

of God. If there were no seed, there would be no fruit—hence to a certainty we know that we have become the children of God when we love God and keep his commandments.

Brethren, through the providence of God we have been led to take his word as our guide and directory. We, I trust, consider that a high honor is conferred on us, in that we are co-workers in the pushing forward such a glorious reformation; a reformation which leads men to the personal enjoyment of the salvation of God—trusting alone in him for eternal life. We have nothing to fear from without. The giants in intellect, science and literature, have openly opposed these sentiments, and they have openly met with many signal defeats. When their arguments have been brought to the test, by even our youngest defenders of the faith, their weakness have been apparent. Not in consequence of any superior talent or knowledge in ourselves; but because we have the truth of God for our defence.

About *two hundred thousand* of us have been collected into small communities in various parts of the United States, Britain, and her Colonies, in North America within ten or fifteen years. We are made up of various nations, and many of us have belonged to other sects. From ourselves we have to fear. The principal object which I have in view, therefore, in addressing you at this time, is to suggest what I deem important in order to our continued prosperity and success.

I shall, therefore, begin with considering the disposition of mind, and the manner in which we should discharge the duties which devolve upon us, in presenting the Gospel before our friends and neighbors bound with us to the eternal world.

You all, no doubt, find it much easier to correct the errors found in your faith than in your practice. Controversies, generally, are more violent for orthodoxy than orthopazy.* I am far from thinking that either are subjects of indifference; but when I see a disciple of Christ, with his countenance flushed with zeal, defending a point very remotely connected with the obedience of faith; and on practical subjects, the reception or rejection of which hang the happiness or misery of his hearers, cool and indifferent, I cannot prevent myself from drawing the conclusion that he thinks more of right thinking than right doing.

These remarks are made from a conviction that there is real danger of falling into speculations. A speculative disciple, whether he fills a public or private place in the church, will never do much towards advancing himself or others in grace or knowledge. Those preachers among us who have dwelt more particularly on the facts necessary to be believed, and the commands that must be obeyed, in order to the enjoyment of the present and future salvation, are the men who have done the greatest amount of good. Their praise is in all the churches. But in contrast with them are those men who are continually endeavoring to point out all the faults and blemishes of their brethren generally, and the sects in particular. This state of mind indulged will give to the individual a sour, morose disposition, so that he soon becomes displeased with himself and every other person. Brethren, permit me to warn you to

* *Orthopazy* is used in contrast with *Orthodoxy*, and means *right doing*.