he has invariably dictated them in spir-

itual and in temporal things. This ques-
tion 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 hav-
ing 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 im-
possible for the Lord to dictate people
unless he dictated them in temporal af-
fairs. 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 tem-
poral 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 im-
mersed for the remission of my sins, con-
sequently I have to go to the Elder who
 taught me the Gospel, the spiritual por-
tion of the kingdom, and apply to him to
administer this temporal ordinance, and
he has to do it; having taught the doc-
trine 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 oth-
erwise. 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 con-
cerning temporal things whenever he
made known his will to the children of
men for establishing his kingdom on the
ever. They always came to the floor;
they had to do it, there was nothing
else for them; it prostrated every per-
son. 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 tem-
poral. All things were created first spir-
ital, 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 al-
lotted 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 spir-
itual things. I do not say, for I do not
know, that there any such here.

Now we come to our present con-
tition. 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