

he has invariably dictated them in spiritual and in temporal things. This question was agitated year after year in the days of Joseph. The first two Bishops in the Church—Edward Partridge was the first—I was well acquainted with him, and Newel K. Whitney was the second—questioned the propriety of Joseph having anything to do with temporal things. Joseph would argue the case with them a little, and tell them how things were, and bring up Scripture to show them that it could not be otherwise—that it was impossible for the Lord to dictate people unless he dictated them in temporal affairs. The very first act after believing is a temporal act. After I hear the Gospel preached and believe it, I go down into the waters of baptism, which is a temporal act: it is an act that pertains to my will and my body, I will that my body shall go down into the water and be immersed for the remission of my sins, consequently I have to go to the Elder who taught me the Gospel, the spiritual portion of the kingdom, and apply to him to administer this temporal ordinance, and he has to do it; having taught the doctrine he officiates in the act, and you will find it through life, every circumstance, in every case the man that dictates the spiritual kingdom of God, must dictate the temporal affairs, it cannot be otherwise. I say this to you, because the idea in the minds of a few of the people is—"Brigham ought not to meddle with temporal affairs." They said so to Joseph, and they said so much about it, that I went into the Temple at Kirtland, and challenged the men who were querying on this, to prove or bring up one instance where God did not manifest his will concerning temporal things whenever he made known his will to the children of

men for establishing his kingdom on the earth. They always came to the floor; they had to do it, there was nothing else for them; it prostrated every person. There were William E. McLellin, John F. Boynton, and Lyman Johnson, who belonged to the Twelve, Frederick G. Williams, second counselor to Joseph, and two-thirds of the High Council all talking about this, and I went into the Temple and just challenged them to show wherein the Lord ever conferred upon any man in the world the power to dictate in spiritual affairs, that he did not in temporal affairs? They could not do it. I told them they could not draw the line between the spiritual and the temporal. All things were created first spiritual, and then temporal. Everything in the spirit world was presented as we see it now, and this temporal earth was presented there. We were in the spirit world, and we came here into this time, which is in eternity, nothing in the world only a change of time and seasons allotted to a change of being that makes it time to us. It is in eternity, and we are just as much in eternity now, as we shall be millions of years hence. But it is time measured to finite beings, and it is changeable, and we call it temporal, while the fact is it is all spiritual in the first place, then temporal, then spiritual, and made immortal, consequently you cannot divide them. I say this for those to reflect upon who think that there is a difference between temporal and spiritual things. I do not say, for I do not know, that there any such here.

Now we come to our present condition. You know the past. These children who were born in this city or Territory, know what they can remember, and many of them are old enough to have many reflections