

so to do. Then if they wish to get a living, instead of picking people's pockets, as is too commonly the case, let them have their stores, and bring on goods and trade, buy farms and follow the healthy and honorable professing of farming, and raise their own provisions, and stock enough for themselves and some to part with, and when their services are wanted in the law, give it as freely as we do the Gospel. It is said by lawyers, "We cannot spend our time without some remuneration." You have no need to spend your time only in some way to produce means for your subsistence. You can give legal advice freely, and pursue an honorable and productive business for a living.

Once I had the pleasure of hearing of a lawyer in old Massachusetts, who attended strictly to his duty. He came into the western part of Massachusetts and bought him a farm. He was probably as sound a lawyer as Boston ever produced. They wanted to know why he went to farming instead of following the profession of the law. He replied, that according to the present practice a man could not answer the demands of his clients and be honest. When any of the people would come to him for advice, if he was ploughing in the field, he would stop his team and request them to tell him the truth, to state the case as it was, keeping nothing back on their side of the question. When he had heard their case he would advise them to settle the affair without going to law, telling them what was right and just. When they would ask him what he charged for his advice, he would receive nothing, his team had been resting while he had been conversing, and he would go to ploughing again. One lawyer has actually lived in the United States who did not depend upon the practice of the

law for a living, but followed a legitimate business and gave legal advice freely to all who asked it. In pursuing this course he did not follow the practice of picking the pockets of the widow and the fatherless.

We have a few lawyers here, and I know the object of their being here. I object to their introducing litigation among this people. In some instances it may be necessary to sue men. We have some men in this community who are dishonest; they will run into debt, and will not pay their debts. What shall we do with such men? Shall we sue them? Yes; if they will not pay their debts and have the means to do so, sue them; turn them over to the law, which is made for such characters, but they should first be deprived of the fellowship of the Saints. A man who will not pay his honest debts is no Latter-day Saint, if he has the means to pay them. A man who will run into debt, when he has no prospect of paying it back again, does not understand the principles that should prevail in a well regulated community, or he is willfully dishonest. In this country no persons need run into debt to get bread to feed themselves and their families. There is no need to go into the second house in this Community to ask for food. Those who need can obtain food at the first house, in nearly every instance, at which they will apply. This community feed the poor and the hungry, and clothe the naked, and they will not let the stranger, or those in necessity, ask alms without responding to their calls, if it is in their power to relieve them. Consequently, there is no need of any person running into debt without a prospect of paying. Men in our community run into debt to our brethren, and if they are asked for the pay, they think it is not saint-