

prove that the earth rests upon a solid foundation. Galileo had to suffer for teaching the "heresy" that the earth moves around the sun. Now the question presents itself: Do we teach "heresy" in thus expounding Scripture? If the Confession of Faith stated that every word of Scripture was inspired by the Holy Spirit, then it would be different; but as the Confession does not speak of verbal or plenary inspiration, I cannot see how any one can be charged with heresy for giving such an explanation of Scripture as I have referred to. Principal Caven does not insist on verbal inspiration in his excellent sermon at the opening of Assembly. He does not look upon the sacred writers as mere amanuenses, or type-writers, as we would now say; but the difference in style shows that each writer, though moved by the Spirit, wrote in his own language and in such a manner as to be understood by himself as well as by those for whom he wrote. Now, in explaining the difficulties to which I have referred, are we obliged to deny that every word was inspired. Is this contrary to the teaching of the Confession as to inspiration?

THE LATE HON. JUSTICE PATTERSON.

In our daily papers several brief notices of the life of the Hon. Christopher Salmon Patterson, of the Supreme Court, who died in Ottawa on the 24th ult., have appeared. These have dealt chiefly with his public life and the high position which he occupied as a judge. It is fitting that some reference should be made to his character as a man and philanthropist. His unobtrusive manners prevented his work being as widely known as it deserved, and it was only those who knew him intimately and were associated with him in benevolent work who were fully acquainted with the richness and usefulness of his life. He was a loyal member of the Presbyterian Church, the Church of his fathers. When living in Picton he was Superintendent of the Sabbath school. When he came to Toronto in 1856, he became a member of the Managing Board of Cooke's church, and afterwards of Charles street (now Westminster). When he removed to Ottawa he became a member of St. Andrew's church, of which Rev. Mr. Herridge is pastor. In all three churches, the pastors testify to the valuable services he rendered. In his later years, owing to the importance of the duties which his position of judge entailed, and also to the fact that in Toronto nearly all his spare time was devoted to the interests of the General Hospital, he did not engage as actively as formerly in Church work; yet his regular attendance at the Sabbath services, his evident appreciation of that which was spiritual, and his deep interest in anything that affected the welfare of either the individual congregation with which he was connected or the Church at large, showed that his love had not abated. His loyalty to his own Church did not make him blind to the good in others. In fact, it was because he was so intelligently loyal to his own that he could fully appreciate the good done by others. Reference has been made to his connection with the Toronto General Hospital. He was for many years Chairman of the Board of Trustees and all those who were associated with him or had anything to do with the hospital bear loving testimony to the valuable services he rendered. He was fruitful in suggestion, wise in counsel, and prompt and thorough in action. Next to his profession, there was nothing so occupied his thoughts as the hospital, and its present efficiency is due very largely to his efforts. Nurses and patients all loved to see him come into the wards, and often his cheerful countenance and hopeful words were better than medicine.

In society he was universally beloved. Although undemonstrative, he yet possessed the very qualities which make men favourites. The first time you saw him you felt instinctively that he was a man

who could be trusted. In addition to this, his genial manner, his appreciation of humour, his extensive literary knowledge, made him a charming companion. It was difficult to find a man who had read more widely or more thoroughly than he in directions more or less remote from his profession. He had a marvellous memory and an accurate literary taste. These enabled him to become familiar with the choicest products of the best writers, especially in poetry. In theology, also, he was widely read, and on more than one occasion his theological knowledge aided him materially in coming to a right decision on Church questions which came before him for legal settlement. It is, however, as a man noble, strong, with a keen sense of duty and a high conception of what life should be, that those who knew him love to think of him. His was a sterling character, and no one could come in contact with him without being helped. He was very reticent as to his own inward feeling, but his inner life manifested itself in his reverence for what was sacred, in his determination to do his duty, and in the love and sympathy he showed by his every act for those whom he could aid in any way. God has taken him to Himself, but the memory of his life remains to be an inspiration not only to his children but to all those who had the privilege of knowing him.

Y. P. S. C. E. WORK FOR THE LIFE SAVERS.

At the late International Convention held in Montreal, of the Y.P.S.C.E., attention was directed to the religious work in life-saving stations in the United States and British provinces. Meetings of the International Committee were held during the convention. Rev. S. Edward Young, Chairman of the Committee, Asbury Park, New Jersey, delivered an address at the Convention, and said the Committee are now arranging to carry the work into Great Britain, and all countries where there are life-saving stations. Services are also to be provided for the light-houses of all lands. Mr. Young delivered an address, in which he said: "In 25 years the life-saving crews of the world have saved one million human lives. Shall we not in Jesus' name offer them eternal life? Life-savers are the bravest, the most neglected men on earth. In the United States and Canada they guard twenty thousand miles of lake and ocean coast. Thus are they through almost the entire year, and year after year, shut out from the preaching of the Gospel."

