

but for all, male and female ; for situated as we are, every disciple in public or private has more or less to say concerning these things.

Having thus laid before you a few general observations relative to the manner in which we should inculcate the glorious principles of our holy religion, I next proceed to make a few remarks on a subject introduced by our beloved Brother Doyle. Many inquiries have been made concerning his meaning, and some of you, brethren, have thought that it is not a fact that any of us are the greatest mongrels in the land. A faithful friend to point out our errors and foibles should be esteemed as an invaluable treasure. For one, I feel grateful to any person who, in love will point out to me my blunders, and the causes of any difficulty or want of success. I hope that this disposition of mind is possessed by all the brotherhood. For, of what value can error be to us ! Why should we be displeased with any person who should point out what he considers wrong either in our faith or practice. Depend upon it, brethren, that when we come to stand before the great white throne, we shall find that all our errors either in faith or practice will be poor property. May Heaven forbid that we should say of investigation and improvement in faith and morals, " thus far shalt thou come and no farther," and here shall the noble employment of advancing in grace and knowledge be stayed. Instead then of thinking that our dear brother has been premature in his remarks, let us be grateful to him, and look about ourselves, and ascertain whether his conclusions are just or not. It is certainly better to be aroused from our slumbers when the fire first begins in our dwelling, than to be permitted to sleep until the house is enveloped in flames ! At all events he is to us a real friend who gives the alarm when he imagines there is danger, though in the end it should prove that he was mistaken.

To what particular point Brother Doyle referred I am wholly ignorant ; but I shall now enquire, if in some things we do not exhibit inconsistency. Many of us, previous to forming ourselves into the churches of which we are now members, belonged to some one of the religious parties into which Christendom is divided. For what purpose did we leave these societies ? Were we displeased with certain persons and regulations, because we differed in sentiment ? or did we desire to live more holy, and be more useful in the kingdom of the Redeemer ? If we left from principle—that we might enjoy more of God and heaven—that we might enjoy principles which we could not there ; then our move has been laudable—God approves of it, and his blessing will attend our endeavours to serve him.

" By their fruit ye shall know them." If we are not more holy, self-denying, zealous and devout than when we belonged to the sects, we are no better. The Reformation for which we plead calls for something more than a change of opinion and place of worship. You know how this is ; you know whether you possess a greater love for souls, and whether you are willing to do more for the dissemination of the truth than formerly.

If, however, we are not inconsistent with ourselves yet we may be with our profession. Understand me. Once, many of you believed