increase unless we reform in this re-
spect. For instance, wealthy persons
have the power to educate their chil-
dren more thoroughly than the poor man
can. They can send them to the very
best schools and institutions of learning,
and they can keep them there year af-
fter year until they have acquired what
is termed a thorough education. Then,
their fathers think, "Our sons have been
trained in various branches of learn-
ning and business, they understand book-
keeping and other branches necessary in
following mercantile pursuits; they know
how to accumulate means and how to
keep everything straight. We can there-
fore entrust them with the means we
shall leave them, and knowing how to
make good use of it, they will be able
to keep themselves at the head of the
heap," or in other words, they will be
above the poor who have not had the edu-
cation they have had.

A rich man can educate his daugh-
ters, and have them taught music and
everything calculated to make them re-
efined, polite and genteel. This enables
these daughters to fascinate the rich,
and should a poor man come along, and
knock at the rich man's door and tell
him he desires to keep company with
his daughters, he is told that he has no
business there. Says the rich man, "My
daughters must marry wealthy men,
they must be exalted and be with the up-
per class among the Latter-day Saints."
The poorer classes, seeing that
they have neither the means nor the
business education and information to
compete with the rich ones, grovel
along in poverty and ignorance, and
a distinction of classes arises. By
and by these rich young men come
along with their fine carriages and if
a poor man happens to be crossing
the street, they look down with scorn and
contempt upon him, and cry, "Out of my
way there," when if it had been a wealthy
man they would have turned their car-
riage out of the way until he had passed;
but the "poor scrub," as they term the
poor man, must be blackguarded and
ridiculed, and treated as a slave or as a
person who has no right to be seen in the
society of the wealthy.

What kind of feelings does this pro-
duce in the hearts of the humble poor
who desire and are striving to serve the
Lord? They feel in their hearts that
they do not fellowship these rich per-
sons, and this causes hard feelings be-
tween these classes. Is this right or is
it wrong? It is wrong, materially wrong,
and we have continued in this wrong
over forty years. When shall it come to
an end? When will we learn to keep the
commandments of God and become one,
not only in doctrine but in "the bonds of
earthly things?" Such a time must come,
and if we do not comply with it, we shall
fall behind. I will prophesy to this people
on this subject. The Lord commanded me
to prophesy when I was about nineteen
years old, but I seldom do it, for fear I
should prophesy wrong. But I will proph-
esy concerning this Church and people,
that all who will not come into that or-
der of things, when God, by his servants,
counsels them so to do, will cease grow-
ing in the knowledge of God, they will
cease having the Spirit of the Lord to
rest upon them, and they will gradually
grow darker and darker in their minds,
until they lose the Spirit and power of
God, and their names will not be num-
bered with the names of the righteous.
You may put that down and record it.

We find, a few years after these