

For Dominion Presbyterian.

The Significance of Doing Something Unusual.

BY REV. M. H. SCOTT, M. A., HULL.

"He climbed up into a syc more tree." Luke 16:4. Zachaeus was the wealthy man of the town. Everybody knew him. He was a level-headed business fellow whom the Roman government could trust with the care of their finances. None of the boys of Jericho had ever seen Zachaeus up in a tree before. There was not any money in climbing sycamore trees, especially to level-headed publicans. The fact that he did a thing so unusual and unexpected was proof positive of deep interest on his part. So significant was it to Jesus that he gave himself an invitation to the house of Zachaeus over the head of it. This was a presumption based upon the strength of a new born friendship. Other startling events followed in the house, heaven born charity and abundant restitution. I wish we could see all our cool, calculating, successful men and women blossoming out into flowers and fruit of this kind.

A few years ago there were great revival services held in the City of Ottawa. Canada's greatest son and statesman used to leave his important duties, night after night, and attend those meetings, asking the prayers of God's people for himself. Nobody ever dreamed that it was done for show or popularity, but the sincerity of it placed Sir John MacDonald in the highest place in many hearts.

It was a very unusual thing that Naaman, the great Syrian general, should come knocking at the door of a humble prophet of Israel, sent thither by a little captive maid; but it meant his healing.

It generally looks suspicious for a man to be followed and tracked by others. Jesus was followed by two men until he turned and said, "What seek ye?" It meant the Master's first two disciples. Would that a great multitude had done the unusual thing and followed Jesus.

John Newton one day quit his profanity, and left his slaveship. He had seen visions and dreamed dreams that hurried him on like Paul to the preaching of the faith he had despised. Lord Jochab has lately given \$1,250,000.00 to build better homes for the poor. Very unusual, but very significant. When cool calculating men get out of the rut of selfishness, and get interested in Christ it means, as in the case of Zachaeus, that salvation has come to that house.

Survivors of the Disruption.

In an interesting article, entitled "Historical Scenes—Signing the Deed of Demission," which Mr. Charles J. Guthrie, advocate—a son of the great Dr. Thomas Guthrie—contributes to the February number of *The Guide*, the legal adviser of the United Free Church says:—

"Of all the throng depicted by Mr. Hill, crowding floor and gallery, and looking in through the roof windows of Tanfield Hall, only eight, so far as I know survive. They form an interesting group:—Rev. Dr. Walter Smith, whose poetry has made the name of the Free Church known for the first time to many in other lands; (2) Rev. Dr. Andrew Melville, the little boy sitting beside Sir James Forrest to the right of Dr. Chalmers, now one of our Principal Clerks of Assembly, without whose cultured head of Puritanic mould the United Free Church Assembly would not seem a home to its Free Church constituents; (3) Miss Agnes Abercrom-

bie, fit representative to two names dear to the Free Church and to Scotland—Rev. Dr. John Bruce, of Free St. Andrews, her brother in law, and Dr. Abercrombie, in his time the acknowledged head of the medical profession in Scotland, her father; (4) Mrs. D. O. Hill, the artist's accomplished wife; (5) Rev. Robert Gordon, son of Dr. Gordon; (6) Patrick Heron Watson, M. D., L. L. D., Surgeon-in-Ordinary to the Queen, whose kindness to Free Church ministers and their families will never be forgotten; (7) Professor Campbell Fraser, D. C. L.; and (8) Rev. John McPhail, now of Benbecula, whose noble head and stately figure we hope long to see adorning our assemblies. Dr. Rainy is not in the picture, but there is an excellent likeness of his father, Professor Harry Rainy, of the University of Glasgow. Nor, as it happens, are there likenesses of any of the five venerable men—Prof. Thomas Smith, Dr. Murray Mitchell, Mr. Paton, Mr. Yuill, and Mr. Ferrie—who are now the only survivors of the ordained Disruption ministers.

Her Majesty's Last Attendance at Church in Scotland.

