

so severely for his wrong-doing that he would be thoroughly cured of it. Said Mr. Moody: "You say if people are converted suddenly, they won't hold out. Zacchæus held out long enough to restore fourfold. We should like to have a work that reaches men's pockets. I can imagine one of his servants going to a neighbor next morning with a check for 100 pounds, and handing it

over. 'What is this for?' 'O! my master defranded you of 25 pounds a few years ago, and this is restitution money.' That would give confidence in Zacchæus' conversion."

The work of Jesus in the world was to seek and save the lost, and it is the work of His Church. We are to seek men and not merely wait till they come of themselves. Want of aggressiveness is unfaithfulness.

TEACHING HINTS AND HELPS

Freshness often comes from varying the point of view. This lesson is usually presented with Zacchæus the seeker, finder and confessor, as the outline—and a good outline it is. Not one, nor two, but thousands have been led to follow in the rich publican's steps by tracing his course in the narrative.

But might it not be well, for once, to take a different starting point? viz. :—JESUS AS A SEEKER. Such points as these at once suggest themselves.

1. Jesus is on His way to Jerusalem, seeking and set upon accomplishing, a world's salvation. (See Luke 9: 51; John 1: 24; Matt. 26: 68; John 12: 32.)

2. Passing through Jericho, He seeks this eager publican. He knows where to find him. When He came to the place, "He looked up, and saw him." (v. 5.) A fine chance here, to show in how many ways and places, some of them passing strange, Jesus seeks people. Acts. 8: 26-40; Acts 9: 1-6; Acts 16: 25-34—are three examples from one book. Every community has its instances.

3. Addressing Zacchæus, He seeks and finds a place in his heart and home (v. 5.) Melting in their tenderness, doubtless, were His words; and very urgent, too—"Make haste"—"Come down"—"to-day." Can a teacher have or wish a surer vantage ground for displaying the gentle eagerness of our divine Lord to save men—or for urging to an immediate decision a straight reply to a straight invitation? If Zacchæus was glad (v. 6), how great the gladness in the heart of Jesus, when the publican came so promptly and heartily at His bidding!

4. In Zacchæus' house and at his table

Jesus seeks to impart still further blessing. He is as prompt and eager in finishing His work as He was in beginning it. (See v. 5.) The publican no sooner shows that his faith in his newly-found Lord and Master is genuine, than that Master says—"I have richer gifts still. Freely I bestow them. The blessing of Abraham's God, the blessing of salvation from self and sin be to you and yours." And one can imagine the glow of exultant compassion with which He utters the final words: "For the Son of man is come to seek and to save that which was lost." (v. 10.)

Questions for Juniors—1. In how many Gospels is this story found? Where was Jesus going? Where was Jericho?

2. Who is the chief person in to-day's lesson? What two things said about him? What was his religion? (v. 9.) Who were the publicans? What was their character? (Matt. 18: 17; Luke 3: 12, 13.) What about Zacchæus' riches? (v. 8.)

3. Whom did he seek? What had he heard about Jesus? What prevented him from seeing Jesus?

4. How did he overcome the obstacles? What kind of tree? What would his act call forth from the crowd?

5-7. What did Jesus do when He came to the place? What did He say? Had Jesus accepted invitations from any publicans before? (Luke 7: 36; Luke 11: 37.) What had Zacchæus hoped for? How much more did he receive? Who murmured? Why? Whom does Jesus welcome?

8. What two things proved Zacchæus a changed man?