

the gallery, where we could look down and see what was going on below. Finally I said to Hannah, one day.

"Hannah, this thing has got to be settled one way or another. If I am going to church, I am going in on the ground floor, as if I had a right there, and have a regular seat and go to it like a man. I'm not going sneaking in and out all winter as if I were ashamed of being there."

"Hannah looked troubled."

"It would be nice to have a regular seat," she said. "How much would it cost?"

"I said, 'I have no idea, but I am going to find out. John Smith is an usher over there. I used to know him very well. We haven't run across each other for a good while now. I have been watching him these last two Sunday evenings. He hasn't seen me. Maybe he wouldn't know me if he did see me; but I am going to give him a chance. I shall walk right into that aisle where he ushers next Sunday night and see what he will do.'"

"I was having steady wages then, and Hannah suggested that we might go in a few weeks longer without making ourselves know until we could save enough money to make ourselves a little more presentable. An income and good clothes had proved to be very uncertain qualities in the past. If our welcome to the church was to depend on them, I determined to know it at the start; so it was settled my way. If John Smith should meet us cordially the next Sunday night I would look into the matter of pew rents and see if there was anything there that we could afford. If John failed us—well, Hannah took the conclusion of the matter into her own hands. She said:

"Of course, Robert, expenses must be very large in such a church as that. If pew rents are too high for us there we must look for a smaller church where we can afford to go."

"I didn't say anything then, but more than once that week I found myself setting my teeth and saying, 'You may settle this matter, John Smith. It's in your hands.'"

"Well, we went the next Sunday, and straight to John's aisle. He had just seated someone and was coming back toward the door as we went in. I fixed my eye on him to see what he would do. As he came along down the aisle, I saw his face light up, and he held out his hand as he reached me."

"I'm glad to see you here, Wallingford," he said. "Where have you been so long? Haven't seen you for an age." I couldn't say much. I had it all made up what I would say if he met us coldly, but I hadn't anything ready for this sort of reception."

His voice trembled and his hand was unsteady as he stirred the fire and waited.

"I never can forget," he said, "I have never been able to steady myself to talk about it much. At the time I sort of braved it out and introduced him to my wife. He seated us in a good place, told us he must leave us and attend to business then, but he wanted us to stop a little at the close of the service when he would have more time to talk."

"Well, the sermon that night broke me all up; showed me just where I was and where I ought to be. I felt before the preacher was through that I had a Father in heaven and that it was time for me to give some sign of recognizing him."

"John Smith came right up after church and said:

"Don't be in a hurry I want to introduce you to our minister, if you haven't met him."

"I said: 'We haven't met him; we haven't been going to church till the last few weeks. We are about deciding to take a pew now, if the rents are not too high.'"

"Pews don't go by rent here," he said. "Every man pays for the support of the church what he feels able to pay. I will give you a card that you can make your subscription on and send it to the treasurer. Choosing your place of sitting is another matter. Mr. Lysle has charge of that. I will introduce him to you. He will show you a schedule of the pews. You will take seats in the one that you like best of those that have not yet been chosen. Your seat has no relation to the amount of your subscription."

"We took it all in. He had no idea, of course of how much it all meant to us."

"He introduced Mr. Lysle and his wife, and a lot of other people told them that we were going to those sittings and be in the choir. I kind of choked up and couldn't say much, but John didn't seem to notice that. Just kept introducing more friends to us so that we didn't need to talk much more on our own account. Finally, he brought the minister around. He spoke cheerfully and sort of excitedly; looked pretty fagged out, as I find preachers are apt to look when they have been at it all day, preaching and talking to everybody. But it didn't matter to us what he said. The usher and the other people had done their part so well by that time the affair was all settled."

"We went home. We didn't say much on the way. When we got into the house I knelt right down. Hannah beside me. All I could say was: 'O Lord, bless John Smith.' I meant to pray for ourselves. I needed to had enough, but no other words came. It was just 'Bless John Smith.' I have been praying that prayer ever since. It has been answered over and over again. "That night was for us like the turning of the captivity of Job."

Before we separated for the night, Mr. Wallingford and I stood together for a little time before the portrait of John Smith, Usher.—Watchman.

The Young People

EDITOR W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

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Daily Bible Readings.

Monday.—Publicans and sinners crowding about Jesus to hear him. Luke 15:1-10.

Tuesday.—The folly of covetousness. Luke 12:13-34.

Wednesday.—The rich sinner and the pious beggar. Luke 16:19-31.

Thursday.—The Pharisee and the publican. Luke 18:9-14.

Friday.—The conversion of Zaccheus. Luke 19:1-10.

Saturday.—The parable of the pounds. Luke 19:11-27.

Sunday.—The widow and her two mites. Luke 21:1-4.

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Our Lord and Master,

When he departed, left us in his will
As our best legacy on earth, the poor!
These we have always with us; had we not,
Our hearts would grow as hard as are these stones.

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Havelock, N. B.

Material for a good E. Y. P. U. has lately come into the church, accordingly on Friday, April 10th, we re-suscitated the union that had practically gone down, with a good prospect for successful work. Pres. Miss Mary Keith, Sec'y, Miss Louise Horsman. We meet on Friday nights.

J. W. BROWN.

April 24.

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Prayer Meeting Topic—May 10th

What does the Story of Zaccheus Teach Us? Luke 19:1-10.

Our Saviour's purpose here is, as expressed in verse 10 to reveal clearly to the self-righteous Pharisee his grand and only purpose in coming into this world—to save the lost. This he illustrates in a very unorthodox but very practical way. He saved one acknowledged to be lost. The lesson may easily be gathered about the three personalities mentioned, viz., the seeker, the critic and the Saviour.

