

ZION'S HARBINGER, AND BANEEMY'S ORGAN.

"Righteousness shall go before Him, and set us in the way of His steps."—DAVID. "The Deliverer shall come out of Zion, and turn away ungodliness from Jacob."—PAUL.

VOL. I.

ST. LOUIS, JANUARY, 1849.

NO. 1.

The "Harbinger and Organ" will be published from time to time, as circumstances require, and furnished to subscribers for \$1.00 per dozen numbers, or Ten-Cents per single number, (invariably in advance).—All letters and communications must be addressed to C. B. THOMPSON, Agent, (post paid), St. Louis, Mo.

THE PERFECT LAW OF LIBERTY, AND CONSTITUTION OF THE FREE AND ACCEPTED ORDER OF BANEEMY, AND FRATERNITY OF THE SONS OF ZION.

This Law and Constitution, in its code, consists of three Positives and twelve Negative commandments, as follows:

PART 1.—THE POSITIVE.

Our Duty to God.

1. Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy soul.

Our Duty to our Neighbor.

2. Thou shalt love thy Neighbor as thy self.

Our Duty to our Enemies.

3. Thou shalt love thine Enemies.

PART 2.—THE NEGATIVES.

Sec. 1.—Our Maker's Check.

1. Thou shalt have no other Gods before me.
2. Thou shalt make no images or pictures to worship.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Thou shalt not profane the Holy Sabbath Day, by servile labor.

Sec. 2.—Our Neighbor's Shield.

1. Thou shalt not neglect to honor thy father and thy mother.
2. Thou shalt do no murder, nor steel, nor bear false witness.
3. Thou shalt not commit Adultery.
4. Thou shalt not covet thy neighbors wife, nor his property.

Sec. 3.—Our Enemies Protection.

1. Thou shalt not curse, but bless them that curse you.
2. Thou shalt not neglect to do good to them that hate you.
3. Thou shalt not seek revenge for personal injuries.
4. Thou shalt not desire evil to come upon those who spitefully use you and persecute you, but rather pray for them, that they may be converted.

The principles contained in the above law and constitution, are six in number, viz: three practical, and three inherent.

The three practical are, 1st, Faith; 2d, Virtue; 3d, Charity.

Faith, in God—Virtue, with our neighbor, and Charity towards our enemies.

The three inherent are, 1st, Knowledge; 2d, Wisdom; 3d, Love.

Through faith in God we learn to know Him, which is life eternal.

Love, virtuous walk with our neighbor we obtain wisdom, whose source is above rubies.

By exercising true Charity towards our enemies, we plant in our hearts Love, unadulterated Love, which is the very essence of Deity; and God is Love.

The following Rules are attached to this law and constitution, to show us how far we have obtained the inherent principles of the same.

Rule 1.—By this we know that we love God; if we keep His commandments and they are not grievous unto us.

Rule 2.—By this our Wisdom is manifest, and Love to our Neighbor; if we love God and keep His commandments.

Rule 3.—By this we know that our Love is perfect; if we cheerfully do unto all others as we wish them to do unto us.

A PROCLAMATION

By the Patriarch and Apostle of the Free and Accepted Order of Baneemy, and Fraternity of the Sons of Zion, to all the Kings of the World; to the Princes, Presidents, Governors, Rulers, and People of all the Nations of the Gentiles, sendeth Greeting:

MEN AND BRETHREN:—Having received from the Lord, Jehovah, the God of Abraham, Isaac and Jacob, and his Messiah, the Lord of Hosts, the pattern and keys of authority to build the Temples of His Holiness on Mount Zion and in Jerusalem.

And having been commanded of Him to lift up my voice and make proclamation unto you, concerning the duties devolving upon you as nations and individuals, relative to this great work; whereby you may know your several duties, and the consequences of not performing the same.

It seemeth good unto me, and also is expedient, that I should write unto you, that others, through the medium of the press, may assist me in sending this proclamation unto all people, before the consumption determined shall overtake you. For, Behold! the Lord is coming out of His place to punish the inhabitants of the earth for their iniquity. The earth also, must disclose her blood, and no more cover her slain. Yea, the day of the Lord's vengeance and the year of recompence, for the controversy of Zion is at hand; when the Lord will punish the host of High Ones that are on High, and the Kings of the earth upon the earth.

First then:—To all the Kings of the World, to the Princes, Rulers and People of all the Nations of the Gentiles, dwelling upon the Eastern Hemisphere.

Be it known unto you, that God gave unto Abraham, Isaac and Jacob, (progenitors of the Jews), and their seed after them, all the land of Canaan (now Palestine), for an everlasting possession; (see Genesis, 17th chap. 8th verse, and 26th chap. 3d verse; also 35th chap. 12th verse). And subsequently, gave the balance of the earth to Jacob, who conferred the same upon his son Joseph, by his last will and testament; (see Gen. 49th chap., 25th verse.)

And further: He subsequently brought their seed, (the Israelites) out of Egyptian bondage, by the hand of Moses, Aaron and Joshua, and placed them in possession of the land of Canaan, their rightful heritage; driving out before them the Canaanites, the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amarithes, and the Jebusites, (nations who had corrupted their way before the Lord.)

Nevertheless, they (the Israelites) were foretold by Moses, that should they be negligent or disobedient to the law and commandments of the Lord their God, they should be scourged, and finally driven out by the Gentiles, and should become a hiss and proverb among all nations—(which was subsequently fulfilled to the letter.)

In this condition they were to remain until the Latter Days; and until the fullness of the Gentiles should come in; or, in other words, until the times of the Gentiles, should be fulfilled. Then they should return and seek the Lord, and David their King; (see Hosea, 3d chap. 5th verse.) Then, the deliverer should come out of Zion, and turn away ungodliness from Jacob; (see Romans, 11th chap. 26th verse.) Then should they be gathered from the four quarters of the earth, and restored to their own land; (see Amos, 9th chap. 14th and 15th verses.) At which time Kings are required to be their nursing Fathers, and Queens their nursing Mothers; (see Isaiah, 49th chap. 22d verse.) while they should again rear the Temple of His Holiness upon the Mount, at Jerusalem.

Now, therefore, know ye, O ye Kings, Princes, Rulers and People, that they, (the Jews), have begun to return according to this promise, and will seek the Lord, and David their King. The Unse of the Gent

ules is fulfilled; (see Luke, 21st chap. 24th verse). And the deliverer is coming out of Zion to turn all Israel from their sins, and give them the key of knowledge, that they may know and receive their King—even the messenger of the covenant, whom they delight in. For the Lord whom they seek will suddenly come to his Temple, when it is reared according to the pattern which he hath given.

And this is His word and commandment unto you, O ye Kings, Princes, Rulers and People, of all the Nations of the Gentiles, inhabiting the Eastern Hemisphere.

Awake! O, Kings, Princes, Rulers and People! Come ye! O, come ye, with your gold and silver, to the help of my people, the Jews; yea, come ye, and bring precious stones, the box, the fir, and the pine tree—together with all the precious things of the earth; yea, bring iron, copper, brass and zinc, and assist my people, the Jews, to build my House upon my Holy Mount, in Jerusalem. Yea, send your ships, litters, and swift beasts, laden with my people, and gifts for the Temple, to my Holy Mount, Jerusalem.

