

simple than I am: I should be nearer to what I was in nature. I do not know how to use what they call big words. I never studied them. I have no taste particularly for them; and if I had, I should not know where to put them, and should be very apt to stick the head to the feet, and the feet to the head. I do not know where to apply them. Well, what are they? You may ask brother Taylor, and he will tell you they are conflagration of all languages. Conflagration! Well, that's a good word, is it not? That is, they are French, English, Irish, Dutch, Hebrew, and Latin, and they are all kinds of words; and there are not many of them that have good sense. Well, they are a mixture: every language is a mixture. I have not studied them.

Do you want to blame me? Cannot you understand me in my simple way of communicating to you? After all my simplicity and simple words, and trying to simplify my words to the capacity of the people, there are lots of you who do not understand the words I use—the words I was taught from my youth in my simplicity.

Well now, brethren, I tell you I have said what I have said; and may God grant that it may inspire your hearts—that it may exalt your minds—that you may treasure up these truths, as far as they are truths; and I know nothing to the contrary but what they are truths; and if you do, or anybody else, I would be pleased to be corrected,—that is, to have the real thing presented instead of them. Is it to my injury, because I did not happen to get it, and somebody steps forward and puts it there? Does it injure me? No: it communicates to me that I had not got,—that is, a truth; and truth is life, and life is light. Do you not see what I get by it?

In regard to our situation and circumstances in these valleys, brethren,

WAKE UP! WAKE UP, YE ELDERS

OF ISRAEL, AND LIVE TO GOD and none else; and learn to do as you are told, both old and young: learn to do as you are told for the future. And when you are taking a position, if you do not know that you are right, do not take it—I mean independently. But if you are told by your leader to do a thing, do it. None of your business whether it is right or wrong. You will get water, if you dig away. That is rather presumptuous doctrine with some people; but with me it is not.

I have heard men teach in this stand that I was under no obligation to do anything, except I had a revelation. I do not believe the doctrine at all. I don't care who preached it. I am not the leader—I am not the Prophet, nor the chief Apostle. I do not hold the keys independently. I have no keys, only what I hold in brother Brigham; and then brother Brigham has the word of God: he must do thus and so. He comes to me and says, "Brother Heber, I want you to do thus and so." Wait till I go home, get into my private room, and ask God that I may get a revelation! Aint that pretty, brother Taylor? Well, I will not talk just as I think. If I did, I would knock this pulpit head over heels, when I think of such folly. Go and get a revelation, when God has spoken through my head!—and then the tail goes off and gets down on his knees to get a revelation, when the head has got one!

Now, I have heard that doctrine preached here, that they must have a revelation before they are bound to receive that word and go and practise it, just as it would have been with those men I employed to go and dig that well by the arsenal. "Wait, sir." I will not wait a minute. Go along, or I will employ men that will do it. "I am going to get a revelation to know if there is water there." They