"HER FOUNDATIONS ARE UPON 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 REST FOR YOUR SOULS .- JEREMIAH VI. 16.

VOLUME III.]

COBOURG, UPPER CANADA, SATURDAY, SEPTEMBER 21, 1839.

[NUMBER XII.

Original Poetry.

For the Church. THE DYING SOLDIER.

"With shiver'd spear and with dinted shield, I lay me in blood, on the battle field; The red streams gush from my gory side, And the sword-gash foams with a purple tide.

"My brothers in arms have left me lone, With the graveless dead around me strown; And ere morning comes, and the star of day Looks bright in the east, I shall be as they.

"They have left me lone, to bleed and to die, Not one of my friends or of kindred nigh; With the vulture's shriek as my passing-bell, And the night-wind to ring my fun'ral knell. "My heart throbs low and mine eye is dim,

And the shadows of death around me swim, And coldly, coldly, the rains distil On my faint wet brow and my bosom chill. "Tho' low beats that heart and dim be that eye,

I see a vision, before me, nigh; The lov'd, and the lost, a saintly band, 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 from above? "Sisters!—and have ye come to bless The last sad hour of my wretchedness?
Brother!—I feel thy friendly grasp,
And my heart's blood burneth thy form to clasp.

"Wife!-hast thou left you azure steep, To watch o'er my earthy bed and weep, With our sweet babes shedding their tears as a flood, To see me laid on my couch of blood?—

"But whose is this wond'rous form divine, Whose eyes of light thro' my spirit shine, Like the dawning of Heav'n? my Saviour! 'tis He! He comes my soul from her bonds to free.

"And com'st Thou, Saviour! at this late hour To visit my soul with Thy grace and pow'r?
I feel Thy blest love within my heart,
I am Thine! I am Thine! no more we'll part."

He pass'd,—the wind rang his fun'ral knell, The vulture's shriek was his passing-bell; Ere morning came and the star of day Look'd bright o'er the dead, he was as they.

THE LIFE OF THE REV. PHILIP SKELTON.*

The subject of this memoir was born in the parish of Derriaghy, near Lisburn, in Ireland, in February 1706-7. His grandfather, who was an engineer of note in England, was sent over by King Charles I. to inspect the Irish for-When Philip was about ten years old he was sent to Listhe master, in consequence, complained to his father, noy himself with hard study. His father made him carry stones on a hand-barrow, and submit to severe drudgery; keeping him fasting long beyond the usual time, and then sending him the coarsest food to take in the open fields. He would not allow him to associate with the other children, but bade him go to his companions, the servants. This hard treatment at last broke down his spirit; he began to relent, and burst into tears. His father then said to him, "Sirrah, I'll make this proposal to you: whether do you choose to toil and drudge all your life as you have these few days past, living on coarse food, clad in frieze [rough woollen] clothes, and with brogues on your feet; or to apply to your books, and eat and drink and be dressed like your brothers here?" pointing to his brothers, who, at vacation, had just then come from the university, decked out in Dublin finery. Poor Philip, whose bones ached with the hand-barrow, said "he would readily go to school, and be attentive to his studies." He did so, and continued studious ever after. His judicious parent was taken off in the fiftieth year of his age; and shortly before he died, he called Philip to him, and desired him to study medicine; but the youth fixed on divinity for his profession, believing himself to be called thereto by a voice more than human.

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On leaving school, he entered as a sizar in the university of Dublin, where the famous Dr. Delany was both his tutor and real friend ever after. He soon obtained the reputation of a scholar, and at the same time exercised himself in cudgel-play and boxing, in which latter faculty he was allowed to be excellent; and if opportunity offered, he was not unwilling to manifest his skill. It does not appear that this arose from an irritable or quarrelsome temper; but being skilled in the art, he would occasionally shew his proficiency. In consequence of a misunderstanding which he had with a felow student, who was in some way connected with Dr. Baldwin the provost, his college-life was made very unasy to him. The young man, out of spite, insinuated that Skelton was a Jacobite; whereupon the provost, enraged at this charge, ordered Skelton to appear before him. Skelton declared that he was as strenuous for the house of Hanover as any in Ireland; but the provost, whose mind had been poisoned by the malicious representations of his young favourite, persecuted Skelton, and endeavoured to keep him out of a scholarship. This, however, he failed to accomplish, by mistaking him for another of the same name. He accordingly received the reward of his merit, by being elected to a scholarship at Trinity College in 1726.