Haste ye, and let none fail to obey this commandment—for already the lion is come up from his thicket, and the destroyer of the Gentiles is on his way to make thy land desolate, and thy cities waste without inhabitants. For the times of the Gentiles being fulfilled, the Kingdom is taken from you, and will be restored to Israel. Therefore, haste—subscribe with your hands unto the Lord, and sir-name yourselves Israel, and call yourselves after the name of Jacob.

And be assured, that as far as the above commandment is heeded and obeyed by you, so far you as nations and individuals, shall be blessed and prospered. But wherever it is neglected or disobeyed, it shall turn to your condemnation.

And the Lord will take Peace from among you; yea, all the cords by which your evil passions have been held in check, shall be severed; the regal crown shall be torn from your head; your princely dignity shall be insulted; your authority shall be trampled under foot of men; and every man shall find an enemy at his own fire-side, until the land is soaked with your blood, and the souls are filled with your flesh. And this shall ye receive of the Lord's hand, ye shall lay down in sorrow.

Secondly.—To the Honorable President elect of the United States of North America. To the high minded Governors of each of the States of the Union. To the Congress, Legislators, Judiciary authority, and People of the same. And, finally, to all Government Authorities, and people of the Gentiles, upon the Western Hemisphere or continent of America:

Be it known unto you, O ye Gentiles, that the land on which ye dwell, was given by the promise of God to a remnant of the tribe of Joseph, the son of Jacob, for an everlasting possession. (See Genesis, 49th chap. 25th verse;) see also the Record of the Nephites, who were the forefathers of the American Indians, (which record is called the Book of Mormon), and was discovered by one Joseph Smith, on the 22d day of September, 1827, in the town of Manchester, Ontario county, New York. This record, when discovered, was engraved upon metallic plates in Egyptian characters, and encased in a stone box, deposited in the side of a small mountain. It was translated by the said Smith, and published in the beginning of the year 1830.

It contains the outlines of the history of two distinct races of people, formerly inhabiting this land. The first were called Jeredites, who became extinct about six hundred years before Christ—having emigrated directly from the Tower of Babel, at the confusion of languages. The second race were Israelites, and principally of the tribe and family of Joseph, the son of Jacob, they emigrated from Jerusalem during the reign of Zedekiah, King of Judah. The principal nation of these were called Nephites, who kept and deposited the above named record, about the close of the fourth century, from which time they dwindled into darkness, the present race of Indians being their descendants.

Nevertheless, to them (the Nephites) the Saviour of the world appeared in person after his resurrection, and gave them this land for their inheritance—foretelling that they should dwindle in unbelief and darkness; and that in process of time the Gentiles should come to this land, and be greatly blessed upon it for a season—Among whom the Lord would bring forth their record and establish his Church. But if they, the Gentiles, would not hearken to his voice, he would take the fullness of his Gospel from among them, and they should be as salt that had lost its savor, only fit to be trodden under foot of the house of Israel, when he should restore the Kingdom to them.

Now therefore, know ye, O ye Gentiles, that this record is true—that the Church organized by the said Smith, on the 6th day of April, 1830, called the Church of Jesus Christ of Latter-Day-Saints, was the

true Church of Christ. Nevertheless, its doctrine and authority you have rejected—its votaries you have persecuted, robbed, plundered, excited, and even murdered many of them, including the Chief Officers of the Church, until the residue, through much suffering, having become weak and faint in their minds, have forsaken the law and commandments of the Lord their God.

Therefore, the Lord rejected them as a Church, and took the fullness of the Gospel from you, in the day that the devoted Prophet and Patriarch, Joseph and Hyrum Smith, were martyred, and sealed their testimony with their blood in Carthage, Illinois, on the 27th day of June, 1844.

Thus by rejecting the record of the Nephites, persecuting and destroying the Prophets and Saints you have as a nation and people, shut yourselves out of the Kingdom of God. Nevertheless, there is one alternative remaining unto you. Although the Gospel is taken from you, the law is now given unto you in its stead, by the works of which you may yet be justified. The Lord is about to restore the Kingdom to Israel, to this end; he has commanded a Temple to be built in the town of Independence, Jackson county, Mo., in which he will establish schools for the instruction of the remnant of Joseph, whose land you inhabit, and who are soon again to become the proprietors of the soil. Therefore, that you may secure an inheritance and not be cut off—

THIS IS THE WORD OF THE LORD UNTO YOU, O YE GENTILES, WHO INHABIT THIS LAND—Awake! cleanse yourselves from the blood of the Prophets and saints, which has been shed among you, and come up to the help of the Lord.

Yea, come ye with your tythes and offerings, and build a house unto the Lord, on Mount Zion, in which he will appear and instruct the daughter of Zion, how to prepare a feast of fat things, of wines on the lees, well refined—of fat things full of marrow, even the marriage supper of the Lamb of God.

Yea, let the honorable President elect, in his first message to Congress after his inauguration, recommend Congress to pass a law making an appropriation for the re-purchase of the lands wrongfully wrested from the Saints in the State of Missouri, under the Governor's order of exile and extermination, issued against them in the fall of 1838. And also, for the damages sustained by them in consequence of their exile.

And let Congress make this appropriation subject to the draft of the published Agent, of the Free and Accepted order of Baneemy and Fraternity of the Sons of Zion.

Let the Governors of each of the States, recommend a similar appropriation by their respective legislators for the building of the Temple; and let the Presidents, Governors, Rulers, and Legislators, of all other Republics, States, and Colonies of the Gentiles upon this land, do likewise. And let the people come forward with their tythes and offerings; let them bring their gold and silver, precious stones, brass, iron, copper and zinc; and let workmen come, cunning workmen skilled to work in all manner of mettles, and in wood and stone. Yea, let all things necessary be provided, and let the house be built speedily, according to the pattern which I have shown unto my servant, the Patriarch, and Apostle of the Free and Accepted Order of Baneemy, and Fraternity of the Sons of Zion.

Yea, let it be built upon that spot of ground in Independence, Jackson county, Missouri, dedicated under the direction of my servant JOSEPH SMITH. And at the same time let all the JUDICIARY AUTHORITIES of the States and of the NATION, search diligently for those who have murdered the Prophets and Saints, and been accessory thereto: and let them be dealt with according to LAW.

And all those who shall obey these my commandments, and shall continue faithful unto the same, until my House is completed, and numbered with my people, and shall inherit the land.

But all those who reject and disobey these commandments, shall be cursed and cut off, as a tree cumbering the ground; and shall be cut into outer darkness, and shall not have part in the first resurrection.

And this shall be the manner of their destruction: If the President elect, Congress and Government of the United States, shall neglect and disobey them, the BOND OF UNION which hath hitherto given strength and power to the said Government, shall be broken by the rebellion—first, of South Carolina, and afterwards of the whole South, and a fierce and bloody war between the North and South will be the consequence.

