

OMEGA.—I am happy to find you so much given to study. I have many things to say upon this subject. More anxious to give your reflections a proper direction than to bring forth all my treasures at once, I am desirous that you speak your mind freely.

MRS. OMEGA.—I have a question to ask, husband, which has occurred to me while you have been conversing, and although not exactly connected with the present topic, I wish to propose it before it escapes my memory.

OMEGA.—My son, we shall give attention to Mrs. Omega's question, and recur to this subject again.

CONDUCTOR.

A SINGLE HINT TO THE DISCIPLES.

“I WOULD THOU WERT COLD OR HOT.”

We are a temporizing, vacillating, lukewarm race of Christians which are now upon the earth. In theory, fashionable Christianity is a compound of Judaism, Paganism, and Christianity. In practice, it is a compromise between Christ and Belial, the world and heaven. The policy of the first Christians was to secure heaven—that of the moderns, to secure heaven and earth. The philosophy of the ancient leaders was to keep up the fence around the plantation of grace, and to make the landmarks plain. The philosophy of our leaders is to throw down the fence, deface the landmarks, and to place the world in the church—to embrace in the bosom of Christian charity, every sincere Turk, Jew, Pagan, Infidel, Catholic, and Protestant, in one charitable communion in the bonds of *honest endeavouring sincerity*. The difference between a good Deist and a sincere Christian is only an opinion; and where the kingdom of Satan ends and the kingdom of Christ begins, is as difficult of discovery, as Captain Symmes' opening into the nether spheres.

We brethren of the restoration want more decision of character—more of the spirit of the approved ancients. A new costume, like that of Fox or Wesley, will soon wear out. I have seen but two Methodistic bonnets in a meeting of a hundred sisters, such as would have been regarded as orthodox forty years ago. Even the Quaker's hat throws a less shade over the shoulders of the Friends than it did in my own remembrance. It is also discovered that a few changes in the Grammar of Murray will not cast out the evil passions which are found lurking behind *thee* and *thou*.

Many are the substitutes for *godliness*. But it never was, nor is, nor evermore shall be, substituted. No forms of dress, of speech, or modes of worship—no creeds, nor doctrines, nor formularies, nor rites will pass in