

law with your neighbor; do not be coaxed into a lawsuit, for you will not be benefited by it. If you do go to law, you will hate your neighbor, and you will finally have to pick some of your neighbors who hoe potatoes and corn, who work in the cabinet shop, at the carpenter's bench, or at the blacksmith's forge, to settle it for you. You will have to pick ten, twelve, eighteen or twenty-four of them, as the case may be, to act as a jury, and your case goes before them to decide. They are not lawyers, but they understand truth and justice, and they have got to judge the case at last." Why not do this at first, and say we will arbitrate this case, and we will have no lawsuit, and no difficulty with our neighbor, to alienate our feelings one from another? This is the way we should do as a community.

Would you want doctors? Yes, to set bones. We should want a good surgeon for that, or to cut off a limb. But do you want doctors? For not much of anything else, let me tell you, only the traditions of the people lead them to think so; and here is a growing evil in our midst. It will be so in a little time that not a woman in all Israel will dare to have a baby unless she can have a doctor by her. I will tell you what to do, you ladies, when you find you are going to have an increase, go off into some country where you cannot call for a doctor, and see if you can keep it. I guess you will have it, and I guess it will be all right, too. Now the cry is, "Send for a doctor." If you have a pain in the head, "Send for a doctor;" if your heel aches, "I want a doctor;" "my back aches, and I want a doctor." The study and practice of anatomy and surgery are very good; they are mechanical, and are frequently needed. Do you not think it is necessary

to give medicine sometimes? Yes, but I would rather have a wife of mine that knows what medicine to give me when I am sick, than all the professional doctors in the world. Now let me tell you about doctoring, because I am acquainted with it, and know just exactly what constitutes a good doctor in physic. It is that man or woman who, by revelation, or we may call it intuitive inspiration, is capable of administering medicine to assist the human system when it is besieged by the enemy called Disease; but if they have not that manifestation, they had better let the sick person alone. I will tell you why: I can see the faces of this congregation, but I do not see two alike; and if I could look into your nervous systems and behold the operations of disease, from the crowns of your heads to the soles of your feet, I should behold the same difference that I see in your physiognomy—there would be no two precisely alike. Doctors make experiments, and if they find a medicine that will have the desired effect on one person, they set it down that it is good for everybody, but it is not so, for upon the second person that medicine is administered to, seemingly with the same disease, it might produce death. If you do not know this, you have not had the experience that I have. I say that unless a man or woman who administers medicine to assist the human system to overcome disease, understands, and has that intuitive knowledge, by the Spirit, that such an article is good for that individual at that very time, they had better let him alone. Let the sick do without eating, take a little of something to cleanse the stomach, bowels and blood, and wait patiently, and let Nature have time to gain the advantage over the disease. Suppose, for illustration, we draw a line