Finding it impossible to regain the provost's favour without disgraceful compliances, he resolved to quit the college at the statutable period: he accordingly commenced B.A. in July 1728, and had his name taken off the college-books in May the year following, two years before the natural expiration of his scholarship.

Between this time and his entrance into orders, he resided with his brother John, a clergyman and schoolmaster of Dundalk; and took on himself the management of the school, which under him rose into great repute. He stayed here only a short time, when he obtained a nomination to the curacy of Newtown-Butler, in

* From the Church of England Magazine.

on his back.

On leaving the curacy of Newtown-Butler, he repaired house to house, without distinction of sect; he conversed with them freely, mingling entertainment with his instruc- giving up his whole time and atention to the pupils. tion. The children he catechised every Sunday evening in the church; and when they became thoroughly acquainted with the original catechism, as in the Prayerbook, he made them learn the proof-catechism, which confirms and illustrates the doctrines of the other by On his arrival, he took his manucript to Andrew Millar which he appointed, he invited people of every age to his lodgings, that he might instruct them in religion. might be left with him a day or two; meanwhile he And thus, by his means, they obtained a knowledge of would take the opinion of a genleman of great ability their duty. I was told in Monaghan, (continues his biographer) that the children there knew more of religion at that time than the grown-up people in any of the that tried my Deism Reveald?" "No, I cannot."

neighbouring parishes.

eloquence which arrests the attention of the hearers. He made by this work about £00. A few months af-His large gigantic size, his strong expressive action, his ter its publication, the (new)bishop of Clogher, Dr. clear distinct delivery, his power of changing the tone of Clayton, was asked by Dr. Shelock, bishop of London, tifications. The rebellion soon deprived him of the be- his voice and features of his face, to suit his purpose, if he knew the author of that work?" "O yes, he has nefit of this employment; and, being reduced to great and, above all, the sincerity of his heart, made an irre- been a curate in my diocese nearly these twenty years." difficulties, he was compelled to earn a livelihood by sistible impression on his hearers. They were insensi- "More shame for your lordshi," replied Sherlock, "to working with his hands. His son Richard (father of Philip) appears to have been, in the reign of William were convinced. His life was conformable to his preach-diocese." III, a gunsmith, and afterwards a farmer and a tanner. ing. It was a pattern of every virtue; it was decorated with piety, chastity, humility, and charity. For this last- months, during which time he reached some of the serburn Latin school. The lad, it is said, did not relish mentioned amiable quality he was eminent, perhaps, grammar, it seemed to him dry and disagreeable; and above all others in Ireland. Being born, as he suppo- his curacy in Ireland; at which however, it was not deswho adopted the following method of cure. He raised to mitigate their sorrows. A great part of his annual his promotion, long delayed, at length arrived. In the continue many weeks more, he resolved to sell all his him one Monday morning early out of his bed, and having pittance he gave them, and often scarce allowed himself year 1750, a large living fell in the diocese of Clogher, books, that he might relieve his parishioners with the mon labourers. He willingly obeyed this command, imagining that it would be easier to work there than to anobtained sometimes the loan of one from a widow in the become vacant, and situated in a wild part of the county parish. He gave his mother, out of his pittance, ten of Donegal, among mountains, rocks, and heath. The pounds a-year, to help to support her and the children, parish is fifteen miles long and tenbroad; of this he had and used to visit her at Derriaghy every Christmas, and the whole tithes, and had also a gebe of a hundred and gave her this sum in return for a pair of stockings she fifty acres, situate in the county of Fermanagh. The made him. He could not always be regular in this do- tithe and glebe together did not, however, average two nation, as he was obliged to pay Dr. Delany a certain hundred pounds a-year. He was not rigid in demanding sum every year, for debts unavoidably contracted at college. He usually travelled all the way to Derriaghy on foot, to save money for his mother and for the poor. He generally preached two Sundays at Lisburn church, when he paid these visits of filial duty, and always brought thither a crowded audience, for the people flocked from all quarters to hear him. His mother died in 1748."