If the State governments shall neglect and disobey them, they will not only become divided among themselves, but they will become

heated and blood-thirsty against their antagonistic States, that they will seek revenge to the neglect of their own State affairs, and the entire disregard of their domestic interests: until famine shall destroy at Home, while they seek revenge abroad. And so intent will the South be to conquer the North, that they will martial and discipline their SLAVES for WAR, who will, in many instances, turn their weapons upon their own Masters. Then the South finding themselves still too weak to conquer, will call on Great Britain for help, and the effect of the response will be a general European war.

And if the people, as individuals, shall neglect and disobey, the war shall be continued until their homes are desolate, and their constitutions wasted by Famine. Then shall pestilence quickly follow, making the land desolate and the houses empty, until but few are left in the land.

Then shall the remnant of Jacob, the rightful owners of the land, come through and tear the remainder in pieces and none can deliver. Then will come forth a seed out of Jacob, and out of Judea, an inheritor of my mountains; and the Kingdom shall be the Lords.

N. B. All editors and publishers of newspapers, and other periodical publications, both religious and political, throughout the world, are requested and required, to give the above Proclamation one or more insertions in their respective journals.

(Signed,) BANEEMY.
Attest, C. B. THOMPSON,

Agent of the Free and Accepted Order of Baneemy, and Fraternity of the Sons of Zion.
St. Louis, Missouri, U. S. North America, Jan. 1, 1849.

THE HIDING CHAMBERS OF THE SAINTS.

"Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over past. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also must disclose her blood, and no more cover her slain." Isaiah, 26 ch. 20 and 21 ver: "Then will the Lord arise and come forth out of his hiding place; and in his fury vex the nation;" &c. see Doc. Cov. sec. 98, par. 12; page 374. Where those hiding chambers are, referred to above, is of no small interest to the Saints at the present time. The following scriptures are to the point upon this subject:

"For in the time of trouble He (the Lord) shall hide me in his Pavilion: in the secret of his Tabernacle shall he hide me." Psalms 27, verse 5. "Thou art my hiding place and my shield"—119 Psa., 114 verse. "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance"—Psa. 82, 7 verse. "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence, from the pride of man; thou shalt keep them secretly in a Pavilion, from the strife of tongues"—31 Psa. 19 and 20 verses. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty, and will say of the Lord, he is my refuge and my fortress: my God; in Him will I trust. Surely he shall deliver me from the snare of the fowler and from the noisome pestilence," &c.—Psa. 91.

From these scripture we learn that the hiding chambers of safety, and deliverance from war, famine and pestilence, is under the Pavilion of the Almighty, in his Tabernacle, the secret place of the Most High, the organized priesthood, where his name is known. Therefore, they that look to the secret places of the mountains for the chambers of God's people, would do well to consider and enquire whether the Lord has appointed the strong holds of the gadianton robbers, as a refuge for his people. And let them remember that in three places only is their deliverance in the Last Days: in Zion, in Jerusalem, and in the Remnant, whom the Lord our God shall call, (which Remnant is the organized priesthood)—see Joel, 8 ch. 32 verse; and this remnant "shall be in the midst of many people, (not in the wilderness) as a dew from the Lord, as the showery upon the grass, that tarrieth not for man, nor waiteth for the sons of men"—see Micah, 5 ch. 7 verse.

And further, let them read and attentively consider the following from Jeremiah, 17 ch., 5, 6, 7 and 8 verses: "Thus saith the Lord: cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not be when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord

is, for he shall be as a tree planted by the waters, and that spreadeth her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of draught, neither shall cease from yielding fruit."

THE REJECTION OF THE CHURCH.

"But I command you all ye my Saints, to build a House unto me; and I grant unto you a sufficient time to build a House unto me, and during this time your baptisms shall be acceptable unto me. But behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a Church with your dead, saith the Lord your God"—Revelation of the 19th Jan. 1841; Doc. Cov. page 398.

The above was spoken in reference to the building of the Temple in Nauvoo, and on page 402, in the same revelation, he speaks as follows:

"And again, verily I say unto you, I command you again to build a House unto my name, even in this place that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you and crown you with honor, immortality and eternal life."

And again, on page 400, he says: "And verily I say unto you, let this House be built unto my name, that I may reveal mine ordinances therein unto my people; for I deign to reveal unto my Church, things which have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fullness of times; and I will show unto my servant Joseph, all things pertaining to this House, and the priesthood thereof; and the place whereon it shall be built: and ye shall build it on the place where you have contemplated building it; for that is the spot which I have chosen for you to build it. If ye labour with all your mights I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed, [not whom I will appoint] to lead my people. Behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of those men whom I have appointed, [not whom I will appoint] they shall not be blest; because they pollute mine holy ground and my holy ordinances and charters, and my holy words, which I have given unto them.

And it shall come to pass, that if you build a House unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgments upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord."

To every unbiased mind acquainted with the history of the Church since the date of the above revelation, comment upon the same would be unnecessary; for they would know at once that the Church, the whole Church as an organization, was rejected with their dead, at the death of Joseph and Hyrum, the Prophet and Patriarch, the only two persons ever appointed to lead the Church by revelation. But as it is, each party of the rejected Church, having warped these sayings to suit their own views, it is hard to find an unbiased mind. Therefore, it becomes necessary to make some remarks, in order to cite the mind to certain points in the above quotation, entirely covered up by the sophistry of Mr. Strang, and others, who wish to build themselves up on the credulity of the rejected Church.

Mr. Strang says that the penalty of rejection was only applicable to the Church at Nauvoo, and not to the Church abroad; (see his comments on Charles B. Thompson's letter in the "Gospel Herald") and that the penalty to the Church abroad, was the non-acceptance of their baptisms for their dead.

By reference to the revelation as quoted above, it is easy to see that the non-acceptance of their baptisms and the rejection of the Church, is one and the same penalty, and is conjoined with the same sentence by and the conjunction, and applied to the same persons, viz: "All ye my Saints," by the same pronouns you and ye. I command you all ye my Saints, to build, &c.; I grant you a sufficient time, &c.; during this time your baptisms shall be acceptable, &c.; but at the end of this appointment, your baptisms shall not be acceptable, &c.; and if you do not these things at the end of this appointment, ye shall be rejected as a Church, with your dead: saith the Lord your God."

How any honest man can assert that the penalty of rejection in the above quotation, applies only to the Church at Nauvoo, is a mystery which none will be able to solve. For nothing can be more plain than that the acceptance or rejection of the whole *entire* Church, as an organization, depended upon their building or not building that House within the sufficient time appointed.

This point being established, we naturally come to the conclusion that the Church is rejected with her dead; for the House was never finished, but was abandoned by the Church and has since been destroyed by fire.

Again, when we take into consideration another point in the above quotation, we find that, connected with the commandment to build, is a requirement to obey his voice, and the voice of his servants, whom he had appointed to lead his people; promising, if obedient to this requirement, they should not be moved out of their place. The servants referred to as leaders, were Joseph and Hyrum; for they were the only two persons ever previously appointed to lead the Church, who were not at that time either cut off, or under censure; and Joseph alone had the promise of being shown the pattern of the House, and of the priesthood to be organized therein.

