

influence; I say we can see, from the discourse of brother Jackman, a great contrast between those that first came here, and those that now come. Now the question might arise in the minds of some, "Were the pioneers who came here so much better than those persons that now come?" I think not. "Then why was there no murmuring, nor faultfinding, nor apostasy?" The reason is obvious; those who first came here had more experience in such matters than the new emigrants have, who come here almost without experience in those things which they naturally come in contact with when crossing the plains.

In fact there are very few in the world that would do any better than the "Mormon" pioneers did the first year they came here. It requires experience to enable people patiently to pass through the scenes of trial that were endured by the pioneers, and those who first came into these valleys. Take our late emigration that have crossed over the plains, and let them be driven a few times from their comfortable habitations, and let them wander for months in the cold winter, and then send them off on an expedition, such as the pioneers took to this country, and you would see them quite a different people: you would see them altered and improved by the course of experience they had passed through; they would be benefited by certain kinds of experience which others have passed through before them; and, if attentive, they would add many important items to their former stock of wisdom and knowledge.

Consequently, it requires experience, not only for the old members, but for the new; and should the new members be permitted to come from the old countries, and meet with no poverty, no affliction, it would not be known whether those persons would endure such trials; and hence

the necessity of such trials to give people experience.

It is true, they have had some things to pass through in the old country of a trying nature, but they have not had a series of different trials to encounter; therefore, there would be no telling whether they would stand or not, if called to pass through similar scenes of trials to those passed through by the earlier settlers of this Territory.

Then, it is not surprising to me that the Lord takes certain measures to bring those persons into difficult circumstances; in fact, we have the Lord's own declaration for it, that He will try this people, not in some things, but in all things, to see if they will abide in the covenant, and He says, "If they will not, then they will not abide in me."

Here, then, we perceive that each will have his share of trials, either in the beginning or in the advanced state of the Church. We do not know what they will be, only so far as God has revealed in His word. He has told us that we should be visited with famine and sword, with pestilence and distress; all these are predicted, and laid before this people in the Book of Doctrine and Covenants. The Lord says, unless His servants should hearken to the words and counsels that He gives unto them, famine, trouble, and distress would overtake them. Now what benefit or what glory is there to an individual who is placed in circumstances that he cannot help but do right? For instance, suppose there were no intoxicating drinks in the world, what glory and credit would it be to an individual to say that he had kept himself from those things? If his father and his forefathers to the third or fourth generation of them, had died from drunkenness, he would have nothing to boast of; for he could not be a drunkard; therefore, I say, if this temptation was set before us as