

not either according to law or according to reason give it to any of our merchants, doctors, or editors, nor to any of the other schools or associations in town; nor would the rules, directions, or general contents of the letter be applicable to any but the officers and members of the debating society. I am here, then, brought to the very point. In the New Testament we have narratives or histories, which tell us of certain facts and events; we have prophecies or revelations, which speak of things that shall be in future; and we have letters or epistles, which were addressed to particular individuals and societies to instruct or edify them; and I will first ask, Under which of these classes or different kinds of writing do we place that of the New Testament called Romans?

ALPHA.—Under the head of epistles, you taught me, father. Many years ago, when I had just began to read and reason, you explained to me that the apostle Paul was the writer of the Romans, and that he sent it as a letter or epistle to the city of Rome for the instruction and edification of his brethren that lived there, and who had been converted to the faith by some of the primitive preachers; and being interested in this matter, after I could search into these things better, I one day in thinking upon what you taught me was confirmed in it by reading the first of the Epistle—"Paul, a servant of Jesus Christ, also an apostle . . . to all who are in Rome, beloved of God, *called saints*." There was an impression made upon my mind by these words that I shall never forget. The New Testament was a new book to me from that period.

OMEGA.—Another question. What were these saints? what constituted them?

ALPHA.—The term *saint* you explained to be another name for *christian*, and therefore whatever makes christians will make saints. If I remember rightly, you said that the name saint was given to those who had received the gospel because they were made *pure*, and the name christian was given to the same people because made *like Christ*, or were disciples of Christ. The Romans, it appears, had been made saints "by obeying that form of doctrine delivered to them."

OMEGA.—You have answered correctly, my son. Do you recollect any of my illustrations showing the distinction between the charity of beloved brethren who are united to Christ, and that kind of charity which throws its arms around all religious professors who may only have attained the rank of sincere sinners?

ALPHA.—I remember one illustration especially. At the hour of worship one morning, after reading the fourth chapter of the first epistle of Peter, you spoke of the general subject of love among Christian brethren, and explained how necessary it was