

for them to cherish such feelings and affections as would rather conceal than disclose each other's faults. The church of Christ you compared to a family—the relationship of its members as dear, tender, and lovely as that of natural brothers and sisters. You then alluded to your own children and household, and showed what was necessary to constitute a member of the Omega family. There were different dispositions, ages, sex, and degrees of knowledge among the Omegas, but they were *one family*, and every child was a member of this family *because Father and Mother Omega were its parents*. Your words were, 'Every child that can call Mrs. Omega, Mother, and me, Father, is a member of the Omega family, and no one else.' Goodness of disposition, virtue, knowledge, country, birth-place, age, or sex, did not, you observed, constitute any one your son or daughter, but this relation was constituted by the fact of parentage. To make this still more clear, and simplify it to simplicity, you referred to our servant Philip, who had been hired a few months previously. Philip, you said, was a fine young man, respectful, intelligent, and virtuous; but he never could be an Omega, because not of Omega birth and parentage. Kindness of temper and family affection among brothers and sisters were then compared to charity and its kindred graces among the members of the church of Christ; and you closed with these words, 'As goodness of disposition or family charity cannot convert a stranger into a member of the family, so it is impossible that charity among church members can constitute a Christian of an alien.'

OMEGA.—I perceive you have understood and retained my instructions; and no wonder that on hearing Mr. Orthodox, you suspected he was in jest or spoke in irony, when you were so much better acquainted with these things than he was. Paul, in his epistles, and more particularly in such passages as we have been considering, *speaks to Christians, as a Christian, to produce Christian feeling or affection*; and the idea of a disposition or a doctrine that would christianize the whole world without knowledge, without law, and without submission to the authority of heaven, was as distant from the Apostle's mind as the discovery of America.

ALPHA.—But then, father, the charity of the preacher was not so extensively brotherly after all. For it only requires two thoughts to see that he made a hypocrite of every one who was not as charitable as himself! He condemned persons for condemning, and immediately condemned all who did not condemn as he condemned!! I have been studying this universal charity—this unbounded love that brothers every one that heaves a sigh or sheds one serious tear—and I find, by a very simple mode of reasoning, that it is a mere sound, a swelling name without a reality.