

cipleship or membership, that in Christ "there is neither male nor female"—that they are all "one"—so we say of the name christian, that it is a sort of positive name which admits not of qualification.

ALPHA.—There is as much difference, father, between your views and the views of Mr. Orthodox, as the distance between New York and London. I am desirous of making many inquiries respecting some of these things which you have intimated, but cannot now, as you taught me the necessity of fixing the mind upon one subject at a time, in order to facility and proficiency in learning. But opportunity will yet be offered.—According to the preacher's definition of religious sincerity, if he intended what he said, religion is an exception to all things else, natural or artificial. Were I to become the commander of a vessel, and design to sail from Quebec to Dublin, if, instead of the mariners compass, I depended upon sincerity, I might be driven to some port of Russia, or France, or England, or peradventure be tossed by the devious wave up into the Gulph of Mexico, and finally land at New Orleans. In navigation, I am certain that a captain, however sincere, could never arrive at the intended harbour without a compass.

OMEGA.—The popular view of a sincere man or a sincere professor, seems, in my view, to subvert the truth, throw down the land-marks of law, and paralyse the authority of divine revelation. Let us, by way of illustration, make sincerity our text, and preach from it a short sermon.

In the first place, sincerity disposes to honest and undesguised action, because it implies as well as shows a genuineness of principle or motive, which, indeed is a high recommendation. Nothing can be accomplished, great or small, without motive, whatever be the quality or character of that motive; and if deficient of the grace of sincerity, we are compelled to consider the motive hypocritical, immoral, and vile. To say that the motive which has induced to a certain action is insincere, is to impeach to a greater or less degree with villany.

But, in the second place, although we thus speak, sincerity alike disposes to vice and to virtue! Sincerity, accompanied with the knowledge, belief, and obedience of God, constitutes a christian and gives all the happiness of a good conscience; while sincerity accompanied with ignorance and blind devotion, bends the knee of the pagan in all the variety of idolatry,—and he who thus worships his own peculiar god, made after the latest fashion, is to be esteemed as much *as respects motive*, as the most exemplary christian. Those who pay their periodical devotions and enthusiastic addresses to Confucius or to Ashtaroth, are as genuinely sincere as those who worship the God of heaven and earth, be-