

**BENEFIT OF EXPERIENCE—PATIENCE UNDER  
SUFFERINGS—RECOGNITION OF THE HAND OF GOD IN  
THE VICISSITUDES OF HIS SAINTS, ETC.**

A SERMON BY ELDER AMASA M. LYMAN, DELIVERED IN THE TABERNACLE, GREAT SALT  
LAKE CITY, SUNDAY MORNING, OCTOBER 11, 1857.

REPORTED BY G. D. WATT, J. V. LONG.

The circumstances of our meeting this morning has brought me to this place to occupy a portion of the time allotted for the worship of today. I cannot say, as I have heard men say at times, that I have thought of nothing to say; for it has been my study and my labor, since my connection with the work of God in the last days, to learn what to say, in order that I might have something whereof to speak, in case that I should be required to say anything; and I would always wish to be able, through the blessing of God and the manifestation of his Holy Spirit, to say, at any time when it might be my duty to speak, something that will be calculated to benefit those to whom I may speak. I know of no other blessing, or glory, or wealth accruing from our living and our labors in the world, but that which we learn of the truth, that will bless us and make us free from the dominion and influence of error.

We talk about experience, and we have had a great deal of experience, and we are constantly in the school of experience. But I am inclined to think that it may be the case with us in that school as in other schools. We sometimes improve by what we experience, adding to our store of knowledge; and then, again, we may experience very considerable from which we derive no particular benefit, like the scholar that attends school,

but from inattention, a failure to apply himself properly to his lessons and to the acquirement of the knowledge that is imparted, he fails to comprehend the truth to the extent that he might otherwise have done; and hence he is not benefited to the extent that he might have been, although he has been in the school.

Well, as Saints and as children of God, we are in the school; and if there is any higher purpose connected with our being in the school—connected with living in the world, and connected with all our labors in the world, and what we are supposed to be here for—if there is any higher object than the attainment of the knowledge that will save us, I do not know it. I never have heard of anything greater or more glorious, or more to be esteemed, than our being saved. It is simply for this that we are being taught and that we are learning: it is for this that we are required to be obedient: it is for this that we are obedient.

When we have been obedient to every requirement—made every possible attainment that can be made, what is our condition? We are saved from the bondage of sin and darkness, the consequences of ignorance. Well, then, it will be profitable for us to think of what we experienced—to think of the experience through which we have passed. Has it been a varied scenery, embracing an almost count-