

"Money talks," position commands, and business ability wins confidence and respect. The business of a publican would have a demoralizing effect upon his character. In it there was room for dishonesty and oppression, and the temptation to take more than was right was always present. He would become colder and harder, and as the last elements of sympathy were eradicated from his nature, his would be a wizened-up soul.

But there was still good in Zaccheus. Though he was rich he was still conscious of an unsatisfied need; so in spite of his sordid nature he desired to see Jesus. But there were difficulties in the way. Between him and Jesus was the crowd, which by the force of its numbers and by its aversion to such as he, would prevent him from reaching Jesus. But there were other difficulties more serious than those arising from the crowd. His former attachments, his old life, his confirmed habits, his sordid nature—all presented a great array of difficulties. But notice that when a man is willing to come to Jesus and cannot for the difficulties, then Jesus will find a way to come to that man. How is this illustrated in this incident? Zaccheus saw Jesus, and having seen him he welcomed him into his home and into his heart.

In *Isaac's Triangle*, the points of which are Jesus, Zaccheus and the crowd, with the regnant Jesus at the apex, and the seeking publican and the admiring crowd at the base angles. Imagine if you can, and try to state in your own words, what were the feelings with which the crowd regarded Zaccheus and what were their thoughts about him? With what feelings did the crowd regard Jesus and what were their thoughts about Him? How did Jesus regard the crowd? The plaudits of the admiring throng were showered upon him. Such popularity would have turned the head of most men; but Jesus came to seek and save the lost, and He turns from the admiring multitude to bless the despised publican.

Between Jesus and Zaccheus is that great surging mass of humanity, whom the Lord cannot ignore, but to whom He will not pander. Imagine the consternation of that crowd when they see Jesus giving attention to the publican and accompanying him to his home. Listen to their murmurs: "If He were a true prophet He would know this publican, who and what he is."

"He is gone to be the guest of a man that is a sinner." "Does He not know that we are the sons of Abraham and that we church people have the first claim upon his attention? Is this the way he receives our welcome?" "We thought that He would deliver Israel from the yoke of Roman bondage; but lo, He is in league with the Roman officials." To the admiring multitude Jesus says, "Stand still and wait until I give attention to a seeking soul." He makes Zaccheus his host and places Himself under obligation to him for his hospitality. Since crossing the Jordan he has journeyed six miles, and it is yet six hours' journey to Jerusalem, so he decides to stay all night at the home of his new host. Here He receives needed rest and refreshment. From Zaccheus he has received much, but he will not be his debtor; He offers him salvation, which Zaccheus most joyfully accepts.

Can we imagine the conversation between these two souls? It is a heart-to-

heart talk. Jesus is all aglow. The soul of Zaccheus takes fire. The fellowship between them is complete. The publican is being transformed. As the Master opens the fountain of truth, this seeking soul drinks from it and becomes a new man.

The publican gives full proof of his conversion. He pledges to give the half of his goods to feed the poor, and to restore fourfold to any man from whom he may have taken anything unjustly. He is willing to do more than is actually required by the Jewish law. (See Ex. 22: 1; Num. 4: 7.)

Jesus' task is done.—Zaccheus is transformed. He has been changed from a publican to a philanthropist; from a self-centred Jew to a self-sacrificing Christian. He is no longer Zaccheus, "the righteous" in name only, but in reality. The heart that was hard has now become gentle, and the hand that had been accustomed to take has now learned to give.

The Kingliness of Jesus.—Jesus was the central figure towards which all eyes turned—the object alike of love and hatred, of admiration and suspicion. But in the midst of it all He never lost His head; He was in no way ruled by that throng. He was much among the masses, but He was never ruled by them—He was always and everywhere himself. Says Emerson: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps

its character and made its worth perpetual."

Jesus always placed Himself on the side of the man that was down. In becoming the guest of Zaccheus He honored the man whom the Jews dishonored. He called a halt to that great procession, while with his new-found pupil he sought a quiet retreat. It was found in the privacy of the publican's own home. What powerful and gracious influences were brought to bear upon Zaccheus in that interview? What wonderful transforming power was there? And what amazing results follow—a new man, a new purpose, a new life, a new destiny.

Thomas Crosby and Social Service

MISSIONARY MEETING FOR MARCH.

MRS. F. C. STEPHENSON.

Scripture Reading—Luke 10: 25-37.

Literature for Reference.—

"Up and Down the North Pacific Coast by Canoe and Mission Ship," paper, 35 cents; cloth, 50 cents; postage, 8 cents extra.

"Our Indians and Their Training for Citizenship," by Rev. T. Ferrier, 10 cents.

"The Potlatch," 10 cents.

Order from F. C. Stephenson, Methodist Mission Rooms, Toronto. (Send money with order).



INDIAN CAROL SINGERS AND MUSICIANS.

with perfect sweetness the serenity of solitude."

In turning aside to help Zaccheus Jesus braved alike the animosity of the scheming Pharisees and the good-will of his admiring friends. His conduct here revealed the equanimity of His mind, the tenacity of His purpose, the independence of His spirit, the equipoise of His character—rare qualities to be found in a Christian leader. "The greatest possession is self-possession."

William Malcolm McGregor, in "Jesus Christ the Son of God," has this to say: "In the society in which men lose themselves, Jesus asserted himself. He was welcomed as one so frank and buoyant and wholesome as to be a companion for every one, but He remained as the real Master of the occasion, who had changed

In preparing for the programme, it will be necessary to use the reference literature. It is impossible in THE EPWORTH ERA to give more than a suggested outline.

In the January number of THE EPWORTH ERA, page 16, will be found suggestions for making the League Room missionary in atmosphere and attractive in appearance. In preparing for this meeting on Social Service, ask the members of your League to bring what they can to make the room attractive and which will illustrate the means used to help the Indians and show some of the success of the work among them. Pictures of Indians, Indian Institutes, villages, schools, children, etc., may be cut from magazines and papers and carefully mounted on white paper. A large sheet of such pictures may be had for 10 cents.