

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. 2. { Published monthly by CHARLES B. THOMPSON, } ST. LOUIS, JANUARY, 1852. { Terms, \$1 per annum, in advance. } No. 1

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LOOK ON THIS PICTURE.

CHARITY.

The Governing Principle of Jehovah's Presbytery of Zion—the Practical Principle of the Divine Mind—Is mighty in thought and perception, and always feels for others' woes: her prayers are blessings, her God is Love, her Communion is Life and Peace, her Decalogue is written in her own blood in favor of the oppressed; and if she stops a moment in her celestial work, it is on a love-strewn rock to regale her godlike energies for greater acts of kindness, and to replume her angel-pinions for more universal benevolence.

AND THEN ON THAT.

BIGOTRY.

The Governing Principle of the "Beast"—The Practical Principle of Fallen Nature—has no head, and cannot think; has no heart, and cannot feel; her Prayers are Curses, her God is Wrath, her Communion is Death, her Decalogue is written in the blood of Saints; and if she stop a moment in her infernal flight, it is on a kindred rock to whet her vulture fang for keener rapine, and to replume her demon-wings for a more sanguinary desolation.

THE MISSION OF BANEEMY.

The Voice of Him that crieth in the Wilderness—Prepare ye the way of the Lord.

Whilst the false claimants to the Prophetic Gift, which was held by Joseph Smith, have been trying to stir heaven and earth, to establish their authority, Baneemy has been content to publish the plain matter of fact, concerning his appointment and mission, according to the commandment given unto him; and the consequence is, many have supposed, that there was no proof whatever, to establish his claim to authority except what is contained in his proclamations, (which, indeed, is sufficient where the mind is not clouded by the false claims of others, thereby obscuring the testimony of the Spirit of Truth.) But we will now proceed to set forth some of the evidences of his mission, as they present themselves to us: First, we will prove that Joseph Smith was never to have a successor in the Church. Second, that he was to have a successor in the Priesthood and Prophetic Gift. Third, that through him (Joseph) the Lord would appoint that successor. And, fourth, that Baneemy is that successor appointed and endowed.

First, then, Joseph was never to have a successor in the Church. Doc. Cov., sec. 13, par. 18, last clause; a Rev. given in Feb. 1831, says: "Lift up your hearts and rejoice, for unto you the Kingdom, or in other words, the Keys of the Church, have been given.—Even so. Amen." This proves that the Keys of the Kingdom, spoken of in the Revelations to Joseph, are no other than the Keys of the Church; but the Keys of the Mysteries of the Kingdom, are the Gifts of

Translation, Revelation and Knowledge. The Keys of the Kingdom, or Church, consist in the authority to organize the Church and endow it in its several branches and quorums, with power to bind and to loose on Earth and in Heaven; to remit and to retain sins, according to the Law given through him. In these Keys, Joseph was never to have a successor, as the following quotations abundantly prove.

In the Book of Mormon, 2d. Book of Nephi, 2d. chapter, it is said of him, "Behold a choice seer will I raise up, and I will command him to 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 he shall be great in mine eyes; for he shall do my work." Again, "That seer will the Lord bless, and they that seek to destroy him shall be confounded." From this we learn that whatever work he was commanded to do, he would accomplish; for it says, "he shall do my work," and all that seek to destroy him (before his work is done) shall be confounded. Now the work which he was commanded to do after translating the Book of Mormon, was to organize the Church—build it up unto the most holy faith—preside over it, and to be the exclusive Revelator unto it, until the coming of the Lord. In the Doc. Cov., sec. 46, a Revelation given on the 6th of April, 1830, commands him to lay the foundation of the Church; and to build it up, unto the most holy faith; and also requires the Church to receive all his words, and commandments as from God's own mouth, in all patience and faith. And again, Doc. Cov., sec. 85, par. 5th, a Revelation given to Joseph Smith in March, 1833,

speaking to Joseph and his two counsellors who were accounted equal with him in holding the keys of the kingdom, says: "And this shall be your business and mission in all your lives, to preside in council and set in order all the affairs of *this* Church and Kingdom." This last quotation limits his work to the Church, which was the Gospel Kingdom, the keys of which he held. But again in the second par. of the same Revelation it says: "Verily I say unto you [Joseph Smith] the Keys of this Kingdom shall never be taken from you, while thou art in the world, neither in the world to come. Nevertheless, through *you* the Oracles [Revelations and Gift of Revelation] shall be given unto another; yea, even unto the Church." The Gift of Revelations is an Oracle, and the Revelations are Oracles. Hence, we infer from the above, that the Revelations were to be given through him to the Church;— and the Gift itself should be conferred upon another by an appointment through him. Again, (Doc. Cov., sec. 104, par. 6th, last clause, a Rev. given July 23d, 1837,) says: "Exalt not yourselves; rebel not against my servant Joseph; for verily I say unto you, I am with him, and my hand shall be over him; and the Keys which I have given unto him and also to you ward, shall not be taken from him 'till I come." From this last quotation, we learn *positively*, that the Keys of Authority held by Joseph over the Twelve and the Church, were never to be transferred to another until the Lord comes.

Secondly, we proceed to prove that he was to have a successor in the Priesthood, or Keys of Mysteries and Revelations. (Doc. Cov., sec. 51, par. 2d, last clause, Revelation given Sept. 1830,) says: "And thou [Oliver Cowdery] shall not command him [Joseph] who is at thy head, and at the head of the Church; for I have given unto him the Keys of the Mysteries and the Revelations, which are sealed, until I shall appoint unto them another in his stead." Again, (sec. 11, par. 4th, last clause, a Rev. given Dec. 1830,) "And I have sent forth the fulness of my Gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the Keys of the Mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I *plant* in his stead."

In the first of these quotations, we are informed that these Keys of Mysteries and Revelations were given unto Joseph until the Lord should appoint unto *them* another in his stead, thus conveying to us an assurance that another *should eventually* be appointed in his stead, to hold these Keys. And in the second quotation, we are informed that the Sealed Mysteries of which he held the Keys, contained things that were from the foundation of the world, and things yet to come to pass upon the earth, unto the coming of the Lord; (this has reference to the sealed part of the Book of Mormon: see 2d Book of Nephi, 11th chap.,

page 108, 3d ed.) and that he should continue to hold these Keys, [until the appointment of the other in his stead, as stated in the former Revelation,] if he abide in Christ, and if not, another should be *planted* in his stead. That is, if he should deny Christ, and the work, before he had fulfilled his mission, another should be *planted* in his stead to finish the work of his mission; before the time of the *appointment* of the other mentioned in the first quotation, who was to be *appointed* through Joseph, and receive these Keys, after Joseph had finished his mission. This view of the subject, you will perceive, makes the Revelations harmonize. But again: In a letter of Joseph Smith to Wm. W. Phelps, dated Nov. 27, 1832, contained in the Times and Seasons, vol. 5, No. 19, page 673, is a Revelation as follows, foretelling the death of Joseph, and the coming of one to succeed him in the work of the Last Days, it says:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; whose bowels shall be a fountain of truth, to set in order the House of God; and to arrange by lot, the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the Book of the Law of God; while that man who was called of God, and appointed, that putteth for his hand to steady the Ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the Book of Remembrance, shall find none inheritance in that day; but they shall be cut asunder and their portions shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore as the Lord speaketh He will also fulfil."

Our readers will perceive that the death of Joseph Smith, was a literal fulfilment of that part of the above Revelation relating to the man that was called of God, and appointed. The shaft of death that smote him, was indeed like the vivid shaft of lightning. But wherein did he put forth his hand to steady the Ark of God? Answer: Having finished the work he was commanded to do in the Church; and seeing that the Church was about to be rejected and overthrown, he attempted to establish the Temporal Kingdom of God, hoping thereby (no doubt) to save the Church, and many of the Gentiles who had rejected the Gospel; but as God had not commanded him to do that work; but had expressly forbidden him to do it; therefore, it was putting forth his hand to steady the Ark of God.— (See 2d Samuel, 6th chap., 6th and 7th verses, where Uzzah put forth his hand to steady the Ark, and was smitten of the Lord for his error and died: because none but the Priests were permitted to touch it.) Now that he was not appointed to establish the Temporal Kingdom, the above and following quotations abun-

dantly prove. (Doc. Cov. sec. 101, par. 3d, middle part, in a Revelation given in Feb., 1834; is the following prediction.) "Behold I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man who shall lead them like as Moses led the Children of Israel, for ye are the Children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm: and as your fathers were led at the first, even so shall the redemption of Zion be." Again: (Sec. 12, par. 4, first clause.) "And now I show unto you a mystery, a thing which is hid in secret chambers, to bring to pass even your destruction in process of time." And in the 5th par. of the same sec., first clause, it says: "But verily I say unto you, that in time ye shall have no king nor ruler, for I will be your King and watch over you." Now, contrary to this plain declaration, in the spring of 1844, Joseph Smith actually put forth his hand to organize a Temporal Kingdom. He secretly organized a Council of 50 men, which he denominated "the Grand Council, and Living Constitution of the Kingdom of God." By them he was acknowledged the Shepherd and Stone of Israel. And he suffered himself to be ordained, anointed and coronated a king, who by his royal line was to reign upon the throne of David, over the house of Israel for ever. For this act he was smitten by the shaft of death: and he paid the penalty of his error by his voluntary humiliation in the sacrifice of his life. In the same Council he ordained his brother Hyrum to be his Premier Counsellor and Successor to the Throne. Therefore, he was also smitten with him. And after the death of the Smiths, Brigham Young and Heber C. Kimball, and their adherents, who were in the secret, conspired to perpetuate the said unlawful organization: and after having disinherited the Smith family, Brigham Young received the honors of the Throne, and Heber C. Kimball those of his Premier Counsellor and Successor. These are the two horns of the second BEAST, which they created in December, 1847, at Council Bluffs. And thus they have secured to themselves the title and character of the Man of Sin—the Son of Perdition, and the False Prophet, that wrought wonders before the Beast.

But, Thirdly, Joseph's successor was to be appointed by Revelation through him. (Doc. Cov., sec. 14th, par. 1st, last clause, and par. 2d, 1st clause.) "And this ye shall know assuredly, that there is none other appointed unto you to receive Revelations or Commandments, until he [Joseph] be taken, if he abide in me. But 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 and Commandments. And this I give unto you, that you may not be deceived—that you may know they are not of

me." This Revelation also proves that another should receive this Gift after Joseph should be taken. And it also plainly proves that the person receiving it should be appointed through Joseph. Joseph did abide in Christ; therefore he retained the Gift until he was taken. The appointment, therefore, must needs have been made before his death, and in a Revelation made public, otherwise it might be forged, and we deceived, as much as if no such law as the above had been given. Now, an appointment does not necessarily include an ordination unto the Gift; for Joseph did not receive the Gift by ordination, but by revelation and inspiration; (see Doc. Cov., sec. 46;) therefore his successor must needs receive the Gift by revelation and inspiration, also.

We now come, Fourthly, to present the appointment, and the reception of the Gift. The Doc. Cov.; (sec. 102, par. 8th, 9th, 10th and 11th,) contains the appointment and mission of "Baneemy, whom I have appointed, [saith the Lord] to gather up the strength of my house, and to send wise men to fulfil that which I have commanded concerning the purchasing of the land of Zion; and to sanctify, cleanse, and purify the armies of Israel, in preparation for him who will lead them, (like Moses led the children of Israel,) for the redemption of Zion. And through my servant "Baneemy," I will designate those who are worthy, and they shall be chosen and endowed for their last mission unto the Gentiles, and to bear the Kingdom to Israel. The Gift was conferred according to this appointment upon Baneemy, by revelation and inspiration, on the 27th of Dec., 1847, at which time also the Church was fully disorganized and ceased to exist; after having been nourished in the wilderness of darkness three years and six months, (from the face of the serpent;) after she was rejected of the Lord with her dead, [as foretold by John in the 12th chapter of Revelations. In Baneemy's first proclamation to the Seed of the Church, he says: "On the 27th day of December, 1847, I looked again for the Church; but she was not to be found, for every vestige of her former organization had disappeared from the earth; and I beheld the Priesthood alone remaining, and that in an unorganized state; and none having the Key-words of authority to organize and cleanse it, for the final restitution of all things, and for the exaltation or lifting up of Zion. Therefore, I cried unto the Lord, and He heard me, and gave unto me the Key-words of authority; and a commandment to organize and cleanse the Priesthood, that the pure in heart might get the victory over the Beast, and over his Image, and over his Mark, and over the number of his Name." In consequence of the rejection of the Church with her dead, the Book of the Law of God, had in Nauvoo, is rejected; and the names of the Saints, of their fathers, and of their children, must be enrolled in another book before the coming of that Mighty One, to set in order the house of God. Baneemy is his messenger, sent to make this preparation for his coming, and he will accomplish it, for the Lord hath sent him.

The following address was presented to the Conference of Brewsterites, assembled in Springfield, Ills., on the 26th of May, 1850, by Joseph Younger, but they refused to hear it. He however succeeded in reading it to most of the members after the adjournment of the Conference.

AN ADDRESS.

To the Conference of Elders and Brethren assembled in Springfield, Ills., on the 26th of May, 1850, who believe in the writings entitled "the writings of Esdras," published by James Colin Brewster.

DEAR BRETHREN:—Were it not that your salvation is at stake, I should refrain from addressing you at this time. But as your salvation may be lost through the influence of measures adopted at this Conference, I dare not refrain; but hasten to declare unto you in the most solemn manner, and in the name of *Jehovah*, the God of Abraham, of Isaac, and of Jacob, whose minister I am, that the writings entitled, "the writings of Esdras," (although they contain many truths, and much good instruction,) are not of God; but they are a cunning device of Satan to lead the Saints from Zion and from the remnant of deliverance which God hath called, appointed and dedicated for the deliverance of his people.