This, taken in connection with the promises previously made concerning Joseph; such as "The life of my servant shall be in my hand." "This seer will the Lord bless; and they that seek to destroy him shall be confounded." "My hand shall be over him and the keys which I have given him, and also to you-ward (the twelve), shall not be taken from him till I come," makes it evident that he lived to the end of this appointment. And that, at the martyrdom of Joseph and Hyrum, the Church was rejected with her dead: and if we needed any further evidence of that fact, the subsequent disorganization and moving of the Church out of her place where God had promised to make her secure, on condition of obedience, &c., is ample proof. We have not room to continue this subject any further at present, but shall resume it in a future number.

THE KEYS OF THE KINGDOM.

Much has been said about the keys held by Joseph Smith, but generally very little to the purpose. The word keys is used to represent authority—hence the authority given to Joseph Smith, to organize, and preside over the Church, is termed the keys of the Church, the keys of the Kingdom, &c. The Church was the spiritual Kingdom of God, governed by the priesthood, of which Joseph was the President: and consequently, held the keys of the Kingdom; or, in other words, he held the presiding authority over the whole Church. Nevertheless, he had two counsellors who were accounted equal with him in holding these keys, or this authority to preside over the whole Church.

But there was another authority, or special gift, conferred on Joseph, which belonged exclusively to him, viz: the authority to receive revelation to be published as a law to the Church, and also to translate ancient records. This authority has been termed the keys of mysteries and revelations. These keys are a part of the keys of the Kingdom; or, in other words, the authority to translate and to receive revelations for the Church is a part of the authority conferred on him who presides over the whole Church, or spiritual Kingdom.

Hence this authority is represented by keys of the Kingdom, instead of key of the Kingdom; that is to say, the authority to preside, is a key; the authority to regulate and set in order, is a key; the authority and gift to translate, is a key; and the authority to receive revelation and commandments to the Church, is a key; and all these authorities united, are the keys of the Kingdom. And all these authorities were held by Joseph, when it was said of him in July, 1837, "My hand shall be over him, and the keys which I have given him, and also to you-ward, (the twelve) shall not be taken from him till I come; see Doc. Cov. page 415. These keys, including all the keys which he then held, was the keys of the Church, and the Church being rejected, and the Gentiles having rejected the Gospel, (which is manifest by their killing those who were sent unto them). The Lord took Joseph from their midst, and with him the keys of the Church. Nevertheless, the priesthood remained, in an unorganized state, and after three years and a half, according to promise, the grand key-words of the holy priesthood were given for the purpose of restoring the Kingdom to Israel, that the law might go forth of Zion, and the word of the Lord for Jerusalem," &c.

JOSEPH'S PROPHETIC GIFT.

The special gift and exclusive authority to receive revelations and commandments for the Church; was conferred upon Joseph Smith by revelation, (not by an ordination, Joseph's ordination by the Angels, being only in common with Oliver Cowdery's—to the priesthood & apostleship—see Doc. Cov., sec. 50, page 271), on the 6th of April, 1830, at which time he organized the Church, and was ordained an Elder by Oliver Cowdery—(see Doc. Cov., page 265). All revelations previously given, were received through the *urim* and *thummim*. During the first two or three years after the organization of the Church, many jealousies and fears were manifest among the Saints, relative to this gift, and exclusive authority; lest Joseph should transgress and lead them astray. To quiet these fears and jealousies, the Lord from time to time assured them, that if he should transgress, the gift should be taken from him and given to another; this satisfied them for a season.

But in February, 1831, many having already asserted that they were appointed to the gift in his stead, the following revelation was given as a law to govern the Church in this matter—(see Doc. Cov., sec. 14, page 175). "And this ye shall know assuredly, that there is none other appointed unto you, to receive commandments and revelations, until he (Joseph) be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift, except it be through him; for if it be taken from him he shall not have power [to receive revelation] except to appoint another in his stead. And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations and commandments: and this I give unto you, that you may not be deceived, that you may know that they are not of me.

For verily he that is ordained of me, shall come in at the gate [baptism] and be ordained as I have told you before, [in the 13th section of the Doc. Cov., 4th par., by some one having authority—the heads of the Church—not to give commandments and revelations, but] to teach those revelations which you have received, and shall receive through him whom I have appointed." This put a quietus upon all their fears, and restored order and harmony to the Church.

But again, after nearly three years toil and suffering, in patience and faithfulness, in March, 1833, Joseph received an immutable promise, that this gift and authority should never be taken from him—(see Doc. Cov., sec. 85, page 330.)

"Verily I say unto you, the keys of this Kingdom [the Church], shall never be taken from you, while thou art in the world, neither in the world to come: nevertheless, through you shall the Oracles [revelations] be given to another; [Joseph's scribe or spokesman—and through him], yea, even unto the Church. And all they [the scribe or spokesman, and the church] who receive the oracles [revelations] of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, [be rejected of the Lord] when the storms descend, and the winds blow, and the rains descend and beat upon their house.

In our next number, we intend publishing an article upon the Order and succession of the Dispensation of the Fullness of Times.

NOTICE.—Any person procuring five subscribers for twelve successive numbers of the "Harbinger and Organ," and sending us \$5.00 current money, shall receive the sixth copy gratis. All persons wishing to obtain copies of No. 1, for distribution or otherwise, can have them at the following rates: Single copies, 10 cents; 6 copies, 50 cents; 13 copies, \$1.00; 30 copies, \$2.00; 50 copies, \$3.00; 100 copies, \$5.00.

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St. Louis, Missouri.

ZION'S HARBINGER, AND BANEEMY'S ORGAN.

"Righteousness shall go before Him, and set us in the way of His steps."—DAVID. "The Deliverer shall come out of Zion, and turn away ungodliness from Jacob."—PAUL.

VOL. 1.

ST. LOUIS, APRIL, 1850.

NO. 2.

The Word of the God of Abraham, of Isaac and of Jacob

TO HIS SERVANTS OF THE SEED OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HAVING THE TESTIMONY OF JESUS CHRIST,

Concerning their Organization, in preparation for the Endowments of the Priesthood, and their Regeneration in the Family of Israel, lest they be cut off both root and branch, when God shall vex and overthrow the Gentiles.

"For, verily, the fulness of the Gentiles will soon come in," saith the Lord, "when their times will be fulfilled, and my holy cities, Zion and Jerusalem, cease to be trodden down by them," saith the Lord. "My sanctuary will then be cleansed, and the host of my people be made free," saith JEHOVAH. The judgment set upon the *little horn* of Daniel's vision, (the Pope—see Daniel, 7th Chapter,) the last head of the first *beast* of John's vision in Patmus, (see Rev., 13th chap.) on the 27th day of December, 1847, and they took away his dominion, to consume and to *destroy* it unto the END.

"At the same time, and on the same day, the second *beast* of John's vision, (which is to exercise all the power of the first *beast*,) showed his head and *two horns* above the earth, appearing like a lamb, that he might decoy and deceive my servants, saith the Lord. Therefore, on that day, also, I sent and signified unto my servant, Baneemy, that he should make proclamation unto my servants, concerning the rejection of my church, that they might not be deceived.

