

### Children's Department.

#### DOCTRINE OF THE BLESSED TRINITY.

NEARLY 1400 years ago, on a remote spot in Ireland, one might have seen a crowd of its wild inhabitants collected round a tall man of commanding appearance, apparently a stranger. They were Kelts, of the same race with the aborigines of this country, and like them their bodies were painted blue, or loosely wrapped in coarsely woven plaids. The stranger wore the dress of an ecclesiastic, and while those around him were full of fierce excitement, his countenance showed the peace which passeth all understanding. He had come across the sea to win them to the true faith, and now he was speaking to them of the Lord Jesus, who came from heaven to suffer and die for men. "And who," they asked, "is the Lord Jesus?" "He is the Son of God most High, and our Lord and God," was the answer. "What," replied they, "is there more than one God? that cannot be." The question was not an unnatural one, for the Kelts, though heathens, were not idolaters. They had a fixed belief in one great spirit, and one alone, though they knew not how to worship him aright. Looking earnestly upon them, the missionary answered, "There is one God and one only; but in this God are three Persons, the Father, the Son, and the Holy Ghost." "But the three Persons of whom you speak," said they, "is each God?" "Yes, truly," replied the missionary. "Three and one!" exclaimed his hearers. "How can this be?"

The missionary seated himself on a little green hillock, and plucked a trefoil which grew by his side. "Look here," said he as he held it up, and pointed out the three leaflets united at the stalk, "behold the three and the one." The men were silent: this parable from nature seemed to sink into their hearts: they mused a little and then said, "Tell us more of this great and wonderful God."

Such is the story related in history respecting the first preaching of St. Patrick in Ireland, and it so connects his memory with this great day, which is consecrated to the mystery of the ever blessed Trinity, that it cannot be out of place on it to review those few particulars of his life which have been preserved to us.

Patrick, the son of a Christian man, rich, and of Roman extraction, was born in Scotland, at the mouth of the Clyde, not far from the modern town of Glasgow. He received a Christian education, but it seemed at the time thrown away on him. He was careless of eternal things, and was guilty at least of one great fault, the memory of which was bitter to him all his after life. God was pleased to rouse him from his insensibility by heavy trial. In his sixteenth year some Irish barbarians made a foray on his father's estate, plundered it, and carried off the young Patrick with many of the vassals and servants. They took him back to Ireland, and forced him to keep their cattle on the mountains through the winter months, himself half perishing with hunger and cold. But trouble brought him to his God. He found his only comfort in prayer and songs of praise, and thus he learned to bear his heavy cross with patience. Nor this only. A love for his persecutors arose in his heart, and on being restored to his own country he formed a resolution of returning to Ireland to preach the Gospel there. It dwelt so strongly on his mind, that in his very dreams he heard pitiful cries for help from that benighted country, and saw hands stretched out towards him for relief. He withstood his friends and relations,

who made him great offers of promotion at home, and tried to terrify him by long stories of the dangers and hardships to which he would be exposed in Ireland. These dangers and hardships were well known to him, but he heeded them not.

Yet not unprepared would he rush to so arduous a work. He spent many years in fitting himself for it: then, having been ordained deacon, priest, and finally bishop, he passed over to Ireland, his mission field.

Of St. Patrick's work in Ireland we cannot with certainty give many particulars, but we know he found the country heathen, and left it in great measure Christian. It is said that he travelled through the country on foot, preaching the Gospel and baptizing; that he boldly proclaimed his Master's name in the very seat of Druidism (the false worship of the Kelts) at the great yearly meeting of the kings and chiefs of Ireland; that he converted several of these princes, especially the kings of Dublin and Munster; and that finally he ordained many clergy, and settled them in different parts of the country to minister to the people.

In these labours forty years passed away, years of hardship and sometimes of persecution to himself, of untold blessings to others. Then his Master called him to Himself: he died, and was buried, we are told, at Down, in the province of Ulster.

Let us pray that in this age of unbelief, the holy truths which this early missionary taught, and especially the great verity of this day, may be deeply implanted in our hearts and shown forth in our lives; that grace may be given us to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity, till we be found meet to echo the song which resounds through the courts of Heaven, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

#### PARENTS AND CHILDREN.

I WENT one morning to ask about a boy who had been absent from Sunday-school. "James was not at school again yesterday," I said to the father; "did you send him?" "Yes, sir, I did," was the reply; "he's been playing truant again: he gets worse and worse. You see, sir, the reason of it is this: I can't do my duty to that boy. I've got heart complaint, and if I was to get into one of those passions, I might die in it. But I'll tell you what you must do, sir; you mustn't take any of your light canes, for he'll not care for that: take a good besom end and lay on to him." He had hardly done speaking, when the boy came in with his mother. As soon as Mrs. — learned the state of the case, she showed that she had no fear of heart complaint; with one blow she made the boy reel to the end of the room.

