

ST. PATRICK AND THE HOLY TRINITY.

Nearly fourteen hundred years ago, in a remote place in Ireland, a tall man might have been seen standing in the midst of a crowd of wild-looking people. He was a fine looking man, and evidently a stranger. The people were the early inhabitants of Ireland and were called Celts, and they were the same kind of people as the early Britons. Their bodies were painted blue, or else partly covered with a loose sort of a shawl, and, at the time we speak of, they were looking very fierce and excited. The stranger was tanding all alone among them. He was dressed like a missionary, and he did not look a bit afraid, although the people were so fierce and wild. His face was full of peace, because he had made up his mind to die, if it had to be so; but he had only come to preach, and to tell these wild, fierce people about Christ. He had come across the sea to tell them this, and he did not want to leave them till they should know why he had come among them. He told them about the Lord Jesus, who came from heaven to suffer and to 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!" they said, "is there more than one God?—that cannot be."

For these Celts, or Kelts, as they are sometimes called now, though a heathen people, did not worship idols. they had some idea of a great Being that had made all things. He was to them a great spirit, but they did not know how to worship Him properly. Then this stranger, whose name was Patrick, now generally called St. Patrick, looked very earnestly at them, and said: "You are right, there is one God, and one only; but He has within Himself, as a Godhead, three Persons, the Father, the Son, and the Holy Ghost, and each of these is God."

"Each of the three is God," they said, "and yet you say we are right when we hold that there is but one God."

"Yes," said the missionary. "Three—and yet one," they said again. "How can that be?"

The missionary then sat down on the green grass, where beautiful shrubs and flowers were growing up all round him. He looked about him and plucked a leaf of clover, a leaf called trefoil, because it has three distinct leaves, all united in one, and springing from the same stalk. Holding up this beautiful little green leaf, perfect in its three parts and yet one leaf, he said: "Behold the three and the one!"

The savage people for a time said nothing. They had never thought of

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such a thing before, yet they could not doubt what the missionary had said. They began to feel kindly toward him, and soon some of them crept near him and said: "Tell us more of this great and wonderful God."

Then he did tell them more, and many of them became Christians. History tells us that St. Patrick found Ireland a heathen country, but that, before he left it, he had made it nearly altogether Christian.

He taught from nature, like the Saviour Himself. He could use the little clover-leaf, as the Saviour did the lily, and from it teach a great truth and impress the hearts of men.

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HOW TO PLEASE GOD.

What is the true way of pleasing God? If not by doing, not by giving, not by suffering, then how? What is the prophet's answer? By being. "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" God needs not our services; He needs not our formulæ; He needs not

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our gifts; least of all does He need our anguish; but he needs us, our hearts, our lives, our love; He needs it, and even this He gives us, shedding abroad the Spirit of Adoption in our hearts. If we resist not that Spirit, we need no longer be what we are, no longer what we have been. All meanness and malice, all deceitfulness and fraud, all injustice and insolence, all pharisaism and uncharity, all worldliness and lust will fall away from us, and we shall be clothed, as with a wedding garment which Christ shall give, with justice and humanity and purity and love. Oh, if we would indeed know how to serve Him aright, let us put away all idle follies and fancies of our own; and seating ourselves humbly at His feet amid those poor and ignorant multitudes who sat listening to Him among the mountain lilies, let us learn the spirit of His own beatitudes: "Blessed are the meek, for they shall inherit the earth; blessed are the merciful, for they shall obtain mercy."

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A "CHILD."

A "child" in Scripture, is one young in years: as "they brought the child to Eli."

A "child," too, is one weak in wisdom: "a child may write the names of the trees."

A "child," too, is one who is young in grace: "I write unto you, little children."

A "child," too, is anyone who is teachable: "Except ye be converted and become as little children."

"Children of light" and "children of darkness" are spoken of in Scripture. Children of light are such persons, young and old, who follow the light of the Gospel and of conscience; the children of darkness, those who do not. The former are sometimes called children of the Kingdom.

Though Joseph was 16 years old, he was called a child; Benjamin was at thirty. In Isaiah is a queer verse: "a child shall die a hundred years old." i.e., there shall be no more untimely deaths.

To be a child of God one must be innocent, not absolutely so, but relatively, i.e., our wishes must be pure, our motives holy, our intentions good, and our acts and lives be, so far as we can, after the example of Jesus.

It is queer that in one place the good judges are called children of God; I suppose any one is who is striving to be obedient, as a child should be; the Saviour is spoken of very lovingly as "the Holy Child, Jesus:" more than once is this done; St. John, too, is very loving in his way of addressing his friends, "little children, it is the last time," and so on.

The Lord's Prayer, you know, begins "Our Father." How touchingly that reminds us that we are all only children, and children, too, of the same Father, and so brothers and sisters of one great family, the Church. How happy St. John was once, he says it gave him "joy to hear that his children walked in the truth." What joy it must give the heavenly Father to see us all walking in the truth, if so be we do. And recollect One Who said "Suffer the little children to come

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