

have it to enable them to live their religion there—that God protects them in the canyons as well as any other place: and let them take all their religion with them that they carry to or from this Tabernacle. If they find that the elements are changed from what they are in the city or in this Tabernacle, let them know that they require more of the Gospel. Do not leave your religion at the mouth of the canyon, or with the gatekeeper; do not leave it with your wagon; but take your religion and the Spirit of your God with you clear up to where you get your wood. It will help you to keep your axe sharp: you will not be so likely to get hurt yourself, or to lose your bowpins, chains, or axe. Your cattle will be more kindly; for you will not beat them so much, and they will do more work for you. You will not be so likely to break down your wagon; but you will be able to do a better day's work, bring home a better load, and to feel more thankful for it.

If you find a man there that is swearing and profaning the name of the Lord, remember that you are an Elder in Israel, and that you are authorized to call him to an account. If you find a man that will blaspheme the name of the Lord, do not forget to remind him that the Lord whose name he blasphemes gave him strength to go there, and that He caused the trees to grow, and has permitted him to go and help himself to the timber; and inform him that he should do it decently and without blaspheming the name of the Giver. If you cannot influence him with these importunities, and if you cannot prevail upon him to do right, as an Elder in Israel lay hands upon him, and do it as one having authority; and if you will do this, you will cause the name of God to be honored in the canyons. I mean that you should lay hands on as ministers of God—as those who have

authority to talk to men in the canyon, and thereby give them to understand that they shall not blaspheme the name of God in your presence. If you will do this, I tell you the Holy Ghost will rest upon you and enable you to ferret out iniquity—to honor the truth and the priesthood which you hold.

I talk to you Elders who want to perfect holiness in the fear of the Lord. If you will do this you will soon have more confidence in yourselves; your neighbors will have confidence in you, and will find out that you are preachers of righteousness. The man whom you rebuke will also learn that he must stop blaspheming and swearing in your presence. This is one of the subjects that the Elders of Israel should feel themselves called upon to act in. It is not only so in relation to the brethren who hold the Priesthood, but it is so with every right, good-meaning man; and it is that man whom the Lord will love; for while you are doing this you are honoring God. If you will talk to and labor with them in this manner, you will bring about much salvation; and should you have to administer the whole ordinance, they will bless you for it, and God will bless you.

We have to rebuke iniquity whenever it is presented before us; and if we have not already commenced, we should begin, one and all, to sanctify the name of the Lord our God in these valleys. How are we going to do this while we allow blaspheming, and swearing, and all manner of wickedness to go on in our midst? Let no man of God suppose that he has not authority to oppose sin. Suppose Phinehas had said, "I am not Moses, nor Aaron, nor Caleb, nor Joshua, and I am not called to rebuke sin in Israel," he would not have secured to himself the "covenant of peace;" but because he rose up and slew the adulterer, God sealed the