

the promise of abundant alms, that Jesus declares to have received the blessing. To this occasion we may apply, and possibly to this occasion belongs, the one saying of Christ which is not recorded in the Gospels, and which we yet know to have been His: "It is more blessed to give than to receive." (Acts 20 : 35.)—Plummer.

For the Son of man is come to seek and to save

that which was lost, v. 10. "We learn from this that, though Zacchæus seemed to seek the Lord to see Him, yet the Lord was secretly seeking Zacchæus, both assisting and fostering the better thoughts which were taking possession of his soul, and also exciting his innocent desire so as to bring about his sojourn in his house." Is it ever otherwise with our gracious Redeemer?

POINTS AND PARAGRAPHS

Zacchæus improved the first opportunity he had of seeing Jesus. v. 1.

Jesus has a welcome for all sinners who come earnestly seeking Him. v. 2.

Where there's a will there's a way. No one ever sought Christ sincerely who did not find Him. v. 3.

The Christian should use every fair expedient for making up his natural deficiencies. v. 4.

There are many places where we can see Christ as He passes. There is the place of Sabbath worship, the prayer meeting, the place of secret prayer. He who avoids these places is not seeking Christ. v. 5.

The presence of Jesus can give more real joy than the greatest worldly wealth. v. 6.

The Christian life requires courage. Zacchæus showed courage in seeking Jesus, as Jesus showed courage in going to Zacchæus' house in spite of the murmurs of the crowd. v. 7.

Alms-giving is a good thing, but restitution should go with it. v. 8.

Salvation came to the house of Zacchæus not because Jesus visited it, but because Jesus was welcomed. v. 9.

The more deeply we feel that we are lost, the more sure should we be that the invitations of Christ are for us. v. 10.

"In Florence one of the treasures of art admired by thousands of visitors is Michael Angelo's representation in marble of the young David. It is indeed a marvellous piece of sculpture. But the strangely winning thing in the story of that statue is that it was the stone's second chance. —

sculptor began work on a noble piece of marble, but, lacking skill, he only hacked and marred the block. It was then abandoned as worthless and cast aside. For years it lay in a back yard, soiled and blackened, half hidden among the rubbish. Then Michael Angelo found it and transformed it into his beautiful statue. The marble had a second chance. So had Zacchæus."—Miller.

"A blind man trampling on impossibilities, has explored the economy of the beehive, and, more wonderful still, lectured on the laws of light. The timid stammerer, with pebbles in his mouth, and the roar of the sea-surge in his ear, has attained the correctest elocution and swayed as one man the change-ful tides of the mighty masses of Athenian democracy."—Robertson.

"We have often to drop dignity, if we want to get high enough above the mob to see the Lord; and a man who is afraid of being laughed at will stand a poor chance."—Maclaren.

"Often by reason of the crowd of worldly cares and our low spiritual stature we cannot see Christ. But there are 'sycamores' in the road by which He will pass. He has given us the *means of grace*—Scripture, prayer, ordinances. These are the trees He has planted in the wayside of life. Like Zacchæus, let us ascend the tree, and we shall not only see Christ, but He will come and abide with us."—Bishop Wordsworth.

Zacchæus was willing to inflict on himself the penalty which the Jewish law laid only on one who had been guilty of destructive robbery. He wished to punish himself