

principles, upon natural philosophy. When I use this term, I use it as synonymous with the plan of salvation; natural philosophy is the plan of salvation, and the plan of salvation is natural philosophy. I need not say any more with regard to what you do not know.

I have shown you, by instancing small circumstances of common occurrence, that people are apt to deny today what they knew yesterday; and you know that you have disputed others with regard to these little things which have transpired, after the circumstances connected therewith had escaped your memory. It is just so with regard to your religion. And when you come to the almighty philosophers, those who think they know so much, they are in the same dilemma; their optic nerves and their glasses may all deceive them. Unless a person is taught by the principle of eternity, and is insured by those principles that dwell with the Gods, he may be in doubt, because it is a doubtful case. All is doubtful, except what comes from the Almighty in His revelations to His people.

I will now say something about our immigration this season. In the providences of God when understood, you will see that one thing has a bearing upon another. The providences of God are natural principles, when they are all understood, but you take a little here and a little there, and you leave the people in mystery and doubt, and they will say that wonderful things have taken place, when at the same time you will find that they have all transpired upon natural principles.

Previous to the death of Joseph, he said that the time would come when the Saints would be glad to take a bundle, if they could get one, under their arms and start to the mountains, and that they would flee there, and that if they could pick up a change

of linen they would be glad to start with that, and to go into the wilderness with anything, in order to escape from the destruction that is coming on the inhabitants of the earth. This we believed, or at least I did; though it seemed to be pretty hard that people should be obliged to leave their houses, farms, friends, and comforts that they had gathered around them, and run from them all. I am going to take that as a leading item for this season.

We have been experimenting. Five companies, I think, have come across the Plains with handcarts, and they have come a great deal cheaper and better than other companies. I believe that if a company was to try it once with ox-teams and once with handcarts, every one of them would decide in favor of the handcarts, unless they could ride more and be more comfortable than people generally are with ox-teams.

I count the handcart operation a successful one, and there is a lesson in it which the people have overlooked. What is it? Let me ask the sisters and brethren here, what better off are you today, than as though you had started with a bundle under your arm? You started with an abundance, but have you any oxen, or wagons, or trunks of valuable clothing, or money? "No." What have you got? A sister says, "I have the underclothes I wore on the Plains, and a dress, and a handkerchief which I pinned over my head in the absence of my sunbonnets which were worn out, and I am here." Are you here? "Yes." Did you come across the Plains? "Yes." Do you feel bad? "O, no; I feel pretty well." Now reflect, what else do we want of you, and what else do you want of yourselves? "Why," says one, "I want a dress and a pair of shoes." Well, go to work, and earn them, and put them on and wear them. "I want a