

appeal could be taken to a higher court—the High Council. And when that body of men sit upon the case and render their decision in the matter, and if the brother refuse to hear them, what then? He is cut off the Church. "But (a man may say) it is a matter of dollars and cents, and if a man owe me \$5,000, I cannot afford to lose it, and what recourse have I?" Bring him up before the Church, and if he will not listen to the counsel of the Church authorities, let him be dealt with by this council. And what will be the result? He will be severed from the Church. "And am I to lose my money?" No, not necessarily so; he is outside of the Church, and now you can "pop him through" by the law, if that be the term you use. And this is why we take such pains in electing our representatives to our legislature. We try to select good men in order that we may have good laws enacted, and then we try to get good Probate Judges. Brother Richards here is a Probate Judge, and is he a good man? I think he is. Is he an Apostle? Yes. Well, would it be right to take your case to him as a Probate Judge? No; if you were to, we would deal with you for your fellowship. You say, "That's a curious doctrine." You have agreed to be governed by the laws of the Church, and I mention this to show you what would be right in regard to principles of that kind. And if after summoning the parties referred to before the Bishop's Court, and from there the case be carried before the High Council, and then he would not do right, the consequence would be that he would be cut off from the Church, and then you would be at liberty to summon him before Brother Richards, as a Judge of Probate. But there possibly might be an appeal

from the High Council, and Brother Richards, in a Church capacity, might be one to consider the case, then that would be all right.

I speak of these things to show what our duties are, and the position we occupy. Do you remember what the Apostle Paul said when talking to some of the former-day Saints on this subject? The people to whom he addressed himself were doubtless like some of our easy-going brethren, who are always in trouble a good deal, and are always wanting to "pop 'em through." Says he, in the 6th chapter of Corinthians, "Dare any of you, having a matter against a brother, go to law before the unjust? Do you not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren. But brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not, rather suffer yourselves to be defrauded?" etc., and is it not said too, in speaking of the Twelve, that they shall sit upon twelve thrones, and shall judge the Twelve Tribes of Israel? And does not the Church today possess the same officers as it did anciently, and are they not set apart by the revelation of God, and ordained by the holy Priesthood to occupy this position? Are these men not competent to judge of the comparatively trivial things associated with this life? And yet you will take your brother before