

LESSON NOTES.

FOURTH QUARTER.
STUDIES IN THE LIFE OF JESUS.

LESSON XI.—DECEMBER 16.
ZACCHEUS THE PUBLICAN.

Luke 19. 1-10. Memory verses, 8-10.

GOLDEN TEXT.

The Son of man is come to seek and to save that which was lost.—Luke 19. 10.

OUTLINE.

1. Seeking the Saviour, v. 1-4.
2. Finding the Saviour, v. 5-7.
3. The Results of Salvation, v. 8-10. Time.—Near the end of March, A.D. 30. Place.—The confines of Jericho.

LESSON HELPS.

1. "And Jesus entered"—Still continuing his last journey toward Jerusalem. The end came fast. "Jericho"—A rich and influential city and a centre of trade.

2. "Zaccheus"—Probably a Jew by birth (see verse 9), but because he had engaged in a business so infamous in the eyes of the Jews he was considered a more heathen "Chief among the publicans"—Tax collector general of a province, with officers who collected for him. "Rich"—The tax-gatherers were allowed a large percentage of their receipts, and often took more than their just dues; hence were a rich but a greatly hated class.

3. "He sought"—Literally, was seeking. "The verb expresses vividly the oft-repeated attempts of the little man to get a glimpse of the Prophet as he passed."—Plumptre. "To see Jesus"—"It is probable . . . that already Zaccheus was affected with something more than mere curiosity, which led him, perhaps he knew not why, to desire to see Jesus."—Curry. "Press"—Two crowds jostled each other—the Galilean pilgrims, hundreds of whom probably flocked about Jesus, and the sightseers of Jericho.

4. "Ran before"—In advance of the moving crowd. "Sycamore"—A lofty and shady tree, the sycamore was planted along the wayside for the benefit of the pedestrian. Its stem is short and frequently fifty feet in circumference, and its boughs extend horizontally to a great distance."—Bible Plants. "That way"—The road to Jerusalem.

5. Zaccheus, make haste"—Our Lord by divine power evidently read Zaccheus' heart. From the beginning of this last southward journey he had acted as a monarch; he no longer enjoins secrecy upon his apostles, and his peremptory command to Zaccheus is in keeping with the triumphal entry to Jerusalem which was so soon to follow. "Abide"—"Possibly overnight, but it is more likely that it was to be a midday rest. "At thy house"—The words gain a fresh significance if we remember that Jericho was at this time one of the chosen cities of the priests. Our Lord passed by their houses and those of the Pharisees in order to pass the night in the house of the publican."—Plumptre.

6. "He made haste"—"If Zaccheus had not been alert now, he would have failed of his only opportunity." "Came down"—A changed man. Conversion is a short process. "He must have been converted somewhere between the branches and the ground."—Moody. "Received him joyfully"—Which he would not have done if he had not previously longed for him.

7. "They all murmured"—Till a man is converted he can never be pleased with the way God dispenses his favours. "A sinner"—A sinner in our sense of the term, but more also. Being a publican he was an outcast from society and regarded as a traitor to his country, an unscrupulous official, and a grinder of the poor. Probably there was not a man in all the crowd who did not hate him.

8. "Stood"—"A formal act, as of one who is about to make a solemn declaration."—Vincent. "I give"—He is speaking not of his past custom, but of his present purpose. "By false accusation"—It was common for the publicans to put a fictitious value on property or income, or to advance the tax to those unable to pay, and then to charge usurious interest on the private debt. "I restore fourfold"—The Roman law obliged publicans to make fourfold restitution when it could be proved that they had abused their power.

9. "And Jesus said"—Apparently both to Zaccheus and the listening Jews "Salvation"—The Messiah himself, and the pardon which he had spoken. "A son of Abraham"—Doubtless he was a Jew, and therefore descended from Abraham, but this phrase would seem to imply something deeper. His faith had brought him into spiritual kinship with the father of the faithful.