"And I gave unto him the key-words of my holy Priesthood, that they might be organized and cleansed, and receive the endowment which I had promised them, but which had been withheld from them, because of the transgressions, and rejection of my church," saith the Lord.

"And I have revealed unto him the pattern of my kingdom, and the order of the preparation, and restitution of all things spoken by the mouth of all the holy Prophets since the world began. And through him, I have sent forth my law unto the Gentiles, that they may be left without excuse in the day of their visitation," saith the Lord, "and as the day of their visitation draweth nigh, my servants must needs be prepared for that event."

"Therefore, let my servant, Charles B. Thompson, in whom I am well pleased, send this, my word, unto all my servants, as speedily as possible, and let him organize all my servants, according to the pattern which I have revealed unto my servant Baneemy, in the words following:

"Verily, I say unto you, there must needs be a preparation of my servants for the reception of the *key-words* of my holy Priesthood," saith the Lord, "without which no man can see my face and live, neither inherit my celestial kingdom," saith the Lord. "Now, this my servant Joseph plainly taught to the Church, and strove hard to sanctify the Saints, that they might complete the Temple, and therein complete the preparations which I revealed unto him, and be endowed with the *key-words* which I had promised them, and therewith secure to themselves eternal life in my celestial kingdom. But they hardened their hearts against me," saith the Lord; "and because they were lovers of their own selves, and covetous, they became proud, boasters, and blasphemers, without natural affection, truce-breakers, (that is breakers of the marriage covenant,) false accusers, despisers of those that were good, and they were incontinent—disregarding their vows, heady, high-minded, and vain, loving pleasure more than me," saith the Lord; having a form of godliness, but neglecting the preparation for the reception of the power thereof. Therefore, for this cause," saith the Lord, "I gave them up to their vile affections, to work out their abominations with greediness."

"Therefore, I took Joseph from among them, and with him the which I had given him, which were the keys of my Church," saith the Lord. "Therefore, my Church being rejected, it was disorganized, ceased to exist, on the day the *two-horned beast* appeared, coming

up out of the earth. And he clothed himself with the name of my Church, that he might appear like a lamb, and thereby decoy and deceive my servants," saith the Lord. "Therefore have I made that name a *curse unto my chosen*; and I will slay all those who call themselves by that name," saith the Lord. "For behold, when I gave my kingdom unto the Gentiles," saith the Lord, "I called it my Church, and made it subject to their laws. But they trampled it under their feet," saith the Lord, "and drove it into the wilderness, where it perished from among them. After which, they took upon themselves the name I gave it, and professed great love and respect for me," saith the Lord. "Therefore, to prove their sincerity, I brought them to this, my choice land, and brought forth my Church again among them, with its primitive gifts and purity. But they trampled it under their feet, as before, killing my Saints and slaying my Prophets. Therefore have I taken my kingdom from them," saith the Lord, "and will soon restore it to Israel. But, behold, the Gentiles call themselves my Church, after they have rejected my gospel, and slain those whom I sent unto them. Therefore, I will ever slay them," saith the Lord, "and call my servants by another name."

Now, therefore, behold the Priesthood, the seed of the Church, (that from which the Church grew, the offices of the Priesthood, the gifts and callings of God, which belong to the chosen seed, and remain without repentance,) must needs remain with those on whom they have been conferred, until the judgment of this dispensation, at which time they will be taken from the unprofitable servants, and they, bound hand and foot, will be cast into outer darkness, where shall be weeping and gnashing of teeth," saith the Lord. "Therefore, verily I say unto you, there must needs be an organization of my servants, who have retained in their hearts my testimony," saith the Lord. "Wherefore, behold, this is the order of their organization," saith the Lord:

"*First, the order of the Sons of the Prophets—the School of Faith.* This school shall consist of three departments, called degrees of the order, and shall be organized as follows: Three persons may constitute a class in the first department, including a teacher, and when there is seven, they may appoint a Chief, or President, and when there is fifteen, the President may choose two Counsellors, or Assistants, which completes the organization of a quorum of this department. It may be increased, however, to thirty-six, by adding another teacher, making a great quorum of this department, consisting of three Chiefs, or Presidents, two teachers and thirty-four scholars—thirty-nine in all, which is the highest number a quorum of this department may receive.

"*Second Department.*—Five persons may constitute a class in this department, including a teacher, and when there is twelve, a Chief shall be appointed, and when there is eighteen, he may choose two assistants, and appoint a second teacher; and when there is twenty-four, two additional assistants must be added to the Presidency, or council of Chiefs, which makes a quorum of this department. Twenty-four, including two teachers and a council of five Chiefs—twenty-nine in all. This quorum may be increased to one hundred and twenty, including ten teachers, and exclusive of the five Chiefs, making one hundred and twenty-five in all, which is the highest number a quorum of this department may receive.

"*Third Department.*—Seven persons may constitute a class in this department, including a teacher, and when there is eighteen, a Chief must be appointed; and when there is fifty, he may choose two assistants and appoint another teacher; forty-eight, including two teachers, and a council of three Chiefs—fifty-one in all is a quorum of this department. One hundred and one is a great quorum, including five Chiefs, and four teachers—one hundred and forty-seven, is a grand quorum, including six teachers and seven Chiefs. Ten quorums of forty-eight and one Chief each, including two teachers each, constitute a great grand quorum, over which a great grand council of seven Chiefs

shall preside, making four hundred and ninety-seven in all. Two of these quorums make a general quorum of this department, over which a general council of seven Chiefs shall preside, one of whom must be the High Priest, or High Chief Presbyter of this school, making one thousand and one, which completes the organization of this school. This school, in its organization, represents the first, or lesser order of the Priesthood, and includes in its organization all the powers and authority of the lesser Priesthood as it existed in the Church, and is the restitution of the Order of the Sons of the Prophets, organized by Elijah, the Prophet of Israel. In this school shall be taught the faith once delivered to the Saints, and all things appertaining thereunto.

Second, the Order of the Prophets—the School of Works, shall consist of three departments also, called Degrees of the Order. * * * [The Order of this school is written and in our possession, but we are instructed not to publish it at present.] * * * This school, in its organization, represents the second, Patriarchal, or middle Order of the Priesthood, and comprises in its organization all the powers and authority of the High Priesthood, as it existed in the Church, including all the quorums, from the first Presidency to the Elders, and is the restitution of the Order of Prophets, instituted by Samuel, the last judge of Israel. In this school shall be taught and practised the works necessary to accompany faith, in order to obtain the fullness of the Priesthood, &c.

Third,—the Order of the Seers, the School of the Prophets, shall consist of three departments, also called Degrees of the Order. * * * [The order of this school is also written and in our possession, but we are instructed to withhold its publication at present.] * * * This school, in its organization, represents the third—Royal, or highest order of the Priesthood, and comprises in its organization all the powers and authority of the whole Priesthood, as it existed in the Church, together with the Seer's office and gifts as held by Joseph Smith, and is the restitution of the ancient order of Seers, which began with Moses and ended with Samuel. In this school shall be taught Charity, which is the pure love of God; also the order and medium of spiritual communication with celestial spirits.

