

for the benefit of our students who are preparing for the ministry.

This clergyman was ordained in June, 1865, to the pastorate of the Eighty-fourth Street Presbyterian Church in New York. He labored faithfully in the composition of sermons. In 1867, he was called to Nyack on the river Hudson, and continued there for four years. Being very intimate with the writer, who was much engaged at that time in writing for the press, Mr. Patton asked him what he should do in order to become a contributor to the religious papers. The advice was promptly given to purchase "Liddon's Bampton Lectures," and send a review to the Philadelphia "Presbyterian." This was done, and it was not long till articles upon a variety of philosophical and theological subjects were published with the name of the Rev. Francis L. Patton, M.A., in the New York "Observer," and "Evangelist," in the Philadelphia "Presbyterian," and in the Chicago "Interior." In consequence of his great preaching talent and his fame as a writer, Mr. Patton was called in 1871 to the pastorate of the South Church, Brooklyn. He only remained nine months in this position, and left it to become one of the professors of the North-West Seminary in Chicago. Though so young, he had by this time become known as a rising divine. During the first few years of his professorship, he acted as editor-in-chief of the "Interior." Latterly however he gave up this position to become pastor of the Jefferson Park Presbyterian Church, Chicago; so that Dr. Patton is now a pluralist. But that he is so to some purpose, is evident from his great success as a professor and preacher, and this being acknowledged by his election to the highest honor which his Church can confer. Professor Patton was the youthful David in the famous trial for heresy of the Goliath Professor Swing. Armed with five bright shining pebbles from the Gospel brook, or the five Calvinistic points, it is needless to say that the Goliath had more than his match in the young professor. Besides being a writer for the Princeton "Review," Dr. Patton contributes to the January number of the "British and Foreign Review" an article of great power and scholarly acumen upon the vexed question of the endlessness of future punishment. He also took a prominent part in the Pan-Presbyterian Council held last year in Edinburgh.

#### THE TEMPORALITIES BOARD AND THE ANTI-UNIONISTS.

THE small party of anti-unionists, having, as our readers are aware, been foiled in their attempt to obtain possession of the funds of the Temporalities Board, by means of an act of Parliament of the Dominion, have again, after already being defeated there, resorted to the Courts of Quebec, an *ex parte* injunction, returnable into court on the 4th of July, having been obtained on the 14th instant. The Petition asks to have the present members of the Board declared to be acting beyond their powers; that they be restrained from acting as such and removed from the Board; and that the fund alleged to be \$463,371 be declared a fund for the benefit of ministers and missionaries, who retain their connection with the Presbyterian Church

of Canada in connection with the Church of Scotland, and who have not ceased to be ministers thereof. It further alleges, that Dr. Cook, Dr. Muir, and Dr. Bell have ceased to be members of that Church, and are not entitled to any share of the said fund, and that three others are in like position. It further asks that the Board be ordered not to pay these persons or any others any sum from the fund. The petition alleges, that the Board were about to issue the cheques to ministers for their "*pretended allowances*," about the first of June, and one object was to prevent these being paid. We think that the time chosen for this movement shows a bitter and most unfeeling spirit. The ministers of our Church are not generally over-burdened with this world's wealth, and to many a family, the withholding, even for a time, of the half-yearly allowance, will be felt with severity. Yet the blow has been dealt to them, and those who dealt it deserve no sympathy. Concede that they deem they are in assertion of a right, yet there would be ample time to discuss that after the first of July had elapsed, and the recollection of old associations should have caused the anti-unionists to pause before adopting so cruel a step. We are glad, however, to believe that the injunction will speedily be removed. We notice by telegrams to the daily papers that the attorney for the Board, Mr. J. L. Morris, of Montreal, at once moved to have the proceedings returned into Court forthwith, without waiting till the 4th of July, which was granted, and we have information to the effect that a preliminary defence, to the form of the action has been entered, which there is every reason to believe will result in its dismissal. Should the merits ever be reached, there is every reason to believe that the validity of the acts of Ontario and Quebec amending the act of Incorporation, and under which its members now act, will be maintained, as in other respects that of Ontario has been both in the Courts of law and equity, and that the efforts of the seven or eight anti-Union ministers, to grasp the control of this noble endowment, will be defeated. It is true that the act in question consecrated their personal annuities, but nothing less than the possession of the \$463,371 will, it seems, satisfy them. We have no doubt of their failure, however, in their design. Meanwhile it is probable that at the approaching General Assembly, a Committee of that body will be appointed to give encouragement and countenance to the members of the Temporalities Board who are subjected to a difficult and troublesome contest by the course of their opponents.