> in prison," was one duty of the follower of Christ.-Accordingly, he gave much attention to the state of the prisoners in the goal of Monaghan, who, as he found, had tites. The most of them seemed ignorant of the use of been cheated of their proper allowance of bread; this abuse he rectified; and in other ways contributed to the comforts of the prisoners. He was ready also to give Burdy) that soon after he came to Pettigo, he was readspiritual counsel to those who were condemned to die. ing one evening in his room by candlelight, with the win-On one remarkable occasion, when a convict at Monaghan, of whose innocence he was well assured, was condemned to be hanged within five days; he set off for Dublin, and, on his arrival, was admitted to the privy of people listening and watching him; for it seems they the poor man with such eloquence as to obtain his par- So true is the observation of Swiftdon, and returned with it to Monaghan in time to save his life. In this spirit of his divine Master, "who went about doing good," he searched for, and found, many opportunities of benevolence. Among these may be mentioned the kind interest he took in behalf of a lad named John Burns, in that town, who was deaf and dumb, whom Mr. Skelton carefully instructed in the Christian religion, and helped him in the composition of a book entitled a "Chronological History of the World," by which

named Craven, in that place, with whom Skelton exposhe took a spit, and ran at him to stick him through the body. Skelton was, for that time, forced to fly; but he temple, praising and blessing God."

rent subjects about this period. Dr. Sterne, bishop of He would not intimate to them the day he intended to commission, sir," said Skelton, "have you to preach the Clogher, was so pleased with one that he sent for Skel- do this, well knowing if he did, that few or none of them Gospel?" "A commission from above." "By whom ton, and said, "Did you write this, Mr. Skelton?" shew- would come. He thus endeavoured to work upon their were you ordained?" "By the Spirit." "Well, sir," ing him the book. Skelton gave him an evasive answer. shame, which is often a more powerful motive with men replied Skelton, "suppose you have the Spirit, as you

house he resided as private tutor to his children: but young man of no fortune, take these ten guineas, you may his extraordinary care, he brought these uncultivated his situation was not over-pleasant, for he had much want them." "I took the money," Skelton told his bitrouble with his pupils, who shewed great airs, and were ographer, "and said nothing, for I was then a poor cu- viour that redeemed them. Sir James Caldwell's resistant of the state of the said and the said nothing for I was then a poor cu- viour that redeemed them. mother's pet. But Skelton would not be guided by this powers might have a larger field for their exercise, pro- once in the month, on a Sunday, in his parlour, where he lady's whims: he insisted on having the management of cured for him the curacy of St. Werburgh's, Dublin; had a tolerable congregation, and used also to examine the lad himself; a permission which the mother was not which he would have accepted, had not hopes of prefer- the people there in religion. He was once examining willing to give to the extent required by the tutor: this ment (hopes never realised) been held out to him, should some persons of quality there, when one of them told him circumstance, added to the perpetual disgust he expe- he remain where he was. The living of Monaghan, there were two Gods, and another three Gods, and so lady in question, induced him to resign his curacy and He remained, however, in the curacy, and felt no other who had nothing to say, every question he was asked, tutorship in about two years. While he held this curacy, rivalry towards the man who had been appointed over made a genteel bow, in which he was better instructed he began to perform some of those wonderful acts of charity that so ennobled his character. Of his salary, had said to the new incumbent, "I give you now a living which was very small, he gave at least half away, hardly worth three hundred a-year, and have kept the best cuallowing himself clothes to put on. As he returned rate in the diocese for you, who was going to leave it; be Though he preferred theology for his vocation, he did from church one Sunday, he came to a place where a cathe skin came off a great part of it. Seeing the poor hopes of preferment fron Bishop Sterne being now aban-been highly valuable in so wild a district, where medical by his indulgent rector, Nr. Hawkshaw. Soon after he pounds a-year. to his brother's in Dundalk, until, in 1732, he was no- had returned to his ministerial charge, and while he was minated to the curacy of Monaghan, in the diocese of occupied in reading and composition, he was offered a Clogher, by the Hon. and Rev. Francis Hamilton, the school worth £500 a-year, which he declined, knowing rector. He "entered on this cure" says his biographer that he should be unable to carry out his purpose of pub-Burdy, "with that eager zeal for the salvation of souls, lishing several useful compositions. When it was sugwhich a warm sense of duty only could inspire: he felt gested to him, that he mightesit in a private room at his boured hard in his ministry; he visited his people from | conflicting with the business and tumult of the school, he said he could not in conscience take the money, without