"And ye shall teach my servants these things," saith the Lord, "even all who shall come unto you, with thy testimony in their hearts, and ye shall organize them after the pattern, and administer unto them my everlasting covenant, its ordinances and its laws, as I have revealed them unto you," saith the Lord. "And this is the name by which ye shall be called," saith the Lord, "Presbyters of JEHOVAH!—Ministers of the God of Abraham, of Isaac, and of Jacob.

"And your organization shall be called JEHOVAH'S PRESBYTERY OF ZION,—the deliverer of Israel. And now, behold, I have given unto my servant, Charles B. Thompson, the keys of the preparation of my holy Presbytery, that he may prepare and qualify my servants, for the reception of the grand key-words which I have given unto my servant Baneemy, who administereth in the second, (Patriarchal) Order of my holy Presbytery," saith the Lord. "And now behold I say unto you, O! all ye my servants who have my testimony in your hearts, come ye, O! come ye unto my servant, Charles B. Thompson, and he shall administer unto ye my everlasting covenant and the ordinances thereof, and shall teach you the laws thereof; and subscribe ye with your hands unto the Lord, and surname yourselves Israel, and call yourselves after the name of Jacob. And call yourselves no more Latter-Day-Saints, neither Mormons, nor any other name of the 'BEAST;' neither call yourselves any more my Church, or Church of Christ. For behold, that name have I rejected also, because of the BEAST. For behold, the 'beast' has six hundred and sixty-six names, all of which begin or end with the name Church, which is 'BABYLON;' and Babylon is on the back of the 'BEAST.' Wherefore, come ye out of the midst of her; be ye clean that bear the vessels of the Lord. And behold all the Gentile governments on the earth are of the 'BEAST;' for they support and uphold the great abominable Church and her daughters, but will not protect my servants," saith the Lord. "And they have driven them out of the city, and from the field; yea, even unto 'Babylon.' Wherefore I, the Lord, have provided for my servants [the daughter of Zion,] a redemption and deliverance from the hand of all their enemies, in my holy Presbytery of Zion, which is 'the deliverer of Israel,'" saith the Lord. "For behold, that is the name of the remnant which I the Lord your God have called. Come, therefore, O! all ye, my people, and enter ye into these, your chambers, and shut your doors about you; hide yourselves, as it were, for a little moment, until the indignation be overpast. For behold, I the Lord, am coming out of my place to punish the inhabitants of the earth for their iniquity,

and no man can enter this, my HOLY PRIESTHOOD TEMPLE, while the seven vials of my wrath are being poured out upon the earth," saith the Lord. "Therefore, enter ye in while there is room, and a porter ready to conduct you to the chambers provided for you. Yea, enter ye in, that ye may receive a crown of life in the mansions of my house," saith the Lord JEHOVAH. Even so, amen.

A PROCLAMATION:

BY THE CHIEF TEACHER OF THE PREPARATORY DEPARTMENT OF "JEHOVAH'S PRESBYTERY OF ZION."

To all the Children of Zion, and remnant of the Priesthood, scattered abroad among the Gentiles, sendeth greeting:

BELOVED BROTHERS AND SISTERS:—Through the covenants of God made with the Fathers in the Everlasting Priesthood, the gospel was preached to the Gentiles, that all who believed and obeyed its ordinances, might be grafted in to partake of the fullness of the Priesthood, in common with the chosen seed. Therefore, an Order of Preparation and Adoption was instituted to qualify them for this high and holy calling, and called "The Preparatory Priesthood," or "Preparatory Department of the Priesthood." This Order is also necessary to restore the house of Israel, who have broken the covenant of their Fathers and lost the Priesthood.—This Priesthood, by ordinance, built up the Church, and the Church produced ordained Priests, of every grade and office. Hence the Priesthood is the seed of the Church; this seed not having been endowed, are only called, (not chosen.) Hence they are—like the seed of Jacob—without a shepherd; and have been ever since Joseph was taken away, (who was their shepherd by virtue of his special gifts. The Church was rejected with her dead at his death; hence her records were also rejected, as far as they relate to the authority of the Church Organization, or the Baptism for the dead. All those, therefore, who ever received baptism and the laying on of the hands of any of the Elders of the Church, for the gift of the holy ghost, will be held responsible for the improvement of those gifts thus bestowed upon them. Hence the necessity of the preparatory Priesthood, as a medium of exchange, to improve and increase those talents, by the reception of the endowments promised, and also, as a medium of redemption for their dead. Every member of the Church was made partaker of the Priesthood by ordinance, through the laying on of hands. Therefore, they are entitled to it, by endowment, and the reception of the key-words, if they abide the preparation. Therefore, having received from JEHOVAH, through the proper medium, the keys of the Preparatory Department of His Holy Presbytery of Zion, I say unto all the children of Zion without exception, who have retained in their hearts the testimony of Jehovah, concerning his work of the last days: Come ye to the supper, all things are ready; come to the marriage, behold the bride-groom cometh, prepare ye therefore, and go ye out to meet him. And let the first Elders of the Church COME; for their endowment awaiteth them according to promise; and let there be no delay for the time is short, and the work great. For every commandment and revelation, given to the Church through Joseph Smith, and not fulfilled by her. Must now be fulfilled by the remnant of her seed, whom the Lord our God hath called, "Jehovah's Presbytery of Zion." Come ye therefore, to the preparation; that ye may be endowed, and sent forth, for the last time among the Gentiles, (as many as the mouth of the Lord shall name,) to bind up the Law, and seal up the testimony among the children of Zion. For the Law has gone forth from Zion unto the Gentiles, and they have not heeded it. Therefore it must be bound up, as a witness against them; and the testimony given to the Saints, must be sealed up as a witness against them, if they heed not this call. For all those who came not with this remnant, will wander after the beast and perish. Come then, without delay, lest Satan stifle your testimony, and it leave you forever. "For my spirit shall not always strive with man, saith the Lord of Hosts."

The kingdom of God is revealed to man, in three degrees, or forms. The first is the Church, or Gospel kingdom; which was given to the Gentiles, and made subject to their laws. In this form it suffered violence, and the violent took it by force. The second, is the Preparatory Priesthood, or medium kingdom, which is the connecting link, between the Gospel kingdom, and the fullness of the Priesthood, or everlasting kingdom. The first, is like a net cast into the sea, (the Gentiles representing the sea) which gathers of all kinds. The second, brings the net to the shore. The third gathers the good into vessels, and casts the bad away; or separates the wheat from the tares—the righteous from

the wicked; and is the pearl of great price, obtained only by the sacrifice of all things; as also the field of treasure, which is Zion.

