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Zacchaeus felt highly honored when Christ went to dine with him, and this distinction can be enjoyed by all who prize Christ's presence as Zacchaeus did.

He is ready to brighten every home if the occupants are but willing—He came to "seek and to save that which was lost."

He can save to the uttermost, and His call is to all who labor and are heavy laden.

**THE DIVINE LAW OF REWARDS**  
By WILLIAM JENNINGS BRYAN

**BIBLE TEXT—LESSON FOR FEBRUARY 25**  
(Luke 19:11-26)

And as they heard these things, he added and spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities.

And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise unto him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man; thou takest up that thou laydest not down, and reapest that thou didst not sow.

And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.)

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

Christ's parable of the pounds has given rise to much discussion as to its purposes and to the truths it was intended to teach.

Luke says that Jesus spake the parable to his disciples "because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear."

Where Christ speaks of the nobleman going "into a far country to receive for himself a kingdom, and return," that has been interpreted to mean that His coming was not to be expected immediately.

"But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us"—that has been interpreted to mean Christ's rejection by the people to whom he came.

That part of the parable which tells of the return of the nobleman, "having received the kingdom," has been interpreted to refer to "the sec-

ond coming of Christ to this earth in power and glory."

**CHRIST EMINENTLY PRACTICAL**

But the one lesson which I desire to draw from the text is that Christ, while called a visionary, was eminently practical. He recognized God's law of rewards and taught the folly of idleness.

The nobleman who pays a leading part in the parable called ten servants, gave them a pound each (about fifteen dollars) and commanded them to trade the money until he returned.

When he came home he called them to account.

The first had been diligent and had multiplied his pound ten times, he was commended for his good work and given authority over ten cities.

The second reported that his pound had earned five pounds; he was given authority over five cities. The third brought back his pound carefully wrapped in a napkin. He had done nothing with it and, as usual, had tempted to excuse himself by shifting the blame on to another—in this case on to the nobleman who had entrusted him with the money. He was not only rebuked and condemned, but his pound was taken from him and given to the one who had ten pounds.

When some protested at what they regarded as unfair treatment, Christ replied with the sentence that has aroused so much difference of opinion:

"I say unto you, that unto every one which hath shall be given, and from him that hath not, even that he hath shall be taken away from him."

**THE DIVINE LAW OF REWARDS**

Christ did not come to overthrow the law of merit; why? Because it is in accord with the law of God. There is a Divine law of rewards.

Intelligence and industry combine to produce results. Leaving out the element of chance, which sometimes seems inexplicable but which is more often explained by an intelligence or industry unobserved, a man succeeds in proportion as he applies intelligence and industry to his work.

Take, for instance, ten farmers with farms of equal size and of equal productiveness.

Other things being equal, their relative prosperity at the end of a term of years will be measured by the intelligence and industry with which they labor. If they are exactly equal in the intelligence employed, they will differ according to their industry; if they were equally industrious, they will differ according to their intelligence.

Of course, we are speaking now only of the amount produced. There is another factor that enters into prosperity, namely, the use that is made of the income. Those who economize and reinvest their income fare better than those who allow their expenses to keep pace with their income.

**A LAW UNIVERSALLY APPLICABLE**

It must also be remembered that the circumstances that surround a man may enter into the question of saving. A person with a family cannot be expected to save as much as one who has no dependents. And then, too, some will save money that ought to be spent in self-improvement and in the improvement of the family, while others, by spending needlessly and foolishly, may waste money that ought to be saved.

The Divine law of rewards applies to every line of legitimate industry, Christ would have disturbed a very fundamental and necessary rule if He had encouraged us to expect rewards except upon the basis of merit.

The time may come when all will be so in love with work for work's sake that the stimulus of reward may not be necessary to compel exertion; or rather, the inward satis-

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