In 1748, Mr. Skelton having prepared for the press fore determined to go to London and dispose of it there. it printed at his own expense. Millar desired that it upon its merits and saleablenes. "Can you guess" (said Skelton afterwards to his liographer) "who it was 'Hume the infidel." He care, it seems, to Millar's, "In the pulpit he displayed that strong and manly examined it for an hour, and then said to him, "Print."

his dues, or he might have scraped up a little more.

"His parishioners were sunk in profound ignorance. One could hardly have supposed, on viewing their manners, that they were born and bred in a Christian country. Yet many of them were nominally Protestants. Mr. Skelton declared that they scarce knew more of the Gospel than the Indians of America: so that, he said, Mr. Skelton remembered that to visit those who were he was a missionary sent to convert them to Christianity. Like others in a rude state, their chief study was to supply their natural wants and indulge their gross appesome bad purpose. Mr. Skelton assured me (writes Mr. dow-shutters open, and heard many people whispering in the street at his window, which brought him to the door council, which then was sitting. Here he pleaded for thought he was a conjuror, he dealt so much in books.

'Thus clowns on scholars as on wizards look, And take a folio for a conjuring book.'

Such were the people whom he was appointed to instruct. To a benevolent clergyman like him it surely gave concern to see them in this state of ignorance and error. He had a wide field for improvement before him, and began to work immediately. He visited them from house to house; he instructed them late and early; he told them of Jesus Christ who died for their sins; whose name some of them had scarce heard of before. In his There was, moreover, a notoriously wicked man, journeys through the parish he took down the children's names, desiring their parents to send them to church to tulated; but his remonstrance so offended the man, that be instructed in the catechism; and introduced the proof-catechism, such as he had already made use of at Monaghan. During the summer, while he was thus emhad the courage to go back again, and after much danger ployed, he explained the catechism on Sundays before all and difficulty, and many awful lectures, his efforts were the people, which served to edify both young and old. blessed by God the Spirit; the man was changed, and At this lecture or explanation he spent an hour and a became a Christian. He was the means also of a change half every Sunday the whole summer season. He gave being wrought in the manners of his people, thirty or the people this instead of a sermon, as it seemed to stills were afterwards seized by order of the government. them and bless them." They had heard him declare, "of such forty of whom usually attended prayers on a week-day. please them better, being delivered without notes, and His success in this point, unpromising as were those he also remarkably plain and instructive. He was thus, tation; and he knew well how to defend the principles seems ever to have crossed their minds. The baptism of "Lydia" had to deal with, may encourage those pastors who strive like Job, eyes to the blind, and feet to the lame. When of that Church of which he was a minister. On one and her house;" and of "the Jailer and all his," is mentioned as to open the eyes of their people to the edifying results of he had reason to suppose that the grown-up people were attending the daily service of the Church. Surely a tolerably acquainted with their duty, by means of his physician, Dr. Scott, he was informed that a preacher the Old Testament. St. Paul, in the same unartificial manner, blessing may be expected to rest upon that minister and public and private lectures and admonitions, he locked was addressing the people in the streets. Skelton invithose parishioners who are found "continually in the the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he had a large continually in the church-doors on a Sunday, when he h Mr. Skelton published several pamphlets upon diffe- they had made under his care in religious knowledge.

