

ST. PATRICK, THE PATRON OF THE IRISH.

On the beautiful banks of the Clyde, not far from Glasgow, in the Christian village of Bonavern, near Kilpatrick, a little boy of tender heart and lively temper passed the earlier days of his life. He was born about the year 372, of a British family, and was named Luccat. His pious parents tried to instil into his heart the doctrines of Christianity, and he was the child of many prayers; but Luccat was not mindful of them. He was fond of pleasure, and delighted to be the leader of his youthful companions. In the midst of his frivolities, he committed a most serious crime.

Some few years later, his parents having quitted Scotland and settled in Armorice, (Brittany,) a terrible calamity befel them. One day as Luccat was playing near the seashore with two of his sisters, some Irish pirates commanded by O'Neal carried them all three off to their boats, and sold them in Ireland to the petty chieftain of some pagan clan. Luccat was sent into the fields to feed swine. It was while alone in these solitary pastures, without priest and without temple, that the young slave called to mind the divine lessons which his pious mother had so often read to him. The fault which he had committed pressed heavily night and day upon his soul; he groaned in heart, and wept. He turned repenting towards that meek Saviour of whom his mother had so often spoken; he fell on his knees in that heathen land, and thought he felt the arms of a father uplifting the prodigal son. Luccat, it may be hoped, was then born from on high. The gospel was written with the finger of God on the tablets of his heart. "In that strange land," said he, "the Lord regarded my low estate, called my sins to mind, had pity on my youth and ignorance, and comforted me as a father comforts his children."

Such words from the lips of a swine-herd in the green pastures of Ireland, show us that the early Christianity of his celebrated island was that living Christianity whose substance is the grace of Jesus Christ, and whose power is the grace of the Holy Ghost. "The love of God increased more an more in me," he said, "with faith and fear of his name. I loved to pray. The Spirit moved on my heart so that sometimes I poured forth as many as a hundred prayers a day: And even during the night, in the forests and on the mountains where I kept my flock, the rain the snow and frost, and my suffering, excited me to seek more and more after God."

After a while Luccat was realised and returned to his home and family; and thankful as he was to behold those whom he now loved more tenderly than ever, yet there came to him a still small voice from Ireland. It was his duty to carry the gospel to those Irish pagans among whom he had found Jesus Christ. His parents and his friends endeavoured in vain to detain him; the same ardent desire pursued him in his dreams. During the silent watches of the night he fancied he heard voices calling to him from the dark forests of Erin: "Come, holy child, and walk once more among us." He awoke in tears, his heart filled with the keenest emotion. He tore himself from the arms of his parents, and rushed forth—not as heretofore with his play-fellows, when he would climb the summit of some lofty hill—but with a heart full of charity in Christ. He departed: "It was not done of my own strength," said he; "It was God who vercame all."

Luccat, afterwards known as St. Patrick, and to which name, as to that of St. Peter and other servants of God, many superstitious have been attached, returned to Ireland, in the spirit and power of his heavenly Master. Ever active and prompt, he collected the pagan tribes in the fields by beat of drum, and then told them in their own tongue the story of the Son of God. Ever long his simple recitals exercised a divine power over their rude hearts, and many souls were converted, not by external sacraments or by the worship of images, but by the preaching of the word of God. In after-years, Rome established the dominion of the priest, and salvation by forms independently of the dispositions of the heart; but the time will no doubt come, when Ireland will again feel the power of the Holy Ghost, which has once converted it by the simple gospel preaching of a pious Scotchman.—*D'Aubigne's History.*

