

wer their objections, as I thought they looked so unreasonable; although I had not made my mind up on the subject, yet I tried to remove their objections; the result was, the whole company went away confounded, leaving me surprised that they could not raise any stronger objections against it; and from that day to this I have not let any proper occasion slip that presented to me an opportunity of defending the mission of Joseph Smith, and the Book of Mormon, to the very best of my ability. It may be said of me that I never knew anything else but “Mormonism,” yet I have found that some of the traditions of my early education (as I was piously educated at the Sunday school in the doctrine and principles of Presbyterianism)—some of these principles which I received in my youth have clung to me so closely that I have had to stop at times and reflect whether I had learned that from the proper source, or whether it was part of my old catechism, which I must confess I have forgotten.

I introduce these remarks as a preface to my discourse, because I have been pleased by the remarks of the First Presidency, especially by those of President Brigham Young, on the subject of the appointment of Bishops; he wishes to appoint those who have grown up in the Church, who have not lived a great portion of their days under the influence of sectarian traditions of their fathers, and been subject to the slavish notions of cast-iron creeds, that when they entered into this Church, they were so bound in them, they never could be unbound, and that even now in performing the duties of their callings they do not learn enough of the things of God to in every instance discriminate between the two. I had discovered in a number of instances that appointments of this kind to different offices did not work well; and that when men who

are not very old when they come into the Church, all they have learned is the truth, and are not under the necessity of unlearning what they might have learned in twenty, forty, or fifty years, of old tenets, creeds, doctrines, and nonsense, but have taken a start from the right foundation, and what they did learn have learned it right.

I thought I would take the liberty of addressing the younger brethren, as a great portion of this congregation are what might be termed in the States, Young America, if you please, or among us, “Young Mormons,” those who have been raised in the midst of persecutions, and the instructions the Saints have enjoyed. President Young, in the course of his remarks, introduces the subject of the divisions that exist in New York politics; for instance, it is customary in the political circles of New York, and has extended from that capital throughout the Union, to denominate men that have become somewhat superannuated in their veins, or have got the old-fashioned slow motion about them, “old fogies.” For instance, there are but few of us but what can remember when railroads were first introduced into the United States. It is not difficult for old men to remember when the first steamboat was built, or when the first telegraph wire was put in operation; and it is properly denominated the “fast age.” Men who have got the old principles of locomotion—that cannot accommodate their feelings to the great improvements of the fast age—that have got their education on the slow track, and are determined to follow it, it would be better for them to stand aside, and clear the track for the telegraph speed of the present generation just rising up on their heels.

I was pleased with the resolution, as far as it was necessary to apply it; but there are a great many men of the most mature age, who were at a