throne, to share with him in his Millennial kingdom; and others who do not make their calling and election *sure*, either by becoming reprobates, and subjects of the second death, or by a failure to manifest a sufficiency of zeal in the race for the prize, and on this account being remanded to the class known as the "great company," who must come through great tribulation, washing their robes in the blood of the Lamb.

It is well that we note carefully what are the hindrances of these "rich," preventing them from having so favorable an opportunity as their (in earthly respects) less favored brethren.

* See June 15, 1919, issue for critical examination of Covenants

ren. (1) The possession of earthly good things, "riches," is less favorable to the development of faith, without which it is impossible to be pleasing to God. (2) These earthly advantages are more likely to develop pride, a serious barrier to every grace and an impossible barrier as respects the kingdom, which can be attained only through humility. (3) Riches of any kind bring with them friends and associates of the earth, whose hearts being generally out of sympathy with the Lord and the kingdom will constitute them adversaries to the new mind, from whose influence it will be the more difficult to break completely away. (4) And summing up all of the foregoing, those possessed of such earthly riches have proportionately more to sacrifice than those who are poorer in these respects; and the greater the things sacrificed the greater the difficulty in performing the sacrifice.

However, on the other hand, it may be said that whenever one who is rich in this world's goods (talents, etc.) does present himself a living sacrifice to the Lord and his service it witnesses to a deeper heart-loyalty than if he were poorer. It implies a greater sacrifice, and it implies also the exercise of greater opportunities in the Lord's service. The servant who has five talents and who uses them faithfully, and doubles them, accomplishes a greater work than the servant who, having one talent, uses it faithfully and doubles it, and our Lord's understanding of this matter is shown in the fact that according to the parable the one will have granted to him authority over ten cities, and the other authority over two, altho both will be commended—"Well done, good, faithful servant."—Matt. 25:14-30.

If we would look for illustration showing wherein the rich (in talents, etc.) have been faithful, we would find at the head of the list our Lord himself, "who was rich, but for our sakes became poor." As he was richer than all others in every sense of the word, so proportionately his sacrifice was greater than that of all others in every sense of the word, and his honor, glory and power are greater. "He is Lord of all." "Him hath God highly exalted and given a name that is above every name." Similarly the Apostle Paul was rich—if not in money and property, he was at least rich in education, in social advantages and privileges, and in life's opportunities: and we may say that since the Apostle so faithfully sacrificed all these earthly riches for the sake of the privilege of preaching the Gospel of Christ, his must have been a much larger sacrifice than that of the majority of men: and proportionately we anticipate that his reward in the kingdom

will be great because he counted these earthly "riches" but "loss and dross that he might win Christ and be found in him [a member of the Anointed One]." Phil. 3:8, 9.

So then while we call attention to the fact that few will be in the kingdom who have had great opportunities, privileges, property or other "riches" of this world, we nevertheless encourage those who possess this world's goods of any kind, to consider that they thus hold within their grasp grand opportunities which rightly used will yield riches of grace, not only in the life that now is but also in the life that is to come; working out for them a far more exceeding and eternal weight of glory, proportionate to their sacrifices and faithfulness in their stewardship.

We cannot wonder that the disciples were astonished to learn that few of the rich would enter the kingdom, for did they not see on every hand that the rich had the more important places in the synagogues and in the offices of the Jewish system? Did they not see that comparatively few of the poor in this world's goods were rated amongst the saints? No wonder they inquired, where would the kingdom class be found, if the rich were excluded? How, then, could the salvation which God had promised should come through his kingdom ever be attained?

The time for explaining these features of the divine plan having not yet come, our Lord contented himself with merely assuring the disciples that they must leave such a question to the Father; that the truth of his statement did not imply that no kingdom could be formed, but that with God the matter was possible, and that his original promise to Abraham would be fulfilled, a kingdom class be selected, and the blessing of salvation be communicated through it. To have told them of the rejection of the Jewish nation, all except the "remnant" of believers, mainly the poor, and to have explained to them that the elect church, the elect seed of Abraham, would be completed from amongst the Gentiles, of a similarly poor class as respects this world's advantages, would have been going beyond what was then due to be explained,—beyond what the disciples would have been able to comprehend at that time; and hence our Lord, using the true wisdom from above, refrained from saying more than would be to their advantage to know—leaving such information, as he explained to them subsequently, for unfoldment to them by the Comforter—the holy spirit which would come upon them at Pentecost.—John 14:26.

