
 Sherif left in the kingdom : the charters taken away, aud n
modelled in favour of Papists." - Neale. "The King called a a council, in which he declared his resolut
to issue s declaration for a general liberty of conscience eto pers -That he cannot but heartily wish that all his suljects were mem-
bers of the Catbolic Church; yet, that it is his opinion that conand allegiznec, \&c., shall not be required.' He also repealed all tsined all that were about him, was the great happiness of a uni-
verral toleration. On this the King used to enlarge in a great
variety of topics. He said nothing was more reasonable, more ngland for the severities with wheced me the Dissenters had be doctrine in the mouth of a professed Papist, \&c.", "But sinee th
Church party could not be brought to comply with the designs of the Court, applications were made
sudden the Clurechmen were disgra
high favour, se. . \&ce."- Burret.

 tion amongst them be charged with hazarding the public safety by
falling in with the measures of the Court, of which they had as great a dread as their neighbours. In the last tand greatest danger
the Church was exposed to, the Dissenters joined with her, with
 most respect to the bishops when sent to the Tower."- Neale.
"The reaso of the Disenters' ocldness in the aftair that so
nearly concerined them, and for which they have since expressed
 prevailed over the wiser counsels of almost all that were advised
with But the King, before he would ring the mater to the
council, secretly enggaged all the privy councillors to concur with








## THE CHURC期

COBOURG, SATURDAY, DECEMBER 21, 1839
$\begin{aligned} & \text { It requires no long reffection, no studious research, to } \\ & \text { become persuaded of Gol's many and great benefits to }\end{aligned}$
become persuaded of Gol's may and great benefits to
Wards us, both i Propidene and Grace. We must b
short-sighted beings not to discern daily and hourly in stances of his kindness and love; we must be cold-hearte
beings, if we feel no generous warmth of gratitude in re-
curn,-experience no inward impulse to adore, and praise turn,-experience no inward impulse to adore, and praise,
and serve him. If we look round upon this beatiful
and well-furnished world,--if we mark all the magnificence of scenery which it presents,- -from the green an
fertile valley to the snow-capped mountain,-ffom th ornamental grove to the trackless forest, -from the
gurgling rivalet to the boundless ocean; ; if then, we tur
above, -to the sun, and moon, and starry brilliancy
the skies, ; we mark, too, the vast and varied tribes of
animated nature, and associate with the stupendous contemplation the recollection that all this was formed an
prepared for our ratification and for our use; then
surely, our grateful affections will be drawn to the throne arely, our grateful affections will be drawn to the thron
of God, and in the efrvour of our thankfulness, we shall
feel prounpted to exclaim with the Psalmist, "What shall Irender unto the Lord for all his benefits towards me ?
Bit there are higher motives and stronger reasons fo praise him for the blessings of his Providence; but we
render ho him oar grateful devotion especially for the re-
demption of the world by our Lord Jesul demption of the world by our Lord Jesus Christ.-Ha
anerely some herald from heaven comnunicated to u
the nessage of these glad tidings; had one of the "ministering spirits" who surround the throne of God, com
down with the offer of pardon to the human race, it woul have been eridence enough of his condescension an
mery. Or if the Son of God, encircled with all th
glory of his heavenly Majesty, had come down upon eart
glory of his heavenyy Majesty, had come down
and simply proclamed the divine intention
sad good-will towards men," it would have sud good-will towards men," it would have been proo
sufficient of his loving-kindness on our behalf. But that
he should have forsaken the glory and blessedness he should have forsaken the glory and blessedness
heaven, taken our degraded nature upon hime sojourned heaven, taken our degraded na
upoon earth, poor amongst the poor and humble amongs
the hunble, and died at last a painful and ignominiou death, that we might be delivered from the wrath
come, -that he should have endured the penaly of o sins, afd suffered on our behalf what we were condemne
pifestation of his "inestimable love."
Is the exclamation, -how fervently should how it rise from
the hearts of thankfal beings, "What shall Irender unto
the Lord for all his benefits towards me .". the hearts of thankful beings, "What shall I render unto
the Lord for all his beenefts towards me ?" We are told
that when the work of crention was fivie that when the work of crention was finished, "the morn-
ing stars sang together and the soons of Goos shouted fo joy;"" and we are informed that when the work of $r$
demptitan was announced in the birthof the infant Saviou
" i multitude of the umphant song. Well might we ask, should not the ere tures for whom the fair fabric of this material worldw
formed, join with the "morning stars" in the song formed, joing with the glorious and beneficent Architect?
thankgiving
And should not the beings, for whose redemption from everlasting misery-for whose admission after death into
sealms of endless bliss-the Son of God came into the

perpetuated. we mesemble together on the jogous day of
Christ's nativivty, and come to the house of Christ's nativity, and come to the house of God to com-
memorate this ifstgreat act in the plan of our redemp
tion, it is right and reasonable that prayers and praises, we should, as the Psalmist exhorts,
"take the cuaf salvation and call upon the name of the "take the cup of salvation and call upon the name of the
Lord." It is natural and reasonable that they who ac,
count themselves amongst the "ransomed of the Lord"
should, on that solemin feast-day, cond count themselves amongst the "ransomed of the Lord",
should, on that solenn feast-day, conclude their holy ex
ercises with that spiritual banquet which the Saviou himself so solemnly enjoined ia $r$
bruken and his blood shed for us.