#### BIBLE READINGS.

WHAT our age wants is a more general and a more thorough study of the Bible, a study that is undertaken with a thirst for wisdom and knowledge, and carried on under the influences of the Spirit of Truth. Such a study would be the death-blow to priestly pretensions and superstitions, and to the vagaries and absurdities of infidelity.

The clergy are expected to be the leaders in supplying this want. The people look up to them as the preachers of the Gospel and the expounders of the Bible. Our present appliances to give the people a sufficient

knowledge of God's Word have to be somewhat modified. The pulpit and Bible classes supply the want only to a certain extent. We find that sermons, in our days, have become essays on some detached text, which do not enrich the people with real Bible knowledge, and pulpit-oratory has, in many cases degenerated into a vain display of eloquence or human speculations. Our popular preachers either set forth their own crude philosophizings and peculiar notions, or they seek to flatter the popular ear by harangues on current topics. The Bible text is merely a customary prefix.—And our Bible-classes are mostly attended by the young, and are not carried on in such a manner as to create in the mind a living interest in the great truths of God's revealed Word.

We think that Bible Readings for the people would greatly tend to spread and increase sound Bible knowledge. These readings may be carried on with different methods, all more or less practical and good. We make the following suggestions:—

They should be adapted to all, both young and old. Hence they should be different from the usual Bible-classes, in which questions and answers form the principal ingredients. Adults do not like to have questions put to them, and they shrink from answering.

In a course of Bible Readings let a *continuous* portion of Scripture be read and explained, as for instance, a whole Epistle, or a whole Gospel, or a whole book of the Old Testament.

Let the meeting be opened with a suitable hymn and with prayer. Then let the minister read that portion of Scripture which he intends to explain. This explanation may consist either in a running commentary, or in a short and plain lecture. After this, any one in the congregation may ask questions, which the minister or any one of those present may answer. Thus a very interesting intercourse and exchange of ideas will often take place, which will greatly contribute to mutual instruction. Let the truth be treated with reverence, and let all act as men and women who are anxious to give a reason of the hope that is within them, and to become wiser unto salvation.

These readings require a careful preparation on the part of the clergyman who conducts them; otherwise the interest will not be sustained. The people should be made to feel that they reap substantial benefit from them. —*Evangelical Churchman.*

RATHER a hard hit is given to the ritualistic Episcopal parish church and its offshoot at Chiselhurst, England, by the handbill to be seen on the outside of the Roman Catholic chapel in the same town, on which is this sentence, "It is necessary to state that this is the only Roman Catholic Church in Chiselhurst."

THIRTY-SEVEN years ago, there were only three native Christians in all China, in connection with Protestant missions. Now, there are at least twelve or thirteen thousand. A larger proportion have applied for baptism during the past year than in any previous year, and the candidates have been generally of a higher type of character.

THE Rajah of Pooree, in India, who is entitled by hereditary right to have charge of the Temple of Jugernaut, and is regarded as the Incarnation of Vishnu, and before whom, as he appears in public, the Oorvia people prostrate themselves and pay divine honors, not long since put to death a man who was accused of working incantations against him, and he has just been tried himself and convicted of murder and sentenced to transportation for life.