(1). Zaccheus finds his counterpart in many hungry, dissatisfied souls—men who would see Jesus. The world is not so hard as we sometimes think, and if we will enquire of men, we will find scores who, though entangled in the business of life, would gladly know of our Lord.

Three things about Zaccheus.

(a). He sought to see Jesus. No man ever honestly sought the Saviour without finding him, and it is probable that no man was ever saved who did not seek a Saviour. See Matt. 7:7 and John 5:40.

(b). He overcame difficulties—"climbed a tree." He who is easily discouraged may never be saved. We persevere in our search for other things; why not in religion. Most men at some time start heavenward but many find it easier to jostle with the crowd than to climb, and so are never saved.

(c). He found the Saviour seeking him. We may not know who takes the initiative in salvation, but of this we may be sure, Jesus will always meet us half way. Rev. 3:20.

(2). The Critic we may pass over as of little consequence, except to say that none who pride themselves on this moral superiority can be saved. There is no caste in religion, all are sinners. Luke 18:11.

(3). Of the Saviour we may say two things here.

(a). His presence induces a noble life. There is some uncertainty as to whether this restitution and philanthropy began at this hour or had already been going on on the part of Zaccheus—the former is the more probable—but certain it is, that these were good foundation principles on which to build a noble Christian manhood. Christianity makes honest men; Christianity makes philanthropic men. Matt. 5:7, James 2:15-18.

(b). His presence brings salvation and joy. Zaccheus was saved because he received the Saviour joyfully. Our Lord will have no unwilling captives. Salvation is ours to receive or to reject as we will. We are his servants, but like Ellen's captive are held by the golden chain of love. His presence brings joy just as the summer brings flowers, as the sun brings day, as the birds bring song. Ps. 16:11.

E. L. STEEVES.

Glouce Bay, N. S.

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"Zaccheus."

There is good in any man who is glad to see Jesus. Evil cannot endure the presence of Jesus. The men who brought the sinful woman to Jesus, as related in the eighth chapter of John, all slunk out of Jesus' presence as soon as they began to feel the force of it. Their mean,

self-righteous conduct, springing from no real hatred for or pity for sinners, seemed utterly contemptible and despicable in the presence of Christ, and they escaped from it. If any man wants to see Jesus, and is glad to hear him speak, there is good in that man.

Something good is sure to happen when Jesus visits a man's home. He cannot go anywhere without carrying blessing with him.

"The healing of the seamless dress
Is by our beds of pain,
We touch him in life's throng and press,
And we are whole again."

No home can be without Jesus and not be distinctly poorer for it; and we can perceive almost invariably whether he is in a home or not by the "feel" of it, and the evidence of his presence in some tenderness or enrichment which he always brings, and he alone.

None of us need be denied the privilege of seeing Jesus and of having him in our home. Zaccheus was a little man. A tree helped him. None of us is so small or so obscure that something cannot lift us into the sight of Jesus. Indeed, the blessedness of his having gone away is that now trees are not needed for little people, and the privilege of entertaining him is not confined to one home in one village. To every heart and every home he can now come.

"Center and soul of every sphere,
Yet to each loving heart how near."

The Saviour cares nothing for lines of race or caste or wealth or standing. He went as readily to Zaccheus's home as he would have done to the home of the rabbi. And he would have gone as readily if Zaccheus had been poor. Today each of us may have him in our own home. The rich might not condescend to visit us, or the poor might refuse to come, but Jesus will not refuse. He is the free guest of all.

Jesus may go in to lodge with sinners, but he will not lodge with sin. That must go out, and, if it will not, then Jesus will go. What he seeks is sole tenancy. He enters for the purpose of expulsion. Those can have him who will pay the price. And what a price! How eagerly life should leap at the desire of raying it! We give sin, and get the Saviour. We give death, and get life. We give time, and get time and eternity both. We give what is nothing but misery and wretchedness, and we get joy and power and usefulness eternally.

"Ring out false pride in place and blood,
The civic slender and the spite;
Ring in the love of truth and right,
Ring in the common love of good."

Zaccheus was not content to do anything mean or small. The law required at least fourfold restitution in the case of the thief (Exod. 22:1). He at once offered this, but, in addition, half of his goods to the poor. When the Saviour and salvation come to men, however, they cease to calculate such things meanly. They feel a bit of the spirit of the Father, who gives good measure, pressed down, running over. The real secret of the want of benevolence and generosity in men is that they have not got what Zaccheus got. Let the Saviour in, and the wealth will fly to the ends of the earth in his service, and flying, will be multiplied. "There is that scattereth, and increaseth yet more."

The Son of man is abroad looking for men little and big. He seeks them, and he seeks them to save them from the injustice of keeping wrongfully acquired wealth from meanness and sin, from themselves, and from the evil one. Has he seen us yet? Are we looking for him hoping to be seen? or are we behind Zaccheus's tree, not up it? And, found of him, are we joining in his search for others to save, heart and home?

Let us keep to the ways where Jesus passes.

To see the Saviour is to put one's self where the Saviour can see.

The Jews who murmured because he had gone into a sinner's home were akin to the elder brother of the prodigal son. Let us help the Saviour to find sinners, and not criticise him because he tries to do so.

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Illustrative Gatherings.

Unless you put out your water jars when it rains, you will catch no water, if you do not watch for God's coming to help you. God's watching to be gracious will be of no good at all to you.—Alex. MacLaren.

A healthful hunger for a great ideal is the beauty and blessedness of life.

There is no earthly power that can stand before the onward march of God's people when they are dead in earnest.

God is a great God and therefore he will be sought; he is a good God and therefore he will be found.—John Mason.

Whoever improves his opportunities will soon be improved by them.