## That thoro is a lamentable taint of imperfection in our rature, which blunts our best perceptions and thwarts

 our kindiest feelings, the voice of conscienee not lesthan the Word of God suffieiently testifies. Were i otherwise, Christians who exult in their privileges and
apeak with gladness of their peculiar hopes, would hardly
be so insensible as many who bear the name prove them-

$$
\begin{aligned}
& \text { fered and perished that they might live, - live in blessed } \\
& \text { ness eternal; who bade them, as it were from his agones } \\
& \text { on the cross, "rremember him,"" in the "cup of salvation }
\end{aligned}
$$

$$
\begin{aligned}
& \text { which, with his own hands, he distributed amongst hi } \\
& \text { on the cuate } \\
& \text { chosen followers. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Whosen knowers. the plea of many who feel within their soul. } \\
& \text { a secret wishb, but yet can come to no decided resolution } \\
& \text { to be Christians indeed, and to share in the holy joy }
\end{aligned}
$$

$$
\begin{aligned}
& \text { to be Crisistians indeed, and to share in the holy joys } \\
& \text { the hearenly consolations, the glorious hopes of the re } \\
& \text { deemed of the Lord; we know the plea that, in respec }
\end{aligned}
$$

## would ask whether this feeling of reluctance and hesita tion in advancing to the Saviour's banquet, is begotte by such a conviction of sin as to cause then to lamen by such a conviction of sin as to cause them to lamen its effects and tremble for its consequecces, - tacknow ledge and deplore it with shaine and contrition, with the

 sighe and tear of a godly sorrow! If it be so, we can heartily congratulate our penitent and distrustful brethren It is a happy step towards a renewal of the heart au
life a beginning in the work of grace which may be
blessed and prospered in the issue. But under this burden of sin,- -under this depressing consciousness of guilt
where are they to fly for relief and comfort? From wha
source do they expect trauquillity and ease under thes source do they expect traunquillity and ease under these
stings of the conscience and alarms of the soul? We
may ask, and who will not respond to the truth of the
words, "Who can forgive sins but God only?" To Him


deemer's altar, let him seek, in the hallowed symbols of
his body and blood, that "strengthening and refreshing
of the soul," which he needs so much to carry him victoor the soul, which he needs so much to carry him victo-
riously onwards through the trials and temptations of this
mortal warfare!
Here it is that the weary soul will find refreshment.
In this sanctifying and invigorating Sacrament, the laIn this sanctifying and invigorating Sacrament, the la
bouring and heavy-laden siuner will experience peace
his wounded spirit. Will he not try, then, the efficac of the Christian's paschal feast, - try to know the fulness
of his Saviour's love in his Saviour's sacrifice, - try to acquire the blessed consciousness of a pardoned sinne
-rush to the everlasting arms, -press into Let him not wait until, stretched upon the bed of sick ness and about to cie, he will send perchance for the mi-
nister of Christ and crave, in the last struggles of life
those testimonials of his Saviour's love which in his day of health and strength, he so constantly slighted! L will be nu place for repentance even to him who seeks
with tears, and when the awful condemnation of the un
teconciled sinner must be irreversibly pronounced! him not delay those Christian duties which, through ou
Redeemer's precious offering, can alone avert the fearf doom of endless misery ; let him not delay his prepara
tion for the heavenly bauquet in an eternal world,
preparing and fitting himself for Christ's quet in this one! The one is but the precirussor of the
other. They who can humbly, and penitentially, an
aithfully kneel before the altar of Jesuge other. They who can bumbly, and penitentially, an
faithfully kneel before the altar of Jesus on earth, will b ptry who can fitly yarrake of "the cup of blessing"
they world, will "drink it new in the kingdom of the
this wor heavenly Father": they who can, as redeemed creatures
lift their voices to God in fervent prasis and thankfulnes The Christian Lady's Magazine, to which we are in-
of the glorified there.
debted for a very excellent and appropriate article on our debted for a very excellent and appropriate article on our
frrst page, is a little work with which we have not had a
long acquaintance; but the name of its
Lditor is a suffilong acquaintance; but the name of its Editor is a suffi-
cient security for the value and interest of its contents.
Amidst the meagre and often demoralizing periodicals of
the day, ales presented in new tattire, and carctulated rather
encourage the young in their thoughtlessness and wicourage the young in their thoughtessness and was
wardess than to foster any moral principle or promo
any literary taste, -it is refreshing to see a lady of lent, as Crastorty Euza Bextr confessedly is, devoting
her Christian energies to the dissemination of religious
truth, the advancement of piety, and the maintenance of good order. With the name of this highly gifted and

