

fly over our heads, are all sustained by the same liberal hand of our Heavenly Father. His providence provides for all, even for the wolf and the poisonous rattlesnake.

Now, in the midst of all this, who among us are prepared to say whether we are straw, chaff, smut, or wheat—bran, shorts, or flour? "Many shall seek to enter in and shall not be able."

Perhaps I shall be able, ere I close my remarks, to give you some key to this matter, which, if it shall enable you fully to determine, may at least materially aid you in your inferences in relation to yourselves. But of this one thing rest perfectly assured, that the way to life is straight and very narrow. The straw and the chaff are growing up and striving to enter the granary; but they will be hardly able.

As I look about upon this congregation, and as I mingle with the Saints at large, I discover that there are different spirits. Every organization has a spirit peculiar to itself. I do not say that there is any fatality in this. Do not understand me to convey that idea. But I do say this, that every spirit connected with an earthly organization may be tempered by the Spirit of God according to its fidelity, intelligence, and faith, so that there is no excuse. If I point you to the horse, you find a peculiar spirit attending the organization of that animal. When he is fine and in good condition, there is something stately and grand about him.

When we see the beautiful dove flying through the air, a pleasing sensation is produced in us by its graceful movements, because the Holy Spirit was once sent in that form. Again, we look at the serpent, and another feeling is produced—a fear—a chill—a horror. So every creature, beast and bird, man and woman, has a spirit peculiar to its own organiza-

tion; and no organization is entirely independent of the Spirit of God; for all have some intelligence. Were the spirits and temperaments all alike, the same instructions would serve for all. But as it is, every man must receive his portion of meat in due season. And the word must be rightly divided—giving to every man his portion that is adapted to his organization and temperament, that he may thereby be saved.

Man is composed of matter and spirit; and the Spirit of God operates upon and tempers man's organization according to his faith and good works. Some are tempered very highly. Such not only carry a keen edge, but are susceptible of a high polish. Others are of low temper, because of a low, dull, and sluggish disposition and character, which they have indulged, and consequently formed. They are not a very smooth or sweet cutting tool. They have not sought to cultivate their temperament by seeking and courting the Spirit of God as they should.

Yet these may be guilty of no out-breaking sin. They keep within the pale of the law, pay their tithing, and keep along, and are considered good, peaceable, and honorable citizens. They despise to steal, are willing to labor, and pursue an even, straightforward course. Still, we cannot look upon them as being tempered by the Holy Spirit to the extent of their privilege. Yet they work righteousness as far as they work at all. These persons are fond of going to meeting, and are often heard to say, "What a good sermon we have had!"

This is all right, if you did have a good sermon. They will ask you a thousand and one questions in order to draw out something to satisfy their eager desire for knowledge and understanding, not hardly recollecting their privilege to ask of God and receive for themselves. But there is no crime