

East and started for the Rocky Mountains the feeling in regard to us was, "There is starvation before you Mormons; but if you do not die of starvation the Indians will kill you." We knew that they would do no such thing; we knew that we could live when we got here, and we also knew that we could travel twelve or fourteen hundred miles with our cows, calves, colts, lame cattle, our seed grain and provisions and farming utensils on wagons, carts and handcarts, without an ounce of iron on some of them. It was said that we could raise nothing when we got here; but I said, "We will wait and see; we know that God has led us out here, and we will wait and see what he will do for us." You can see what he has done, and thank his name and be humble. Shall we speak evil of others? No. Why? Because the result of their treatment towards us has made us better and greater than we could have been otherwise. It has brought us closer together than we could possibly have come without a great deal more revelation than we have had. Our enemies have pushed us together; and it is excellent to be surrounded by circumstances that will bring us close together. We learn then whether we have fellowship one for another. Let us thank God, and speak evil of none; and instead of finding fault with father, let us thank him for turning us out of doors, for we have learned a great many useful lessons in life that we could not have learned without. We can read just as much as the inhabitants of the earth, and after reading we can practice a thousand times more than many of them.

I wish now to say a few words in relation to a subject which is attracting the attention of thousands of people in the world. I refer to what is termed infidelity. We are very

well aware that a statement made in reference to this matter in this Conference is true—namely, that the inhabitants of the earth are drifting, as fast as time can roll, to infidelity. I do not profess to know a great deal; but some things I do know. Shall I take the liberty of telling you the story of the boy who went to the mill? He was looking at the miller's hogs, which were very fat, clean and fine. The miller came out, and, seeing the boy attentively observing the pigs, said to him, "What are you thinking about?" Said the boy, "I was thinking that millers have fat hogs." "Were you thinking of anything else?" said the miller. "Yes." "What was it?" "I do not know whose grain they are fed on," said the boy. I take the liberty of telling this story for illustration. Some things I do know and some I do not know; if I do not know whose grain the pigs eat, I do know that there are some fat hogs.

What shall I say with regard to infidelity? I do not know a great deal, but I say that a man has not good common sense who denies his Maker; such a man is not endowed with reasoning powers. I hold this book in my hand, and I say that for its production from the crude element it required a type founder, paper maker, printer and a book binder, and by their united exertions the book was made. But the infidel bases his argument on the principle that the book is here without a producer—that no type founder, paper maker, printer, nor book-binder was necessary. Is not a man who argues on this principle a fool? If he is not he comes pretty near it.

There are a great many who say that there is no embodiment of the Deity. Our Christian brethren almost deny the existence of a God; but it is in word only; they do not feel it