When last year the International Committee of Christian Endeavour undertook to provide religious services in life-saving stations, one universal expression of gratitude came from the stations. About one thousand services have been held already, and a host of men have been led to Christ, and churches have grown out of them. A little over a year ago, the Chairman of this Committee preached the first Protestant sermon ever preached in Sandy Hook, New Jersey, in the life-saving station there, and last September he dedicated a new church in Sandy Hook—the result of the life-saving station services. Every Christian Endeavourer in the world, who is near a life-saving station or a light-house, is asked to help, and address the Secretary of the International Committee, Rev. J. Lester Wells, of the People's Palace, Jersey City, N.J., U.S.A. Interest in this work has been expressed by the Prime Minister of England, by Her Majesty the Queen of England, by the Secretary of Agriculture, by the President and Vice-President of the United States. Rev. J. Lester Wells, Secretary for this work, spoke of the physical and intellectual needs of the thousands of brave life-savers who are exposed to great dangers along the coasts, and requested the Christian Endeavour Societies to send good literature, comfort bags, etc., to be used by the committee in their work. The members of the International Committee for the Dominion are Jas. F. McCurdy, Halifax, and Rev. A. M. Phillips, Toronto.

PRESBYTERY MEETINGS.

The Presbytery of Saugeen met in Guthrie church, Harristown, on the 11th of July. In the absence of the Moderator, Mr. Millar was appointed Moderator pro tem. The Presbytery heartily welcomed the Rev. Mr. Edmison and his elder, Mr. Hammond, and the elder from Drayton, Mr. Montgomery, to the Presbytery, being transferred by the Synod from the Presbytery of Guelph. There was presented and read a petition from Drayton, praying the Presbytery to take steps to effect a union between Drayton and Moorefield for the purpose of forming them into a pastoral charge. Messrs. Ramsay and McKellar, ministers, and Mr. Jos. Crow, elder, were appointed a deputation to visit Rothsay, Moorefield and Cotswold, anent rearrangement. Messrs. McKellar and Munro were appointed to draft a plan anent conducting evangelistic services in the Presbytery. Mr. Aull was appointed to visit Cedarville, Eaplin and Drayton, in connection with the augmentation grant.—S. Young, Clerk.

The following items have to be added to the minutes of the Presbytery of Ottawa, already published: The Rev. M. H. Scott, M.A., of Hull, is appointed Moderator of Session and will preach Aymer vacant on the 13th inst. Mr. Nelson and Mr. Baile are to look after the supply of that pulpit for a month, after which the Home Mission Committee will have to provide supply, as it is no longer to be a regular pastoral charge. Permission having been granted by the Assembly to the Rev. G. M. Clark to retire, his name has been put on the roll of the Aged and Infirm Ministers' Fund as an annuitant. Having been removed, his name now appears on the roll of the Presbytery as a minister without charge. The call from N. Gower addressed to the Rev. J. S. Lochead, of Parkhill, was laid on the table till the 15th inst., in order that the congregation may be visited. Owing to the continued illness of Mr. Seylay, it became necessary to make arrangements for the temporary supply of the pulpit of St. Mark's Ottawa. The Rev. Mr. Mousseau, late of Grenville, is to supply for some time.—Jas. H. Beatt, Presbytery Clerk.