ENTREATY ANSWERED,—BLIND EYES OPENED

MARK 10:46-52.—DEC. 9.

"Lord, that I might receive my sight."

While passing along a road in the vicinity of Jericho, possibly going from the old city to the newer one of the same name, a great multitude following him, our Lord passed by two blind men, sitting begging by the wayside. (Mark mentions only one, the chief subject of the lesson, but Matthew mentions a companion.) Bartimeus, one of the two, as he heard the multitude passing and learned from some of them that they accompanied Jesus, the reputed Messiah, of whom he had no doubt heard before, was struck with the fact that his opportunity for a blessing was near at hand and rapidly passing from him. He began to cry out, his voice rising above the din of the multitude, saying, "Jesus, thou Son of David, have mercy on me!"

Our Lord paid no heed at first, but passed on. The multitude rebuked the blind man, so to speak, saying, "You, poor beggar, should not thus cry out and annoy and seek to take the attention of so great a one as this, whom we verily believe to be the Messiah, and whose mission is the establishment of God's kingdom; keep quiet!" But so much the more did he cry out for mercy. He longed for sight, and had faith to believe that the great Messiah might be prevailed upon to rescue him from darkness. Jesus stopped and gave the word to the multitude to bring the blind man to him. He might have gone to the blind man, or he might have lifted up his voice and spoken to the blind man, bidding him to come; but instead he chose to use instrumentalities—to give those about him an opportunity of sharing in the work of blessing. So the word was passed from one to another and the blind man was helped forward and thus greater attention was brought to the whole miracle and to the divine power which it manifested. Those who had but a moment before upbraided the blind man for his temerity in expecting a blessing from the Messiah, now gladly bore the message of hope to him, saying, "Be of

good cheer! arise; he calleth thee." And he sprang up, casting away his outer robe that he might go the more quickly to Jesus for the blessing.

Everything connected with the case shows us that Bartimeus possessed a large amount of faith, and that he was very earnestly desirous of the blessing which he received. When he came to Jesus, altho the latter knew well his desire, he inquired respecting it. He would have the blind man express himself respecting his hopes and desires. He answered, "Rabboni, that I may receive my sight!" The word "lord" here is "rabboni," the most reverential term of four titles used amongst the Jews at that time (rab, rabbi, rabban, rabboni). Then Jesus touched his eyes (Matt. 20:34), saying, "Go thy way; thy faith hath made thee whole." Sight came immediately, and Bartimeus became one of the followers of Jesus.

The lesson itself is a very beautiful one in demonstration of the Lord's tender compassion and divine power; and from its incidents we might draw other lessons, parallels, as it were. For instance, sin brought alienation from God, and moral blindness, which prevails today in every land and on every hand. The Apostle thus pictures some of the heathen, desirous of having the light of truth, as blind men groping after things desired. He speaks of such as crying out to the Lord in prayer, and "feeling after God, if haply they might find him;" just as Bartimeus had cried out to the Lord and then went to him. And as Bartimeus cast away his outer robe that he might go to the Lord the more speedily, so the sinner should cast away everything found to be a hindrance—he should make acknowledgment and repentance of sins, and he should make restitution also as far as possible, and thus approach the Lord.

And such, when their eyes are opened to see the blessings

of God bestowed upon them, should look, as Bartimeus looked, first into the face of the Saviour with gratitude and appreciation, and look unto the Father through him. Indeed, their eyes being opened by the word of truth, they will gradually come to see everything in a new light, and be able to say, "Old things [of darkness and sin] are passed away; all things are become new"—lighted by the knowledge of God; for we have been "translated out of darkness into marvelous light." It is unnecessary to add that such transformed sinners should thenceforth follow Jesus as his disciples, seeking to walk in his steps.

Another lesson might profitably be drawn from this narrative. Bartimeus was not a sinner, in the sense of being an alien, stranger, foreigner and outcast from the divine favor. He was a member of the household of faith, an Israelite, to whom belonged the promises and the covenants, etc. (Rom. 9:4); yet he was blind. And so there are today in spiritual Israel many who are not sinners, strangers, aliens from God, but members of the household of faith and heirs of the promises, who are mentally, spiritually, blind. They are blind to the goodness of God as it shines in the face of Jesus Christ our Lord: they do not appreciate the love of God, having been blinded thereto by false theories and traditions of men. Because of their blindness they are unable to "comprehend with all saints the lengths and breadths and heights and depths and to know the love of Christ," as they should do. Perhaps some of them are accountable to some extent for their own blindness, and quite possibly others are in no measure responsible.

