

God, which now took deep root in his soul, and inspired him with confidence and peace amidst all the future changes of his life.

THE BENEFIT OF GOOD EARLY IMPRESSIONS.

When the prodigal so came to himself, he thought upon the happiness of his father's house; he recalled the innocent recollections of his infant years. In all such cases, there is a return to past impressions. An eminent Christian, the great Saint Augustine, has left us the instructive record of his early training, his subsequent wanderings, and his final restoration. There is one inimitable passage, full of hope and consolation for anxious and afflicted parents. His excellent mother was in deep affliction for his youthful errors; in her sorrow she consulted the good and pious Archbishop of Milan; and his reply should never be forgotten:—"Fear not, my daughter," said the venerable Ambrose; "it is impossible that the child of such tears should perish." This child, wanderer though he had been, lived to become a most distinguished object, and champion, of the converting grace of God; a disciple of the school of the converted St. Paul, no less remarkable than was St. Chrysostom of the school of the beloved disciple.—*Jebb.*

THE PSALTER.

The subjects treated of in the entire collection of the Psalter, embraced every diversity of condition that can characterize either domestic or public life. We have hence numerous examples of the sigh of penitence and contrition; the chastened meekness of resignation, the holy opportunity of prayer, the sustaining confidence of faith, the energetic shout of thanksgiving; descants on the attributes of God, and the general course of His providence and His grace; on the regularity and picturesque beauty of the seasons; on the wonderful structure and phenomena of the heavens, the earth, and the ocean; the peaceful quiet of rural and pastoral life; the war and violence of the tempest, and the terrors of the mariner when in danger of shipwreck. And, as the national events that are occasionally brought forward, extend from the time of Moses to that of Ezra, the Psalms may be contemplated as an abstract of Jewish history, through the whole of this period; the incidents chiefly adverted to, many of which are dwelt upon at great length, and described in the most glowing and impressive colours, being the Egyptian bondage, and the miraculous deliverance from it: the signs and marvels performed while journeying to the land of Canaan, from the passage of the Red Sea, to the overthrow of the devoted nations on either side of the Jordan; the calamities that pressed upon David on his entering into public life, and during his proscription by Saul; the wonderful series of his triumphs; his consecration of Mount

Zion, and removal of the ark to the tabernacle then erected for its reception; his reveries under the overwhelming influence of an infidel and traitorous faction, in league with a part of his own family; his inauguration of Solomon into the real dignity as his successor; the celebration of the marriage of the latter, apparently with the princess of Egypt; occasional interpositions of miraculous power in several subsequent periods of emergency; especially during the reigns of Jehoshaphat and Hezekiah; penitential cries for relief, during the Babylonian captivity; festal and triumphant eulogies on the marvellous deliverance from that humiliated state; and the anthem of exulting praise on the rebuilding and opening the temple, and re-establishment of the walls of Jerusalem. But by far the most important features of the Psalms, to the present and all future times, is their figurative or parabolical character; the secondary sense, in which they prophetically describe, in lineaments that can seldom be mistaken, the life and offices of the Redeemer, the whole mystery of salvation by Christ Jesus.

OUR GREAT EXAMPLE.

How often we hear the service for the Baptism of Infants read in the Church, yet how seldom do we pay that attention to it which we should do if we thought how much of it concerned *ourselves*? Yet it does all concern us, for we have all taken upon us these vows if we have been confirmed; and if not, yet all who have been baptized should feel that *they* are bound to remember *always*, that "baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him."

Now how simple is this language; any one, however ignorant, who hears the minister read these words can understand them, and should try to act according to them. Let us then think for a few moments, how can we who are so sinful, follow the example of the pure and holy Jesus? Yet we are told that we must be made like Him, if we should go where He is; and as we all wish and hope to go to Heaven, surely it must be possible, and is most desirable to learn how we may follow his steps.

1st, Then, let us read His life in the Gospel; unless we do this, we cannot *copy*; we cannot work according to a pattern, unless we keep the pattern before us, and constantly *look* at it. Here then is our first rule, to read the Scriptures, especially the account of the life of Jesus; and

2ndly, When we read it we must *mark* the things in which we can and may follow his example. We cannot *heal* the sick, but may we not be kind to them, and visit and relieve them as far as is in our power?

"He went about doing good;" now, how far do we strive to copy Him in this? Alas! how many of us go