Poor boy! No wonder that he was one of the hardest cases to deal with, and that he looked on all as foes to be outwitted or openly defied. His father thought he could not "do his duty," because he feared to let himself get into a rage. His mother had no thought of any means of rule but rough words and hard blows. Poor boy! his was an extreme case, but there are many fathers and mothers as stupid and unfit to have the bringing up of a child as these were. It is bad enough that two coarse, ill-tempered people should make one another more wicked and miserable than they would have been alone. But it is fearful that children should, with no fault of their own, be in the power of

those who make their lives wretched and their natures bad.

Perhaps most children must be punished. It may be that, in many cases, what is called corporal punishment is, if rightly used, more merciful than other kinds, which are recommended instead of it. But, whatever way is chosen, it must be remembered that punishment is for the child's good, and not to vent the anger of the parent. It should be given as calmly and carefully as a dose of medicine. No one who is out of temper can distinguish between accident and wilful wrong, between what shows an inward fault, and what only gives trouble. No one who is "in a passion" can "do his duty" to a child by using the best means to help him to be and do right. Children feel injustice keenly, and are quite alive to the weaknesses and faults of their elders. A child does not see why his passion, for which he is punished, is worse than that which his father shows while punishing him. He perhaps thinks that their places would be changed, were he the stronger. An angry parent may frighten a child into submission for the time, but he will never win his trust, or gain an influence that will last. He who cannot control himself has no right to expect to rule others.

One thing must be kept in mind, which ought to make parents more patient. Faults in children come mostly from the faults of their fathers and mothers. They are little copies of the big failings of their elders, and are caused by them. Surely then they claim careful, kind, gentle treatment. And often, were prevention used, there would be less need of cure. Were more trouble taken to form character and guide the life right, there would be fewer faults to correct and keep down. Very often children are treated as drovers treat cattle,—beaten back with hard words and blows, because they do not know a way which they have never learned, and in which no one leads them. If fathers and mothers would try to be and do what they wish their children to be and do, they would need to use fewer words, and perhaps no blows. If they would make their children sure of them as friends and helpers and sympathisers, instead of trying to make them fear them, education would be happier for both.

Shame on the father whose step hushes the little ones' free joy, and whose name is used as a bugbear to frighten them into being good. Shame on the mother whose child will not tell her of a fault, as he would run to her side if he had hurt himself. Great allowance must be made for "naughty children." No mercy should be shown to bad parents. Many people spoil those whom God has given to their care. Far more do so by hardness and want of sympathy, than by over gentleness.

ADVERSITY diffuses a kind of sacred calm over the breast, that is the parent of thoughtfulness and meditation.

BRIGHT'S DISEASE, DIABETES.—Beware of the stuff that pretends to cure these diseases or other serious Kidney, Urinary or Liver Diseases, as they only relieve for a time and makes you ten times worse afterwards, but rely solely on Hop Bitters, the only remedy that will surely and permanently cure you. It destroys and removes the cause so effectually that it never returns.

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#### PRODUCE MARKET.

TORONTO June 1, 1882.

Wheat, Fall, bush. ....	1 20 to 1 31
Do. Spring .....	1 34 .. 1 35
Barley .....	77 .. 91
Oats .....	48 .. 50
Peas .....	80 .. 88
Rye .....	80 .. 85
Flour, bri. ....	5 85 .. 5 90
Beef, hind quarters .....	6 00 .. 10 00
Do. fore quarters .....	7 00 .. 8 00
Eggs, fresh .....	28 .. 30
Turkeys .....	1 00 .. 2 0
Butter, lb rolls .....	25 .. 27
Hay, ♀ ton .....	9 00 .. 13 00
Geese .....	0 80 .. 1 10
Parasnis bag .....	65 .. 70
Paraley, doz. ....	1 .. 20
Mutton .....	11 00 .. 13 00
Lamb .....	13 00 .. 14 00
Hogs, ♀ 100lb .....	9 50 .. 10 00
Potatoes, new bag .....	1 40 .. 1 50
Carrots bag .....	70 .. 80
Beets bag .....	70 .. 80
Turnips .....	40 .. 45
Onions, bag .....	1 25 .. 1 50
Cabbage doz .....	75 .. 1 00
Beans .....	2 75 .. 3 00
Wool, ♀ lb .....	23 .. 24
Cauliflower doz. ....	75 .. 80
Apples, barrel .....	3 00 .. 3 50
Chickens, pair .....	75 .. 85
Fowls, pair .....	75 .. 90
Ducks, brace .....	45 .. 60
Do. dairy .....	20 .. 21

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JUNE 1, 1882.

DR. R. V.

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