We notice that in the case of Bartimeus Jesus did not inquire respecting his responsibility for his condition. It was sufficient that he realized that he was blind, and that he earnestly desired from the heart to receive his sight, and that he demonstrated this by his prayers and his efforts to obtain sight. So today, to those spiritual Israelites who are blind to the beauties and harmonies of the divine character and plan, if they are willing to admit their blindness, and so anxious for the light that they will cry aloud and not be dissuaded from their good desires, they will undoubtedly get the blessing they crave, the opening of their eyes of understanding, that they may be able to understand "the deep things of God."

We see many blind people of this latter sort today. Nearly all of the nominal churches are full of them. But alas! the vast majority are unlike Bartimeus—they do not realize their condition nor hunger and thirst for the light, nor come to

the Master in the humble attitude necessary to receive it. Their pitiable condition is described by the Lord himself (Rev. 3:17) under the name Laodicea. He tells why they do not receive their sight—why they cannot comprehend the lengths and breadths and depths of divine love: "Because thou sayest, I am rich and increased in goods, and have need of nothing and knowest not that thou art wretched and miserable and poor and blind and naked."

As it was not within the power of the multitude to give Bartimeus his sight, neither is it within our power to give sight to the spiritually blind. All we can do is to let the blind ones know that Jesus of Nazareth passeth by—that the great Physician is able and willing to grant them the opening of the eyes of their understanding. Those who long for sight, who love the truth, who hate darkness and error, and none others, will be attracted by the information, and lift up their voices in supplication for assistance. But, alas! when they do cry aloud for help there are sure to be some, even amongst the Lord's friends, to rebuke them for their earnestness, instead of encouraging it. However, such oppositions only serve to demonstrate the amount of faith and the measure of love for the light, and the Lord evidently intends that only those who seek for truth "as men search for silver" shall find the knowledge of God.—Prov. 2:4.

When the faith and earnestness of the seeker for light have been sufficiently demonstrated the Master will grant him the opportunities he desires. Nevertheless he will require that even in their blindness all shall manifest and exercise faith, and come to him through evil report as well as through good report, to receive the enlightenment sought. And when they obey thus they surely receive a good reward in their appreciation of the Lord's character and plan. From this new standpoint they can sing with the spirit and with the understanding also,—

How happy and blessed the hours,

Since Jesus I always can see;

Sweet prospects, sweet birds and sweet flowers

Have all gained new sweetness for me."

They will surely acknowledge that whatever their joys in the Lord previously they are multiplied by the opening of the eyes of their understandings. And is it surprising that such will follow the Lord? Nay, verily! How could we do otherwise than "show forth the praises of him who hath called us out of darkness into his marvelous light?"—1 Pet. 2:9.

ILL-GOTTEN WEALTH RESTORED

LUKE 19:1-10.—DEC. 16.

"The Son of Man is come to seek and to save that which was lost."

Zacchaeus was a Jew and a chief publican, which signifies that he was in the employ of the Roman government as a tax-gatherer, a very lucrative office, but one greatly despised amongst the Jews, because (1) their views of patriotism led them to resent the service of their conquerors; (2) their tax-gatherers collected for a percentage of the tax, and were at the same time assessors of the amount of the tax, and charged (probably generally with good reason), with gross violations of justice—taking advantage of their position and of the necessities of their neighbors to reap large usury by advancing them money for the tax and requiring superabundant security for both tax and usury. Publicans, then, it will be seen, were a disreputable class amongst their own people, esteemed as financially immoral, and unworthy the confidence and honor of faithful Jews. Zacchaeus as a "chief" probably employed under-collectors to assist him in his contract, and for this reason was designated chief publican.

