

may escape those powerful temptations that are approaching. The cloud is gathering in blackness. You see what were the results in Kirkland of this spirit of speculation. Therefore, take warning.

What did we come here for? We came to build up Zion, not to build up Babylon. The voice of the Almighty called us out from the midst of confusion, which is Babylon, to form a union and a lovely brotherhood, in which we should love one another as we love ourselves. When we depart from this purpose, the Spirit of God withdraws from us to the extent of that departure. But if we continue in the extent of those covenants which we made when we received the Gospel, there is a corresponding increase of light and intelligence, and there is a powerful preparation for that which is to come. And because of our faithfulness and our adherence to the covenants we have made, the foundation upon which we stand becomes like the pillars of heaven—immovable.

Now, you are a good people here. God loves you. He delights in your righteousness, and He would not like to see the scenes enacted here that were in Kirkland. There is no need of it. We hold in our own hands the power to preserve ourselves from those things that divide the Saints in Kirkland and overthrow one-half of the Twelve. The Lord does not wish that, at this late day, these scenes should again be witnessed.

The god of the world is the gold and the silver. The world worship this god. It is all-powerful to them, though they might not be willing to acknowledge it. Now, it is designed, in the providence of God, that the Latter-day Saints should show whether they have so far advanced in the knowledge, in the wisdom and in the power of God that they cannot be overcome by the god of the world. We must come to that point. We have also got to reach another standard, a higher plane: we have got to love God more than we love the world, more than we love gold or silver, and love our neighbor as ourselves.

We are considerably advanced in the knowledge of the things of God, and are qualified to act in His behalf; yet we are not entirely out of the wilderness, if I may be permitted to use that expression. The time will come when we shall overcome the world and every temptation that can be advanced to effect us. We are now advancing to that point; but we have not yet reached it. And now comes a time when the Latter-day Saints will probably be subjected to temptation greater and more subtle than we ever again will experience, as a people. But let me tell you that after we have passed through the scenes that are now before us, the clouds will break; and as President Woodruff has said, we will stand on a much higher plane of righteousness, of faith, power and influence than ever before. We will have the approval and blessings of the Almighty, and we will have influence with the world. They will respect us more

than they ever have done. There have been times when our national government has favored us; there will be such times again. After we have passed through what is now approaching, let me say to you the Latter-day Saints will occupy a flattering condition.

I wish to refer you to a very singular prayer that was offered, in former times by a very good man, although in one or two instances he plainly exhibited faults and weaknesses. Yet, we are told, that he was a man after God's own heart. God loved him, and he possessed many superior qualities—qualities that I wish every Latter-day Saint possessed. But he fell, through temptation, on two occasions. The man to whom I refer was King David. He was but a boy when God told the Prophet Samuel to anoint him king over Israel. Why should he be called a man after God's own heart? That is a singular expression for God to make in regard to a man. Would not we all like to have Him make such a statement in regard to ourselves? If He would say to us that we were men after His own heart, we should feel rather pleased and encouraged, and think we were pretty good people. I speak of this wishing that each of us might pattern after these extraordinary qualities which David possessed, because we shall have to acquire them, and it is only through a spiritual education that we can obtain such important qualities. David could not have acquired them, I believe, unless he had known something about the Gospel. I believe he understood the Gospel and had the Spirit of the Almighty, which enabled him to secure those qualities of which I wish to speak.

One of these good qualities which David possessed was shown at the time when Saul was seeking his life. David had been anointed King of Israel, and Saul sought to keep him from that position. At this time I wish to refer to, Saul was asleep in a cave, with his men around him, they being asleep also. He was in David's power—he was David's deadly enemy, and had been seeking for some time to take away his life. There are but few men in this generation, or any other, who, had they been placed in such circumstances, would have had any hesitancy in removing the block in the way to such a position as that to which David had been appointed. But David would not do it. There was King Saul, asleep, and there was David and his servant standing over him. His servant said to him, "God hath delivered thine enemy into thine hand this day: now, therefore, let me smite him, I pray thee, with the spear at once, even to the earth, and I will not smite him the second time." But David said, "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?" Saul had been anointed of God. David held that anointing sacred. How is it with us? Here are brethren before and around us in this congregation who have received from God a holy, sacred Priesthood,

to minister in His name. Divine authority and appointment was given Saul, which David regarded so sacredly that he did not dare to raise his hand against him, although a mortal enemy and one who was preventing him from ascending the throne that God had given him. How do we regard these our brethren—their sacred appointments? David would not even allow his servant to touch Saul.

He was not like the Quaker of whom I heard when I was a boy. He had a dog which displeased him. Now, the Quakers do not believe in killing anybody, not even a serpent. This Quaker wished to stand by his principles, but he wanted to get rid of this dog. So he turned him out in the streets, and called out so that everybody could hear, "Mad dog; mad dog." The result was, the people stoned the dog to death.

There was something grand in this trait of character which David exhibited on that occasion as well as on many others. How do we feel under such circumstances? and how do we feel sometimes in regard to our friends and neighbors who hold the Holy Priesthood? Do we slander them, and call "Mad dog, mad dog," so that others will slander them also? Or do we seek to sustain them as our brethren? Do we try to ascertain their faults and weaknesses, or do we try to ascertain their good qualities? Do we regard as sacred that Priesthood and that authority which they hold, as David did in the case of Saul? Or is it otherwise with us?

On one occasion David was tempted, and he called upon Joab, the commander of his forces, to number the children of Israel. This was contrary to the command of God. Joab, wicked though he was, did not feel disposed to carry out David's command, and he reasoned with David. But David insisted on it being done. So Joab numbered the people of Israel. David thus yielded to temptation, notwithstanding the nobility of character he had exhibited on former occasions. Well, the Lord was displeased with him; and He called His prophet and sent him to tell him that he might choose one of three things. The prophet therefore said to David, "Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land?" He had to select one of these three afflictions. He would not select famine, because he had plenty of wealth, and he could escape the effects of famine, while the people would suffer. He would not choose the second one, because it might seem as though, he being a fighting man and generally successful in war, he was trusting in the arm of flesh. So he said he would put himself in the hands of the Lord, and take the pestilence. The pestilence therefore commenced; and there died of the people from Dan even to Beer-sheba seventy thousand men.

In this David exhibited great