

rouse them up, saying, "Why, brethren, your cattle are in my oats," they would reply, "Really, brother, I did not know it, I turned them out a little while, and lay down to rest."

All such people deserve whipping and scolding, and require much training. What for? Not for their goodness, their faith, obedience, honesty, and anxiety to build up the kingdom of God, but for their careless, indolent feelings, for their stupidity in laying down and permitting their animals to trespass upon their neighbor's crops, for trying to train themselves into the belief that it is right to take this or that, or to do thus and so, when it is not strictly according to the law of God. You and I have got to learn better things.

Let this land come into market and the brethren buy sections, half sections, or quarter sections, and so on, and how soon you would hear, "Bless you, now we have law to defend us." Can you not see that tradition makes the brethren, where there is a little difficulty, walk into the courtroom with all the confidence imaginable, feeling almost like little gods, and exclaiming, "Now things will be done as they should be, matters will go right now." And what is done? Why, the lawyers and court take pretty much all the money; for a debt of five dollars taken into court they will expend one hundred dollars of your means in lawyers' fees, jury fees, and other court expenses, when the question could have been settled in five minutes.

This is an American tradition, though there are fortunately many exceptions to the power of this general tradition. Some men will go into court and spend five hundred dollars and feel as nicely about it as possible, even when their case has not been adjudicated as justly as a sensible "Mormon" boy, ten years old, would do it. And yet, when they know

this fact full well, they will spend their time, day after day, and their means with seeming contentment, saying to themselves, "Oh, if we can only go into the court, and address the court, and say, may it please the court, may it please your honor, may it please you, gentlemen of the jury, O, how joyous we shall be—we shall feel as though we were men of some importance, if we can only get up and strut and splutter before a court." Even when merely a judge is sitting there, like a bean on the end of a pipe stem, who would be flipped off should a grain of good sense happen to strike him, how big he feels while sitting there for days to adjudicate a case that should not require five minutes.

We have got to learn better than to practice and follow after such nonsense, and learn the principle and law of right. That is the doctrine, the tradition which this people have got to come to. Will they come to it? Yes, or be damned, one or the other. I would not give the ashes of a rye straw for all the law that was ever made on this earth, outside of that which has come from heaven, to control a righteous man, neither would any man or woman that desires truth and righteousness. Cannot you observe the law of righteousness as easily as you can observe the poor, miserable, sunken laws devised by a set of wicked men? Some may reply, "My traditions will not let me."

How do you suppose that the Lord looks upon litigation? It is just as mean and contemptible, in the eyes of angels and of the Almighty, to go to law, and thereby wrong a fellow being, as it is for you to go and steal my property, yet some of you justify yourselves in going to law, and in your other false and unholy traditions. Learn the law of Christ and let alone the traditions of the children of men; make the law of Christ your tradition,