

vation. For several years I have made it a constant practice to think of my baptism every day, and to read over the baptismal service as a subject of solemn meditation once a month: and I am sure that it serves to increase my faith. At all events, it seems to bring me nearer to my heavenly Father, who has been pleased to give me the adoption of a son, and to love with a fonder affection that holy Church my Spiritual Mother, by which I am a member of my God and Saviour.

But to my story.—I was born in the State of Connecticut, and, till eighteen years of age, resided in it. I was brought up in the Church by a pious father and mother, who died not far asunder, and left me before I came of age. At their death the family broke up, and I travelled Westward to make my way alone through the world. I took up my residence in various parts of the State of New-York, where I spent ten or twelve years; and now I reside in Canada.

Before the death of my parents, I had several times been a partaker of the holy Communion. But when I rambled off alone, I fell into company that was unfit for a Christian, and the good impressions that had been made on my mind gradually lost their influence, and gave way to the lax principles of my companions. There was no Church in the parts where I resided, and the meetings which I occasionally attended were not calculated to do me any good, especially after having been accustomed to our orderly and solemn services. My companions only ridiculed the oddities we sometimes saw exhibited, which gradually extended among them to the Bible itself.

Business called me to Buffalo. A Church had lately been built there; and as I had to remain over Sunday, I went to Morning Prayer. Ten years had almost elapsed since I had been within a Church. I had but just seated myself when the priest rose in the desk and repeated the sentence—"I will arise and go to my Father," &c. Then, Rev. Sir, did I witness in my own soul the power of early associations. My conscience smote me like a two edged sword for my backsliding; and when the confession was read, my feelings so wrought upon me that I could not repeat it after the Minister. Perhaps a recollection of my poor mother, who died after my father, served to excite them; as she said to me one day shortly before her death, that she feared I should be as a sheep wandering from the fold among wolves.—O what a blessing is a pious mother!

I felt myself deeply humbled during divine service. The Minister read the notification for the Sacrament the next Sunday together with the exhortation. When night came, I felt a great change in my feelings from what they had been in the morning, and I heartily resolved on a reformation. Business detaining me three or four days, I concluded to remain over the next Sunday, and go to the communion. I spent the week in preparing for it, by a review of my past life, and confession of my sins to God. I did so. The Communion Service never seemed to me so beautiful, so solemn, so heavenly before. It appeared to set forth Christ crucified with wonderful clearness and power. It was by far the best sermon I ever heard.—O what do they lose who desert the divine Services of the Church, and go after crude and tempestuous effusions!

Suffice it to say, that I found the Lord's Supper a wonderful strengthener of my poor shattered faith. The thought that it was a solemn renewal of my so often broken covenant, wherein I was accepted of my heavenly Father afresh for his dear son's sake, was precious to my heart. I often remember it with peculiar pleasure. Having found so much benefit to result from that partaking of the Sacrament, I have ever since gone to the Lord's table whenever I had opportunity, and have always left it with my faith more firmly fixed on my Saviour, and my charity to my fellow creatures increased. This is the practical value of the Sacrament of the Lord's Supper. It brings us near to God, and makes Christ appear more like the salvation of sinners, and settles our hearts into charity with our neighbors. Men may speculate on it all their days, but if they never partake with true devotion of heart, they never will know what it is. They must "taste and see that the Lord is gracious," or they cannot estimate his goodness. The disciples said: "Lord, increase our faith." Let us

say so too, and "do this in remembrance of him," that he may increase it.

I beg you will take this in good part, and find it worth laying before your readers; and I pray God that my experience may benefit those backsliders who may chance to read it.

Yours, &c.

A CHURCHMAN.

*Projected Swedish Mission.*—Sweden appears at length likely to be added to those nations in which missionary societies have been established. M. Haegmann, the hospital Chaplain in Stockholm, commenced seven years ago the circulation of a weekly sheet, afterwards converted (the loss on the publication being considerable) into a monthly paper, to make his countrymen acquainted with what was doing in other lands by missionary institutions. The losses on his publications have obliged him to discontinue them: but he has resolved to devote himself anew to the object, by procuring the establishment of a missionary society, with a view chiefly to "the pagans of the woods and mountains in the north of Sweden." May his efforts be abundantly blessed! We echo his own words when we say, "May He who gave the desire further it; and reveal his mighty arm in Sweden, as he has done in so many other lands!"—*Christian Observer.*

The Baltimore American states that of nine hundred and ninety two adults admitted to the Alms House in that city during the last year, *nine hundred and forty four were ascertained to be habitually intemperate.* What a fact is here for the opposers of Temperance Societies and Temperance reformation! The truth is, that rum, and its kindred liquors, are the foundation of almost all the pauperism and crime which afflict our country. Remove the cause and the effects will cease.

*Important Ecclesiastical Movements.*—Letters from Paris, received by the last French packet, state the important fact, that a very extensive defection had taken place in the Catholic Church in France. It is said that a Gallic Church is to be established, independent of Rome, and renouncing the authority of the Pope:—that the organization will take place immediately, and include some thousands of priests.—*N. Y. Jour. of Com.*

*Emigration of the "the Free People of Color."*—The New-Orleans Argus states that a joint resolution has passed both houses of the Legislature of Louisiana, for appointing a committee to inquire into the expediency of encouraging the emigration of the free people of color to Liberia. The Editors express their regret that all the laws which she has hitherto passed, to send away to other States the large number of blacks within her territory, have proved unavailing—but entertains no doubt, that some measure will now be adopted by the Legislature, for contributing to their emigration.—*Episcopal Watchman.*

We must often lift up our heart to God; he will purify, enlighten, and direct it. It was the daily practice of the holy prophet David: "I have set," says he, "the Lord always before me," Psalm xvi. 8. Let us also, frequently repeat to ourselves these beautiful expressions of the same prophet: "Whom have I in heaven but thee? there is none upon earth that I desire beside thee, God is the strength of my heart, and my portion for ever." Psalm lxxii. 25, 26.—*Fenelon.*

Thy danger, or safety, must flow from a principle within thee. The devil and world may tempt thee, but they have no power to constrain thee, if thou standest but up for thyself.—*Fuller.*

Letters received from the following persons:—Rev. A. N. Bethune; Rev. F. Evans; Mr. John P. Crysler, and Mr. Alexander Westly: the last dated and posted at Williamsburg the 13th December last, and received March 13th Instant.