As proof of this declaration, I refer you first, to the Book of Mormon, which you have adopted as the standard of your faith. In the second Book of Nephi, 2d chap., it is predicted as follows, [by Joseph who was sold into Egypt.] Lehi says unto his son Joseph, "Yea Joseph truly said, thus saith the Lord unto me, a choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins; and unto him will I give commandment that he shall do a work for the fruit of thy loins his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers, [Abraham, Isaac and Jacob;] 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 out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee O house of Israel, saith the Lord. And thus prophesied Joseph, saying: "behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded; for this promise, of which I have obtained of the Lord, of the fruit of thy loins shall be fulfilled. Behold, I am sure of the fulfillment of this promise: And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation;" yea, thus prophesied Joseph. From this quotation we learn, first, that the bringing forth of that which shall bring the house of Joseph unto

salvation was the work of Joseph Smith, by commandment of the Lord, and the Lord declares positively that he shall do that work, and they that seek to destroy him shall be confounded because the promise is sure that he shall do the work. Secondly he shall be like unto Joseph the son of Jacob, who was sold into Egypt, and there brought forth that which brought his father's house and all Egypt and Canaan unto a temporal salvation. If therefore, Joseph Smith is to be like him, a temporal salvation must be included in the promise, "Shall bring my people unto salvation." Third, we learn that the Lord would prohibit him from doing any other work, save that which was commanded him of the Lord. Hence I infer that when he had finished the work of bringing forth that which had been commanded him of the Lord, he was permitted to seal his Testament with his blood, that it might be in force upon all God's people. For while the testator lived they looked to him for direction, and his Testament was not in force. Now a Testament must needs have at least one administrator, legally appointed, to put it in force and to divide the inheritance to the lawful heirs. In Joseph, the seer's testament therefore, I find Baneemy appointed as its legal administrator, to gather up the strength of the Lord's house, to purchase the inheritance, (the land of Zion,) and to place the Saints in possession thereof, according to the law given in the Testament, (see Doc. Cov., sec. 102, par. 8, also, sec. 101, par. 3.) And he having received the key-words of authority and power, (see Doc. Cov. sec. 106, par. 11,) from him who indited the Testament, (see Baneemy's first Proclamation, published in January, 1848,) is ready to administer to all God's people, (when they come to claim their inheritance,) the blessings and salvation promised, according to the direction contained in the Testament. And I find this Testament includes the Book of Mormon, the new translation of the Bible, the Book of Abraham, translated from the records found in the catacombs of Egypt, and every Revelation and Commandment given through Joseph Smith to the Church during his life. For if we should exclude any of these we should be disobeying a most plain and positive Commandment given to the Church on the very day of its first organization, (the 6th of April, 1830,) (see Doc. Cov. sec. 46, page 265,) which reads as follows, "Behold, there shall be a record kept among you, and in it thou [Joseph] shall 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; which Church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month and on the sixth day of the month which is called April. 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 by doing these things the gates of hell shall not prevail against you; yea, the Lord God will disperse the powers of darkness from before you; and cause the Heavens to shake for your good, and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of ZION in mighty power for good; and his diligence I know, and his prayers I have heard: yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works. For behold, I will bless all those who labour in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart." From this Revelation we learn that Joseph, (after having translated the Book of Mormon) was inspired, first, to lay the foundation of the Church. Second, to build it up unto the most holy faith. Third, to move the cause of Zion in mighty power for good. And we learn also, that the Church must give heed to *all* his words and commandments, and receive them as from God's own mouth in all patience and faith, or the gates of hell would prevail against them. And contra-wise he would disperse the powers of darkness from before them and cause the Heavens to shake for their good. And again we learn that *all* those who labor in the vineyard of the Lord shall believe on his words which are given him through Christ by the Comforter. The Church therefore, not giving heed to *all* his words and commandments, (and the gates of hell prevailing against it,) was rejected of the Lord, and all those who do not believe his words and commandments are not laboring in the Lord's vineyard. Therefore if they have been called they must be counted as slothful servants when the Lord comes, unless they repent and give heed to these things. Now, having established the validity of all the Revelations given through Joseph Smith, by testimony from the Book of Mormon, and by a Revelation given at so early a date that you cannot doubt its truth without also doubting the truth of the foundation on which you have attempted to build your Church, I will now proceed to prove from these Revelations that the writings, entitled "the writings of Esdras," are not of God. In a Revelation given in Feb. 1831, contained in the 14th sect. of the Doc. Cov. 1 & 2 p., the Lord says, "And this ye shall know assuredly, that there is none other appointed 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, 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. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those Revelations which you have received, and shall receive through him [Joseph] whom I have appointed." The writings, entitled, "the writings of Esdras," purport to be a Revelation from God, and Commandments to the Saints, and they were written by James Colin Brewster, and a part of them published before Joseph was taken. And James Colin Brewster was never appointed unto this gift through Joseph Smith the Prophet. Therefore we know by this law that they are not of God. We also learn from this quotation that Joseph would not be permitted to give a false Revelation to the Church, for we are positively assured that if the gift should be taken from him he should not have power except to appoint another in his stead—and as his life was in the Lord's hand, as is declared in the Book of Mormon, he had only to withdraw his hand to deprive him of all power. This, therefore, proves that he retained the Gift as long as he lived. Again we learn from this quotation, that he that is ordained of God, must come in at the gate and be ordained to teach those Revelations given through Joseph; and if they do not teach them, then they are not to be received by the Saints as the ordained of God. Now, the above law was given expressly that we might not be deceived; if, therefore, we give no heed unto it, we shall be deceived, and the consequence will be upon our own heads.

Again: The writings entitled, "the writings of Esdras," contradict, and are intended to supersede the most important Revelations given through Joseph. These command the Saints to gather to California, for deliverance, there to build up Zion, and the Kingdom of Righteousness; whereas the Word of the Lord, given through Joseph Smith, in July, 1831, (see Doc. Cov., sec. 27, par. 1.) is as follows: "Hearken, O ye Elders of my Church, saith the Lord your God, who have assembled yourselves together according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of my saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the centre place; and the spot for the Temple is lying westward upon a lot which is not far from the court-house: wherefore it is wisdom that the land should be purchased by the Saints, and also every tract lying westward; even unto the line running directly between Jew and Gentile; and also every

tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that ye may obtain it for an everlasting inheritance." And again, in a Revelation given in December, 1833, after they were driven out of Jackson county, (see Doc. Cov., sec. 98, par. 4.) * * * "Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain and are pure in heart shall return and come to their inheritances—they and their children—with songs of everlasting joy; to build up the waste places of Zion. And all these things that the Prophets might be fulfilled. And behold there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my Saints, until the day cometh when there is found no more room for them: and then I have other places which I will appoint unto them: and they shall be called stakes, for the curtains or the strength of Zion." Again, (Doc. Cov., sec. 4, par. 1, a Rev. given 22nd and 23rd Sept. 1832.) "A Revelation of Jesus Christ unto his servant, Joseph Smith, jr., and six elders, as they united their hearts, and lifted their voices on high; yea, the word of the Lord concerning his Church, established in the last days for the restoration of his people, as he has spoken by the mouth of his Prophets, and for the gathering of his Saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built beginning at the Temple lot, which is appointed by the finger of the Lord in the western boundary of the state of Missouri, and dedicated by the hand of Joseph Smith, jr., and others, with whom the Lord was well pleased. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the Temple, which Temple shall be reared in this generation; for verily this generation shall not all pass away until a house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house." And in the 6th par. he says: "Therefore, as I said concerning the sons of Moses—for the sons of Moses and also the sons of Aaron, shall offer an acceptable offering and sacrifice in the house of the Lord; which house shall be built unto the Lord in this generation, upon the consecrated spot, as I have appointed; and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house." From the foregoing quotations, we learn that Zion shall be located in Missouri; that the Saints shall gather there and no where else, until that place is full; that the Temple shall be built at Independence, Jackson county, and a cloud of the glory of God rest upon it, in this generation. Now, as the writings entitled "The Writings of Esdras," are designed to supercede these com-

mandments, and to prevent the building of Zion—the New Jerusalem and Temple—and the gathering of the Saints at that place—according to these revelations—they cannot be of God. Therefore, all those who follow their teachings "forsake the Lord—forget his holy mountain—prepare a table for that troop, and furnish a drink offering unto that number. Therefore, shall they be numbered to the sword; and all bow down to the slaughter," saith the Lord; "because when I call they do not answer; and when I speak they do not hear; but choose that wherein I have no delight." I might pursue this subject much further; but I deem the foregoing sufficient to convince every Saint of the truth of my declaration at the commencement of this address.

I will next review J. C. Brewster's article on the Book of Doctrine and Covenants, published in the 5th No. of the 2d vol. of the "Olive Branch." He says: "That if the fulness of the Gospel to the Gentiles and to the Jews, also, is contained in the Book of Mormon, the Book of Doc. Cov. is of no use to the Saints as a Spiritual Law," &c. The same rule would exclude his "Writings of Esdras," and the Revelations he has given since his Church was organized in June, 1848. It would also exclude the Bible, and indeed all other sacred records. But Mormon says, if his people should receive that, [the Book of Mormon,] the greater things written upon the plates of Nephi should be made manifest unto them: but if they should not receive that, the greater things should be withheld. (See Book of Nephi, son of Dephi, who was the son of Helaman, chap. 12th, par. 1st, page 492: Nauvoo ed.) But this rule proves too much even for him, for he admits the Bible, as far as it goes, to be of equal validity with the Book of Mormon. But what is the fulness of the Gospel to the Gentiles? I answer it is the fulness of that plan or law, by which the Gentiles are grafted in to partake of the root and fatness of the Covenant which God made with Abraham, when he said unto him, "in thee, and in thy seed, shall all the families of the earth be blessed." What is the fulness of the Gospel to the Jews? It is the promise contained in the Book of Mormon, that when these things should be carried forth from the Gentiles unto the remnant of Joseph, the work of the father should commence among all the dispersed of Israel, to restore them according to the covenants of their fathers. This is the fulness of good news to them, (the word Gospel signifying good news.) Hence, I conclude that if the fulness of the Gospel to the Gentiles and to the Jews, also, is contained in the Book of Mormon. It does not preclude the necessity of a Revelation authorizing somebody to administer that Gospel; and also to direct them how to organize and govern those who received it. But again: J. C. Brewster having (in his estimation) disposed of the Book of Doc. Cov., as a spiritual law to govern the Saint, proceeds to dispose of it as a temporal law for the gathering of the Saints, and the

building of Zion. This he does by quoting from the 15th and 16th pars. of the 103d sec. of the Doc. Cov., which is a Revelation given in Nauvoo, Jan. 19, 1841. The whole of the 15th and 16th pars. read as follows:

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name; and those sons of men go with their mights and with all they have, to perform that work, and cease not their diligence; and their enemies come upon them and hinder them from performing that work; behold it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offering. And the iniquity and transgressions of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generations, so long as they repent not and hate me, saith the Lord God. Therefore, for this cause, have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, and indignation, wailing and anguish; and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God. And this I make an example unto you for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God: for I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord."

I have quoted the whole of the 15th and 16th pars. J. C. Brewster has only quoted a part of them, and has materially altered the sense of the whole 15th paragraph, by substituting the definite article *the*, for the pronoun *those*, in the sentence, "it behooveth me to require that work *no more* at the hands of *those* sons of men." As Brewster has quoted it, "*the* sons of men," it would infer that the work was entirely abandoned for ever, which is the conclusion he has drawn from the quotation. Whereas, the Revelation does not intimate any such conclusion, but only exonerates those from doing the work who were first commanded, and hindered by their enemies. Hence, those who strove with their mights, and with all they had, to build the city, and house of the Lord, in Jackson county, their offerings were accepted: but those who did not go with their mights and with all they had, were not accepted, and the work is still required of them; because the time set for the accomplishment of the work, (viz. this generation,) is not yet past. The work of building the Temple and Nauvoo house, at Nauvoo, was only a preparatory work for the salvation of the Church and the redemption of Zion; and the whole Church was commanded to labor with all their mights; and they were assured by the Lord that they should not be hindered until they should have sufficient time to finish them, if they

would hearken unto his voice, and unto the voice of those men (Joseph and Hyrum,) whom he had appointed to lead them; (see par. 13:) and if they failed to accomplish the work within the sufficient time, they were to be rejected as a Church with their dead. (See 11th par.) They failed, and were rejected; and we know that they were not hindered by their enemies, for the promise was sure; and the time sufficient, before they were disturbed by their enemies at all. And they wholly abandoned the work some six months before they were driven out. Hence this case does not come under the example quoted above. Therefore, the Church being rejected, the remnant of her seed who are accepted, must finish the work, and fulfil every commandment left unfulfilled by the Church. Again, J. C. Brewster substitutes the Bible for the former commandments given unto the Church, and children of Zion, through Joseph, (see Doc. Cov., sec. 4, par. 8.) In quoting from this paragraph, he leaves out the words "which I have given them"; and in repeating the sentence, substitutes (i. e. the Bible) in the place of them. He repeats the sentence thus: "The book of Mormon and the former commandments, (i. e. the Bible,) not only to say but to do according to that which is written." The sentence in the Doc. and Cov., reads as follows: "Even the Book of Mormon and the former commandments which I have given them, not only to say, but to do, according to that which I have written." Now, after garbling this paragraph, and robbing it of its true meaning, he says: "Those who have faith in this book, and believe it to be truly the Word of God, would do well to obey this commandment." His whole article reminds me forcibly of a saying in his "Writings of Esdras," 80th page O. B.: "With deceit * * * they strive to lead the people." Now, this famous article, so much praised by his correspondents, I have reviewed, and find all his conclusions drawn from false premises, and consequently untrue. Now, therefore, dear brethren, having warned you, and laid before you the evidence of the truth of my statements, I bid you adieu, with the assurance that if you heed not the warning, the consequences will be upon your own heads, for I am clear of your blood. Therefore, I subscribe myself your brother and friend,

CHARLES B. THOMPSON,

Chief Teacher of the Preparatory Department of "Jehovah's PRESBYTERY OF ZION," which is the Remnant of Deliverance and the Deliverer of Israel," saith the Lord.

Extract of a letter written by us to a friend in Kirtland, Ohio.