The Presbytery of Barrie met on Tuesday, 26th July, Mr. J. A. Ross in the chair. Present, 18 ministers and elders. A call from Sumbridge and Bloomfield to Mr. W. R. M. Baird was brought forward, but not proceeded with, as intimation was received of Mr. Baird's intention to decline. Leave was given to Mr. Findlay to moderate again when desired. The resignation of the charge of Guthrie church, Mitchell Square, and Oro station was tendered by Mr. John Hunter, who is on a visit to Scotland. It was agreed to cite the congregations for their interest at next meeting of Presbytery. After undergoing public trials and examination for license, Mr. W. R. Johnston was licensed and thereafter had placed in his hands a call to the charge of Penetanguishene and Wyebridge, which he accepted. It was arranged that the Presbytery meet at Penetanguishene on the 8th August at 2.30 p.m., for trials for ordination, and if these be sustained, at 3 o'clock for his induction. Mr. Cochrane's resignation of the charge of Townline and Ivy, tendered on 30th May, was accepted as he adhered to it. Mr. W. J. Hewitt was appointed Moderator of the Session of these congregations during the vacancy. The Presbytery parts with Mr. Cochrane regretfully, and passed a resolution relative to his faithful work in the charge for seventeen years, the pleasant intercourse had with him, and expressing the hope that another field of labour may be opened to him. Rev. Wm. Burns, of Toronto, was present, and invited to sit with the Presbytery. He addressed the court in the interests of the Aged and Infirm Ministers' Fund, and was questioned by brethren on the working of the fund. The result was satisfactory. A resolution was passed that the Presbytery would do whatever lies in its power to further interest in the fund, and a committee for this purpose was formed. A call from the congregations of Elmvale and Knox church, Flos, to Mr. J. P. McQuarrie, of Nelson, Presbytery of Hamilton, was sustained, and the Clerk directed to send it and relative papers to that Presbytery. It was enjoined on Moderators of Sessions of vacant congregations that they take half of the pulpit supply through the Committee for Distribution of Probationers.—Robt. Moodie, Pres. Clerk.

Christian Endeavor.

PAUL OR FELIX, WHOSE EXAMPLE WILL YOU FOLLOW?

REV. W. S. M'TAVISH, B.D., ST. GEORGE

Aug. 20.—Acts 24: 22-27; I. John 2: 15-17.

When we consider the character and conduct of these two men, it seems almost like trifling to ask, "Whose example will you follow?" It is nevertheless a sad fact, that a great many persons far too closely imitate the example of Felix. Their natures are so dwarfed by sin, their minds are so filled with prejudice, their eyes so blinded by corruption, that they fail to realize their need, and hence fail to take advantage of the only means provided for their salvation. But let us pause here to look at the examples set before us.

The example of Felix was bad in itself and dangerous for others to follow. The decision which he gave in Paul's case was an unrighteous one. The charge which had been preferred against Paul had not been substantiated, therefore he should have ordered him to be released. Instead of doing so, however, he still kept Paul, to all intents and purposes, a prisoner. Then, as Paul reasoned of righteousness, temperance and judgment to come, he acted foolishly because he did not give immediate heed to the subjects which were brought before him by the apostle. He overlooked the fact that his heart would likely become more hardened. He acted presumptuously, too, for his conduct implied that God would wink at his deceit and duplicity. He seemed to forget also that he might become even more hopelessly entangled in sin, and that he might find it more difficult in the future than it was then, to break away from his evil habits and associates. He was willing to barter his sense of justice for a bribe, forgetting that "fire shall consume the tabernacles of bribery." (Job 15: 34). And then to crown all, he never gave his heart to God; the convenient season never came and he left his position with an act of injustice—willing to show the Jews a pleasure, he left Paul bound.

His conduct is not relieved by one redeeming feature. It was spiritual suicide. And yet, how many there are who follow his example, especially in the matter of evasion, dilatoriness, procrastination, self-deception. They follow him on the well-worn path of temporizing, of neglecting opportunities, of trifling with the most momentous concerns. Like him, they will wake up at last to realize the sad fact that the convenient season never came.

"All our yesterdays have lighted fools The way to dusty death."

How noble the example of Paul when compared with that of Felix. Because it is so grandly noble, it furnishes a superior model for our imitation. When he was sent for to speak in presence of the wicked governor and his equally wicked mistress, he cheerfully took advantage of the opportunity and delivered an address, which was remarkable for its cogency, directness and impressiveness. He brought before his hearers that phase of truth and duty that they most needed. So conscious was he of his own honesty, innocence and integrity that he spoke with great confidence; so anxious was he to make an impression for good upon his wicked hearers, that he spoke with remarkable directness, and so impressed was he with the sense of God's presence, that he spoke with great earnestness. He sought to arouse the consciences of his auditory, and to bring home to them a sense of their great sinfulness. He did not shun to declare the counsel of God.

Summing up the actions and words of Paul on this occasion, what do we find? Courage, faithfulness, earnestness, honesty and genuine unselfishness. Surely we have here an example, which we may profitably imitate. Even though we may never be placed in the same circumstances in which the apostle found himself on this occasion, yet we may often find it necessary to exercise some of the same qualities, and well will it be for us if, by meditation upon Paul's example, we catch something of his spirit.