It will be remembered that Mr. Skelton's father, when bin with three children in it had just been burnt down; a man of worth and seme." The incumbent followed at Monaghan and in his present charge, he practised the Devenish to the living of Fintona, in the county of Tytwo of the children were consumed; the third shewed his advice, and there was often an amicable contest in the healing art, and gave his people the medicines he had rone. He was as indefatigable at Fintona in the labours some signs of life, but was so dreadfully scorched, that performance of their works of charity and duty. All procured. Such gifts, joined with his advice, must have of his ministry as he had been at either of his former people wanting linen to dress its sores, he stripped off doned, he accepted, in 1 42, of the tuition of the Earl of aid could not at once be reached. In dangerous cases ters; and he adopted the following stratagem to gain his clothes, and tearing his shirt piece by piece, gave it to Charlemont; but owing to a difference with his lordthem, as he found it necessary, till he left scarcely a rag ship's guardian, he soon resigned this charge, and returned to his curacy, which had been kept open for him whole glebe of the parish of Pettigo, worth about forty was given: the result was, that the greater number of

sermon soon after he had come to the living. At first he desertion of his hearers? He told him forty pounds a incumbents, had not yet preached: his objections, however, having been overcome, he preached the sermon entitled the "Dignity of the Christian Ministry," consithe weight of the obligation imposed upon him. He la- studies, and leave to the assignment a warm start of dered to be "one of the best occasional sermons of this where his preaching (especially for charities) was highly sort extant in our language.'

The people of Pettigo were sadly addicted to the drinking of whisky, especially at funerals, on which occasions not unfrequently twenty gallons of strong spirit his valuable work called "Deisn revealed," he conceived have been drunk. Many were killed at these meetings, it too important to be published in Ireland, and there- either by fighting or by whisky. Mr. Skelton used every effort to break them off from this brutalising habit. He prevailed on some to take an oath that they would texts of Scripture. On a particular evening of the week, the bookseller, to know if he would purchase it, and have not drink; and he preached against the practice a sermon, entitled "Woe to the drunkard," which is to be placed over him, with an inscription at considerable found in his works. But he produced little amendment in this particular, except that some of his own hearers probably were reclaimed from the gross excesses into which they had been carried. He strove also to limit the expenses of his people at christenings and marriages; for they usually spent all they could scrape together at these, and afterwards were nearly starving.

In 1757, a remarkable scarcity prevailed in Ireland; the effects of which were most severely felt in Pettigo. The exertions which Mr. Skelton made to find out and relieve the necessities of the sufferers were unremitting. He travelled through the country, that he might discover who were in want. When he entered into a wretched hovel, he would look into the meal-chest, and count the number of the children, that he might be a better judge When Mr. Skelton had resiled in London about six of their necessities, which he lost no time in supplying. His tender-hearted zeal at this distressing season is bemons to be found in his published works, he returned to yound all praise: how deep it lay in his feelings will be understood by the following fact. When his money was sed, for the use of the poor, he exerted all his endeavours tined that he should remain much longer. The time of nearly all spent, but he foresaw that the scarcity must to God for every penny he spent. He kept no horse, but living of Pettigo, of inferior value to the one that had first living of Pettigo, of inferior value to the language of the language of the reception of living of Pettigo, of inferior value to the one that had first living of Pettigo, of inferior value to the language of the language of the language of the reception of living of Pettigo, of inferior value to the one that had first living of Pettigo, of inferior value to the language of the language of the reception of living of Pettigo, of inferior value to the language of the lan questing him to keep the books and relieve the poor with infants into the church by baptism. But the commission of our that he had dedicated his books to God, and he must the time of Abraham, had marked the divine proceedings with ressell them. The ladies did not withdraw their gift; so pect to children. It was addressed to Jews, who knew that long that both sums were applied to the relief of the poor. before the Mosaical Law, infants had been expressly and by name no one can have an adequate idea, except a scholar, fond

In 1759, Dr. Garnet, bishop of Clogher, shewed his books, which they thought very few applied to but for before I go, and God's blessing be with you. When you are in great distress come to me, and I will strive to reof ease. He usually preached in the chapel of ease, as to see what was the matter, when he found a whole crowd it was only two miles distant from Enniskillen, and kept a curate in the parish church; frequently, however, exchanging with his curate, that his care might reach to every part of his parish. In both churches there was a large congregation, as is the case over the whole county of Fermanagh, where the Church of England men at that time exceeded the dissenters in the proportion of three to one. This was very unusual in the north of Ireland, where dissenters so much abounded. In these churches Mr. Skelton had the sacrament of the Lord's strenuous in the public and private instruction of his people. The children he catechised, as usual, in the gospel was natural and in the course of things; but that it should proof-catechism, and on these occasions he lectured .-He examined also the grown-up people in the church; ety. The situation of his parish near Lough Erne, parents receiving Christ, when they were in that covenant the made it necessary that he should watch carefully over the morals of his people. There are in the Lough trary to the genius of the gospel, and the order of the divine nearly four hundred little islands, swarming at that mercy in the last and most gracious dispensation. time with private stills, which being out of the reach of the excise officers, made the whisky too plentiful, and in little children to come unto me and forbid them not." They had proportion depraved the morals of the people. These seen him "take them up in his arms and lay his hands upon

occasion, when he was at the house of his friend and a matter of course, and is perfectly intelligible to every reader of gregation, and examined them all to see what progress | house; he accordingly came, with some of his hearers, and the unbelieving wife is sanctified by the husband; else were who wished to hear Skelton and him arguing. "What your children unclean; but now are they holy."

the county of Fermanagh, from Dr. Madden, in whose "Well, well," he said, "is a clever thing; you are a than the dread of temporal or eternal evils. In time, by say, it is still necessary you should be ordained by the laying on of hands before you attempt to preach; for you read in the Acts of the Apostles, 'The Holy Ghost said, Separate me Barnabas and Paul for the work whereunto very ungovernable; especially one of them, who was his rate." His friend Dr. Delany, wishing that Skelton's dence being at the extremity of the parish, he preached I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.' These, it is allowed had already obtained the Spirit; but they were not permitted to go abroad to preach till they were first ordained by the laying on of hands. Hence your preaching, without being ordained, rienced from the vulgar and parsimonious mind of the where he was curate, fell in 1740, but it fell not to him. on: such was their ignorance. One of them, indeed, is contrary to the practice of the Apostles." On another occasion, arguing with a non-conformist, he said to him, "Do you advise dissentients from Church communion" to go to a meeting, and Church people to go to church?" "Yes." "Well, then," said Skelton, "your religion" is not the same as St. Paul's; for he says, 'Be ye all of one mind one with another.'

In 1766, the Bishop of Clogher removed him from stations. Nearly all the people at Fintona were dissenthem became members of the congregation of the church. The bishop called upon him to preach the visitation- He then asked the minister how much he had lost by the was reluctant, because other clergymen, his seniors as year; on which Skelton settled that sum annually upon

In his latter days when the air of Fintona was too keen for him, he passed ome of his winters in Dublin, valued. His infirmities increasing, he took his leave of Fintona in 1780, and removed to Dublin to end his days. Great respect was here shewn him by the dignitaries of the Church; and, in 1781, the degree of Doctor of Divinity was offered him by the University, but he declined the honour. He died on the 4th of May, 1787, in the fifty-ninth year of his ministry, and eightyfirst year of his age, and was buried near the west door of St. Peter's churchyard. A marble tombstone was length, written by the Rev. R. Burrows, Junior, fellow of Trinity College, Dublin.