Now therefore, let every Elder, Priest, Teacher, Deacon, and Member, unto whom this Proclamation shall come, go to with their mights, and teach these things to the Saints; and if any have sinned, let them repent, and they shall be forgiven. And let them organize according to the pattern (given by the word of the Lord unto *Baneemy*) of the first department of the School of Faith. Appointing their Teachers, by common consent of the class. And let none excuse themselves, for all are authorized to do that part of the work, who ever were members of the Priesthood by the laying on of hands, for the gift of the spirit of truth. And let there be a record kept of the organization of every class, quorum, or school. And let there be a transcript of the record transmitted to me, as soon after the organization as possible; and as soon as the proper persons can be qualified, as travelling Teachers, they will be sent to advance those schools, in the principles of the Order. And to prevent delay, let each class, quorum, and school, when they are organized, choose and duly recommend such person or persons as they shall deem worthy to receive the qualifications of traveling Teachers, and send them unto me at this place; as soon as circumstances will admit; and if they are found worthy, according to the test of the everlasting covenant, they shall be qualified and sent forth. If not, they can return unto their own. And let all remember, that it is through much tribulation and the sacrifice of all things, that we attain unto the kingdom of God. And impart ye, of your earthly substance, one to the other, as the spirit of truth shall dictate in your hearts. The Harbinger and Organ, will be published as a medium of instruction to all the schools; therefore let all support it, with their means and influence, that it may be enlarged, and published often, for your edification. And when you have passed through the preparation and entered the endowing department, ye shall read it in the pure language—which is the language of the Priesthood—and the Lord hath restored it unto his people, that they may all call upon him with one consent; as in the beginning. Therefore be diligent, and fear not the "beast," neither "Babylon," for they shall soon perish, (although they flourish for a little season,) and ye shall possess the kingdom in peace.

Signed,
CHARLES B. THOMPSON,
*Chief Teacher of the Preparatory Department of Jehovah's "Pres-
 bytery of Zion."*

We received the following communication, through the post-office, from Springfield, Illinois. It is written in the hand-writing of JAMES COLIN BREWSTER, and evidently dictated by him, although we were not aware of that fact, when we penned the answer, which we sent by due course of mail. We publish the letter, and would publish the answer also, had we room; but as we have not, we will just state that other articles published in this number, contain the *whole substance* of our answer. The writers great anxiety to know if we want money, and his willingness to supply our wants, (if he is sincere,) betokens that we shall not lack the *needful* in publishing our future numbers, although we informed him that we had sufficient for present use. We will leave our readers to judge of the merits of this communication, of its object, and of the sincerity of its author; who, by the bye, professes to be a *Prophet, Seer and revelator to the Church*; and also, the *great Temporal Leader of the Saints, appointed of GOD, to establish his Temporal Kingdom of RIGHTEOUSNESS upon the EARTH*; which, he says must be done in CALIFORNIA, where, (we understand,) he is preparing to emigrate, with a few of his adherents, this present season. Now if *deception* is to be a component part of his kingdom, we suggest the propriety of prefixing UN to the righteousness thereof.

Springfield, Ill., March 10th, 1850.

CHARLES B. THOMPSON,
Dear Sir:—I take the liberty to trouble you with this communication for the purpose of soliciting information concerning the work spoken of in the papers, published by *Baneemy*. I saw those papers for the first time on Saturday last; they were then put into my hands by Mr. Joseph Younger. The Law by which the Order of *Baneemy* is governed appears to me to be according to the true principles of the gospel of Christ: I believe it to be all *good and true*. The people who will live agreeably to that law will be Saints in very deed; it is just such a people that I wish to live with. The predictions concerning the downfall of this nation, and the dissolution of the union, I believe will prove true in a short time, and I think it is time now for the Saints to be up and doing while the day lasts; and I wish to know

what we must do, and how and when to do it. I want further instruction—how are we to become members of the kingdom; how and when can we be admitted into the school of preparation, &c.

I hope, Brother Thompson, that you will write to me immediately and give me all the information that it is right I should have at present. If money is wanted to continue the publication of the Harbinger and Organ, let me know; if any is needed, let me know how much, I am not *very rich* in this world's goods, but I can and will do something to advance the work of the Lord, wherever it is required.

I shall look for an answer with much anxiety until I hear from you.

Yours in hope of the redemption of Zion,

WM. A. STALEY.

The following communication, was sent through the post-office, to the President of the United States, in August last, but as the President has not published it, (to our knowledge,) we give it a place here, and request the public press, throughout the United States to copy.

St. Louis, Mo., August 4th, 1840.

To his Excellency, Zachery Taylor, President of the United States.

HON. SIR:—The following communication, to the People of the United States, was placed in my hands, with instructions to send it to your excellency as the proper medium through which it should pass to the American people. Enclosed I send you a copy of the Law, referred to in said communication. I had sent you a copy before, but it may not have reached you.

I am, sir, most respectfully,

C. B. THOMPSON, Agent, &c.,
Of Baneemy, and the Fraternity of the Sons of Zion.

THE WORD OF THE ALMIGHTY GOD,

To the people of the United States of North America, in answer to their supplications, prayers, and petitions, offered up unto Him, on the third day of August, 1840, praying that the pestilential scourge called "Cholera," might be stayed from further desolating their country.

Verily, verily! Thus saith the Almighty God, unto the people of the United States of North America. "I have heard your prayers, and your petitions have come up before me like incense offered upon the altars of Baal; for you have not known me; although you have called upon me, in your trouble, in your sorrow, and in your fear. Nevertheless, I will be merciful unto your unrighteousness, because of your ignorance; and although you have not expected me to answer your prayers, save by the staying of the pestilence; nevertheless, I will speak unto you, and instruct you, while your hearts are tender, lest when the scourge is stayed for a season, you lay it not to heart. For behold, I, the Almighty God, have laid my hand upon you, to scourge and rebuke you, for verily your sins are great before me; the blood of Saints and Prophets cries unto me from the ground against you, and they must and shall be avenged. Nevertheless, as I said before, I will be merciful unto your unrighteousness, and give you space to repent; yea, to bring forth fruits meet for repentance; which must be done within the time allotted, for my law written unto you by the hand of Baneemy, Patriarch of Zion, shall be fully executed upon you," saith the Almighty God. "For behold, I inspired the man Columbus, with wisdom and perseverance to search out this land—which is a choice land, reserved by me for a righteous people; and all nations who possess it must hearken to my voice, and obey my law, or they shall be cut off as cumberers of the ground; for this is my decree upon this land. Nevertheless, I am long suffering and tender in mercy; therefore it is not until the cup of your iniquity is full, that the decree will be executed upon you; for verily, I inspired your pilgrim fathers to seek refuge upon this land, from the oppressions of their mother country; and when that mother country extended her oppressions unto them upon this land, I, the Almighty God inspired them to resist those oppressions, which resistance brought the armies of their mother country upon them, who would have overwhelmed and destroyed them; but behold, I, the Almighty, protected them; yea, I inspired their military leader "Washington," with military skill to conquer those armies, and redeem the country from the domination of the British crown. Nevertheless, had I then withdrawn my spirit, naught but anarchy and confusion would have followed; for man without my spirit is full of darkness; therefore I the Almighty God inspired the commissioners, who framed your Constitution—establishing the rights of man upon the broad basis of civil and religious liberty. Nevertheless, they had

no open vision, because they were under the curse of a broken covenant. Therefore I permitted them to plant in that instrument the seeds of your dissolution, and destruction, to sprout and grow, should you Provoke me to withdraw my spirit from among you. For it is my spirit alone that is the cement of Nations, and more particularly that of a Republic; and more especially that of the United States of North America. As I withdraw my Spirit, the seeds of dissolution and destruction planted in your Constitution begin to sprout, and grow, because their growth is congenial to Darkness; under the influence of which, selfishness predominates—love grows cold; because iniquity abounds. Therefore, I the Almighty God raised up and inspired my servant Joseph Smith, to bring forth the Book of Mormon, and to publish the fullness of my Gospel unto you, that you might come into my church, and be redeemed from the curse, entailed upon you, through the breaking of the everlasting covenant by your Fathers. For verily your Fathers of the Gentile Nations, transgressed my Laws, changed my Ordinances, and break my everlasting Covenant; for they slew mine Apostles, Prophets and Saints, and instituted Laws, and Ordinances, contrary to my Gospel, saith the Lord Almighty. But ye have allowed the deeds of your Fathers, in that you have rejected my Gospel, and prosecute my Church, thereby wearing out my Saints; and have slain my Prophets. Therefore, I the Almighty God have taken the fullness of my Gospel from among you; for I have rejected the Church organized for your redemption.

