

ner. What do I get for taking such a course? When I came into this valley I owed for my outfit; I had but little; I do not think that one-third of my family had shoes to their feet, and I had no leather from which to make shoes.

We came with what we had, and I borrowed oxen from one man, and horses from another, which I have since paid for, besides paying thousands of dollars for my poor brethren who could not pay.

What the Lord has done for me, you all know. Have I wronged any man, or pinched any man in a time of trouble, or in any way taken an advantage of his necessities? Bring forward a man whom I have wronged, and I will restore to him not only four but tenfold. My hands are open; I have naturally an open hand, it does not contract on the needy like that. (Holding his hand with the fingers shut.)

Neither am I like the miller who struck the toll dish with a crowning hand, thus leaving the grain convex, but who, when he quit milling and opened a tavern, reversed his hand and left the grain concave.

I do not wish you to deal any better by me than I do by you, neither do I wish God my Father to deal any more kindly towards me than I do towards you. How came I by what I have? We may dig water ditches, make canals, sow wheat, build mills, and labor with our mights, but if God does not give the increase we remain poor. Though we bestow much labor upon our fields, if God does not give the increase we shall have no grain.

How few there are who fully understand this matter, who realize thoroughly that unless God blesses our exertions we shall have nothing. It is the Lord that gives the increase. He could send showers to water our fields, but I do not know that I have prayed for rain since I have been in

these valleys until this year, during which I believe that I have prayed two or three times for rain, and then with a faint heart, for there is plenty of water flowing down these canyons in crystal streams as pure as the breezes of Zion, and it is our business to use them.

I do not feel disposed to ask the Lord to do for me what I can do for myself. I know when I sow the wheat and water it that I cannot give the increase, for that is in the hands of the Almighty; and when it is time to worship the Lord, I will leave all and worship Him. As I said yesterday to a Bishop who was mending a breach in the canal, and expressed a wish to continue his labor on the following Sabbath, as his wheat was burning up, let it burn, when the time comes that is set apart for worship, go up and worship the Lord.

When Bishops and the brethren can perceive and understand that it is the Lord that gives the increase, after all their exertions to sustain themselves, they will be satisfied that the glory belongs to Him, and not altogether to the exertions of man. You know Paul says that he considered himself an unprofitable servant, and so is every other man; that is, when we have done all we can to save ourselves, spiritually and temporally, it is the Lord who gave us the means.

He opened up the way of life and salvation, organized the elements to sustain our mortal bodies, and thus afforded all the means for increase. It is all through the wisdom of Him who has created all things, who rules over and sustains all things.

Have the Latter-day Saints got to learn this? Yes. And they have got to learn that the interest of their brethren is their own interest, or they never can be saved in the celestial kingdom of God.

While saying a few words here last Sabbath about the canal, I told you