

ed by machinery, and that too from the most unharmonious materials. No later than last evening I was reading a volume filled with a choice selection of sermons, where I learned from the best episcopal authority, that the sovereign of England, whether king or queen, man or woman, is properly the head of the church; and then in the very next sentence it was made exceedingly simple that bishops and curates were legally entitled to their salaries.

ALPHA.—The preacher introduced one figure especially, in speaking of sincerity, which was forcibly impressed upon my memory. He threw his imagination over an area of country some two thousand miles square, showing with much ability, the various climates, process of germination, natural productions, and degrees of rapidity that fruit requires to, mature within a country so extensive. But still, said he, suppose a peach grown from a tree in the center of this two thousand miles, and another at the southern extremity, and a third at the northern extremity; each one is still a peach; and the buyer in the market asks not where they are produced, but he looks at the fruit. He forthwith applied this illustration to christian doctrines and duties in the sight of God. It was said that He judges no man by his views, but that he looks at the heart.

OMEGA.—God, our heavenly Father, we know, my son, looks at the heart, but he looks also at his own law, and will not account him sinless who neglects or disobeys it. The positive ordinances of the bible cannot be disregarded with impunity. Laws, whether human or divine, are made to be obeyed, and it is either a weak or an undignified government that enforces not its own enactments. The sophistry concerning the peach may be scattered to the four winds by a single breath. Certain combinations of influences, or the concurrence of certain fixed laws, are necessary to produce a peach; and in whatever climate this fruit is found, these influences or laws are also found. We may now take this same figure, and show, that a christian, invariably, is one who knows certain divine laws and submits to them, although indeed, like fruit upon different trees or even upon the same tree, there may be a great diversity of moral size and moral flavor among christians. With me, scripturally speaking, a man is either a christian or he is not. We have no dictionary for the definition of a half christian, or two descriptions of christians, made in divers forms by divers means. An individual, however ignorant and unlearned in other respects, is constituted a christian by knowing and obeying divine laws; and no one can be more than a christian, however intelligent, learned, or talented. Some good people indeed speak of good christians; but this style belongs to the impure speech of the apostasy. It is like speaking of a wooden tree or of liquid water. As Paul affirms in reference to dis-