St. Louis, Mo., July 1st, 1850,

Br. Andrews:

Dear Sir—I received your letter on last Saturday. I perceive by its purport that you are disheartened—sick at heart—at seeing and hearing the contentions of the different parties of the Church; while in your estimation, all are equally wrong in their pretensions to authority; and you quote, "if you are not *one*, you

are not *mine*." This indeed proves that the Latter Day Saints as a people, are not the Lord's people. It also proves that they are a fallen people, for once they were united as the heart of one man, and were ready to lay down their lives one for the other; but the scene has changed; and what has changed it? Answer: God has rejected them as a people for their disobedience to his commandments. But he has set his hand again, the second time, to recover a remnant of them for the deliverance of Israel. And this remnant are those who shall escape of them from the snares of the Beast—(for the Latter Day Saints were gathered from all nations and tongues to see God's glory)—and this remnant shall be sent unto the nations to declare His glory among the Gentiles, and to bring Israel for an offering unto the Lord out of all nations. Now, there is an abundance of evidence to establish this position. The Book of Mormon says that the Churches would become defiled shortly after the coming forth of that Book,—“Yea, even every one”—and that the teachers should pollute the holy Church of God. (See page 519 and 520, Nauvoo ed.) It also says, that if the Gentiles should reject the Book of Mormon, which they have done,) that he would take the fullness of the Gospel from among them, and then he would remember His covenant to Israel. (See page 474, 3d ed.) It also says, that the New Jerusalem (Zion) shall be built by the remnant of Jacob, (the Laminites,) who are only to be assisted by those Gentiles who receive the covenant and are numbered with them. (See page 487.) It also states that John, the revelator, would write the history of events to transpire on the earth after, and just before, the wrath of God should begin to be poured out upon the Mother of Abominations, by wars and rumors of wars among the nations, as in 1848. (See page 35, 3d ed.) And that, at that time, the work of preparation for the restoring the kingdom to Israel, should commence; and that the Church of the Lamb of God, just previous to that time, should be few in number, and (not gathered, but) scattered upon all the face of the earth. This refers to the remnant, as there could be no Church of the Lamb of God on the earth before the Priesthood was restored. Now, the Priesthood was restored for the salvation of Israel. But the Church of Jesus Christ of Latter Day Saints was organized for the salvation of the Gentiles; but they have rejected the Gospel, and the Church being polluted by them, is rejected of God. But the remnant of her seed who retain the testimony of Jesus in their hearts, and keep the commandments of God, will be organized, and sent with the kingdom to Israel, (see Rev. 12th chap.) where John saw the Church go into the wilderness on the wings of an eagle, but saw nothing of her after but the remnant of her seed. She must, therefore, have ceased to exist, after having been nourished in the wilderness her appointed time (three years and a half.) (See, also, 14th chap.) where John saw the remnant increased to 144,000, standing with the Lamb on

Mount Zion: this number is to be made up out of the 12 tribes of Israel, (see chap. 7,) 12,000 of each tribe; when the kingdom will be fully established upon the earth. Now, the man who is to gather this remnant, is named “Baneemy,” as we learn by the Book of Doc. Cov., sec. 102, par. 8, where it says, “until my servant Baurak Ale and Baneemy, whom I have appointed, shall have time to gather up the strength of my house,” and to send wise men to fulfil that which I have commanded, &c. Now, Baurak Ale was Joseph, as you will learn by reading the 5th par. of the same section. Baurak Ale was commanded to say unto the strength of the Lord's house, gather together; but they hearkened not unto his voice: and he has finished the work that he was commanded to do. It remains, therefore, for Baneemy, who is his successor, messenger and the administrator of his testament, to complete the work according to his appointment. And as he could not continue the work in the absence of his predecessor, without the gift of Revelation to direct him, we find him entitled to that gift according to the law contained in the 14th section of Doc. Cov.; for his appointment is made known through Joseph. And as no other person now living has claimed the name and appointment (through Joseph) to do that work according to the law, Baneemy must needs be the man to do it. Now, that he received the gift, as he declares, on the 27th Dec., 1817, and the commandment to begin the work, the principles he advocates are sufficient proof. No person had proclaimed the Church rejected with her dead, until it was proclaimed by Baneemy in his first proclamation, as Revealed to him from God; and the time when it was rejected, pointed out. But that fact is now as plain to every thinking mind as the shining of the sun at noonday. All those who have set themselves up as leaders of the Church, since Joseph's death, have changed their organizations and plans more than once. The Brighamites first set up the twelve as the first presidency, and afterwards changed to three; besides other changes, too numerous to mention. Rigdon first set up as Joseph's spokesman, to lead the Church in Joseph's name to carry out Joseph's measures—afterwards he proclaimed Joseph a fallen Prophet; and himself his successor, to restore the Church to its primitive *name* and *purity*, beside other changes. Strang's pretended letter of appointment, declares Voree the only place of safety, and deliverance; but now it's the Beaver Islands; besides numerous other changes. Wm. Smith has changed, his place of gathering some half dozen times. Brewster first set up the Book of Mormon, as the only and sufficient law to govern the Church; but afterwards added two new revelations, &c. Now either the Gods that first directed these Prophets afterward altered his mind, or else they were no Gods that directed them. Baneemy alone, of all the Prophets, stands upon his original foundation in defence of the word, and work of God, to fulfil all the commandments. And he proclaims the whole Church as a church polluted and rejected of God, having become the habitation of devils and the hold of every foul spirit, even Babylon.

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. 2. } Published monthly by } ST. LOUIS, FEBRUARY, 1852. } Terms, \$1 per annum, in } No. 2.
CHARLES B. THOMPSON. } advance. }

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THE MISSION OF BANEEMY.

(CONTINUED.)

In a former article, we proved conclusively that Joseph Smith could never have a successor in the Presidency of the Church; but that in the Priesthood, and Gift of Revelation, he was to have a successor who should be appointed through him. We also proved that Baneemy was appointed to gather up the strength of the Lord's house, to purchase the land of Zion, and to sanctify the Armies of Israel in preparation for the redemption of Zion, in a Revelation given through Joseph in June, 1834, ten years before his death; and that he (Baneemy) was endowed with the necessary keys of authority to begin the work unto which he was appointed, in December, 1847, three years and six months after Joseph's death, in accordance with the words of the Prophets. We now proceed to give further evidence of his mission, and of the work assigned to Baneemy, as Joseph's successor, messenger and the Administrator of his Testament, as it is foretold by the Prophets in the Bible, Book of Mormon, and Doc. and Cov. First, in the Bible, 11th chap. 1st verse of Isaiah, the Prophet says: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." This "rod out of the stem of Jesse," was Jesus-Christ: the Prophet in the 2d, 3d, 4th and 5th verses, speaks of the endowments of his person; and in the 6th, 7th, 8th and 9th verses of the final effects of his mission, which is summed up in these words: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In the 10th verse he speaks of the mission of the branch which is to grow out of his (Jesse's) roots, as follows: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: And his rest shall be glorious." This root of Jesse, which is only a Branch of his roots—that is one of many roots—was Joseph Smith: to him the Gentiles sought and slew him; causing him to rest from his labours: his rest therefore is glorious, because his works will follow him. Israel was the root of Jesse, and David was his stem—Jesus sprung from David, and Joseph Smith from Israel. But in the 11th, 12th, 13th, 14th, 15th and

16th verses the Prophet proceeds to speak of the work that is to follow the glorious rest of this root of Jesse; which according to our interpretation alludes to the work of Baneemy. He says, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea. And he shall set up an ensign for the Nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian-Sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." From this quotation we learn, that when Joseph Smith—a root of Jesse—who stood for an ensign of the people—should go to his glorious rest—the Lord would set his hand again, the second time, to recover the remnant of his people; and that he would set up (Baneemy) an ensign for the Nations, as Joseph had been for an ensign of the people; that he would then with a mighty hand redeem and restore Israel.

In the 18th chap., the prophet Isaiah again refers to this ensign, and after describing the land on which it should be lifted up, he says, (verse 3d,) "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." The land where this ensign is to be lifted up, is thus described in the 1st verse of this chapter: "Wo to the land shadowing with wings, which is beyond the rivers of

Ethiopia." This can only refer to the continent of North and South America, which is stretched out between the two great oceans like the shadow of two great wings; and as the whole continent of Africa was then called Ethiopia, it lays directly beyond the rivers of that continent from where the prophet then stood in Jerusalem. But in the 5th, 6th and 7th verses, the prophet proceeds to speak of the events to transpire in the land just previous to the harvest, or end of the world; and says (7th verse,) "In that time shall the present be brought unto the Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning, hitherto; a nation meted out and trodden under foot; whose land the rivers have spoiled, (or as some translators render it, "whose land the rivers have divided;") to the place of the name of the Lord of Hosts, the Mount Zion." The people referred to here can be none other than the American Indians, and their land divided by the rivers, none other than the continent of America. Hence we learn that when this ensign (which is Baneemy) is lifted up on the mountains of this land, and the trumpet blown, (which is his Proclamations to the Saints and to the Gentiles,) that then, in that time, the present of this people is to be prepared and brought to the Lord of Hosts. But again in the 66th chapter Isaiah evidently alludes to the same events; though in this place, he calls the ensign, a sign. After speaking of the Lord's anger, and of his Judgments upon the nations, and his particular indignation against the religious portion of the Gentiles, who sanctify and purify themselves in the gardens, while they eat swines' flesh, and the abomination, and the mouse, (or animals equally unclean as the mouse,) who are to be consumed together. He says, (18th verse,) "For I know their works and their thoughts; it shall come, that I will gather all nations and tongues, and they shall come and see my glory." This refers to the gathering of the nations upon this continent: the glory of God was shown them by the preaching of the gospel, while Joseph Smith stood for an ensign of the people. But the Prophet in the 19th, 20th, 21st, 22d and 23d verses, proceeds to say: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the Isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren [the children of Israel] for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord. And I will also take of them for Priests and for Levites saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed

and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." The sign referred to in this quotation is the new Priesthood covenant to Israel, revealed by Baneemy; all those who escape the snare of the beast receive this covenant, and will be sent to the nations to bind up the Law, and to seal up the Testimony, among the Gentiles, and to bring Israel for an offering unto the Lord. Many thousand passages might be quoted from the Bible detailing the work assigned to Baneemy, as Patriarch of Zion, in the redemption and deliverance of Israel; but the above must suffice at present. We will next turn to the Book of Mormon, which is a record of that branch of the house of Israel who dwelt upon this continent during the space of a thousand years, commencing six hundred years before the Christian era, and ending with the fourth century. This Book contains the great things of God's law written to Ephraim, (see Hosea, 8th chap. 12th verse,) by Prophets specially raised up for that purpose on this continent during the above named period. This record was engraved upon metallic plates in Egyptian characters, by one of their last Prophets, whose name was Mormon; hence the name of the Book. Maroni, his son, deposited it in the earth, about the end of the fourth century; from whence Joseph Smith obtained, and translated it into the English language.

In this book all the great events to transpire on earth, during the 19th century, are foretold. Hence, the following. Nephi, one of their first prophets, in the first book, 3d chap., records a vision in which he saw the Advent of Jesus, the Apostacy of the Apostolic Church, the foundation of a great and abominable Church, (the Kingdom of Anti-Christ,) the Fall and Degradation of his People, (the Indians,) the Discovery of this Continent by Columbus, the Revolutionary War, and the Establishment of the present Government of the United States: all of which he attributes to Divine appointment for wise and holy purposes. He then saw the coming forth of the record of His People unto the Gentiles, and the reorganization of the Church of the Lamb of God among them. He saw also among them the Great Abominable Church whose foundation is the Devil. The angel then said unto him—"There are, save two Churches only: the one is the Church of the Lamb of God, and the other is the Church of the Devil; wherefore, whoso belongeth not to the Church of the Lamb of God, belongeth to that Great Church, which is the Mother of Abominations; and she is the Whore of all the Earth." (See Book of Mormon, 34th page, 3d edition.). This quotation represents the condition of the Human Family during the Ministry of Joseph Smith, after he had organized the Church of the Lamb of God, among the Gentiles. Nephi then proceeds to describe the condition of the Human Family during the three years and six months after Jo-

seph's death and the rejection of the Church, as follows: "And it came to pass that I looked, and beheld the Whore of all the Earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues and people. And it came to pass that I beheld the Church of the Lamb of God, and its numbers were few; because of the wickedness and abominations of the Whore who sat upon many waters; nevertheless, I beheld that the Church of the Lamb, who were the Saints of God, were also upon the face of all the earth; and their dominion upon the face of the earth were small, because of the wickedness of the Great Whore whom I saw." From this quotation, we learn that the Saints of God were recognized as the Church of the Lamb, as long as any part of their primitive organization remained; while those who committed iniquity, and followed the Abominations of the Great Whore, were not recognized as such. Nephi next describes the events transpiring in the earth when Baneemy was endowed from the Father to commence the work of Preparation for the restoring the covenants to Israel. He says, (see 35th page,) "And it came to pass that I beheld that the wrath of God was poured out upon the Great and Abominable Church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth; and as there began to be wars and rumors of wars among the nations which belonged to the Mother of Abominations, the angel spake unto me saying, "Behold the wrath of God is upon the Mother of Harlots; and behold thou seest all these things; and when the day cometh that the wrath of God is poured out upon the Mother of Harlots, which is the Great and Abominable Church of all the Earth, whose foundation is the Devil; then, at that day, the work of the Father shall commence in preparing the way for the fulfilling of His covenants, which He hath made to His people, who are of the house of Israel." From this last quotation, we learn that about the year 1848, the work of the Father should commence to prepare the way for the restoring His covenants to Israel. For about that time all the nations of the earth were engaged in war, even our own country did not escape.—And in the beginning of that year Baneemy issued his first proclamation to the Seed of the Church, proclaiming his mission from Jehovah to restore the covenants to Israel. Now, as proof that Baneemy's organization of those who receive the covenant was not to be made after the pattern of the Church, nor according to any pattern contained in the Book of Mormon, but according to the pattern contained in the Visions of St. John—we quote still further from Nephi, (same page as above,)—"And it came to pass that the angel spake unto me, saying: look! And I looked, and beheld a man, and he was dressed in a white robe; and the angel said unto me, behold one of the twelve Apostles of the Lamb! Behold, he shall see and write the remainder of these things; yea, and also many things

which have been; and he shall also write concerning the end of the world; wherefore, the things which he shall write are just and true. And behold they are written in the book which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most precious, and easy to be understood of all men." And in the beginning of the next paragraph he says—"And I, Nephi, heard and bear record, that the name of the Apostle of the Lamb was John, according to the word of the angel." We will, therefore, refer our readers to the Revelations of St. John in Patmos, for the pattern of the Priesthood Organization for restoring the covenants to Israel; also for a description of the events hereafter to transpire on the earth. Nevertheless, the book in its present form is mutilated; for we are informed by Nephi, (on the 31st page,) that after it proceeded out of the mouth of the Jew, it passed into the hands of the Great and Abominable Church; and when it went forth from her it was mutilated, having been robbed of many of its most plain and precious parts; insomuch that the Gentiles could not understand it. Nevertheless, in "Jehovah's Presbytery of Zion," the mutilated parts are restored, and the book is made plain to all those who receive the covenants thereof.

