

and carried his work through many lands. St. Gall became the Apostle of Switzerland. St. Aidan is the true Apostle of the North, if not, indeed, of England. He was accompanied by King Oswald as his interpreter, the noble king who sent his meat untasted from his table to the poor fainting at his gate. The Irish missionaries were the most devoted men of their age, and were a mighty civilizing power in England and throughout Europe.

St. Patrick's personal character was very attractive. As Kurtz said, he possessed an awe-inspiring personality. He had a great contempt for riches and worldly show; he was a man of simple and unaffected piety. His trust in God was child-like; he was a man of prayer, often praying one hundred times in one day.

St. Patrick's religious views were, in the main, what we would now term Evangelical. He was free from those errors which crept in during the dark ages, which we discarded at the Reformation. Faith was the watchword of his life. He held the doctrines of grace, and was ever Patrick the sinner, saved by the grace of God, and kept by the grace of Christ. He lived in an atmosphere of praise. No saying is more common in Ireland than one ascribed to him, "Thanks be to God." The story runs that when the king sent him an imported brass caldron, Patrick simply said, "Thanks be to God," which, when the king heard, he demanded its return. When his attendants brought it back, the king asked, "What does the Christian say now?" to which they replied, "Thanks be to God." "It is a good saying," said the king, "return it to him."

St. Patrick's genuine writings are three in number—"The Breastplate," "His Confession" and "His Epistle to Coroticus." "The Confession" is a beautiful Christian classic, and breathes the spirit of true devotion. "The Breastplate" is a deeply spiritual Christian hymn—Mrs. Alexander's exquisite translation, of which we quote a verse, gives an idea of its poetic merit:

"Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me,  
Christ beneath me, Christ above me,

Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger."

The doubtful remains of St. Patrick are four in number. His Sayings, Proverbs, Vision and Royal Daughters. They are of great antiquity, and some of them are probably genuine.

Legend has been busy with St. Patrick's name. Some of the stories are absurd and lack force, as well as beauty, as the one which tells of the goat bleating out of the mouths of the men who had eaten it. But there are others not without meaning. One of the most familiar is that St. Patrick freed Ireland from demons, snakes and toads. The quaint ballad runs:

"The toads went pop; the frogs went hop,  
Slap dash into the water;  
And the snakes committed suicide  
To save themselves from slaughter."

"Nine hundred thousand reptiles blue  
He charmed with sweet discourses,  
And dined on them at Killaloe  
In soups or second courses."

But, unfortunately for the legend and for the ballad as well, Solunus, a geographer of the third century, notices the exemption which Ireland enjoyed from reptiles, and this was before St. Patrick was born.

Another legend is beautiful enough to be true, the story of the shamrock. Irish singers love to tell of

"The sweet little plant that grows in our  
isle,  
'Twas St. Patrick himself, sure, who  
planted it."

The story is that when Laoghaire, king of Ireland, asked for an explanation of the mystery of the Trinity, that Patrick stooped down and picked up the trefoil, which tells of the three in one and the one in three; and from the green immortal shamrock,

"Chosen leaf of bard and chief,  
Old Erin's native shamrock,"

he showed the Trinity in unity, and the unity in Trinity.

We need to have a keener sense of the awful revokableness of our words, and of our accountability before God for them.

## Boys' and Girls' Corner.

### SUNDAY SCHOOL LESSONS.

March	4th—St. Mark i. 21 to 31.
"	11th—" ii 1 to 11.
"	18th—" ii 13 to 24.
"	25th—St. Luke i. 45 to 53.

### WHAT A BOY CAN DO.

A boy can make the world more pure  
By kindly word and deed;  
As blossoms call for nature's light,  
So hearts love's sunshine need.

A boy can make the world more pure  
By his kept ever chary;  
Silence can in silence shed as sure  
As speech—oft more doth mean.

A boy can make the world more true  
By an excluded aim;  
Let one a given end pursue,  
Others will seek the same.

Full simple things, indeed, these three,  
Thus stated in my rhyme;  
Yet what, dear lad, could greater be—  
What grander, more sublime?  
—Selected.

### FEELING.

Martin Luther, in one of his conflicts with the devil, was asked by the arch-enemy if he felt his sins forgiven. "No," said the great reformer; "I don't feel that my sins are forgiven, but I know they are, because God says so in his word." Paul did not say, "Believe on the Lord Jesus Christ, and thou shalt feel saved," but, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Ask that man, whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply; "I don't feel that it is paid, I know from this receipt that it is paid, and I feel happy, because I know that it is paid." So with you, dear reader. You must believe in God's love to you as revealed at the cross of Calvary; and then you will feel happy, because you may know you are saved.—Selected

### MARGERY MORGAN.

"Oh, girls, what do you think!" exclaimed Alice Pierie, as she suddenly bounded into the school-room, where a few of the early comers were assembled one morning; "Margery Morgan was confirmed in St. Stephen's Church last night!"