He had heard of Jesus evidently, and curiosity and possibly other nobler sentiments operated in his heart and led him to desire to see the great Teacher. Possibly indeed he had qualms of conscience respecting his business and business methods, and a longing for peace with God, which his riches could not take the place of. These nobler and better thoughts and aspirations were quickened as he found himself in the presence of the celebrated Nazarene, of whose holiness and exalted teachings he had heard. Quite probably, too, he had heard that, unlike the Pharisees, this great Teacher did not spurn publicans and sinners, but on the contrary, treated them kindly. Zacchaeus sought a glimpse of the Master's face, but there being a throng in the way, and he being of small stature, could not discern him. There was a throng anyway at this season, going up to the Passover, and so notable a person as Jesus would always be an attraction.

Zacchaeus soon resolved what to do, for he was a resourceful man; he would run ahead and climb into a tree, and thus get a good view of the Master. We cannot help admiring the courage of this little rich man, ordinarily probably dignified enough in his bearing, but now his heart swelling with feelings of interest in righteousness and a desire for reconciliation with God, and ran along like a boy and climbed the tree. When Jesus and the multitude came to the place the Lord addressed Zacchaeus by name, possibly by that power of knowledge which is beyond our comprehension; or possibly by reason of hearing the crowd jeer and laugh at the little rich publican in his lugubrious position.

How astonished he must have been when the Master said, "Zacchaeus, come down, for I must lodge at thy house!" So great an honor as this Zacchaeus had not dreamed of, and the multitude of Jews were likewise surprised. The latter murmured against Jesus because he, as a holy man, should have nothing whatever to do with this publican. Perhaps it was in part to give the Pharisees a lesson, as well as to provide for his own entertainment or to put himself in the way of Zacchaeus, that our Lord proposed this visit to the publican's house. In any event, nothing could have pleased the serious thinking little man more. He came down from the tree immediately, and joyfully took Jesus (and the disciples also we may presume) to his home for entertainment. Thus does the Lord look for and care for and assist those who are of a contrite heart—those who are feeling after God, and longing, as prodigals, to return to the Father's house. Had Zacchaeus been of other condition of heart we may reasonably presume that our Lord would have paid no attention to him whatever.

What a surging of sentiment took place in the heart of little Zacchaeus! His name in the Hebrew comes from a root signifying *pure*, and the inference is not unreasonable that

his ancestors had been noble and holy people, and that back of his love for money and dishonest practices lay good principles, which now, under favorable conditions, were asserting themselves and clamoring for a change of life,—worrying his conscience and embittering all his pleasures and causing him to long for righteousness in his own heart and life. In no other way can we account for his sudden determination to reform. Nor was he content merely to determine upon reform in his heart; he would seal the matter by a public confession. As we read, he stood forth in the presence of his own family, in the presence of Jesus and his disciples, and probably numerous friends and neighbors who had gone along, and publicly acknowledged that he had gained part of his wealth by unjust exactions, and pledged himself to restore all such wrongfully obtained money, to the extent of his ability, fourfold. More than this, realizing that there were probably many cases of small injustices which it would be impossible for him to ever correct in detail, he publicly pledged one-half of all his possessions to the poor in off-set of these.

Noble Zacchæus! Well did his conduct show that the Master knew what he was doing when he went to lodge with this little man, so much despised by some of the Pharisees. Jesus knew that notwithstanding his wrong course of life he was much nearer to the right attitude of heart than some of the self-righteous who denounced him—altho outwardly they were living a cleaner life and a more moral one—making clean the outside of the cup while inwardly it was full of vile affections and selfishness, abominations in God's sight.

Our Lord's reply is striking: "This day is salvation come to this house; forasmuch as he also is a son of Abraham." While it is true that "salvation is to be brought unto us at the revelation of our Lord and Saviour Jesus Christ"—at his second advent—it is nevertheless true also that this salvation begins in the present life to all who are of the spiritual house of Israel, who, repenting of their sins, come into harmony with the Lord, and seek to walk according to his ways. It is a salvation of the heart, reclaiming it from sin and selfishness and meanness—filthiness of the flesh and of the spirit—2 Cor. 7:1.

This salvation means reformation and transformation;

and while the Lord can read the heart and see there more than men can see respecting the change, yet, as Brother D. L. Moody suggests, the change, the conversion, the transformation of life, must have been appreciable even by the most unsympathetic of Zacchæus' neighbors when, the next morning after this event, Zacchæus' servant presented himself to the neighbor with a purse of money, and when asked what it was for replied, "My master says that he extorted from you a sum of money years ago, and now returns it fourfold." The conversion that includes recompense—and that not merely in a skimmed manner but abundantly—four-fold—undoubtedly signifies a true conversion, one that is not likely soon to be forgotten or ignored.