Jesus in his ministry to the Nephites, (see page 485 of the Book of Mormon,) gave it as a sign, that when the Book of Mormon should be carried forth from the Gentiles unto the Lamanites, that then they might know that the work of the Father had already commenced unto the fulfilling the covenants which he had made unto the house of Israel.—Nephi in the 12th chap. of his 2d Book, page 115, thus describes this event. "And now I would prophesy somewhat more concerning the Jews and Gentiles, for after the Book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how we came out from Jerusalem, and that they are descendants of the Jews." And a little further on, in the same page, he says: "And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues and people, to bring about the restitution of his people upon the earth." And Jeremiah says in his 31st chap. 8th, 9th and 10th verses, "Behold I will bring them from the north country and gather them from the coasts of the earth: * * * for I am a father to Israel and Ephraim is my first born. Hear the word of the Lord O ye nations, and declare it in the Isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock." Now according to the 102d

sec. of the Doc. Cov. Bancemy is appointed to gather up the strength of the Lord's house, purchase the land of Zion and sanctify the armies of Israel in preparation for them to build the New Jerusalem. And Jesus says on the 487th page of the Book of Mormon that the remnant of Jacob (the Lamanites) should build the New Jerusalem, and that they should be assisted by those Gentiles who come into the covenant, and are numbered with them. Now as we are taught in the Bible, Book of Mormon and in the Doc. and Cov. that the restitution of the house of Israel was the grand object of the ushering in of the dispensation of the last days; and as Ephraim is represented by the Prophets as the first born of the restitution; and he being lost from the knowledge of his brethren of the tribe of Judah, and of the Gentiles unto whom the Kingdom was given when taken from Israel;—therefore, although his seed had dwindled in darkness and unbelief their record was preserved and brought forth to the Gentiles as the first necessary preparation for their restitution. Then the fulness of the gospel was preached to the Gentiles; and the Church of Jesus Christ of Latter Saints organized among them, that thereby they might be prepared to come into the covenant, and be numbered with Israel, if they would repent and obey the Gospel; and if not that they might be left without excuse. All this was the work of Joseph Smith as a Prophet of God, and ensign of the people; which, when he had accomplished, he sealed his testimony with his blood, and went to his glorious rest; having revealed to the Gentiles the record of Ephraim, and appointed the place of his gathering. The Gentiles having rejected the gospel he preached to them, and polluted the Church he organized for their justification; the Church was rejected of God, and the gospel taken from them. Still Ephraim is not redeemed and Israel is not gathered. The remnant of Ephraim has not yet learned concerning their fathers coming out from Jerusalem; their record has not yet been carried forth to the remnant of their seed as predicted. The new covenant has not yet been made with the house of Israel, and with the house of Judah; the deliverer has not yet turned away ungodliness from Jacob; all this remains to be done. And now let us inquire what the different parties of the Church are doing towards the accomplishment of these things. The Brighamites went to the Salt Lake country, with the ostensible purpose of carrying the gospel to Ephraim; but when they got there they found that they did not possess the requisite keys to accomplish the work of regenerating that people. They then conceived the purpose of establishing their kingdom independent of Israel. To this end they issued an Epistle dated 23d December, 1847, inviting all sects and religions of the Gentiles to unite with them as brethren, but carefully excluding every sect of Israel. The following is an extract from said Epistle: "It mattereth not what a man's religious faith is,

whether he be a Mormon or a Campbellite, or a Catholic, or an Episcopalian, or a Mahomedan, or even a Pagan, or anything else; if he will bow the knee, and with his tongue confess that Jesus is the Christ; and will support good and wholesome laws for the regulation of society, we hail him as a brother. But (contra-wise) if he shall deny Jesus, &c., he shall have no place among us."—Thus we see that every sect of the Gentiles however great their errors, even Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth in which is found the blood of Saints and of Prophets and of all that are slain upon the earth, are hailed as brethren, while Israel to whom all the promises and priesthood pertain, who is under law to his God not to bow the knee or to confess to any but Jehovah alone, is emphatically told that they shall have no place among them. Since the publication of the above named Epistle, they have taken arms against the remnant of Ephraim; and their organ, the "Frontier Guardian," has been continually teeming with denunciations against the Redskins, calling on the government of the United States to chastise them, and when any of the Lamanites could be caught in their settlements they have been tied up and whipped.

"Strange to think that stripes would change the mind,
"Convince the judgment, and convert mankind."

Thus have they carried out and put in practice the very spirit and letter of the above named epistle, viz: "That Israel should have no place among them," unless they would renounce the law of their God, and worship the "Beast."

The Strangites also left Voree and located on the Beaver Islands, ostensibly to convert the Lamanites, who dwelt there; but the Lamanites would not hearken to their dogmas, and when they attempted to force it on them, they took Mr. Strang a prisoner, and delivered him into the custody of the United States officers. A company of Brewsterites also started for the Colorado river, in California, some two years since, with the avowed purpose of building up the kingdom of Righteousness among the Lamanites, but they have had no better success than the others. And why have all these efforts failed of success? Answer: because those who made them did not possess the requisite Keys of Authority; without which they could not obtain the requisite knowledge. Bancemy, therefore, having been endowed with the proper Keys of Authority, and having thereby received the necessary knowledge, will be enabled to present the covenants of the fathers to their children, in a form that will be acceptable to them, and pleasing in the sight of Jehovah their God. He will not attempt to establish a church among them, nor require them to adopt either the religion or politics of the Gentiles, but will simply establish schools among them, in which both old and young will be taught the most common and useful arts of civilization and peace. He will also teach them the covenants of their fathers, and

leave them free to choose their own political and religious institutions. And we believe their God will inspire them to adopt such institutions as will most promote His glory and benefit His people. There is an inherent principle in the Israelites, as a people, that forbid their placing confidence in teachers not of their own nation; and more especially when they are required to renounce the very principles that have kept them a distinct and peculiar people ever since the days of their ancestors—Abraham, Isaac and Jacob—viz: “That they should worship but one living and true God, who is as far superior to the most perfect of the human family, in wisdom, knowledge and power, as heaven is higher than the earth.”

THE RED MEN.

In the 33d chap. of Deut. Moses in blessing the twelve tribes of Israel, in the 13th verse says, of Joseph, “Blessed of the Lord be his land, for the precious things of heaven: for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and the fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

His glory is like the firstlings of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousand of Ephraim, and they are the thousands of Manassah.” If we admit the truth of the Book of Mormon, (and we have abundant evidence of its truth,) then we have to admit that the red men have descended from Joseph, and the blessed land referred to above, is the American continent. And although “Ephraim hath mixed himself with the nations,” and “is a cake not turned,” and “like a silly dove.” He being the Prodigal Son, who hath squandered his patrimony with harlots and riotous living, and joined himself to a citizen of this country, who has sent him into the field to feed swine; being pinched with hunger he begins to come to himself; and remembers that in his father’s house is bread enough and to spare: he now resolves to return to his Father, the Great Spirit, and say:

“Great Spirit of our father’s lend an ear,
Pity the red man, to his cries give ear;
Long has thou scourged him with thy chastening sore,
When will thy vengeance cease, thy wrath be o’er;
When will the white man’s dire ambition cease,
And let our scattered remnants dwell in peace,
Or shall we (driven to the western shore)
Become extinct and fall to rise no more?
Forbid, Great Spirit; make thy mercy known,
Reveal thy truth, thy wandering captives own,
Make bare thine arm of power for our release,
And o’er the earth extend the reign of peace.”

The Father hears his prayer and brings forth the

best robe, (the Royal Priesthood,) and puts it on him, and puts rings on his hands, (the Ecclesiastical Priesthood,) and shoes on his feet, (the Patriarchal Priesthood;) these three Priesthoods, are the horns of Joseph to push the people together to the ends of the earth. The fatted calf will soon be killed and a feast of fat things, full of marrow of wines on the lees well refined, will be made in Mount Zion. And the elder son (the Jews) will be entreated to come in by the Father, and when they understand it, they will come into the covenant: and there will be music and dancing, because all Israel shall be saved, as it is written.

THE SIGNS OF THE TIMES.

Indications of a general convulsion of the nations in 1852. A general uprising of the people against their kings and rulers, and a general marshaling of the hosts of the High Ones against the people—reminds us of the sayings of the Prophets. Isaiah says, in his 24th chapter, from the 17th, to the 23d verses inclusive, “Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel too and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again.

And it shall come to pass in that day, that the Lord shall punish the hosts of High Ones that are on high, and the king of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.” It seems by the indications above alluded to, that the Almighty has commissioned the people to punish their rulers—the host of High Ones that are on high, and the kings of the earth—upon the earth. And *vice versa*, their rulers to punish the people by the fear, pit, and snare. John thus describes the punishment of the people in his vision in Patmas, 14th chapter, 18th, 19th and 20th verses. And another Angel came out from the altar, which had power over fear; and cried with a loud cry to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God, and the wine press was trodden without the city, and blood came out of the wine press, even unto the horse bridles, by

the space of a thousand and six hundred furlongs." The vine of the earth referred to in this quotation is evidently the people, and the clusters of the vine is evidently the democratic organizations now formed and forming throughout the world. The Hon. Rufus Choate, in a late speech in Boston, referring to the stormy aspect of the political horizon in Europe, said: "It has seemed to me as if the prerogative of crowns, and the rights of men, and the hoarded up resentments and revenges of a thousand years, were about to unsheathe the sword for a conflict, in which the blood shall flow as in the Apocalyptic vision, to the bridles of the horses, in which a whole age shall pass away—in which the great bell of time shall sound for another hour—in which society itself shall be tried by fire and steel—whether it is of nature and of nature's God, or not!"

Thus we see that men in high places see the storm gathering, and are led to conjecture that God has some hand in it.

Baneemy in his Proclamation to the nations, thus describes the calamity now awaiting the people of Europe and Asia. "The Lord shall 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 underfoot of men; and every man shall find an enemy at his own fireside, until the land is soaked with your blood, and the fowls are filled with your flesh. And this shall ye receive of the Lord's hand. Ye shall lay down in sorrow."

And now to conclude, shall our own country escape, and be free from the calamities that await the inhabitants of the eastern hemisphere? The disposition manifested by a large portion of the American people, to oppress the aboriginal inhabitants of this continent, on whose land God has made them great, free and powerful: And their itching desire to entangle themselves with European politics, to the neglect of their great mission of humanity for which God brought them to this land, viz:—to redeem, regenerate, and bless with the arts of civilization and peace, the aboriginal inhabitants of this land—and to provide here an assylum for the oppressed of all nations—speaks in thundering accents we shall not escape.

What then shall we do who are willing to pursue the great object of our mission on this land? let us organize ourselves according to the pattern given, and inasmuch as all the people will not unite with us, let us assemble together, unite our means and abilities, and proceed to the scene of our labors; and let us engage diligently in the work, calling on those who remain to help us, in the name of God, and humanity, and we shall succeed. A deliverance will be found for us, from the calamities of the wicked, "in the remnant whom the Lord our God hath called."

NEWS FROM THE TRAVELING TEACHERS.

Progress of the Work.—Br. Joseph Younger writes from St. Joseph, Missouri, under date of October 21st, 1851: There are five families now in the covenant at that place, and others believing; he had organized four classes in Illinois, and administered the covenant to 25 persons, and obtained 14 subscribers to the Harbinger and Organ. Br. David Jones writes from Knox county, Ills., under date of Nov. 10th, 1851, that he had organized two classes in Warren county, and one of 14 members in Knox county; that he had administered the covenant to 21 persons, and obtained eight subscribers to the Harbinger and Organ. Brs. John Gould and Richard Stephens, write from Knox county, under date of January 1st, 1852, that they have organized three schools—one in Peoria county of seven members; one in Knox county of 19 members; and one in Stark county of nine members; and that they had administered the covenant to 40 persons, all within two weeks. They jointly sent a donation of \$5,00 for the Harbinger and Organ. Go thou and do likewise. Br. Reuben Parkhurst also sent in \$2,00; and Br. Alfred Sellers, from St. Joseph, \$1,00. Brs. Giles Cook, Wilder and Laing, \$3,00, on subscription. Now if all who have received the covenant will subscribe for the Harbinger and Organ, and add thereto a small donation of their substance, so that the paper can be placed upon a firm basis, the cause may be advanced, and much good done thereby. We trust that none who can, will fail to aid us in sustaining the Harbinger, that many may be enlightened and edified thereby.

Br. Stephens writes as follows:

LOUISVILLE, Knox Co., Ills., Dec. 30, 1852.

"Dear Brother Charles B. Thompson—This is to state the amount of our labors since we were in Saint Louis—Brother Gould and myself. [Amount stated above.] We have not had very good luck in collecting money for the Harbinger, but will try and donate some for that purpose. Brothers Giles Cook and Levi Wilder are recommended to receive qualifications as Travelling Teachers. I do see the stone of Israel beginning to roll; and it appears that necessity is laid on Brother Gould and myself, old men as we are, to travel. But I do rejoice in this work, and will rejoice, and give glory to the God of Abraham, Isaac and Jacob; for we have not met with any man that can gainsay or withstand us. This work causes men to wonder, and it turns the world upside down, and no man can set it back again. R. STEPHENS."

Br. Giles Cook writes as follows:

TRURO, Knox County, Ills., Jan. 9th, 1852.

To Charles B. Thompson—Sir—Although a stranger, you will learn that I am a friend to the great and good cause that you have espoused. You will learn from a communication from Brs. Stephens and Gould, that I have been made to rejoice in the glad tidings of

the covenant and kingdom. This work is in substance what I have been long and anxiously looking for: but it comes in a different way from the one I had in my mind marked out, but none the less glorious. I hope to be at your residence in three or four weeks. I am arranging my temporal affairs as fast as possible, so that I may be able to devote my whole time to the service of God and the work to which I trust he has called me.

I have but a short time to write this morning, as the business of this office presses; but I felt that I could not close the mail without a few words to you. Brother Gould met with us last evening, and we were truly blessed with the light of the truth. After the meeting three of us concluded to subscribe for the Harbinger and Organ, and herewith send you three dollars: to commence with the 2nd vol. * * * May God's blessings attend you.

GILES COOK.

Br. Henry Brooks, writes as follows:
FRANKLIN Co., Washington Township, Mo.,
Dec. 21st, 1851.

Dear Brother:—The cause is gradually increasing here, there are some in St. Joseph, who want to believe, but they appear to be slow of understanding; the Brighamites and Cutlerites make such a hue and cry, that I have no doubt they will frighten all who belong to the father of lies. I have sent Bancroft's Proclamation, and the 1st and 2d Nos. of the 1st vol. of the Harbinger and Organ to Kanessville, and I hope they will do much good. I have sent them also to Andrew Co. Brother Joseph Younger and Family and some others of the brethren from Ills., have arrived in this neighborhood. It does me much good to meet with them who are willing to believe the truth. There are a great many who want to read the papers, * * please send me more papers and I will send more money—when I hear from you. * * Hoping that all who are worthy will search and know for themselves and rejoice with the house of Israel. I remain yours as ever.

HENRY BROOKS.

CHARLES B. THOMPSON.

Dr. Parkhurst writes as follows:

BLOOMING, Jan 5th, 1852.

Dear Brother Thompson:—I received your favor of the 21st ult., and I rejoice to hear of the prosperity of the work. I am glad that others work if I do not; I mean ere long to try to do something myself; as soon as spring opens, I mean to visit you for the purpose of being properly instructed; that I may teach the way of God perfectly, which I intended to have done last fall, but was hindered till winter set in, then it was out of the question, as I could not well leave my family in the winter. I should have written to you sooner but for the expectation of visiting Eminence, that I might have somewhat to write concerning the Saints there; but this I failed to do; and I

regret that I have nothing of interest to write to you, only that I feel an increasing anxiety to be engaged in the work. I do not know as I am capable of doing much; but by the help of God I may do a little; and as the scriptures inform us that God sometimes chooses the weak things of the world, this encourages me some. I mean to try to prove my own work, that I may have rejoicing in myself alone and not in another i. e. do my duty in all things faithfully; then perhaps I shall save myself and them that hear me.

But I want to see you and get my tidings ready, and then if the Lord sends me, he probably will go with me; and then I can do all things if Christ strengthens me. Even now I feel almost like a strong man rejoicing to run a race, but I want to run not an uncertain; and so fight not as those that beat the air, as has been the case somewhat heretofore while in some of the isms. But now I mean to dig deep and build my house upon the rock.

The prospect is dull of getting subscribers at present but I will have some. I will enclose \$2 now, and send more when I can. * * I was very anxious to attend the meeting last fall at Keokuk, but had some patients too sick to leave. * * It appears by what you wrote that St. Joseph is a present place of gathering. I should like much to be there, * * I hope that the way will open that I may do some good in the glorious cause.

