or rather of little incidents which in
the aggregate constitute the character of
man here on earth. So small a thing as
a kind word timely spoken to the sor-
rowful and afflicted often results in great
good, and secures the esteem and grat-
itude of those to whom it may be ad-
dressed, while an ill word may do much
harm. My discourse this morning may
be made up of small items or incidents.

I want to say a little about the gov-
ernment of God—of the manner and
spirit of its administration when in-
finitesimal wisdom guides its policy. I know
no better way to illustrate the admin-
istration of this government than to re-
fer you to the government of parents
over their children, and to the manner
of their teaching and character of their
instruction to them. When your child
first begins to talk, do you attempt to
teach it grammar, algebra, astronomy,
or anything else wholly beyond its com-
prehension or understanding? No. But
you adapt your teachings to the capac-
ity of the child, using words and phrases
of the very simplest kind to teach and
amuse it. By-and-by, when he runs about
pretty dexterously and begins to handle
things, he attempts, for instance, to take
up a bucket of water. You say to it,
"Don't do that; it is too heavy for you;
but take the hammer, the doll, the rat-
tlebox, or the toy." Your words are thus
adapted to the ability of the child and
to his appreciation of the things that he
handles. As his mental powers become
developed, you combine a little intelli-
gence in your sayings to him; and then,
when his age and strength will allow
him, you tell him to bring a bucket of
water from the spring or brook. Thus
you require him to do the very thing
which you once forbade him to attempt.
Now, if anyone should charge you with
falsehood, because your instructions to
your child were not uniform under all
circumstances, you would consider the
charge very ill-founded. I speak thus to
show you that what is suitable to the
child at one time may not at all suit it
at another.

Many persons who have joined the
Latter-day Saints have run well for a
season; but, understanding not that the
Gospel is a progressive work with those
who honor it, they have turned away
from the faith—charged the Saints with
inconsistency, but yet claim to believe
in what they call "ancient Mormonism."
The garment that is made for a child just
born must be worn by a man when thirty
years of age, is the doctrine of those
stereotyped "Mormons." The Church is
now nearly thirty years old; yet this kind
of "Mormons" want us now to wear our
bibs and diapers, and to be fed on milk
and pap as in the days of Joseph. Paul,
however, tells us that when he was a
child, he spake as a child, he understood
as a child; but when he became a man,
he put away childish things.

Were I to invite you into my garden
at a proper season and show a plant
just sprung up out of the ground, you
might ask me its name, if you were un-
acquainted with it. I tell you it is corn.
In the course of two months' time, you
see it again when the silk and tassel ap-
pear. You then ask me what it is. I tell
you that it is corn. You may say that
I was mistaken in the first or last in-
stance, as the two are by no means alike.
Some two months later you come along
and see a basket full of golden ears. You
ask me what it is. I tell you that it is
corn. But say you, "I do not believe it,
for it is unlike either of the others that
you told me was corn. You have now
contradicted yourself three times, and I
will not believe that any of them is corn;
I will not believe you at all." To such
conclusions many persons arrive in rela-
tion to "Mormonism," from very similar