

Methodist Societies known as the "Clonite Secession." All the Methodists in the town, except two, had gone with the Clonite body; and when Mr. Patton came to take up his residence in the place, he was waited upon and told that unless he joined with them it would be impossible for him to succeed in business. The reply was characteristic of the man: "If I do not succeed here, Providence will open up my way somewhere else; but I will never surrender my connection with the Wesleyan body for the sake of worldly gain." He remained in Clones, and, spite of the prophecy, *did* succeed, and was widely and deservedly respected.

Mr. Patton's convictions of duty and right were strong and decided, and he would never compromise those convictions even in matters which others regarded as indifferent. He believed it to be the duty of a Christian to "abstain from all appearance of evil," and his interpretation of the precept led him to regard with strong disfavor all that savored of levity and worldliness. He resolutely set his face against "religious entertainments," regarding them as destructive of the Church's spirituality, and this unavoidably led him into opposition with many whose views on these matters were not so strict as his own. We hear a great deal, now-a-days, about making religion attractive, especially to the young; and we are often cautioned against making it repulsive by too great strictness. Let us look at this a little more closely: "Make religion attractive," say those who plead for religious amusements. "If you ignore these recreations, you will repel our young people from the Church." But let me ask—To *whom* are we to make religion attractive by such means? To the converted, or the unconverted? Not to the converted,—they need no such spurious attractions; the precious enjoyments of religion are attraction enough for them. Is it to the unconverted, then, that we are to make religion attractive? and is this to be done by developing the "social" element, and providing "entertainments" for such? Surely in all this there is a strange forgetfulness of the fact that the "carnal mind is enmity against God," and that you can make religion "attractive" to such a mind only by ignoring or concealing all that constitutes it the religion of Jesus Christ. "The world will love its own," and we make a fearful mistake when we attempt to make religion "attractive" by amusing those whom we should seek to awaken and convert. One thing must be evident to every thoughtful mind, viz., that, so far as the Church of to-day is concerned, *the danger does not lie in the direction of over strictness.*

In business matters Mr. Patton's course contrasted strongly with that pursued by many in the present day. He steadily avoided everything bordering on "speculation;" and while many were carried away in the feverish rush after rapid fortunes, he was content to carry on a steady and moderately-paying business, satisfied if he could obey the apostolic injunction to "owe no man anything, but to love one another." Such a course some are ready to characterize as "behind the age;" but there is reason to fear that too many, in their anxiety to fall into modern ways of doing business, have, at the same time, fallen into the "snare of the devil," and "into many foolish and hurtful lusts,