

teenth century can do without it!!! It would sometimes be a little relief even to find a certain class of religionists given to honesty in the sense of the moral worldling! Bargains are made—schemes are tried—speculations are entered into—and statements for truth are colored with a shade so doubtfully dark—that it requires a charity as wide as the Gulph of Mexico to enable us to feel that such persons are entitled to the rank of common moral men. A blush starts upon both cheeks of the pious professor when he seriously reflects that he has brethren of this order.

We speak of—whom? foreigners? strangers? aliens? Let no one deceive himself. It is not always desirable, nor always profitable, to leave home!

There can be no surer criterion by which to arrive at any man's true character, than his usual conversation and his uniform course of action. Words are the issues of the heart, and actions are only the outward embodied form of purposes. No man objects to this rule of judging; nay, further, no man can lawfully object: for it is the teaching of the Great Teacher and his messengers. If, then, we find an individual who has made a profession of religion, but whose principal speech is engrossed with the things of self, and whose labours have no reference to his neighbour, but are wholly engaged to obtain what will administer personal gratification, shall we scruple to call such an one selfish, although he bears the christian name? Whatever others may choose, let us call things by their proper names!

Was it every way judicious, prudent, and safe, we might here mark down a number of instances, some of them coming under our own observation, partially illustrative of what we affirm, and which should be taken as undoubted proof that something ought to be said upon the subject. But thinking that many will regard themselves doubly taxed in reading what has already been advanced, we shall draw to a conclusion for the present. Still, we have not yet examined the whole surface of this topic; and a number of additional reflections, are in waiting. Before a final conclusion, we design putting two or three eyes into the face of this subject, and make it look two or three different ways.

CONDUCTOR.

REFORMATION.

No. V.

IN endeavouring to present the basis upon which, in our judgment, the reformation of the existing religious communities should rest, we have stated, by implication at least, two truths which we wish now to