Nevertheless, for the salvation of the remnant of the seed of the Church, and that you may be left without excuse in the Day of your visitation and destruction: I have sent forth my Law unto you, (by the works of which you may yet be justified) as well as unto all the nations of the Gentiles—through Baneemy whom I the Almighty God have chosen; to whom I have given the keys of my Kingdom—pertaining to the Earth. Yea, I have given him power over the Nations, and he shall break them to pieces, as the vessels of a Potter are broken to shivers, if they obey not my Law, saith the Lord, contained in his proclamation of the first of January 1849. Therefore to soften your hearts, from time to time, (like the heart of Pharaoh, King of Egypt was softened,) that you may consider my Law, I have sent forth my scourge upon you, called "Cholera," which you have petitioned me to stay. Nevertheless it shall not be stayed (only for a season to prove your Humility,) until the kingdoms of the world are subject to my Law saith the Lord God Almighty. For behold, the kingdom must now be restored to Israel, and the seed of Jacob possess their inheritance.

Now therefore, Oh ye people of the United States of North America, if you would have my scourge stayed, according to your petitions; Obey my law, and avert the greater judgement that await you; even your utter destruction," saith the ALMIGHTY GOD.

(Signed) BANEEMY, Patriarch of Zion.
 Attested and communicated by C. B. THOMPSON,
 Agent of the free, and accepted, Order of Baneemy, and Fraternity of the Sons of Zion.

THE MISSION OF JOSEPH SMITH.

Thus saith the Lord:—"A choice seer will I raise up." * * * "And unto him will I give commandment, that he shall do a work." * * * "And I will give unto him a commandment that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work." * * * "And thus prophesied Joseph [the son of Jacob,] "Behold that seer will the Lord bless; and those that seek to destroy him, shall be confounded." * * * "And his name shall be called after me; and it shall be after the name of his father," (See 2d chap. of 2d book of Nephi, 66th and 67th pages, of the book of Mormon, 3d ed.) Also, on the 46th page, Christ says of this seer—"Behold the life of my servant shall be in my hand;—therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them, that my wisdom is greater than the cunning of the Devil." From these quotations we learn that Joseph Smith was commanded to do a work; and at the same time forbidden to do any other work, save that which the Lord should command him. We also learn that the Lord would preserve his life, until the work should be accomplished, which he had commanded him to do. These points being established; we next inquire what was the work he was commanded to do? We answer, first, he was commanded to translate and publish the book of Mormon.—Second, he was commanded to organize the Church. Third, he was commanded to lead the Church by commandment and revelation from God. The first he accomplished in about two years and six months from the time he obtain-

ed the plates. The second and third, he commenced on the sixth of April 1830, which is the day he organized the first branch of the church and is also the date of the commandment unto him to lead the church by revelation and commandment, (see doc. cov. sec. 46) "Behold there shall be a record kept among you, and in it thou shalt be called a seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the church through the will of God, the Father, and the Grace of your Lord Jesus Christ; being inspired of the Holy Ghost, to lay the foundation thereof, and to build it up unto the most Holy Faith." Wherefore meaning the Church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all Holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; * * * for thus saith the Lord God, him have I inspired to move the cause of Zion in mighty Power for good. Again, 14th sec. given Feb. 1831.—"And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations, until he be taken if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have Power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me."

Hence we learn that Joseph was commanded to build up the Church unto the most holy faith; and the Church was strictly enjoined to receive ALL his words and commandments, as if from God's own mouth, in all patience and faith. And we find him building up the Church, (after having laid the foundation on the 6th of April, 1830.) by completing the organization thereof, according to the most holy faith as God revealed it unto him; and he organized the Church with two Priesthoods, (the Aaronic, and the Melchisedek,) by revelation; and ordained High Priests and Bishops, and the Church gave heed to these things as from the Lord; but some doubted, and feared that he had fallen from grace; therefore, to quiet their fears the 14th Sec. was given as quoted above; which is so plain that none need be deceived. For had the gift been taken from him we are positively assured that he should not have power except to appoint another in his stead; hence we infer that had he attempted any further work in the name of the Lord after losing his gift and appointing his successor, God would have made it manifest by depriving him of all power. Therefore we know that all the revelations given through him to the Church, up to the day of his death were of God; and we infer that the Church being rejected with her dead, although fully organized according to the pattern given, the Lord had no more revelations or commandments for her. Therefore he took Joseph and Hyrum away, and with them the keys of this gift; leaving the Church in darkness and the remnant of her seed in "Babylon." We also infer from other passages connected with the above, in the Book of Mormon, that the Gentiles were rejected with the Church, because the Church was mostly composed of Gentiles they could not have been rejected with their dead in the last days, when the promise to Israel is, "so all Israel shall be saved," &c. The Church was the gospel kingdom given to the Gentiles for their redemption; and they persecuted it and trampled it under their feet. But finding they could not prevail against it by persecution, they entered into it in sufficient numbers to pollute it. Therefore the Lord rejected it, and shut the gate of the gospel kingdom against them. If therefore, Joseph finished his work and the Church was rejected as we have shown, whoever God hath appointed he will raise up to continue the work of the restitution of all things spoken by the mouths of all the Holy Prophets; and we will commence his work where Joseph ended his. He will not invalidate Joseph's work.

Neither will he go back to Joseph's foundation to build again that which Joseph finished: But he will lay a foundation as he is instructed by Jehovah, and will build thereon according to the word of the Lord given through Joseph as well as all the other Holy Prophets. For we fearlessly assert from the testimony produced above that Joseph published no revelation as a law, or commandment to the church except such as were given him of the Lord.

We shall issue this paper regular, once in three months, at 50 cents per year, (in advance) and we shall publish as large a sheet at each issue, as we can obtain means to pay for printing. We therefore solicit assistance from all those who feel an interest in its publication. We shall send this No. for an hour to all those who we think may have an interest in its contents; as far as we can obtain a knowledge of their address. But the succeeding numbers we shall not send, except to those who manifest an interest in its publication. The first number can be had on application. Also, Baneemy's first Proclamation. All letters and communications, must be (post paid,) and addressed to CHARLES B. THOMPSON, No. 157 Carr street, St. Louis, Mo.