

own judges: Who should be the judges in this matter? The Bishops whom the Lord has appointed in Zion, under the counsel of the First Presidency of his Church and the counsels of the Holy Ghost which rest upon them to guide their minds. The people should be honest enough when they come up here with means, to say to the Bishops—"Here, I have so much means, judge ye, how much of this shall be surplus, and how much I shall retain."

The reason I make these remarks is that I want this people to fully understand that there is a law given, a law inferior to that of full consecration, and for every man to enquire whether he has carried out this law according to the letter thereof. Perhaps the time has not come even for this law to be fulfilled in all its exactness. At any rate we are drifting along in about the same channel that the world does, so far as our property is concerned, with the exception of paying one-tenth of our annual income into the Lord's storehouse, and the consequence is, there have become rich and poor in Zion, some possessing their hundreds of thousands, and others digging, in the dust, as it were, from year's end to year's end.

How shall this be remedied? Is the time come for us to execute the higher law of consecration? In undertaking to do so in the settlements of this Territory, what a revolution it would produce! How many would apostatize and go away from the Church? How many of those who are comparatively wheat would be plucked up with the tares if we were to undertake to enforce the higher law of consecration, or the law of tithing in all its fullness? And it would produce the same revolutionary results in most of the old settlements, because we are not prepared for it.

I do not see, for my part, how we can begin to approximate to that law of oneness in regard to our property unless we commence in some new place, where the Church and the settlers might be gathered together and set a pattern for all the rest. I do not know but we might accomplish it in that way. I hope that we shall see something that will do away with these distinctions of classes. I hate to see them in the midst of the people of God.

There are many men of wealth, good, honest, upright men who would be willing to do anything that the Lord required at their hands; while there are others who hug their property close to their hearts, as though it were dearer to them than anything either in this world or in the world to come. There are certainly existing now among us distinctions of classes which if not checked, may prove the overthrow of many. For instance the rich can educate their sons and daughters in the best schools, academies and universities; others cannot do this, because of their poverty. This makes the children of the rich feel themselves above the children of the poor. Have we not seen in our gatherings for amusement these distinctions manifested? I have. I have seen those who were poorly dressed come into our parties and take a back seat, and there they would sit, as the old saying is, like "wallflowers," during the whole party. Who would be out on the floor enjoying themselves? The rich. But in many instances there are parties of pleasure and amusement got up among the Saints, to which the poor are never invited; they are got up only for those who can dress in fine style, who can sweep the floor of the ballroom with two or three yards of their dresses dragging after them.