I am lonesome here without society of the Saints, but rejoice in the spirit notwithstanding. I shall be thankful for any instruction at any time. With love to you and the cause of God, I remain your brother in the new and everlasting covenant of Israel.

R. PARKHURST.

Br. C. B. THOMPSON.

Br. Stephens writes again as follows:

LOUISVILLE, Knox Co., Ills., Jan. 9th, 1852.

Dear Brother:—I have not much to write, but to send you the dollars as soon as I get them. I have just received one dollar from Nancy Gose, for the Harbinger and Organ to be sent to her address, Knoxville, Knox Co., Ills. If you have any instructions to give, please send them. I am still at home; but expect to start for Fox River and Wisconsin after two days; for I do feel so much concern resting on me in this work, that I could hardly stay at home long enough to provide wood, and necessaries for my family, but one of my horses got kicked and was lame so he could not travel, and I could not travel without them. I pray God to bless and help us, and roll on his own work. The Lord has so instructed my mind in this work, that no man can gainsay: for by the grace of God helping me, I am able to remove every objection, and give the hearer solid ground to stand on. So brother pray the Lord to send forth more laborers in the harvest.

Yours in the love of the truth,

C. B. THOMPSON.

R. STEPHENS.

INSTRUCTIONS.

Every chief of a Quorum is authorized to administer the covenant, confirm, and to ordain the necessary Teachers in every Class; he may also (if occasion requires) ordain his assistant chiefs; but the standing Teachers have only authority to teach, and to preside over their Classes in the absence of the Chief; they may, however, in the absence of a Chief, receive members into the covenant, to be confirmed by the traveling Teachers. The traveling Teachers will therefore give each Chief ordained a certificate of his authority. And let all remember that it is necessary to keep a strict record of every transaction pertaining to this work; and a transcript of that record must be sent or brought to every Tri-Annual Solemn Assembly.

The traveling Teachers, and all others authorized to receive members into the covenant, are instructed to receive all who believe and desire to enter in to be numbered with Israel, without regard to their former baptisms. As we have recently been instructed upon this point, we proceed to give the instruction to the Schools. The Church being rejected with her dead at Joseph's death, all her records were rejected also; and as it would be necessary to refer to the records of the Church to prove that a person had been legally baptized, all will see that it would be virtually acknowledging that record to make a baptism by the Church authority a necessary qualification to the privileges of the covenant.

We have said that a reception of the Gospel by the Gentiles, was a necessary qualification to receive the privileges of the covenant. This we still say; but as many have received the principles of the Gospel in their hearts, who have been prevented from outwardly obeying it by circumstances beyond their control, and as many obeyed it outwardly who never received its principles in their hearts, we have no criterion to test them by except the everlasting covenant, which if they are willing to receive and abide its laws, we know that they have been prepared to do so by the reception of the principles of the Gospel in their hearts, whether they have been baptized or not; and they are entitled to all the blessings of the covenant in common with Israel. The law of justification, however, is applicable to those who come not into the covenant, but nevertheless bestow gifts, offerings, tithings, and sacrifices, according to said law.

A strict record should be kept of all gifts and offerings made by those who are not in the covenant for the benefit of the Presbytery, together with the names of the givers, and their ability to give; also the names of the persons receiving the gifts or offerings; that when the books are opened, and men are judged out of the things written in the books, all may receive their merited reward.

At the Solemn Assembly to be held on the 15th day of April next, in this city, we shall appoint a committee to seek out a proper location somewhere on the

frontier, where we can conveniently qualify and fit out Quorums of travelling Teachers to establish Schools among the Lamanites.

We also hope to be able, at said Solemn Assembly, to organize a Quorum of traveling Teachers to travel among the Gentiles to gather up the remnant now remaining in Babylon. We hope, therefore, that all who can travel, and are worthy, will come forward at that time.

ASSEMBLY NOTICE.

There will be held from henceforth, in each year, three solemn Assemblies, as follows—On the 15th of April, 29th of August, and 27th of December, to be denominated "The Tri-Annual Solemn Assemblies of the Schools of Preparation of Jehovah's Presbytery of Zion," the first of which will be held in St. Louis, Mo., on the 15th day of April, 1852. All the travelling Teachers are requested to be present, and all other members of the Presbytery who can come properly recommended, and are desirous of being qualified as such, to gather up the strength of the Lord's house now remaining in Babylon. Let every Class, Quorum and School, be represented by delegate or letter. And let the brethren and sisters, and all other charitable persons who feel disposed, send in their voluntary offerings, gifts and contributions, to help on the work.—Let all remember it is the work of God. Nevertheless, He employs men as agents to accomplish His work; and these men and their families have to eat, drink and be clothed, and the printer also has to be paid: hence the necessity of money, and earthly substance to help on the work.

CHARLES B. THOMPSON,

Chief Teacher of the Schools of Preparation.

NOTICE TO SUBSCRIBERS.

All those who have received the first and second numbers of the first volume, and Bancroft's first Proclamation, will be charged 25 cents on subscription; and if they wish their paper continued, they will please signify it, by sending us the balance due on their subscriptions to the end of the 2d volume. Persons sending us \$5 on subscription for the 2d vol. will be entitled to six copies.

N. B. The 1st and 2d Nos. of the first volume, and Bancroft's Proclamation to the seed of the Church, can be had on application, price 25 cents for the set.

The lawful postage on this paper (it containing less than 300 square inches) to subscribers for any distance not exceeding 50 miles, is 1 1/4 cents per year; Over 50, and not exceeding 300 miles, 2 1/4c. per year;

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" 1000	" "	2000	"	5	"
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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. 2. { Published monthly by CHARLES B. THOMPSON. } ST. LOUIS, MARCH, 1852. { Terms, \$1 per annum, in advance. } No. 3.

All letters and communications must be post paid, and addressed to Charles B. Thompson, Walton's Court, in the rear of 203 Eleventh street, St. Louis, Mo.

THE NEW (PRIESTHOOD) COVENANT TO ISRAEL.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their sin no more."
—[Jer. 31st chap., from 31st to 34th verse.

From this quotation we learn that the New Covenant to Israel will not be like the one made by Moses; in which the Decalogue was engraved upon Tables of Stone, and a Tything Fed Priesthood was exclusively authorized to teach, and administer the Laws, consisting of Diverse Washings, and Carnal Ordinances, added because of transgression, and imposed on them until the time of reformation; (see Gal., 3rd chap., 19th verse; and Heb., 9th chap., 10th verse,) which covenant they have broken, although God, as a good and faithful husband, has fulfilled all his promises to them contained in said covenant. But the covenant he will now make with them will differ from the former in the following particulars: The Law of this New Covenant, instead of being engraved upon Tables of Stone, will be written in the heart; the Priesthood instead of being confined to the tribe of Levi, will be universal in Israel; instead of one being required to teach the other the knowledge of God, all Israel will know him from the least of them unto the greatest, and all will be permitted to enter the Holy of Holies, and commune with God through the veil at all times, where under the old covenant none but the High Priest was permitted to enter, and that only once a year, to make atonement for the people. Paul in the 11th chap. of Romans, from the 25th to the 29th verses inclusive, thus discourses of this covenant and of the time, mat-

ter, and necessity of its being made: "For I would not brethren, that ye should be ignorant of this Mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins: As concerning the gospel, they are enemies for your sakes: but as touching the election they are beloved for the Father's sakes. For the gifts and callings of God are without repentance."
From the quotation above, from Jeremiah, we learn the nature of this covenant, and from this quotation from Paul, we learn first, the time of making this covenant, and second, the manner of making it, and third, the necessity of making it. Having considered the nature of the covenant in its proper place, we now proceed to consider the three propositions from Paul, separately. First, then, the time when this covenant is to be made, is when the fullness of the Gentiles has come in. But what is meant by the fullness of the Gentiles coming in? It is evidently the fulfilling of the time in which they were to hold the kingdom of God, which was taken from Israel and given to them in fulfillment of the words of Jesus, contained in the 43rd verse of the 21st chap. of Matth. as follows: "Therefore, say I unto you, (the Jews,) the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Now that a set time was appointed to the Gentiles in which the Kingdom of God was to be subject to them, is evident from the sayings of Jesus contained in 21st chap. of Luke, while prophetically describing the horrors of the siege of Jerusalem by the Roman army under Titus. He says of the Jews: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." It is evident, therefore, from this quotation, that the fullness of the Gentiles coming in, is the fullness of the times expiring, in which it was appointed unto them to hold the Gospel Kingdom, and to tread down Jerusalem. This point established, we have only to advert to the present condition of the Jews at Jerusalem, to be convinced that

now is the time appointed of God, to make this new covenant with the house of Israel; for it is a fact well authenticated, that the Jews now at Jerusalem, are enjoying even greater liberty, both political and religious, than when the above prophecy of Jesus was uttered. Privileges which they have not enjoyed since the destruction of the Temple by the Romans, are now vouchsafed unto them in Jerusalem; they can now build houses and inhabit them unmolested, they can plant vineyards and eat the fruit of them, they can build their Synagogues and Temples and worship therein, according to the dictates of their own conscience, and there is none to molest or make them afraid. This liberty has been guaranteed to them by the Turks, since the gospel was taken from the Gentiles, thus have we the most positive evidence that now is the time appointed of God, to make the new covenant and restore *the kingdom to Israel*.

We will now proceed to consider the second proposition, viz: The manner of making this covenant: "The Deliverer shall come out of Zion, and turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." From the fact that the Deliverer is coming out of Zion to turn ungodliness from Jacob, it is evident that this covenant is to be made with Israel, in their scattered condition; after which they are to be gathered, which accords with a saying in Micah, that the Daughter of Zion should be delivered in Babylon. If it were not so, the Deliverer would need to come to Zion, instead of coming out of it. The deliverer, therefore, cannot be exclusively one individual, for it would be an almost endless task for one individual to visit, and make this covenant with Israel, in their scattered condition. Hence this Deliverer is evidently many who have escaped of the nations, and been endowed with the same Priesthood, Authority, Covenant and Mission in Zion. This Deliverer is the Priesthood covenant, and authority, conferred on the "escaped of the nations," spoken of by Isaiah in his 66th chapter, who will bring Israel for an offering unto the Lord, out of all nations. The same are called hunters, by Jeremiah, in his 16th chap., 16 verse, as follows: "Behold I will send for many fishers, saith the Lord, and they shall fish them; (the children of Israel,) and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." The fishers were the ministers of the Church. But the hunters are the Presbyters of Jehovah, of his Presbytery of Zion—the Deliverer of Israel, who will turn away ungodliness from Jacob, by administering to Israel, the new and everlasting covenant, which will take away their sins.

We will now consider the third proposition, viz: The necessity of making this covenant with Israel, "As concerning the gospel, they (the Israelites,) are enemies for your sakes: but as touching the election, they are beloved for the Fathers' sakes. For the gifts and callings of God are without repentance." From this

we learn that the gospel as preached to the Gentiles was never designed of God, to convert Israel. For their enmity was necessary, that the Gentiles might receive the kingdom; and hold it, till their times should be fulfilled. And notwithstanding this enmity, they were beloved of God, because of the covenants He had made with their Fathers concerning their Seed, which is here called "the Election." The following are some of the covenants referred to by Paul, called "the Election." (Gen. 12th chap., 1st, 2nd, and 3rd verses,) "Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." And again, Gen. 17th chap., from the 1st, to the 8th verses, inclusive: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God, walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying: "As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." And again, Gen. 26th chap., from the 1st, to the 5th verses, inclusive: "And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech, king of the Philistines, unto Gerar. And the Lord appeared unto him, and said go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." And again, Gen. 28th chap., from 10th, to the 15th verses, inclusive: "And Jacob went out from Beer-sheba and went towards Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the

stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed; and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places, whither thou goest; and will bring thee again to this land; for I will not leave thee, until I have done that which I have spoken to thee of." And again, Gen. 32nd chap., from the 24th to the 30th verses, inclusive: "And Jacob was left alone; and there wrestled a man with him until the breaking of day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, what is thy name? And he said Jacob. And he said, thy name shall be called no more Jacob, but Israel; for as a Prince hast thou power with God, and with men, and hast prevailed. And Jacob asked him, and said, tell me, I pray thee, thy name. And he said, wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Penial; for I have seen God face to face, and my life is preserved." And again, Gen. 35th chap., from the 9th to the 12th verses, inclusive: "And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name, and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee, will I give the land." These are some of the covenants, referred to by Paul, when he said, "as touching the election they are beloved for the Fathers' sakes." And these covenants make it necessary, that a new covenant should be made with Israel, of the nature of the one predicted by Jeremiah; and quoted at the commencement of this article; for without this covenant is made, and Israel gathered to their own lands, according to these promises made to the Fathers; the whole earth must be smitten with a curse; for the Kingdom of God being taken from the Gentiles, because their times are fulfilled in which they were to hold it; if it is not restored Israel, it must be taken from the earth; leaving the whole earth in a state of

anarchy, and confusion. For it is the influence of the kingdom of God in the earth, that holds the governments of men together. Hence the Lord says, by Malachi, 4th chap., and 5th verse: "Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." Now mark! it was to Israel Elijah was to be sent, not to the Gentiles—it is the children of Israel whose hearts are to be turned to their fathers, when the covenants of the fathers are restored to them, revealing the hearts of the fathers turned to their children. But again, if this covenant should not be made with Israel, then all these promises made to the fathers, would fail; together with most of the prophecies of the Holy Prophets; and the bible would be proved a book of lies; and Atheism would triumph throughout the earth. We, therefore, who have received this covenant rejoice; knowing that God is not slack concerning his promises, as some men count slackness; for we are assured, that in due time all will be fulfilled, and all Israel will be saved, and restored, as predicted by all the Holy Prophets since the world began.

We will now, in conclusion, consider the effects of this covenant when made with Israel. Isaiah thus describes its effects, in his 60th chapter including the two last verses of the 59th chapter. He says: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord. My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth forever. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows?"

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel because he hath glorified thee: And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore, thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of those that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the Lord, the Zion of the Holy one of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an Eternal Excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shall suck the breast of kings; and thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteous. Violence shall no more be heard in thy land, waste nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Thus we see that the effect of this covenant will be, to change the citadel, and emporium of civilization, from the Gentiles to Israel; making the Israelites the ministers of religion, of science, and of justice to the rest of mankind, while Zion will be the principal commercial mart of the world. And civilization under the influence of this covenant will become so refined and purified, that poverty and crime will not be known, neither violence, wasting nor destruction, for the people will be all righteous, and abundance will be their reward. Now, in view of such a glorious result to our labors we rejoice, and give glory to the God of Abraham, Isaac and Jacob; who has committed to us the

keys of this covenant; and of the preparations to restore the kingdom to Israel; therefore, O ye people, if you would be the head, and not the tail, subscribe ye, will your hands unto Jehovah, and sir-name yourselves Israel.

THE MISSION OF BANEEMY.

CONTINUED.

