

the name of Israel's God we will help him to do it; and all who feel to do it, say amen. (The large congregation responded with a loud, "Amen.")

We have started cooperative institutions, and I will touch on a principle now, showing how they ought to be governed. God has ordained two priesthoods upon the earth—the Melchizedek and the Aaronic. The Melchizedek presides more especially over the spiritual affairs of the Church, and has done in all ages when it has existed upon the earth. You will find this provided for in the Doctrine and Covenants; you can hunt it up at your leisure, I do not wish to stop to make the quotation now. The Aaronic priesthood is presided over by the presiding bishop. If we had a literal descendant of Aaron he would have a right to preside over the bishopric, and to operate and manage and direct these things without the aid of counselors. In the absence of such men the Lord has directed us to take men from the high priesthood and set them apart to be bishops to administer in temporal things. This Aaronic priesthood is an appendage to the Melchizedek priesthood, and its province is to administer in temporal affairs. One reason why we want men of this class to administer in temporal things is because there is a special provision made for it. Nevertheless, a High Priest that is after the order of Melchizedek may be set apart to administer in temporal things, *having a knowledge of them by the Spirit of truth*. And before a man attempts to administer in Zion in temporal things, he ought to obtain a knowledge of that spirit of truth to administer according to the intelligence which that spirit of truth imparts. Thus we have the Aaronic priest-

hood in its place; the Melchizedek priesthood in its place. And in all the various functions it is necessary to enter into all the various organizations. It is on one or two particular points that I wish to speak now.

In the first place the Lord requires certain things to be done to meet his approbation; and everything has to be done under the direction of the presidency of the Twelve, both temporal things and spiritual things. The bishops and the presidents of Stakes and all the officers in the Church of God are subject to this authority and they cannot get around it. And when any officer of this Church who by virtue of his calling does things without counseling with the proper authorities of the Church, he takes upon himself things that he has no right to do, and such a course cannot be acceptable before God and the Priesthood.

Now then, we come to the bishopric. Ought the bishops to be consulted in regard to temporal things? Yes, they ought. And as an example, let me tell you that for the last year Bishop Hunter has associated with the Council of the Twelve whenever they have met to consider temporal matters. And I may say we have been pleased to have his company, because it was his place to understand the position of temporal things, that we may know his feelings, and counsel with him and he with us, that everything may be done according to the order and laws of God, that there may be perfect unanimity. With this view he was placed as one of the counselors to the Trustee-in-Trust—because the Trustee-in-Trust thought it belonged to him to hold that position, and thinks so today. But then, does he preside over the Melchizedek Priesthood? No, he does not. Who