ebr chuxab.
HER FOUUDATIOUS ARE UPOU THE HOLY HILLS."
stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find
VOLUME III.]
COBOURG, UPPER CANADA, SATURDAY, SEPTEMBER 21, 1839.

| Original pootry. |  |
| :---: | :---: |
| For the Church THE DYING SOLDIER. |  |
| "With shiver'd spear and with dinted shield, I lay me in blood, on the battle feild; ; The red strems sush from my gory sid And the sword-gnash foams with a purple tide. |  |
| "My brothers in arms have left me lone, With the graveless dead around me strown; Looks bright in the enst, Ishall be as they. |  |
| "They have left me lone, to bleed and to die, Not one of ny friends or of kindred nigh; ; With the vultures shriek as my passing-bell, And the nightut-wind to ring my funsral knell. |  |
| "My heart throbs low and mine eye is dim, <br>  . |  |
| "Tho" low beats shat heart and dim be that eye, Thee vision, before me, ingh; <br> In all their kindness and beauty stand. |  |
| "Mother!-is that thy tender breast That wooes thy son to its gentle rest? Father!-are those thy looks of love, That beam on my brow like smiles fro n above? |  |
| "Sisters!-and have ye come to bless Brother!-I feel thy friendly grasp, And my heart's blood burneth thy form to clasp. |  |
|  Withour seret thabes shadin <br> To see me laid on my couch of blood? |  |
|  |  |
| "And com'st Thou, Saviour! at this late hour To visit my soul with Thy grace and p I am Thine! I am Thine ! no more we'll part. |  |
| He passid, -the wind rang his funrmal kenlh, The evitures s.shiek was his pasing-bel Ere morning came and the star of f fly Sremorning came and hes star or any they. | J.H. |

the life of the rev. philip skelton.*

## 깐․․ .

 tity of Duving school, where the entered as as as Dizar in the univ the reportand real friend ever atter. He soon obtainecised hiation of a scholar, and at the same time exe
 -


ographer) that the children there nnew more of religion
at that time than the grown-up people in any of the
neighbouring parishes.
"In the pulpit he displayed that strong and manly
eloquenee which arrests the attention of the hearers.--
His large gigantic size, his strong expressive action, his

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sume. He usually travelled all the way to Derriaghy on
lege. Ho
foot, to save money for his mother and for the poor. He
generally preached two Sundays at Lisburn church, when
he paid these visistience, for the people flocked from all
ther a crowed audis
quarters to hear him. His mother died in 1748 ."
Mr. Skelton remembered that to visit those who were
"in prison," was one duty of the follower of Christ.-
Aceordingly, he gave much attention to the state of the
prisoners in the gool of Monaghan, who as he found, had
been cheated of their proper allowance of bread; this
the comforts of the prisoners. He was ready also to give
spiritual counsel to those who were condenned to die
On one remarkable occasion, when a convict at Mona-
ghan, of whose innocence he was well assured, was con-
demned to be hanged within five days ; he set off for
Dubliin, and, on his arrival, was admittted to the privy
council, which then was sitting. Here he pleaded for
don, and returned with it to Monaghan in time to say
his life. In this spirit of his divine Master, "who we
about doing good," he searched for, and found, many
opportunities of benevolence. Among these may be
mentioned the kind interest
named tod John Burns, in that thatf of a l lod
nho was deaf and dumb,

than the dread of temporal or eternal evils. In time, by
his extraordinary care, he brought these uncultivated his estraordinary care, he brought thene uncultivated
peoppe to believe in a God who made them; and a Sa-
viour that redeemed them. Sir James Caldwell's resi-

the sacrament of baptism.*
hevolence of Clristianity propagagated by suche a system of gentle,

than that which comprehends the heplpess

$\qquad$
$\qquad$
$\qquad$ anticipation for him.

## k, because it is possible that some may have

 Ioubs thrown into their mind on the subject of the reception ofinfant sinto the ehurh by baptis.. But the commission of our
Lord could be understood in no other sense than that which, from
$\qquad$
before the Mosaical Law, infants had been expressly and by name
ordered by Almighty God to be admitted, at the eeighth day after
birthe into the covenant of graec by circumcision. There had
never been any doubt upon the question. The command there-

## initiatory sacramentat of baption

## Had the commission been to extend the Jevish religion all over the earth, and had the command run thus, "G

## and teach" (make disciples, or Jews, of) "all nations; circum- cising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever

