

of the Lord, and not ashamed to take up the cross; and also to behold the numerous spectators on the river side and bridge, and the pastor (Mr. Rice) with uncovered head, addressing the auditory, and engaging in prayer; and then going down with the candidates into the water, and coming up out of the water. It is no wonder that such sights as these often strike conviction into the hearts and consciences of those who reject and ridicule our practice; for they bring to our minds the scenes of former days, when John the Baptist stood on the side of the river Jordan, and when the repenting multitudes were immersed in that stream. The state of feeling, both in the church and among the impenitent, still continues to be favourable, and they expect again to have recourse to the stream.

On the same day and in the same place, I witnessed the Scriptural baptism of a female by the Methodist Minister of this place. It seemed to be the first time that he had administered the ordinance, for he did it in rather an awkward manner: he caused her to kneel down in the water, and then immersed her, which, as the water was not deep, must have given her pain; and by this means he destroyed most of the effect that the rite was calculated to produce. May we not indulge the hope, that many more of those who join the Pædo-Baptist Churches, will follow the example of this female, inasmuch as she has followed Christ? The principles of the Baptists are spreading rapidly in the United States and Canada; and if those who profess to be Baptists are only consistent and active, the truth will prevail, in spite of all the opposition of those who cry out, concerning the holy ordinance—"Oh! it is only a non-essential." G. B. M.

Fort Covington, July 13, 1840.

LITERARY NOTICE.

Mercy to the Chief of Sinners. A Narrative. By the Rev. WILLIAM BLOOD, A. M. Eighth Edition. Montreal: Campbell & Becket. 1840.

This short Narrative records the display of Divine grace, in the repentance of two criminals, who forfeited their lives to the laws of their country. It is written in a pleasing style, and its statements of evangelical truth, in connection with its facts, are calculated to make it very useful. As some proof of its interesting character, we may mention that it has gone through several editions. If the author were to send it to the Religious Tract Society in London, to be included in their Narrative Series, he might greatly increase its circulation, and give it a permanent value as a means of doing good.

POETRY.

MORNING AND EVENING.

How fair the steps of morning
Along the eastern sky,
The earth with gems adorning,
Shed from her liquid eye.

She wakes the odours sleeping
In Flora's beauteous bow'r,
And glad the Lyre is sweeping
Of nature's festive hour.

Still there's a calmer season,
A dearer, holier hour,
Which opens a lovelier vision
To fancy's magic pow'r;

Which breathes in softest numbers
The tales of other years,
And wakens from their slumbers
Anew some parting tears.

Oh! how I love the closing
Of Evening's tranquil eye,
As peacefully reposing,
She glides along the sky.

For through the rich infolding
Which mantles round her breast,
We feel as if beholding
Some region of the blest;

Whence strains seraphic stealing
Invite our souls away
To fairer scenes, unrolling
Heaven's glories in full day.

J. G.

A REVIVAL HYMN.

Entire dedication to Christ renewed

Exalted Lord! Thou once—slain Lamb!
Anew to the I now resign
All that I have and all I am;
I *could* be thine—entirely thine.

Oh come! erect thy gracious throne
Within this worthless heart of mine,
Expel all rivals;—reign alone;
And *make me*, thine—entirely thine.

Perhaps to me thy high behest
A path of trouble may assign:
"Thy will be done:"—it must be best
I *am* thine—entirely thine.

When called to tread the vale of death,
My all to Thee will I consign;
Singing with my expiring breath
I *still am* thine—entirely thine.

And when I join heaven's countless throng,
Prostrate before the throne divine,
The joyful strain I'll yet prolong
"I'm *ever* thine—entirely thine"

W. H. C.