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 rat-
tlesnake.

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 materi-
ally 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 striv-
ing to enter the granary; but they will be
hardly able.

As I look about upon this congrega-
tion, and as I mingle with the Saints
at large, I discover that there are dif-
ferent 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 con-
nected with an earthly organization may
be tempered by the Spirit of God accord-
ing 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 ani-
mal. When he is fine and in good con-
dition, there is something stately and
grand about him.

When we see the beautiful dove fly-
ing through the air, a pleasing sen-
sation is produced in us by its grace-
ful 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 in-
dependent of the Spirit of God; for all
have some intelligence. Were the spirits
and temperaments all alike, the same in-
structions 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 orga-
nization and temperament, that he may
thereby be saved.

Man is composed of matter and spirit;
and the Spirit of God operates upon and
temperers man’s organization according to
his faith and good works. Some are tem-
pered 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 tem-
perament 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, peace-
able, and honorable citizens. They de-
spise to steal, are willing to labor, and
pursue an even, straightforward course.
Still, we cannot look upon them as be-
ing 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 meet-
ing, 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 or-
der 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