

called upon to bear public testimonies to the truth. Many are particularly led to the sick and suffering; their lives are greatly devoted to ministering to the wants of these; they give of their abundance whatsoever they may have. All are called to some labor; none are excused, though their labors may be directed in different channels. This is an age in which there is very much done in all these directions, and especially in these Christmas and New Year's times, when it is so much the custom to give; to be blessed by giving and by receiving. It is well that we hail this also as a sign of the times which indicates progress. There is progress amongst us in every direction, and in nothing is it more manifested than in the religious assemblies of the people, in that they can bear one another's burdens, and will hear that which they may not entirely approve; many have been taught not to consider reasoning wicked, when applied in the right way. We are to use our reason in the examination of everything; it is our duty to do this; even in the matter of faith and of worship, we are to look at and reason on these things properly. It was the complaint formerly: "My people do not consider," and they were said to be worse than the stupid ox: "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people do not consider." We need to reason and to consider, and to have all our faculties called into action, and not to take upon trust that which we hear, even from the pulpits or galleries. That which is the production of one generation, and adapted to their wants, may not be needed or suited to another. We must look for truth and love it, for it is from the eternal source of light; let truth ever be our guide, and let us remember that "God is ever the teacher of his people himself.

Let us ever be willing to treat one another kindly, though we may differ from each other; and though we may not be prepared to receive some ideas which may be presented, let us always

endeavor to strengthen one another to do that which is regarded as right. The ability is often far beyond ourselves. Surely that which has been effected in our country in regard to slavery has been so much higher than the most ardent abolitionist has hoped for, that there is enough to encourage all those that went forth weeping, scattering the seeds of truth, justice, and mercy before the people. When there is a proper reverence for truth, we shall see that there is enough to inspire a spirit of praise and gratitude, even though it may not be on the bended knee in the assemblies of the people, but in the closet, as Jesus wisely recommended in his day. As there is less belief in special Providences, there will be more gratitude and praise to our heavenly Father, for the bounteous gifts and marvellous works which are in the world. The Apostle said to some in his day, "Ye ask and receive not, because ye ask amiss, that ye may consume it on your lusts." See how many there are who find that their prayers are not answered. Then, let us see that our faith, our prayers, and our praise are all intelligent from the soul, and for that which it is proper and right for us to have; then shall we understand that "justice and judgment are the habitations of his throne." When we look to judgment as punishment only, we do not see the whole; this is the means by which we are brought back from the path of error. We know the result of evil and wrong doing, and surely there is enough of it in the world; yet, instead of speaking to the wicked of the suffering and danger of punishment hereafter, we should do as George Fox did: endeavor to call the people away from the evil that is in themselves now, and bring them to a heaven there, for the kingdom of heaven is within each one. In searching the Scriptures we shall find that it is not so much a judgment in the future, as it is a judgment now that we must look to. There may be a looking forward to the