

that they are on the increase. This is what David says—"He suffers not their cattle to decrease;" and he also informs us that that barren, thirsty land, that solitary place, that wilderness through which His people should be led, should become, as it were, a fruitful field—this you know has been literally fulfilled. We are further informed that "Blessed are they who sow beside all waters, and send forth thither the feet of the ox and the ass." How do you farm in this land? You answer, by the side of the water streams. They do not farm in this way in the old countries, but wherever they find a beautiful piece of soil, whether on mountain or plain, they convert it into a farm, it is no matter if it be many miles from the water. But Isaiah saw that this people would be put in possession of a land where it would be necessary to "sow beside all waters," and in passing up and down this Territory it is universally the case that all our farming lands are located alongside the water streams which come out of the mountains.

Do you want a blessing, brethren? If you do, Isaiah has given you one, for he exclaims, "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." David also declares, in the Psalm already referred to, that "He setteth the poor on high from affliction, and maketh him families like a flock." What does the Psalmist mean? Does he mean to say that the families of a poor man who has been gathered should increase like a flock? This is what he predicts; why do the world find fault with it? Are there not some fault-finders? I hope not. Br. Kimball says they are all dead; if so, it is to be hoped that we will be troubled with them no more.

We should rejoice to think that

God has brought us into this desert country, and made it so fruitful, like the Garden of Eden, where the poor man, who in the old countries could scarcely live, has, in the course of the twenty years, not only got flocks and herds, but "families" (for David actually puts in the plural) "like a flock." To go around these valleys, and occasionally count the families of a poor man, is like counting a flock of sheep. Gentiles (we merely repeat the name they have given themselves) feel like finding fault with us in regard to this matter, but if we are satisfied, why should they find fault? If the poor man has been lifted up on high, just as David said he should be, and if the Lord has made him to have families like a flock, why should you find fault with this poor man? Is he not better off here than in the old countries, where for twelve or sixteen hours daily labor he received only eight shillings per week, for himself and family—and was scarcely able to keep body and soul together—living and dying in the most squalid poverty?

I cannot see any harm in the people coming to this distant land, and gathering around them flocks, and herds, and fields, and each multiplying his own families, till they resemble a flock. All seem to feel tolerably well about it. The wives of these poor men have smiling faces, and seem happy. I do not know but some of them quarrel, but that does not prove that the principle is not good and true. Monogamist families also quarrel sometimes, but you would not do away with marriage, and say that a man ought not to have one wife, because they pull hair occasionally. Why find fault, then, with the poor man David speaks about, whose families should be like a flock, because now and then one gets up a quarrel? The system is good; the