In St. Cuthbert's, Edinburgh, the Rev. Dr. James McGregor said:—"After divine service on the 4th of June, 1871, I was introduced to the Queen by Professor Taylor, then minister of Crathie. A sentence in the sermon had evidently appealed to her well-known love of nature, and led her to ask where I was born. My answer was—"In the most beautiful part of your Majesty's dominions." "And where may that be?" she asked, with a smile. "In Perthshire, your Majesty." With a still warmer smile, she said, "I quite agree with you." On 4th November last I conducted service in the chapel at Balmoral. It was the last time she joined in the public worship of God as a member of the Church of Scotland. She left Balmoral on the 6th, the following Tuesday. Late that evening she sent for me and talked to me till the servant came and told her it was time to dress for dinner. She was sadder than I had ever seen her before. The war, the serious illness of the Empress Frederick, the death of her grandson, lay heavy on her heart. My words as I left her were a warm "God bless you and keep you. He only can." I thought she looked remarkably well at table, and talked as kindly as ever in the drawing-room afterwards. But as she left the room leaning heavily on her stick and on the arm of her Indian servant, and bowing graciously to her guests as she passed us, the thought went like a knife through my heart, "Is this the last?" And by God's will the last it was! It was a beautiful end of a beautiful life."

Alfred Harmsworth, editor of "The London Daily Mail," declares that no emblem could bind the scattered empire of 400,000,000 people so effectively as the personality of a noble woman. Nevertheless, he declares that a man of greater tact, sounder common sense, and ampler capacity for the eighteen-hour working day than Edward, the Clear-Headed, could not be found. He affirms that he is a fine speaker, an able correspondent, a diplomatist in four languages, a proved organizer, and every inch a business king.

Sparks From Other Anvils.

Christian Observer:—It is a strange thing that in Spain, where the whole have been educated in Romanism, where they have known no other religion, when the populace became excited, that vengeance was directed against the Jesuits.

Christian Guardian:—In answering the question, "What has been accomplished in the Queen's reign?" Dr. Parker is reported as saying, "Canada and Australia federated; all other colonies loyal; India made secure; Egypt saved from ruin." On the other hand, we find that Ireland is still discontented, and South Africa is ablaze. Thus has the new century opened. Could anything be more dramatic.

Christian Leader:—All regulations against religion are offensive to right-thinking people, and the sooner the necessity for them is over the better it will be for religion. But the real injury lies with the party that brings any form of religion into conflict with public duty and charity. The centre of loyalty for "a good Catholic" lies at the Vatican, and it is exclusive, it permits of no other.

Presbyterian Banner:—What are the things we see when we look up to where Christ sitteth at the right hand of God, and which we are urged to seek? Wealth and worldly wisdom, position and power? No, but just these things that make up the character of Jesus. These are the most splendid stars in our sky, and these are the things we should seek that they may lift us up to their level and clothe us in their light.

Presbyterian Standard:—There ought to be a revival of the study of Calvin. The church that believes in Calvinism cannot afford to adopt an apologetic tone concerning the life and character of the man whose name is most frequently connected with her faith. Princeton tried to change the name from Calvinism to Augustinism but the idea was a foolish one and has fallen into "innocuous desuetude." Calvinism it is and Calvinism it will be.

Lutheran Observer:—Some preachers mature early. Others never mature. They are students neither of books, nor of men, nor of events. They were on the far side of the dead-line when they entered the ministry, and have been living a galvanized existence ever since. But a growing preacher is just coming to his best possibilities of usefulness at the time when many congregations are deprecating that he has reached the limit of his effectiveness. The younger preachers themselves, at least the more thoughtful and serious of them, deplore this judgment, both because it is essentially perverse, and because a few brief years will make them personally acquainted with its injustice and harshness.

Belfast Witness:—It seems to us that Presbyterians have too long been acting on the defensive, too long and too often defending Presbyterian polity. The right course would be to enunciate it, and carry, as Paul did, the war of aggression into the camp of those who affected an order and a superiority which had no foundation in Scripture or in fact. We write thus, not as opposed to Christian unity, but as utterly opposed to a unity that is based upon the plain and direct teachings of Holy Scripture. The unity for which our great Intercessor prayed was a unity not in the Pope, nor in the Historic Episcopate, but that they all "may be one in us," that the world may believe that Jesus is the Christ.