so to do. Then if they wish to get a
living, instead of picking people's pock-
etts, 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 ser-
vice 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 subsis-
tence. 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 prob-
able 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 ad-
vice, 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 set-
tle 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 noth-
ing, his team had been resting while he
had been conversing, and he would go
to ploughing again. One lawyer has ac-
tually 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 father-
less.

We have a few lawyers here, and I
know the object of their being here. I ob-
ject 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 dishon-
est; 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 de-
prived 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-