In a Revelation given in September 1830, contained in sec. 51st, 1st and 2d par., of the Doc. and Cov., the Lord says: "Behold I say unto thee, Oliver, [Cowdery] that it shall be given unto thee, that thou shalt be heard by the Church, in all things—whatsoever thou shalt teach them by the Comforter concerning the Revelations and Commandments which I have given, but behold, verily, verily, I say unto thee, *no one shall be appointed to receive Commandments and Revelations in this Church, excepting my servant Joseph Smith, jr.*, for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the Commandments and Revelations, with power and authority unto the Church. And if thou art led at any time by the Comforter to speak or teach, or at all times by way of commandment unto the Church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the Church; for I have given unto him the keys of the Mysteries and the Revelations which are sealed, until I shall appoint unto them another in his stead."

From this quotation we learn *positively*, that *no one* should ever be appointed to receive *Commandments*, and *Revelations* in the *Church*, *except Joseph Smith*, for although, Oliver Cowdery was a Prophet, Seer, and Revelator, to the Church, as well as Joseph, and might speak, or teach by commandment to the Church, he was forbidden to write by commandment; consequently no law could come through him to the Church; and he was forbidden to command Joseph, because Joseph held the keys of Mysteries and Revelations, until another should be appointed in his stead—which keys Oliver did not hold. It is evident therefore, that the keys of the Mysteries and the Revelations, qualified Joseph to be the exclusive Law-giver to the Church, or in other words, the exclusive medium through which the law should come from Jesus Christ to the Church.

Others might attain to the same blessings, and gifts, they might even receive Revelation, and write them by wisdom but not by commandment. We are informed in the Doc. Cov., 103rd sec., 29th par., a Revelation given January 19th, 1841, "That Hyrum Smith, (Joseph's brother,) should receive, and exercise the same gifts, and authority in the Church, formerly held by Oliver Cowdery; and as many have supposed that this appointment of Hyrum, to the Office and Priesthood formerly held by Oliver Cowdery, was an appointment unto him, to hold the keys of Mysteries and Revelation,

and made him equal to Joseph as a law-giver to the Church. We will here insert the whole Paragraph containing his appointment. Par. 29th: "And again, verily I say unto you, let my servant William [Law] be appointed, ordained, and anointed, as a counsellor unto my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the Patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curseth shall be cursed: that whatsoever he shall bind on earth, shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth, I appoint unto him that he may be a Prophet, and a Seer, and a Revelator unto my Church, as well as my servant Joseph; that he may act in concert also, with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall shew unto him the keys whereby he may ask and receive, and be crowned with the same blessing and glory, and honor, and Priesthood, and gifts of the Priesthood, *that once were put upon him that was my servant, Oliver Cowdery*; that my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, for ever and ever." Thus we see that even, Hyrum Smith was not made equal with Joseph, as a Revelation to the Church any more than Oliver Cowdery was before him; for neither were permitted to command Joseph, or write by commandment to the Church. Hyrum, however, held the office of Patriarch, in addition to the gifts that Oliver held; but this did not authorize him to receive commandments and Revelations for the Church; for according to the quotation first made, above, no one could be appointed unto that gift in the Church, except Joseph. Hence, when the Lord should appoint another in his stead, as promised; he could not be appointed to receive Revelations and Commandments in the Church. Hence, all those who have claimed since Joseph's death the right to receive and give commandments and Revelations in the Church are imposters. Baneemy does not claim to receive Commandments and Revelations in the church, for there is now no church except Babylon, and the Lord has no Revelator in her. But Baneemy is appointed and receives Commandment and Revelations in "Jehovah's Presbytery of Zion," that he may therein, gather up the strength of the Lord's House, and send wise men to purchase the land of Zion, that when the the Armies of Israel are sanctified they may take possession of their own land, which they have purchased with their moneys. Now, all churches established upon the foundation which Joseph has laid, if they are true churches, they can be no other than a reorganization of the same Church that Joseph first organized. Hence, if they have a Prophet,

Seer, and Revelator in their Church, appointed to receive Commandments, other than Joseph, he must be an imposter; or else Joseph fell from grace before Sept. 1830, that is the date of the Revelation which says: "*Behold, verily, verily, I say unto thee, no one shall be appointed to receive Commandments and Revelations in this Church; except my servant Joseph Smith, jr.*" This Revelation, therefore, settles the question concerning the Church, for if the Lord had designed to continue the Church organization, he would not have suffered Joseph to be killed, thereby depriving himself (if this Revelation be true,) of a medium of communicating his law, and commandments to his people, but having rejected his Church for their disobedience; and designing to supercede its organization, by the preparations of the Priesthood, and the New Covenant to Israel, he had no further use for Joseph; (as Baneemy had been already appointed through him, to receive the keys of Mysteries and Revelations, and to do the work of the Presbytery,) therefore, he suffered him to go to his rest. Baneemy, therefore, having been endowed on the 27th of December, 1847, with the Key-words, and Powers of the Holy Priesthood, entered upon his mission by issuing his Proclamation to the Seed of the Church. And as proof that the possession of these keys, qualify him for the work of his mission, we quote the following from the Doc. Cov., sec. 106th, par. 11th, it being a portion of a Prophetic Epistle, written by Joseph Smith, on baptism for the dead, in 1842: "Now the great and grand secret of the whole matter, and the sumum bonum of the whole subject that is lying before us, consists in obtaining the Powers of the Holy Priesthood. For him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. Herein is Glory, and Honor, and Immortality, and Eternal Life." Thus, are we assured, that Baneemy is legally appointed, and fully qualified by endowment, to accomplish the great and important work of his mission, in restoring the kingdom to Israel. Let us, therefore, who receive the covenant, go to, and labour with our might in the good cause; that we may be counted worthy to receive a crown in the Kingdom, when the little stone now just beginning to roll, shall become a great mountain, and fill the whole earth. We have every thing to assure us, and nothing to discourage; for the word of God, the signs of the times, the rumors of war, the commotion of nations, all indicate that we are in the last days. The peeping, muttering, knocking, and pretended revelations of inferior spirits are only so many evidences, that Satan has come down among us, having great wrath, because he knoweth he hath but a short time. John says, Rev. 16th, chap. 13th, 14th and 15th verses: "And I saw three unclean spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. For they are the spirits of devils,

working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great Day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

A correspondent writes, that there is a difficulty in his mind relative to the Lamanites being called Ephraim; whereas the Book of Mormon says that Lehi was of the tribe of Manassah. We are in possession of information, that Ishmael, whose daughters were the wives of Lehi's sons, was of the tribe of Ephraim; and that the servant of Laban was of the same tribe; and Ishmael had two sons also; and when Laman and Lemuel, the sons of Lehi, revolted from Nephi, the whole family of Ishmael revolted with them, except the wives of Nephi and Sam. Hence the Lamanites were principally Ephraimites. And as Ephraim was placed before Manassah in the blessing of Jacob, he takes the precedence wherever his seed is found mixed with his brothers. And there is to be ten thousand of his seed, to one thousand of his brothers. The reason why the sons of Ishmael did not take the precedence over the sons of Lehi, and give their name to the revolt, was because they were much younger than the sons of Lehi. But now, as the multiplication of their seed has been ten to one of Lehi's sons, they are properly called Ephraim. It may be proper for us to state, that our information of the origin of this family of Ishmael, is derived from the 116 pages of the Book of Mormon, that were stolen from the possession of Martin Harris, in Manchester, New York.

The following communication was sent to Mr. Strang, at Voree, (at the time of its date,) for publication in the Gospel Herald. As he owed us at the time some \$25, for books which he had sold for us on commission, we informed him, in a private note, accompanying this communication, that if he would publish *this* in the Herald, he might send us his paper for one year, and charge to our account, and the balance due us I requested him to send us forthwith. In the October following, our communication appeared in the Herald, in two numbers, interspersed with notes upon different subjects, so long, and so frequent, that no common reader could understand the import of our communication; besides it contained numerous typographical errors which destroyed the sense; but no balance of our account has been sent, or any explanation given up to this day.

(For the Gospel Herald.)

St. Louis, Mo., April 29, 1848.

James J. Strang—Dear Sir—I embrace this opportunity to address you in answer to a letter received from you while in Cincinnati, Ohio, in which you requested me to write to you the facts relative to a statement made to you concerning my having left the church, &c.

I had ceased preaching, and was working at my trade. My reasons for doing so, were as follows: I had become convinced by a candid and prayerful investigation of the subject, that your claims of authority to preside over and lead the church, were not founded in truth; and that it was a false spirit that witnessed to me the reverse; which had come upon me in an unguarded moment. And neglecting the exhortation of the beloved disciple John, which says, "Try the spirits whether they are of God; because many false prophets have gone out into the world;" I adopted the sentiment without proper investigation. But now, remembering the exhortation, I commenced the trial of the spirit, by comparing the developments thereof with the developments of the Spirit of God, as formerly manifested through Joseph, as follows: First, a revelation given through Joseph on the 19th of January, 1841, contained in the Doc. Cov., sec. 103, page 398: "But I command you, all ye my saints, to build a house unto me; and I grant 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."

You will here observe, that all the saints are included in this command, and the whole church is included in the penalty. Again; in the same revelation, on page 400, "I will show unto my servant Joseph, all things pertaining to this house, and the priesthood thereof." Now, from this we learn, that the acceptance or rejection of the whole church as an organization, depended on their building or not building that house, within the sufficient time: for sufficient signifies just enough, and nothing over, or equal to. And that Joseph (to whom the pattern, both of the house and the priesthood to be organized therein, was given,) lived to the end of that sufficient time, is evident: First, from the fact that he lived after this commandment was given, three years, five months, and eight days; truly, a sufficient time for a church of two hundred thousand members, to build a house, not costing at most over one hundred thousand dollars: only about fifty cents a piece. It is evident that he lived to the end of this appointment, secondly, from the promises, prophecies, and revelations, contained in the Book of Mormon and Doc. Cov. 1st, in the Book of Mormon, 2d Book of Nephi, 2d chap., is the following prophecy concerning him, uttered by Joseph of old, who was sold into Egypt. He says,— "Thus saith the Lord unto me, a choice seer will I raise up out of the fruit of thy loins; and unto him will I give a commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to a knowledge of the covenants which I have made with thy fathers. 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 my eyes, for he shall do my work." And Joseph said, "That seer will the Lord bless, and they that seek to destroy him shall be confounded." And again, in Doc. Cov., sec. 85th, par. 2d, God says unto him, "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." Again—in the 104th sec., par. 6th, in a revelation to the Twelve, given in July 23d, 1837, the Lord says of him, "My hand shall be over him, and the keys which I have given him, and also to you-ward, shall not be taken from him till I come." From these quotations, we learn, first, that Joseph was chosen, prepared and commanded to do a specific work; secondly, he was forbidden to do any other work, save that alone; thirdly, his work as an *effect*, was to bring the fruit of the loins of Joseph to a knowledge of the covenant God made with their fathers; fourthly, all those who should seek to destroy him before his work was finished should be confounded; fifthly, the *keys* of authority conferred upon him, for the accomplishment of that work, should never be taken from him, (through transgression or otherwise,) in this world, neither in the world to come; and sixthly, that the *keys* of authority over the Twelve Apostles of the Church, in their official capacity, should not be taken from him, till the Lord comes. The keys referred to, are the keys of the church. Now, the work which he was commanded to do, was first to translate the Book of Mormon; second, to organize the church; third, to preside in council, and to set in order all the affairs of the church until the coming of the Lord;—for his work was co-existent with the existence of the church in the favor of God; he holding the keys of Revelation and Knowledge to her-ward, until the coming of the Lord: and if any others received these keys, they were to act under his counsel and dictation, in all of their administrations in the church. (See Doc. Cov., sec. 103d, page 407th, and sec. 51st.) But again, thirdly—It is evident that the church was rejected at his death, from the fact that it was disorganized, divided and scattered, as a consequence of his death; which proves that the *keys* of the church, and the *keys* of the kingdom, which he held, being synonymous, (see Doc. Cov., sec. 13th, par. 8th, last clause,) were taken away with him; leaving the church in a wilderness of darkness, to be disorganized as stated above.

We now come, secondly to speak of the Developments of the Spirit, dictating your appointment. That document is dated eight days previous to Joseph's death, but, says nothing of the rejection of the church; but, on the contrary, promises her peace, rest, safety, prosperity and salvation, in Voree, where the saints are required to go, and build a house of stones—postponing the work at Nauvoo until after; when, it intimates that the house at Nauvoo will be finished and accepted. But now Voree is to be a stronghold of safety to the

church. Now if the church was not rejected at that time, this commandment, if obeyed by the saints, would effectually secure the rejection of it; because, by it they are required to postpone the work on which their acceptance depended at the end of a sufficient time, if they should labor with all their mights. Therefore, this commandment is in opposition and violation of the one given 19th of January, 1841. But again, if the church was rejected, as I have stated above, the whole church was rejected as an organization; and it only needed to be disorganized, to blot it out of existence as a church. Therefore, your appointment was unnecessary and uncalled for; for if it had been acknowledged by the church, it could have served no other purpose than to perpetuate the existence of a rejected church, to whom God would not condescend to speak or give a revelation. Hence, your appointment could not be of God.

But, again, the appointment of Voree, as a place of gathering for the saints, is in violation, and contradiction to a Revelation given in December, 1833, contained in the Doc. Cov., sec. 98th, par. 4th, which says: "Behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed, than that which I have appointed, for the work of the gathering of my saints; until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes for the curtains or the strength of Zion." (For the place appointed, referred to in this quotation, see Doc. Cov., sec. 27th, par. 1st.) And remember that the above Revelation was given in December, 1833, after the saints were driven from the place appointed, and forbidden on pain of death to enter that county. And now, although the saints have been commanded since to build Temples, and to do other necessary work in other places, preparatory for the redemption of that place; there has been no other place appointed for the gathering of the saints, in any Revelation published before Joseph's death. The appointment of Voree, therefore, cannot be of God. We next come to speak of the developments of the spirit in your Ordination.

