less variety of changes and of circum-
stances, involving a good deal of com-
fort, pleasure, and happiness, with a cor-
responding amount of sorrow, affliction,
and wretchedness?

Have we profited from it all? When
we have supposed that the hand of chas-
tisement was upon us, and we have been
afflicted, has that affliction been to us
a source of knowledge to benefit and to
perfect us in our sphere of action? We
were passing through this as a neces-
sary school of experience. And when we
have passed through it, has it left with
us an increase to the store of our knowl-
dge? Has it profited us to an extent
that we have comprehended more of the
truth that influences our Father in the
heavens? And have we learned more of
the principles which constitute our hap-
piness and that will be the bliss and the
glory of the saved and the sanctified?
Has this been the case with us, or have
we done as many others have—passed
blindly through the school of experience,
passed through the sufferings, endured
the sorrow, and experienced the joy, the
pleasure, and the happiness, and still
are unenlightened—still are ignorant?

I believe we may, with profit to our-
selves, look over our experience; and
why? So long as we have been con-
nected with the Church, if we have not
been following, as Saints, in the path of
our own making, in yielding obedience to
the requirements of the work of God—
if we have been obedient to the counsel
that has been given—if we have acted
up to the calls that have been made—
if we have done these things, we have
done them for this purpose, for our sal-
vation, our deliverance, and for our im-
provement, that it might tend to increase
our happiness and our comfort.

Under this view of the matter, should we today really conclude that
we have really been made sufferers, and
that we have in reality been afflicted,
and that we have really been made to
participate in some wretchedness and
misery, we cannot conclude that we have
passed through these things for any
other purpose than that we should have
been brought to a comprehension of the
truth by them.

If it was not our misery that
prompted our Father in his dealings to-
wards us—that gave character to his op-
erations with us, then he had an object in
view. He commenced with us to accom-
plish his own purposes, to bring about
an increase of his own glory in our sal-
vation. Well, when that increase shall be
accomplished, we shall know that it was
not our sorrow or our affliction that he
sought: it was because he wished our sal-
vation, that we were made to partake of
the cup of suffering, that we should par-
take of sorrow before we could reach hap-
piness and bliss as a reward for it.

Well, then, in what way should we
look at what we have endured and at
what we have suffered? Why, simply as
lessons—as admonitions imparted to us
for our benefit, for our profit, and for our
learning, and that we might increase in
knowledge, and this might produce an
increase of the legitimate principles of
happiness: and it was simply a consci-
entiousness that we were free from sin
that led us to persevere in the pursuit of
further happiness, by endeavoring to ob-
tain a more extensive knowledge of the
truth. It is for this, then, that we have
endured all that we have endured. Have
we regarded this in this light, while we
have been passing through those scenes
that have marked our history from the
commencement of the work of God to the
present moment?

It was said of the Saints anciently,
that they took joyfully the spoiling of
their goods; and no doubt they did.