

would be "the blindness, brittleness and alienation, of paganism." We hope the dissenters will take the Doctor's hint; and finding they are strengthening the Church by their secession, be content to return within her pale.

To connect by disjunction, to strengthen by annihilation, are startling theories, even in these days of paradox. But we have a graver charge than that of nonsense. Dr. Chalmers's scriptural knowledge, as well as his powers of argument, was surely under abeyance in "Mr. Hare's chapel." He seems to have considered England as a vast house of parliament, and the Church as a sort of treasury bench, which required keeping in order by a "wholesome opposition." The dissenters will scarcely thank the Doctor for his compliment; and, indeed, we understand that his panegyric on the Church has gained him the universal ill-will of that interest at Bristol. But, is this the view of the subject which scripture exhibits? Dr. Chalmers, of course, allows the Church of England to be a true portion of the Church of Christ; after what we read above, any other conclusion would be pregnant with greater inconsistency than even that with which this sermon abounds. Where then in the Bible will Dr. Chalmers find that it is the duty of Christians to set themselves against a true portion of Christ's holy Catholic Church? The dissenter, who affirms the Church of England to be a society of "a quite different frame from that of Christ," quits us at least with consistency. But he who, believing the one society to be only a portion of the other, recommends disunion by way of purification, might as reasonably recommend persecution. Has Dr. Chalmers ever read that the most pure and primitive Christians that ever existed were "of one heart, and of one soul?"\* How does he reconcile this state of matters with his new parliamentary opposition? And how does he interpret the injunction of the Apostle to ENDEAVOR TO KEEP THE UNITY OF THE SPIRIT? How does this party-coloured Christianity agree with the scriptural account of one body, one Spirit, one hope, one Lord, one Faith, one baptism, one God and Father of all?†

But "the most becoming part of churchmen is that of a kind and friendly co-operation with dissenters in all that relates to the moral and spiritual good of the population." Did not the scripture question here suggest itself to Dr. C., "Can two talk together except they be agreed?"‡ How can consistent and intelligent men, whether churchmen or dissenters, combine with their opponents for the promotion of the very objects on which they differ? A friendly feeling towards religious dissenters we have always cherished and advocated; but difference and agreement on the very same subject, is what we cannot understand. If a sense of Christian unity commends itself, as it must, to every really Christian mind, let that unity be sought in a scriptural and rational manner. Let the dissenters consider whether the points of separation are really worth the cost. Let them reflect on the certain effect of their example in countenancing and exciting still further schism in the Church universal. Let them, for that peace of which every true Christian is solicitous, cast their trifling objections before the throne of Unity. Let them remember, too, that concession is to be made at all, it must be by themselves, until the Convocation, the only constitutional authority which can alter our forms and internal economy, is restored to its legitimate powers.

We have here done with Dr. Chalmers. His name, not his argumentation, attracted our notice; and perhaps we ought to apologise to our readers for allowing even this to introduce into our pages the pitiable self-exposure of this celebrated person; and still more for volunteering a syllable of comment of what is its own most entire and eloquent refutation.—*Chn. Remembrancer.*

\* Acts iv. 32.

† Ephes. iv. 3-6.

‡ Amos iii. 3.

#### ADVANTAGES OF A RELIGIOUS NEWSPAPER.

[The good sense and Christian feeling which, in the following dialogue, are brought to bear upon narrow views and downright covetousness, should be read with attention by many who plead poverty as an excuse for not furnishing their families with a religious paper.]—*Chn. Adv.*

#### DIALOGUS BETWEEN TWO NEIGHBORS.

B. Neighbor S., I have a mind to discontinue my paper.

S. No doubt you had your reasons for beginning to take it?

B. Yes I had reasons for it.

S. If it is not too much trouble, I should be obliged if you would state your reasons for discontinuing. Don't think I am meddling with your business, neighbour B., but as I take the same paper, you know I shall discontinue mine, if you can give any stronger reasons for it, than you had for commencing it.

B. Why, I feel poor, these hard times. That is one reason.

S. Your feeling so does not prove that such is the fact; for wealthy people have their times for poor feelings. I don't know but they as often have such feelings as they who are really indigent. You would not like to be thought poor by others, you can pay all your debts, live comfortably and have something beforehand.

B. That is all very true; but I have to work hard and live prudent.

S. Most people do in these times, and all should be willing to: every man, woman, and child, that is not sick, ought to be industrious; and for prudent living, it is the duty of the rich as well as the poor. But do you believe you would have to work any harder, or live less comfortably, for continuing the paper, than you would by stopping it?

B. I don't know as I should; likely I should not. But I don't know as I get any good by the paper;—that is another reason.

S. Do you get any good by reading your Bible, by going to meeting, by being in good company?

B. I don't know as I do, a great deal.

S. But still you will not throw away your Bible, quit going to meeting, nor forsake good company?

B. O no—not for the world.

S. Then, on the same principle, you need not give up the paper. But I should like to know all your reasons, if you have others.

B. It don't always come regular.

S. Papers and letters miscarry sometimes through the carelessness of some that are concerned in the mail; but I don't think of dropping all correspondence with my friends, or giving up my paper, for I presume if any should not come, the printer would send them on again, if he knew it; at any rate I should inform him, or get the agent or post master to do it.

B. But there is not so much news as I should like to have in the paper.

S. Well, neighbour B., do you suppose the printer makes news, or only publishes what comes?

B. No, indeed; though somebody makes a good deal that turns out in the end to be nothing; but our printer don't very often publish any thing that can't be depended on.

S. Then you ought to hate him the better for that, and if he only gives news that can be depended on, it is certainly a recommendation of his paper. But you have other reasons for stopping the paper, I suppose?

B. Why no, I don't know as I have any of consequence.

S. Well then, if you have not, I cannot give up my paper for any thing you have said yet. But let me ask, neighbour, what has become of your reasons for taking the paper? I should like to know which, if any of them, does not exist now, that did when you began to take it. What if you should go over with them, and see how they stand now?

B. Really, neighbour S., you are too close upon me. I don't know what will become of my objections. But, to please you, and be candid, I will look at my reasons once more. 1. I want to know what there is doing in the world, as much as ever; and suppose it is rather mean to be always borrowing a paper when a man is able to take one himself. 2. I love to read as well as ever I did; and I don't know but I should miss my paper if I should give it up. 3. If the paper has not done me as much good as I might, I suppose the fault is in me, and not in the paper, for it is full of good pieces. 4. When the news came about the French Revolution, I really thought that worth a ten dollar bill; I would not have missed reading it for the price of a paper a year. 5. My wife don't want to give it up; she says she had rather have one new gown the less every year. 6. My children would rather for