I suppose I have been correctly informed that you held only the office of an elder in the Church at the time of Joseph's death; at which time, you say, that the Angel of God came unto you, and saluted you, and stretched forth his hand and touched your head, and put oil upon you, * * * and said unto you, "God-blesseth thee with the greatness of the everlasting Priesthood, * * * and hath anointed thee with oil, and set thee above all thy fellows." The Angel did not inform you what Priesthood he conferred upon you, the Aaronic, or the Melchisedec, as they both are everlasting Priesthoods, (see Doc. Cov., sec. 4th, par. 3rd,) and separately considered have greatness attached to them. And as the Angel did not give his name, we can only judge, what Priesthood he

intended to confer, by the expression "set thee above all thy fellows." The word fellow signifies, an equal—an associate, your equals and associates in the Priesthood, were those of the office of elder. Therefore, when he set thee above them all, he must have made thee a High Priest of the Melchisedec Priesthood, as making thee President of the Elders' quorum, would only set thee above 96 of thy fellows, (that number constituting a full quorum.) The Angel gave you no key-words, neither ordained you to the presidency of any Priesthood. If he were a true Angel, and had authority thus to ordain and anoint, (which is very questionable,) he only conferred on you, what I myself had received before, and perhaps hundreds of others, who are still living; which fact made it unnecessary for an Angel to come to you on such an errand. The anointing received from the Angel is anomalous; no other record of the kind, existing upon the earth. And as that is an ordinance belonging to the Temple of God, and to the powers of the Priesthood therein organized; I question the authority of an Angel from heaven to administer it; more especially, while there are men on earth who hold the same Priesthood, and anointing as in this case. I will now compare Joseph's ordination with yours; first, the Angels visiting Joseph, invariably gave their names, which being on record, together with the Priesthood which they held, gave assurance that they were Angels of God. But those visiting you, never gave their names. Therefore, we have no assurance that they were Angels of God. Secondly, the Angels that came to Joseph to confer Priesthood upon him; merely conferred it by a touch, or ordination, without multiplying words, relative to his future work; they did not anoint him with oil, but left that ordinance to be administered in common with the other ordinances by his fellow, Oliver Cowdery, who received the Priesthood at the same time under the hand of the Angel, and was commanded to administer the Ordinances to Joseph, as Joseph administered them to him. (See Doc. Cov., sec. 46th, par. 3rd.) Thirdly, Joseph never received instruction by Angels, after he received the Melchisedec Priesthood, for that Priesthood holds keys above the ministering of Angels. See Doc. Cov., sec. 3d, par. 9th and 10th.) But the Angel that visited you, after conferring the Priesthood, gave you a long lesson of instruction, and predictions of future work. Also, on the first of September, 1845, more than a year after, another Angel came to you, revealing the existence, and place of deposit of some brass plates, giving you the *urim* and *thummim* to translate them, &c. All of which was unnecessary if you had the keys that Joseph held, for he was a Prophet, Seer, Revelator, and Translator, by the gift of God, and the keys of the Priesthood, without the aid of the *urim* and *thummim*. (See Doc. Cov., sec. 3d, par. 42nd.) I might pursue the subject much further, but let the above suffice at present.

P. S. But you might ask, what is to become of

the work of God, if the Church was rejected, and disorganized as above stated? I answer, the Priesthood remains and it must be cleansed, and organized for the accomplishment of the work. But who shall organize it? Answer, Him who is appointed to gather up the strength of the Lord's house, &c. (See Doc. Cov., sec. 102d., par. 8th) And He will prepare God's people for Him who will lead them like Moses led the children of Israel out of bondage by Power. (See Doc. Cov., Page 387.)

CHARLES B. THOMPSON.

PRIVATE.

N. B. I have written these few thoughts for publication in your paper, believing it due to myself, to you, and to the saints, that I should state to them, the evidences that have corresponded, to effect the change in my sentiments, in relation to your claims, and appointment; you will please, therefore, publish this letter entire.

[The above was marked "private," but Mr. Strang published it nevertheless, but the following connected with it he suppressed.] If you publish my communication, please send me your paper one year from the beginning of the third volume, and charge the same to my account, and please remit me the balance due me for those Books, as soon as convenient, as I am at this time very much in want of it.

Yours in Friendship,

CHARLES B. THOMPSON.

To J. J. STRANG.

ASSEMBLY NOTICE.

There will be a Solemn Assembly of the Schools of Preparation of Jehovah's Presbytery of Zion, held in St. Louis, Mo., on the 15th of April next. All the Travelling Teachers are requested to be present, and all others, members of the Presbytery, who desire to be qualified as such, to assist in gathering up the Strength of the Lord's House now remaining in Babylon. Let every Class, Quorum, and School, be represented by letter or delegate, and let all who are disposed, send in their gifts and offerings to assist us in this work.

Persons coming to the city to visit us, will find us on the east side of Eleventh street, in the rear of a small two story brick house standing back from the street, with a yard and porch in front; situated about half way up the block, between Franklin Avenue and Wash street. From the rear of this house, is a two story brick row of four houses, extending to the alley east of 11th street; our residence is the second door of said row.

Our next issue will be delayed till after the 15th of April.

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. 2. { Published monthly by CHARLES B. THOMPSON. } ST. LOUIS, APRIL, 1852. { Terms, \$1 per annum, in advance. } No. 4.

All letters and communications must be post paid, and addressed to Charles B. Thompson, Walton's Court, in the rear of 203 Eleventh street, St. Louis, Mo.

THE REJECTION OF THE CHURCH.

The falling away and rejection of the Church, is established by Prophecy, contained in the Bible, Book of Mormon, and Doctrine and Covenants. Paul in the 2nd Thessalonians, 2nd chapter, beginning at the 3rd verse, says: (we copy the true Translation) "Let no man deceive you by any means: for except there come a falling away first, that man of sin cannot be revealed, (as was the Son of Perdition,) who opposeth and exalteth himself above all that are called of God, & honored of him; so that (as God sitteth in his Temple, shewing himself to be God) he setteth himself above all. Remember ye not that when I was yet with you, I told you these things; and now ye know what it is that withholdeth the day of the Lord; it is, that this man of sin might be revealed in his time."

For the mystery of this iniquity doth already appear, and it is only the Spirit of Truth who now preventeth, until he be taken out of the way; ("my spirit shall not always strive with man," saith the Lord;) then shall that wicked one be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; whose coming is not until after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved; and for this cause, God shall send them strong delusions, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness. Again, Paul in 2nd Timothy, 3rd chapter, from the 1st to the 9th verse inclusive, says, "This know also, that in the last days, perilous times shall come, for men shall be lovers of their own selves, covetous, boasting, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, dispisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the true power thereof, from such turn away; for of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

and never able to come to the knowledge of the truth. Now as Jannis and Jambres (magicians of Egypt) withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith; but they shall proceed no further, (than Jannis and Jambres did) for their folly shall be manifest unto all, as theirs also was." And again, 7th chapter, 3rd and 4th verses. "For the time will come when they, (the Church) will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables." Peter also, in his second general epistle, 2nd chapter, from the 1st to the 3rd verse inclusive, says, "But there were false prophets also among the people, as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not." Again, in the Revelations of St. John, 12th chapter, the Church is symbolized by a woman clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head; she is represented as bringing forth a man child, which is taken up to God, to prevent the red Dragon from devouring it, and the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days. After which there was a war in heaven, which resulted in Satan being cast down into the earth; who, finding himself shut out of heaven, persecuted the woman, (the Church) 14th verse. And to the woman was given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, times, and half a time, from the face of the serpent;" but the serpent casts out of his mouth water as a flood after the woman, that he might cause her to be carried away with the flood; but the earth helped the woman by swallowing up the flood. After which, the Dragon being wroth with the

woman, makes war with the remnant of her seed, &c.

From the foregoing we learn, that the Church was twice to be enveloped in the wilderness of darkness; the first time, her child was caught up to God, and to his throne; but the second time, her seed remained for the Dragon to make war with. The man child was the Priesthood authority; the remnant of her seed, represents the same; The Dragon represents the state authority; the Serpent represents the same authority, clandestinely acting as a mob. Nothing is said of the Serpent until after the war in heaven. The red Dragon representing pagan Rome, never acted elandestinely against the church; but always by the Emperor's authority. Satan rules the kingdoms of the world, and claims them as his authority, and will only yield them up when he is bound, and cast into the bottomless pit. In the 13th chapter, we have the history of what followed the events spoken of in the 12th chapter: after the Church fled into the wilderness the first time, the red Dragon adding to his imperial authority, the clerical office, and changing his crowns from his head to his horns, through the influence of the People, Nations, &c., became a powerful *Beast*, opening his mouth in blasphemies against God, (by pretending to be his vice-gerent,) using his name without authority, and falsely; and also the names of those saints that dwell in heaven. This *Beast* makes war with the Saints, and overcomes them; for power being given him over all nations, and tongues, and kindreds; they have no place to flee unto, therefore they have to submit to his authority, or be killed. At the end of the 1260 days, promised to the church in the wilderness, the last Saint holding the Priesthood yielded his life, and was taken up to God. After which he had power to continue over all kindreds, tongues, and nations, forty and two months, when his authority would begin to wane. This *Beast* John says, came up out of the sea, and had seven heads, and ten horns, the same as the red Dragon. But in the 11th verse, he says, I saw another *Beast* coming up out of the earth, having only two horns like a lamb; but he spake as a dragon, and exercised all the power of the first beast, &c. As the first *Beast* arose when the church first went into the wilderness, and as the earth helped the woman the second time, she fled; so the earth (after her times expired) produced this *second Beast*, who is to do great wonders, and cause the earth and them that dwell therein, to worship the first beast, marking them in their foreheads, and in their hands, forbidding any to buy, or sell, who have not the mark, or the name of the beast, or the number of his name; he also requires an Image of the *first Beast* to be made and worshipped. The first *Beast* is papal Rome; the sea out of which he came up, being water, signifies people, multitudes, nations, tongues, &c.; (see 17th chap. 15th, verse,) the horns signify kings, (see 12th verse,) the heads, the imperial authority of the Pope. The second *Beast* is the Mormon church, organized at winter quarters, near Council

Bluffs, on the 27th day of December, 1847; the earth out of which he came up, is the same that helped the woman—the unpeopled wilderness. The two horns are the two chief officers, who hold both spiritual and temporal supreme authority over that people; he is like a lamb, being organized in part according to the pattern, and assuming the name of the Church of the Lamb; they having a form of godliness, but denying the *true* power thereof. The Image of the *Beast* is the Salt Lake kingdom. The Mark of the *Beast*, is the oath required to support the Union of Church and State, subject to the same imperial head. The Name of the *Beast* is “Church of Jesus Christ of Latter Day Saints.” The Number of his Name is, “Church” of which there are six hundred and sixty six divisions, fellowshipped by the *Beast* (see Epistle of the Twelve, dated, December 23rd, 1847, at winter quarters, published in the St. Louis Mo. Republican, soon after its date, a quotation from which is published in Baneemy's 1st Proclamation; the import of which is, that it mattereth not what a man's religious faith is, if he will uphold the authority of the two horns, he shall be hailed as a Brother.

But again, in the book of Mormon, 4th chap., page 519, Moroni says, “Behold the Lord hath shown unto me great and marvelous things, concerning that which must shortly come, at that day when these things (the *Book of Mormon*) shall come forth among you; behold I speak unto you, as if you were present, and yet ye are not; but behold, Jesus Christ hath shown you unto me, and I know your doings; and I know that you do walk in the pride of your hearts; and there are none, save a few only, who do not lift themselves up in the pride of their hearts unto the wearing of very fine apparel, unto envyings and strifes, and malice, and persecutions, and all manner of iniquities; and your CHURCHES, YEA, EVEN EVERY ONE, HAVE BECOME POLLUTED because of the pride of your hearts. For behold, ye do love money, and your substances, and your fine apparel, and the adorning of your Churches, more than you love the poor and needy, the sick and the afflicted. O ye Pollutions, ye Hypocrites, YE TEACHERS, WHO SELL YOURSELVES FOR THAT WHICH WILL CANKER, WHY HAVE YE POLLUTED THE HOLY CHURCH OF GOD?” From this quotation we learn first, that the things prophecied of, were to come to pass shortly after the publication of the *Book of Mormon*, consequently after the organization of the Church, on the 6th of April, 1830. Secondly, that the Churches, yea, even every one, (not excepting the Church of Christ) had become *polluted*, because of pride, &c. Third, that the *Teachers had polluted the holy Church of God*. These Teachers could be none others than those who were the Leaders, and Dictators of said Church; as no Teacher could pollute a Church in which he had no authority, or fellowship; neither is the holy Church of God, a man-made Church. Therefore it is clear, that

the true Church of Christ would become polluted by her teachers, after the publication of the Book of Mormon. And if it was polluted, would God accept it? we answer, no, upon the authority of the word of God. And if he would not accept it, then he must of necessity reject it. Again, Doc. Cov., sec. 20, par. 8, a Revelation given August, 1831, says, "wherefore, the Land of Zion, shall not be obtained but by purchase, or by blood, otherwise there is no inheritance for you. And if by purchase behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." And in the 15th. par. of the same sec., he says, "wherefore let the Church repent of their sins, and I the Lord will own them, otherwise they shall be cut off."

The object of the foregoing quotations, is to show that inasmuch as the land of Zion (Upper Missouri) has not been obtained by the purchase of the Church; "but few shall stand to receive an inheritance," and the Church not having repented of her sins; must necessarily be cut off. Hence the propriety of the following language to the Church, in Jan., 1841, nearly ten years after, see Doc. Cov., page 398. "But I command you all, yea 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." And (page 400) "If you labour with all your might, I will consecrate that spot, (the place of the Temple) 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 to lead my people; behold, verily, I say unto you, they shall not be moved out of their place." The house was not built at the end of the appointment, and the Church was rejected, and removed out of her place.

ORIGIN, PROMISES, PRESENT CONDITION, AND FUTURE DESTINY OF THE JEWS.

There was a man dwelling in the land of Shinar, during the reign of Nimrod, about the year 2080 of the world, whose name was Abram; he was the tenth from Noah, through the loins of Shem; and his father was the Prince of the host of Nimrod, who reigned at that time over all the sons of Noah, and had turned them all from the worship of the true God to Idolatry. Therefore, the Lord appeared unto Abram, and said unto him, "I am the Almighty God; walk before me and be thou perfect, and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him saying, as for me, behold my covenant is with thee,

and thou shalt be a father of many nations, neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee, and I will make thee exceedingly fruitful, and will make nations of thee, and kings shall come out of thee; and I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee; and I will give unto thee and to thy seed after thee, the land, wherein thou art a stranger; all the land of Canaan for an everlasting possession; and I will be their God.

And God said unto Abraham, thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant which ye shall keep, between me and thee and thy seed after thee; every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you, and he that is eight days old, shall be circumcised among you, every man child in your generations, he that is born in thy house, or bought with money of any stranger which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. (see Gen. 17th chapter, from the 1st to the 14th verses inclusive.)

This man Abraham, had a son, born of his wife's handmaid, whose name was Ishmael; but God now promises him a son by his wife, saying, "as for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be, and I will bless her, and give thee a son also of her, yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her."

And Abraham said unto God, "Oh! that Ishmael might live before thee: and God said, Sarah thy wife, shall bear thee a son indeed, and thou shalt call his name, Isaac; I will establish my covenant with him, and with his seed after him. And as for Ishmael, I have heard thee, behold I have blessed him, and will make him fruitful, and will multiply him exceedingly, twelve Princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee, at this set time in the next year. Abraham afterwards took another wife, whose name was Keturah, and she bare him six sons; but Abraham gave all that he had unto Isaac, who inherited the birthright, and gave only gifts to his other sons.

Now the confirmation of the covenant with Isaac was on this wise. The Lord appeared unto him while in Gerar of the Philistines, and said unto him, "sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed, will I give all

these countries; and I will perform the oath which I swore unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed, all these countries; and in thy seed shall all the nations of the earth be blessed. (See Gen. 26th chap. 3d and 4th verses.)

