

general thing, our boys, who are from the age of ten to fifteen years, know more of the principles of theology than the most educated clergymen in Christendom. In comparison to what is plainly revealed, the world of mankind are almost entirely ignorant of those principles which to them are of the greatest importance.

You certainly are learning; and, brethren, I tell you again, what I have told you repeatedly, if you ever wish to have my good feelings, it will be owing to your conduct in the strict observance of righteousness and ceasing from all contentions—from speaking lightly of our great Father in heaven, of our elder brother Jesus Christ, of the angels of God, and of any good being upon the earth, from this time henceforth and for ever. If you want my fellowship, cease from doing these things. I may love you and seek your welfare with all my might; but I do not love the profane speeches and wicked conduct of some of the Elders in Israel. I have no fellowship for men who are guilty of breaking the Sabbath, of drinking spirituous liquors to excess, of contending with each other, and going to law before Gentile or Bishops' courts to settle their difficulties. There is a better way of settling difficulties than either of these.

I gave the Elders a little key lately, to know when they were in the right path. I will now give you another. When a difference of judgment exists between two parties, let them come together and lay their difficulties at each other's feet, laying themselves down in the cradle of humility, and say, "Brother, (or sister,) I want to do right; yea, I will even wrong myself, to make you right." Do you not think that a man or woman, acting in that manner towards his or her neighbour, would be justified by the law of righteousness? Their judgments come together, and they are agreed: there

would, consequently, be no need of calling in a third person to settle the difference. After taking this course, if you cannot come together, then call in a third person and settle it. But for those who bear the name of Saints to go into a Gentile court to settle their differences is a stink in the nostrils of the Almighty. To me it is disgusting, filthy, and loathsome, in every sense of the word. I abhor it. Do, for Heaven's sake and for your own sakes, take my counsel and show mercy to your brethren, even as the Lord has been merciful to us.

It has been observed that the people want revelation. This is revelation; and were it written, it would then be written revelation, as truly as the revelations which are contained in the Book of Doctrine and Covenants. I could give you revelation about going to California, for I know the mind of the Lord upon that matter. I could give you revelation upon the subject of paying your Tithing and building a temple to the name of the Lord; for the light is in me. I could put these revelations as straight to the line of truth in writing as any revelation you ever read. I could write the mind of the Lord, and you could put it in your pockets. But before we desire more written revelation, let us fulfil the revelations that are already written, and which we have scarcely begun to fulfil.

A person was mentioned to-day who did not believe that Brigham Young was a Prophet, Seer, and Revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a Prophet, Seer, and Revelator, as Joseph Smith was? He professed to be an Apostle of Jesus Christ, called and sent of God to save Israel. If you know what the calling of an Apostle is, and if there were ten thousand of them on the earth at the same time, you must know that