

and God will forget it also; and our natures will never be evil inclined.

If we have reduced to practice all the teachings and instructions given us from this stand and from other places, we are a blessed and happy people. If we have not, we have not done justice to ourselves. Let us honor the teachings we have received, and we shall find ample ground to occupy without anything far-fetched and dear bought.

We are a congregation of Latter-day Saints (so called), assembled here this morning to hear the words of life or edification concerning the kingdom of God. This question arises in my mind—Are we all Saints of the Most High God? Or, are we composed of individuals bearing that name, when, indeed, we all may not merit it?

I will present to you a figure to illustrate my idea; for I wish to make plain to your understanding the thoughts of my own heart; and if I can transmit them to you as they exist in my bosom, they may operate on your minds as they do upon mine. It is now the time of seeding. Our farmers are sowing at the north and in the south—a matter of great satisfaction to me. And here allow me to express a wish, that while they sow in faith, they may reap with joy! By and by, when this wheat grows up, you may see it waving in the wind, and you will say, Here is a beautiful field of wheat. It is fine, healthy, and presages a bountiful harvest. It gradually matures in the sun's scorching rays; and you see the field white already to harvest. You call it all wheat. Now, the question is, Is it all wheat? Is not the greater portion of it straw? Though you call it all wheat, even as you call this congregation all Saints, may not a portion of the products of that field be chaff likewise? Certainly. Then, again, is there not often considerable smut in that which you call wheat?

Yes, and a great many shrunken kernels that will yield no flour, but will be blown away. In bulk you call it all wheat; yet, come to analyze and separate its different properties and qualities, you find from the bulk of the growth of that field which you called all wheat but a small portion that is really genuine wheat. Then, after the plump berry is separated from the straw, chaff, smut, etc., there remains yet a finer quality of chaff, which you call bran. Then there are different qualities of flour—No. 1, or superfine, No. 2 and 3, or shorts. But a small portion of the produce of that field, we discover, is really fit for the Master's table!

Now, then, here is a thing which I wish you to consider, which is this: The chaff, straw, etc., produced in that field draw their nourishment from the very same source that the berry does from the moisture and fatness of the soil! They all feed upon the very same food! Not only so, but we perceive that, by ligaments and fibers, the chaff, the straw, and the berry are all connected together; and in view of a similar principle, our Savior said, "Root not up the tares until the time of harvest, lest, by rooting up the tares, ye root up the wheat also."

It is necessary that the straw exist to sustain the wheat, the chaff to protect the berry, by serving as an overcoat and shield from the various and varied influences of the weather, from insects, and to keep it warm. The same nourishment that supports the berry and keeps it alive also sustains and keeps alive the chaff as its cloak or mantle. There is not a sparrow that flies in the air that partakes not of the goodness of our God. He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. All the tribes of men, the swarms of insects, the herds of animals, the flocks of the feathered millions that