A NOBLE BOY.—A minister of the gospel in one of the western states had an interesting little son, on whose mind he was daily trying to make impressions that would form his life according to the Bible. He taught his little boy to avoid sin, and to keep out of the way of sinners. He carefully guarded him against the popular and fashionable vices of the day.—Nor did he tire in his work. He knew it was by little and little that he was to make lasting and indelible impressions upon the mind of his son. A short time since, this father left his son with a friend, to spend a few weeks. The gentleman with whom he was left was pleased with his charge, and did all he could to render the little fellow happy and contented. One day he carried him to a neighboring village to see a circus, without telling the child where he was going. The unsuspecting boy went cheerfully along, and was very happy, and much pleased with his ride. The gentleman took him into the inclosure under the canopy, and getting a convenient seat, placed the child by his side. The little fellow looked around upon the crowd of spectators, and gazed upon the immense canvas umbrella spread above him; and then turning to the gentleman, he inquired, "What is this?" "Where am I?" The gentleman replied, "This is a circus." "A circus?" said the little boy; "then I must go out, for father says a circus is a bad place." "Wait," said the gentleman, "and you will soon see some fine horses and fine-dressed gentlemen and ladies, and you will be delighted with them." "No, no," said the child, "I cannot stay; I must go out, and go away from here; for father says, a circus is a bad place, and not fit for little boys." The

gentleman tried in vain to satisfy the boy's conscience; but nothing would do, and he was compelled to take him out and carry him home.

"This was a noble boy. The little fellow did exactly right. He determined to obey his father. 'Children, obey your parents in the Lord;—for this is right.'—*Am. Messenger.*

TRAVEL IN THE SANDWICH ISLANDS.—It is now quite apparent that a filibustering effort is making upon the Sandwich Islands. Unprincipled Americans and other free men, believing that the fruit is ripening and must soon fall into some body's hands, are endeavouring to shake the tree, and gather the spoils into their own laps. The chief obstacle to their designs lies in the fact that the intelligent American missionaries, who have raised the islands from barbarism to their present state of Christian civilization, are the counselors of the king; and so long as they continue to be so, the king will refuse to yield his dominions to these invaders. Hence they have resorted to every means in their power to prejudice the missionaries in the name of the king, and in public estimation. Letters are published in the most respectable secular papers in this country, traducing the missionaries, which have evidently emanated from the filibusters and their sympathizers. We have received Honolulu papers, discussing at large the whole subject, and completely vindicating Dr. Judd and his associates from any undue interference with the public interests, and showing that their only real offence has been that they stood between the greedy invaders and their prey.

Since the foregoing was written we have seen it stated, that Dr. Judd had been removed from his post as one of the King's ministers, and that M. E. H. Allen, late United States Consul, has been appointed in his place. We know nothing of the latter gentleman, but, from the full statements of Dr. Judd's case in our Honolulu papers, we have no doubt of the correctness of the views expressed.

It is, also, reported that some steps have been taken towards the annexation of the island of the United States; that the French and British Consuls had protested to the King against such an act, and the American Commissioners had replied in a firm but dignified manner.—"The missionaries, as is well known, are not opposed to annexation in a regular, proper way, if it should be deemed desirable by the parties who have the right to judge in the case."

THE SECTIONS OF JUDAISM.—In Great Britain, as elsewhere, the Jewish people constitute two distinct communities—those of the Spanish and Portuguese under the general name of 'Sephardim'; and those of the German and Polish under the name 'Ashkenazim.' The 'Sephardim' hold that they are the descendants of the tribe of Judah—the aristocracy of the nation. They look back with delight upon their ancestors—the illustrious Jews of Spain and Portugal; and from our acquaintance with a goodly number of their families, we believe them to inherit, to a very great degree, the noble qualities attributed to their fathers. This community is not numerous, nor does it increase much, owing, perhaps, to its too great exclusiveness. There are but few families out of London; and in the metropolis they have but one synagogue, which is situated in Bevis Marks. The 'Ashkenazim,' on the other hand, are more numerous and enterprising. They are not so confined to London as the 'Sephardim'; but scatter throughout the country. Wherever the traffic opens a door for gain, there the 'Ashkenazim' never hesitates to settle. All the Jews who travel the country with wares are also of this community.—The 'Sephardim' and the 'Ashkenazim' rarely amalgamate; but now, of late, there is a greater intercourse between them. A goodly number of marriages have taken place; their mutual sympathy is on the increase; and we have no doubt that this conferring will prove beneficial to both communities.

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