10. "To seek," etc.—"We learn from this that, though Zaccheus seemed to seek the Lord to see him, yet the Lord was secretly seeking Zaccheus."—Sadler.

How did he address Zaccheus?
Is there any other instance of Christ offering himself as a guest?
What spiritual lesson may be drawn from this?
How did Zaccheus respond?
Can it be otherwise than joyous if Christ is our guest?
3. The Results of Salvation, v. 8-10.
How did the crowd feel about Christ's action?
What proof did Zaccheus give of a change of heart?
How did Christ receive it?
How was he doubly "a son of Abraham"?
If any have erred is that any reason why they should be kept from salvation?
Golden Text.

PRACTICAL TEACHINGS.

- Where in this lesson do we learn—
1. That Jesus is no respecter of persons?
 2. That the way to begin to seek Jesus is to begin to do right?
 3. That the Son of man is come to seek and to save that which was lost?

Courage in Dying.

BY CHARLES WESLEY.

Happy soul! Thy days are ended,
All thy mourning days below;
Oh, by angel guards attended,
To the sight of Jesus go!
Waiting to receive thy spirit,
Lo, the Saviour stands above,
Shows the purchase of his merit,
Reaches out the crown of love;

Struggle through thy latest passion,
To thy dear Redeemer's breast,
To his uttermost salvation,
To his everlasting rest!
For the joy he sets before thee,
Bear a momentary pain;
Die, to live the life of glory;
Suffer, with thy Lord to reign!

HOLD ON, BOYS!

Hold on to virtue; it is above all price to you in all times and places.
Hold on to your good character, for it is and ever will be your best wealth.
Hold on to your hand when you are about to strike, steal, or do any improper act.
Hold on to the truth, for it will serve you well and do you good throughout eternity.
Hold on to your good name at all times, for it is much more valuable to you than gold.
Hold on to your temper when you are angry, excited or imposed upon.
Hold on to God. He is the best treasure of earth and heaven.
Hold on to innocence with a tighter grip than you hold on to life.



A RESULT OF CARELESSNESS.

Lost—Who can measure the depths of this great word?

HOME READINGS.

- M. Zaccheus the publican.—Luke 19. 1-10.
Tu. The gracious call.—Matt. 9. 9-13.
W. Author of salvation.—Heb. 5. 1-9.
Th. Use of opportunity.—Isa. 55. 6-13.
F. The last first.—Matt. 21. 23-32.
S. Seeking the lost.—Matt. 18. 7-14
Su. Confession and salvation.—Rom. 10. 1-10.

QUESTIONS FOR HOME STUDY.

1. Seeking the Saviour, v. 1-4.
What miracle had Jesus just performed?
Where did the incidents of this lesson take place?
Who sought Jesus?
Who was Zaccheus?
What was his position?
What obstacles were in the way?
How did he surmount them?
Was this a brave thing to do for a man in his position?
If we are really in earnest will difficulties in the way stop us?
Is there anything between you and Jesus?
2. Finding the Saviour, v. 5-7.
Did Jesus know his heart's desire?
Is he always ready to meet those who seek him?

A RESULT OF CARELESSNESS.

The boys have run out of school the moment their lessons are over, and taking their skates with them, make for the pond at once. As soon as the skates are on they begin to fly up and down the frozen surface, very few of them thinking whether the ice is equally strong all over and will bear their weight in the middle as well as at the sides. The consequence is that one of them has tumbled in, and we see in the picture how all the other boys are doing their best to rescue him. We have no doubt that they will succeed; but it is no easy thing to pull a person out of a hole in the ice. All round the edges the ice is weak and yielding, and if two persons get in, it is almost impossible to pull them out without a third tumbling in as well. The best way is to place boards on the ice, as they are about to do. This youth will learn caution, we hope; and in the long and tedious hours of lying in bed, there may come to him that reflection which will make him a sadder and a wiser boy. After all, we profit most from what experience teaches us, for we rarely forget it.

A truly courageous man is one who will follow his convictions, even if they should lead him over a precipice.

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