

forcible, lived as if for that hour in which they spoke, and, as the willow bends before the wind, so were they themselves moved by the truths they taught. The good minister is his own best hearer, himself swayed, softened, and subdued by the message he proclaims. The Apostle said, "We are a spectacle unto the world." This is true of the minister still. Not only does that world listen with its ears, to his discourse, but with its eyes it looks upon the man, and expects to see him in the discourse expressed and illustrated. It expects him to feel what he would have others feel, and refuses to weep till he has set it the example. Now the man whose whole mind is in his sermon, who glows with burning zeal to preach Christ crucified, to open blind eyes, to melt hard hearts, to save lost souls,—the man who employs all the powers he is master of, who lives for this, and who for this truth could die,—the power of that man, and the charm of his preaching, can never die, and never decline.—*Christian Apologist.*

MISSIONS IN THE MIDDLE AGES.

Among the most remarkable missionaries of the early portion of the Middle Ages were the Celtic races of Britain. How the Gospel reached these races is a question involved in mystery. That it came to them from a tolerably pure source, long before it had been tainted by the worldly power of Rome, is proved by their primitive worship, and by the long controversy which they maintained with the authorities of the Roman Church. They were among the best missionaries of their period, and contrasted with those commissioned by the court of Rome, in the absence of that pomp and circumstance by which the latter in many instances sought to overawe the heathen mind, and by the refusal of all compromise with heathen customs or prejudices. Among the most distinguished of them was St. Patrick, the so-called apostle of Ireland. The place of his birth has been disputed, but the weight of evidence appears to be in favour of Kirkpatrick, generally termed Kilpatrick, between the castle of Dumbarton and the city of Glasgow. The year of his birth was about 387. He was born of Christian parents, and both his father and grand-father held office in the Church. The tradition is, that in his early life he was carried off as a slave to Ireland in one of those wild marauding expeditions so common in those days, and for centuries afterwards. He was removed to Antrim, and there had to endure many hardships, tending his master's flocks, wandering over the bleak mountains, often drenched with rain, or numbed by the wintry cold. The good seed had been sown in his youth, and his sufferings now tended only to deepen its root and strengthen its growth, as he found his consolation in the truths of religion. He made himself acquainted with the language of the people, and learned their habits and modes of life. After six years he escaped, and returned to his father's house. He endured a second short captivity, but returned home again. Instead of being incensed against his captors and oppressors, he longed to be made the means of their conversion to the Christian faith. Meditating on this desire, he was visited by a dream, in which one appeared inviting him to go over to the help of Ireland. He soon after went, accompanied by a few friends of kindred spirit, and encountered many perils, being often in danger even of his life; but persevered, attracted some of the chiefs by his gentleness of manner, his striking appearance, and his dignity of bearing; and having thus removed obstacles, began with unceasing diligence to instruct the people, preaching the Word, collecting assemblies in the open air, to which he read the Scriptures and explained their contents, and proclaiming Jesus Christ as the Redeemer of men. He was careful to search out a native ministry, and to establish seminaries and schools for their proper instruction. As his influence advanced, he became the bold denouncer of those lawless marauding expeditions, from which he had himself suffered. He at length died at a good old age, having raised up a complete ecclesiastical machinery, and left the greater part of Ireland attached to the Christian faith.