

ganized according to the law of Heaven. This will prepare us for the more perfect law that will come in force, when the Lord shall command this people to go back to the place where the central city shall be built. We have to build that city; we have to furnish riches to do it. We must prepare ourselves for it; and when we get there, there will be more perfect order established than that which is now being instituted.

God has not permitted us yet to enter a perfect order. He told the people when they were scattered from that land to let those laws which He had given concerning the properties of His children be executed and fulfilled after the redemption of Zion. Now, I doubt whether you can execute them before that time; but you can get as near to them as you can, so that you may not be wholly strangers to the order which God will in-

troduce when you go back to that land. For thus saith the Lord God in one of the new revelations which He has given, recorded in the history of Joseph the prophet, "Behold I will send one mighty and strong, clothed with light as a garment, whose mouth shall utter words, eternal words; and whose bowels shall be a fountain of truth, who shall divide to the saints their inheritances." He will send one ordained to this purpose, and to fulfill this particular duty, that the Saints may receive their inheritances after they have consecrated everything in their possession. Then we can build up a city that will be a city of perfection, "the perfection of beauty." I want to see that day, whether in the flesh or out of it, and rejoice in it, and partake of its glories. May God bless you. Amen.

REFLECTIONS OF THE GOSPEL OF CHRIST—INTELLIGENCE AND PROGRESS.

REMARKS BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JAN. 10, 1869.

REPORTED BY DAVID W. EVANS.

If the congregation can bear with me a few minutes I have a few reflections to offer with regard to our religion. It is a matter that should occupy the attention of the wise, the good and the noble. When we converse, in public or private, on the religion we profess, we are apt to regard it as something strange, new; something unheard of before, and as being unworthy of the attention of the wise and to be passed by by the

great and noble. These reflections I have, and I presume others have them. Why is it so? The question can be readily answered by saying that the natural man is at enmity with God. That fallen nature in everyone is naturally opposed, inherently, through the fall, to God and to His Kingdom, and wants nothing to do with them. Is there anything connected with our religion that is derogatory to the character of