

quotations from other languages, and bring all to illustrate the Gospel of Christ, and to contrast it with the errors of the different sects to which he had formerly belonged, I remember seeing him get up to preach when there were present Professor Seixas and several other learned gentlemen who were on a visit to Kirtland, and President Rigdon wanted to show himself to the best possible advantage. I discovered his error when he first began speaking; I saw that he was in his high heeled boots, and at the commencement he soared so far above his subject that he could not get down to it; his whole discourse was a constant series of efforts to descend to a style requisite to illustrate the simplicity of the Gospel, the natural result of his commencing on too high a key—the difficulty and trouble was that he commenced on too grand a scale to carry it through successfully.

Now if he had commenced to preach to those learned men the first simple principles of the Gospel, and then, as the Spirit had opened up things to his mind, have gone into the more advanced principles, he might have succeeded as he desired, but he got up with the intention of showing his great big self, and began at the big end of the horn.

There are several young Elders present, who are going on missions, and the advice that I received may not be uninteresting to them. I have known many young Elders go out preaching, and the first thing they would do when they began to preach would be to tell what a tremendous smart sermon they were going to preach, and what wonderful results would follow; and I have seen these dashing kind of fellows carry on until they withered, and became depreciated, and went out at the little end of the horn.

Now when we present ourselves to a congregation of people, the first thing should be plainly and simply to

communicate to them the first principles that we receive, in the best possible manner. But what is the best way to communicate them to the inhabitants of the earth? Shall we select the greatest jaw-cracking words in the English language, and from other languages, or shall we use reasoning the most abstruse and mysterious? The best method is to select the best and simplest way in our possession, and you will find that to be the most successful method of proclaiming the Gospel. You may note it when you will, in men that go forth to proclaim the truth, and you discover that the man who has the fewest words communicates his ideas to the people, as a general thing, in the plainest manner.

When a man uses ten or fifteen superfluous words to convey one simple idea, his real meaning is lost, he reaches beyond all the rules of grammar and rhetoric, and his idea, which, had it been clothed with simple and appropriate language, might have been good, is lost for want of more suitable words. It is like Massa Gratian's wit—"two grains of wheat hid in three barrels of *chaff*." It is my advice that our Elders should study brevity in all their discourses and communications to the people, and that they should speak in the plainest and simplest manner; for if they were to do this—speak so that the unlearned can comprehend, then the learned will be sure to understand, unless they have got their ears so twisted that it is vulgar for them to listen to common conversation; they are like the young gentleman who had just come from college and was desirous of making a considerable show, so when he stopped at a country hotel, he gave the following orders to the ostler—"You will extricate the quadruped from the vehicle, stabulate him, donate him an adequate supply of nutritious aliment, and when the