We might find parallels to this incident, which belonged to the end of the Jewish age and to fleshly Israel, in the end of this age and to spiritual Israel. We find today some backsliders from the Lord's Covenant of Grace, as Zacchæus was a backslider from the Lord's Covenant of the Law. We may perhaps find them living in a measure of sin, in business which they admit is unjust and in violation of their consciences. We are not, therefore, to pass by them with the Gospel message, the good tidings of great joy; but if any such manifest an interest in the present truth we are to seek to assist them as our Lord and Head assisted Zacchæus. And there is an encouragement to this class in Zacchæus' case, for tho they may feel themselves sadly short of the stature of a man in Christ, if they have in their hearts a longing desire for righteousness and to behold the Lord's face, they will find opportunity to do so, if they will but humble themselves to take the necessary steps. And sincere reformation today must be like that of Zacchæus; it must make some outward manifestation expressive of contrition and of a desire to make reparation to the extent of ability. Some one has said, and quite truly, we think:—

"No religious profession amounts to anything if it does not include a readiness to put one's property at the service of the Lord. It has been well said that 'a personal consecration' should be spelled 'a purse-and-all consecration.' And the full restitution of all that had been taken wrongfully must be made by a Christian disciple—even to the stripping of himself of all his earthly goods."

"PILGRIM" ARRANGEMENTS STILL MISUNDERSTOOD

We find that quite a number of our readers did not respond to our queries respecting "Pilgrim" visits because they thought themselves too far from Allegheny to ask or expect a visit. Others who did respond have wondered that a "Pilgrim" was not started to them at once. For these reasons we explain again, as follows:—

The Society sends forth a number of these Pilgrims—according as the Society's funds will permit and the interests of the flock seem to demand. These are sent out on long tours

—three to twelve months, according to circumstances;—and sometimes reach very out-of-the-way places where we know that the interest and arrangements will justify the expense and time. We rarely give more than two days to any place unless more is specially requested and good reasons given.

We will be making up new routes for 1901 and therefore requested replies to our questions from all who desire to be remembered and visited. See TOWER Aug. 1, 1900.

CHRISTIAN HOME EMBELLISHMENTS

We have a choice assortment of Scripture and Motto Text Cards of our own importation from London. Some are of dark red and dark green color, assorted shapes and sizes, embossed with silver lettering and with hanging cords; others on light tinted cards with flowers or other illumination, etc. The mottoes are too numerous to specify but all good. The prices range from five cents to twenty cents each and these prices are considerably less than the usual.

Another drawback has been the difficulty in preparing small quantities for mail, so as to prevent their getting damaged. We believe we can best surmount all these difficulties by putting them up in \$1.00 packages as follows:—

2 mottoes dark, 5c each.....	.10
2 " light, 5c "10
2 " dark, 10c "20
3 " " 20c "60
2 "To Us the Scriptures Teach".....	.10
2 Text Easels, 2c each.....	.04
4 Text Cards08

Total1.22

Postage and packing free.

We will put these up in four different

—A, B, C, D,—

assortments, so that persons ordering more than one package need not get duplicates except the fifth item. If you order more than one package and want variety say so.

Importing these ourselves and saving jobbers' profits and

saving time, etc., by packing them in this way, we can afford to supply these bundles for the price named, one dollar. We would not offer them were we not sure that our readers will appreciate them and thank us for bringing them to their attention. The card marked above, "To Us the Scriptures Clearly Teach," is our own get up, of rose pink color printed in maroon ink, size 11x14 inches, with silk cord hanger. On one side is the statement which appears at top of page 2 of each WATCH TOWER in good sized type. It is a statement of Bible faith which none need feel ashamed of; and which should be seen in the homes of all WATCH TOWER readers. We have gotten out a large quantity and can therefore supply them very cheaply,—at five cents each (plus five cents for tube and postage). In lots of 20 for \$1.00 postage free.

I will tell the wondrous story.
How, my lost estate to save,
In his boundless love and mercy,
He the ransom freely gave.

I will praise my dear Redeemer,
His triumphant power to save,
How the victory he giveth
Over sin and death and grave.

I will sing of my Redeemer,
And my call to glory too;
He from death to life hath brought me,
Heavenly glory brought to view.