

so well acquainted with his views and style that I easily understand his meaning; but he does not always fully explain his views to the understanding of the people. This is a point of doctrine that is all and in all to us, consequently it is essentially necessary that we should understand it as it is, and not carry away the idea, from what has been said by brother Kimball, that this is a spiritual kingdom and the body is nothing. Brother Kimball understands this doctrine as I do, but he has his method of expressing his ideas and I have mine; and I am extremely anxious to so convey my ideas to the people that they will understand them as I do. Our language is deficient, and I do not possess in this particular the natural endowment that some men enjoy. I am a man of few words, and unlearned in the learning of this generation. The reason why brother Kimball has not language as perfectly and fully as some other men is not in consequence of a lack in his spirit, for he never has preached when I have heard him, that I did not know what he was about, if he knew himself. I know that his ideas are as clear as the sun that is now shining, and I care not what the words are that he uses to express them.

We have foolish Elders, and I have had to contend, time after time, against their foolish doctrines. One of our most intelligent Apostles in one of his discourses left the people entirely in the dark with regard to Jacob and Esau, and he never understood the difference between foreknowledge and foreordination. Foreknowledge and foreordination are two distinct principles. And again, I have had to contend against what is called the "baby resurrection" doctrine, which, as has been taught and indulged by some, is one of the most absurd doctrines that can be thought of. Having had these foolish

doctrines to combat, I am not willing that the idea should possess your minds that the body is neither here nor there, and that the work of salvation is entirely spiritual. We have received these bodies for an exaltation, to be crowned with those who have been crowned with crowns of glory and eternal life. Yes, Joseph Smith said, the Lord whispers to the spirit in the tabernacle the same as though it were out of it. That is correct and true.

What you understand with regard to this doctrine and religion, and with regard to the things of God generally, you understand in the Spirit. Take the spirit from the body, and the body is lifeless; but in the resurrection the component parts of our bodies will again be called together, expressly for a glorious resurrection to immortality. Our bodies, which are now subject to death, will return to mother earth for a time, to be refined from that which pertains to the fall of man, which has particularly affected the body but not the spirit. When the spirit enters the body, it is pure and holy from the heavens; and could it reign predominantly in the tabernacle, ruling, dictating, and directing its actions without an opposing force, man never would commit a sin; but the tabernacle has to suffer the effects of the fall, of that sin which Satan has introduced into the world and hence the spirit does not bear rule all the time.

When we receive the Gospel, a warfare commences immediately; Paul says, "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit. If