His principal religious works have been collected in

THE SACRAMENT OF BAPTISM.*

It is impossible not to pause here to observe the essential benevolence of Christianity propagated by such a system of gentle, never-ceasing instructions as this; beginning with the first training of the learner, and carrying him on, and all that appertain to him, till this world of conflict is exchanged for one of rest and joy. And surely no part of this system is more evidently compassionate and divine, than that which comprehends the helpless and unconscious infant within the arms of the divine mercy, till he is of age to understand and act for himself-this is entirely agreeable to the order of things in providence as to all matters affecting the state and happiness of children. The parent represents them, acts for them, claims all advantages for them which may accrue, enters into beneficial engagements and obligations, signs contracts, takes possession of titles, dignities, inheritances, in their name—on the supposition that the child when of age will Put a pair of coarse brogues on his feet, ordered him to even the necessaries of life. His salary was only £40; and immediately Dr. Delany and another bishop waited sum they might produce. Mr. Watson, a bookseller in sum they might produce. Wr. Watson, a bookseller in sum they might produce. Wr. Watson, a bookseller in sum they might produce. go out immediately into the fields to work with the coma sum which was then equal to double the sum now.

On Bishop Clayton, urging him to promote Skelton to Dublin, bought them for eighty pounds; but soon after on Bishop Clayton, urging him to promote Skelton to Dublin, bought them for eighty pounds; but soon after on Bishop Clayton, urging him to promote Skelton to Dublin, bought them for eighty pounds; but soon after on Bishop Clayton, urging him to promote Skelton to Dublin, bought them for eighty pounds; but soon after on Bishop Clayton, urging him to promote Skelton to Dublin, bought them for eighty pounds; but soon after on Bishop Clayton, urging him to promote Skelton to Dublin, bought them for eighty pounds; but soon after on Bishop Clayton, urging him to promote Skelton to Dublin, bought them for eighty pounds; but soon after Dublin, bought them for eighty pounds are dubling the eighty pounds.

I make the remark, because it is possible that some may have this money. He expressed his gratitude, but answered, Lord could be understood in no other sense than that which, from This was a sacrifice to duty (writes Mr. Burdy), of which ordered by Almighty God to be admitted, at the eighth day after birth, into the covenant of grace by circumcision. There had of reading, situate like Mr. Skelton, in a coarse, barren never been any doubt upon the question. The command therecountry, among illiterate people, with a number of agree- fore for the promulgation of the gospel with the corresponding able books, the only companions of his many solitary initiatory sacrament of baptism, could never have been understood by them in any other light.

Had the commission been to extend the Jewish religion all over sense of Mr. Skelton's merit by presenting him to the li- the earth, and had the command run thus, "Go ye therefore ving of Devenish, in the county of Fermanagh, near En- and teach" (make disciples, or Jews, of) "all nations; circumniskillen, worth about three hundred a-year, an agreea- cising them in the name of the Father, and of the Son, and of ble removal from a most rugged and inhospitable part of the Holy Ghost; teaching them to observe all things whatsoever Ireland to a civilised district. When he was leaving Pettigo, he said to the poor, "Give me your blessing now have hesitated for an instant, it would be a civilised district. When he was leaving I have commanded you;" no one of the spostles would or could have hesitated for an instant, it would be a civilised district. have hesitated for an instant-it would have excited no surprise it would have been merely the continuance of a principle expressly enjoined in preceding dispensations. There would lieve you." The living of Devenish was divided in two have wanted no new command under the gospel, for the admission parts, some miles distant from each other. In the one of infants into God's merciful covenant, any more than there division was the parish church, and in the other a chapel wanted any new commands for the various matters of natural religion, or for the observation of one day's rest after every six days of labour, or for a variety of other things, the principles of which the Church of God had been acting upon for thousands of years. A new command would have seemed, indeed, to call in doubt the merciful will of God in the preceding institution and observance of circumcision.

The apostles, accordingly, long hesitated about admitting the Gentiles at all into the christian covenant without the observation of the Mosaical Law; but they never doubted whether, on receiving them, they should admit also with them the children and households which formed a part of themselves. That the mercy be narrowed and contracted all at once with respect to the objects of the divine compassion, and that the infants of the Jewish believers should be thrust out of the covenant of grace, on their moment before they received him, would have been wholly con-

The apostles had already heard their Master say, "Suffer the Skelton was not unpractised in theological argumen- is the kingdom of heaven." No doubt therefore upon this subject

Accordingly, though we have inspired epistles written to churches during a series of sixty or seventy years after the first

*From Bishop Wilson's Sermons in India.