Thus was Isaac made the recipient of a greater blessing than his father, having all his father's blessing by inheritance; but a greater priesthood is now conferred upon him, when the Lord establishes his covenant with him. To Abraham was given the Patriarchal Priesthood; (that is, power to bless all families of the earth) and all the land of Canaan for the patrimony of that Priesthood. But unto Isaac, was given the Ecclesiastical Priesthood, that is, power to bless all the nations of the earth; and all the country of Canaan, which he inherited from his father, was given him as the patrimony of his father's Priesthood.

Isaac had two sons, Esau and Jacob. Esau the elder despised his birthright, and sold it to his brother Jacob, for a mess of pottage; Jacob therefore, received his father's blessing, and received the whole Priesthood of his father and grandfather; that is the keys, the right of presiding over the whole posterity of Abraham, hence Isaac said to Esau, "I have made him thy Lord" but Jacob's blessing did not stop here, he was destined to receive a greater Priesthood still; for when the Angel wrestles with him at the ford of Jabbok, the Lord changed his name from Jacob to Israel, saying, "as a Prince hast thou power with God and man, and hast prevailed;" thus giving him the title of the Royal Priesthood, which is power to rule all people under Jehovah; having prevailed with God unto this Priesthood, he received the title name thereof; and became the legal ruler of all people, and consequently he was the legal heir to the whole earth. Hence we hear him saying to his son Joseph (to whom he gave the birthright of his Priesthood) when he blessed his twelve sons previous to his death, "the blessings of thy father have prevailed above the blessing of my progenitors unto the utmost bound of the everlasting hills," and this he confers upon Joseph, saying, "they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren." From this we learn, that the crown of Joseph's head inherits the whole earth; hence the Shepherd and Stone of Israel, who is to rule over the universal kingdom of God in the last days, must be of his seed.

But Jacob had twelve sons, and Joseph was next the youngest, nevertheless, he was the firstborn of Jacob's first chosen wife; and Reuben the eldest of his sons, was not worthy the birthright, because he defiled his father's bed. Now Judah, the youngest of Leah's sons, was a favorite of Jacob's; therefore he gave him the sceptre of the Tribes until Shiloh comes, (to whom is given the sceptre of the universal kingdom) as expressed in his blessing, as follows: the Sceptre shall not depart from Judah, nor a law-giver from between

his feet, until Shiloh comes, and unto him the gathering of the people. Now many have supposed, that Shiloh was to be born of the seed of Judah; in that case, the sceptre would not depart from Judah when Shiloh comes, for still the lawgiver would be between his feet; whereas nothing can be more plain than that, although Judah shall retain the sceptre until Shiloh comes, at that time it shall depart from him, and the law-giver from between his feet. Hence the Shiloh cannot be of his seed; but a law-giver holding the sceptre, must come of his seed, before the Shiloh, and the sceptre must remain with him until Shiloh comes. But in blessing Joseph, he expressly says, "from thence is the Shepherd, the Stone of Israel." Joseph during his life continued to rule not only the Israelites, but Egypt also, which through his management had become the mistress of the world; but after his death they were subjected to a miserable servitude, under Egyptian taskmasters for about four hundred years, in fulfilment of a Revelation to Abraham, (see Gen., 15th chapter;) but God raised up Moses, in fulfilment of a promise made to Abraham, (see 14th verse of the above chapter,) and also to Joseph, (see 50th chap., 24th verse,) to deliver them from bondage, and put them in possession of their inheritance under the first Priesthood.

He therefore embodied all the covenants of the fathers; and gave them a new law, to regulate their national policy, and religious exercises. He gave unto the house of Aaron, and the tribe of Levi, the Priesthood, and ordinances of their religious exercises; leaving the management of their political institutions, to those whom God should raise up among them, for that particular purpose; and he expressly informs them that in due time, the Lord would raise up among them a Prophet, like unto him, (Moses,) and that unto him they must hearken. This Prophet it seems was to supersede him in the office of Lawgiver, and for the reason that he would be endowed with a higher Priesthood; but he would be like Moses, because he would be a Lawgiver and a Prophet: (see Deut., 18th chap.;) and if he should give a new law, it would supersede Moses' law; hence the necessity of Israel hearkening to that Prophet, lest they be excluded from the blessing of that higher Priesthood, which he was to hold; which is the second in order, viz: the Ecclesiastical Priesthood; which is power to bless the Nations. If Israel rejects that Prophet, he must be cut off from these blessings; that is, his nationality must be taken away and continue to be withheld until he hearken to that Prophet, or until Shiloh comes, to set up the universal kingdom.

Now all the Prophets, from Moses to John, were of the same Priesthood with Moses; that is, the first Priesthood, power to bless the families of the earth; but they were not law-givers like Moses, therefore they gave no law, but constantly by their teaching enforced that of Moses, which was to be strictly kept until the coming of the Prophet like Moses, who should be a

law-giver: Many severe threatenings are recorded by Moses, and the Prophets that succeeded him, against Israel, if they should break the law given by Moses; the same threatenings are equally in force against them if they reject that promised Prophet. For God says, by Moses, (see Deut., 18th chap., 19th verse,) "and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." Now if Moses gave the whole law, and spake all the words of God, necessary to be observed as a law; then the mission of this Prophet would be superfluous; and if he was not to reveal any new law or commandment, where the necessity of hearkening to him? The importance attached to his words in the above quotation, proves that he would reveal important principles not revealed by Moses, absolutely necessary for Israel to receive.

All the Prophets that succeeded Moses, have said something concerning the advent of this Prophet, and some of them have given almost in detail, his life, and character, together with the reception he should meet with in Israel; and the particular consequences to follow his rejection. The last of the Jewish Prophets, says, he shall be sent to restore the covenants of the fathers to the children; lest when Shiloh comes, the whole earth be smitten with a curse. Notwithstanding all these plain declarations, concerning the coming and mission of this Prophet; almost the whole Jewish Nation confounded these predictions with the predictions of the coming of Shiloh. And when he came, they rejected him. But his mission was to bless the nations, therefore he took the kingdom from Israel, and gave it to the Gentiles; and from that time Israel ceased to be a nation, and consequently was not blessed by his mission. The Priesthood are the administrators of the law, and the head of the Priesthood is the law-giver. Israel is promised three law-givers, and their Priesthoods are his inheritance; their first law-giver to Israel was Moses, (see Gen., 15th chap., 13th, 14th, 15th, 16th, & 17th verses.) The second was a Prophet like unto Moses, unto whom Israel is required to hearken, promised by Moses, (see Deut., 18th chap., 18th & 19th verses;) and the Priesthood, the Ecclesiastical or gospel Priesthood, which is power to bless the nations, as Melchisedek, king of Salem, blessed Abraham, administering bread and wine. The third is Shiloh, shepherd and stone of Israel, promised by Jacob (see 49th chap. Gen.,) and the Priesthood, the Royal; that is, power to prevail over and rule all people, in righteousness, and truth. The first law-giver was to be of the seed of Abraham; the second of the tribe of Judah; and the third of the seed of Joseph. The first of these law-givers is not named in the record of the fathers, but only his mission foretold; nevertheless, he has a Priesthood name, known to those who receive that order of Priesthood, each of the others have names in the prophecies, corresponding with these missions; nevertheless, their

Priesthood names are known only to those who receive the same Priesthood.

From Judah's Blessing we learn that a law-giver, holding the sceptre must come of Judah's seed; and the sceptre should remain with him until Shiloh comes. Now the first man of Judah's seed who held a sceptre was David, the son of Jesse, the slayer of Goliath, the Philistine giant. And although he was a Prophet and Patriarch, and the Chief Ruler of Israel, he was not a law-giver, but a strenuous adherent to the law given by Moses. And although the sceptre continued for many generations with his seed, yet none of them were law-givers. Yet David obtained the promise that of the fruit of his loins the promised law-giver should come. (See Psalms, 132d chap., 11th verse.) Israel, therefore, have supposed that this law-giver was the Shiloh. Therefore, they mistook his mission for the mission of Shiloh; and when he was raised up among them, as Moses had said, they would not receive him because he did not assume the royal sceptre, but said: "My kingdom is not of this world;" for it was a spiritual or ecclesiastical sceptre which he held; and his authority was to bless the nations instead of overthrowing them as Shiloh would do; but he could not bless a nation who would not receive his law. Therefore, the Jews, as a nation, were not blessed of him, and for the want of his blessing their nationality was taken away from them, but will be restored again by Shiloh at his coming.

The coming of Shiloh is to be preceded by mighty revolutions among the nations. Thrones are to be cast down, empires destroyed, and the kingdom given to the people, after which the Saints will take the kingdom, that is, Israel will take it, and possess it for ever and ever. Then a king shall reign in righteousness and princes rule in judgment; and the Lord will make a man more precious than gold, even a man, than the golden wedge of Ophir. Again a new covenant must be made with the house of Israel and with the house of Judah, not like the covenant made with them in Horeb, with statutes and judgments for secular government, which Israel and Judah never kept, although the Lord was generous and kind to them. But the new covenant will write the law in their hearts, and print it in their minds; even the Law of Love, which is the perfect Law of Liberty, which teaches to love the Lord Jehovah with all the heart; our neighbor as ourselves, and our enemies, to do them good, and not evil. This law being written in their hearts and printed in their minds, will qualify them for the reception of the Royal Priesthood, which is power to rule. Shiloh will then come and give the law for the government of the universal kingdom, and make Israel the administrators thereof, by conferring on them the Royal Priesthood; the keys of which are conferred on him by Jehovah. The making of this covenant with Israel and the adoption of the Gentiles is the preparation necessary for his coming; for thus

APRIL 18TH, 1852.

will the Saints take the kingdom, and possess it.

Next, we come to speak of the present condition of the Jews or Israelites; but first we will give you an outline of their history. After Moses delivered them from Egypt, the Twelve Tribes remained in the land of Canaan, mostly united as one people, until the death of Solomon, the son of David, their king, when by the rebellion of the Ten Tribes, they were divided into two nations, called Judah and Israel; and thus they continued until about seven hundred and fifty years before the Christian era, at which time Shallmanassah, king of Assyria, carried away the Ten Tribes, called the House of Israel, and placed them in Halah and in Habor by the river of Gozen, and in the cities of the Medes. (See 2d. Kings, 17th chap., 5th and 6th verses; also 18th chap., 10th, 11th, and 12th verses.)—This is the last historical account we have of the Ten Tribes. But Esdras, in his prophecy, second book says: "They took this counsel among themselves, to leave the multitude of the heathen, and go into a far off land, where never mankind dwelt, and there keep the statutes and judgments of the Lord, which they never kept in their own country." That it was a year and a half's journey to that land; and that the Most High showed signs for them; and held still the floods of the streams till they had passed over; and will again when they return in the last days. The House of Judah, consisting of the Tribes of Judah and Benjamin remained in Judea about one hundred and fifty years after the Assyrian captivity, when Nebuchadnezzar, King of Babylon, carried them away captive to Babylon. After seventy years, they returned again to Jerusalem, where they remained until the year 70 of the Christian era, at which time the Romans scattered them into all countries, where they have remained as a hiss and by-word to the Gentiles, until the present generation. Nevertheless they have remained a distinct people, not intermarrying with any other nation. But remembering their servitude in Egypt, they have strenuously avoided corporeal labor in their exile; but generally live by speculating out of the Gentiles.—Among the farmers and laborious mechanical trades, you will seldom find a Jew: but you will find plenty of them in the commercial marts of every nation, from the dealer in old clothes up through among the clothiers, drapers, jewellers, stock jobbers, money lenders and bankers with a capital of millions. Nevertheless since their final dispersion from Jerusalem, they have suffered much persecution.

[TO BE CONTINUED.]

BOOKS.

"Evidences in proof of the Book of Mormon," a book of 256 pages, published in 1841. For sale by Charles B. Thompson; price 40 cents per copy, or \$4 per dozen.

The first solemn Assembly of the Schools of Preparation of Jehovah's Presbytery of Zion, is just closed, and although but few were present, the Spirit of the God of Israel was in our midst, and all present were made to rejoice in the glorious light of truth revealed in the covenants of the Priesthood. Daniel's little stone is now fairly cut out of the mountain of the Lord's house, without hands; and from this time will continue to roll, until it becomes a great mountain and fills the whole earth; its course is onward and upward from henceforth, and there is no power on earth can stay its progress, for in it is the Lord Jehovah's Almighty strength. On! On! the power of truth will bear the feeble instruments of Israel's deliverance until their voice is heard in every clime, in every land and nation, proclaiming to Israel the acceptable year of Jehovah, and to the Gentiles the day of vengeance of our God. These earthen vessels bearing the treasures of the Priesthood, and covenant of deliverance to Israel will first gather up the remnant of the seed of the church, now scattered abroad in Babylon, after which they will be qualified to go forth for the last time among the Gentiles, to bind up the law and to seal the testimony, and to hunt up and to bring the children of Israel out of all nations; from the mountains and from the hills, and out of the holes of the rocks, for an offering unto Jehovah, on the Mount Zion.

A Quorum of Travelling Teachers is now organized, their first Chief, Wm. Marks is a man of experience as well as of character and influence. He was appointed President of Nauvoo Stake when it was first organized on the 5th of October, 1839, and continued in that office until after Joseph's death. On the 7th of October, 1844, he was superseded in his office, by John Smith, because he boldly protested against the usurpation and corruptions of the Twelve. Bro. Marks maintained that they had no right to usurp the authority of the first Presidency. In the Spring of 1845, he removed from Nauvoo to Shabbana Grove, De Kalb Co., Ill., where he purchased a farm and opened a tavern, and was soon after elected Justice of the Peace, and appointed Postmaster; which offices he has since filled with honor. A Quorum of travelling teachers when full consists of fifteen, five of which are Chiefs; the quorum now consists of nine including three Chiefs; but Bro. Marks is authorized to fill it up by choosing and ordaining six more, including two more Chiefs; seven however, constitutes a lesser quorum, and this number are fully authorized to act in that capacity. When the first Chief is present, all members of the quorum are subject to the Counsel of their Chiefs; and it is the duty of the Chiefs to watch over their quorum, and see that each member does his duty, and to instruct them and direct them in their missions. The office of tra-

velling teacher, is an honorable and responsible calling, and such only should be chosen, as will magnify and keep it honorable. We here take the liberty to repeat to the brethren, that it is necessary that a strict record should be kept of every transaction pertaining to this work, and a transcript of that record must be sent or brought to the next ensuing Solemn Assembly, that these records may be entered in the book of the covenant, or law of God, for when the judgment sits, men will be judged out of the things that are written in the books, according to their works. We are led to advert to this subject at this time, in consequence of not having received those transcripts at the Solemn Assembly just closed, as we requested in a former No. We would also call attention to the resolution of the Assembly concerning the Harbinger and Organ, asking the friends of the cause to solicit subscriptions, and also to donate liberally of their substance to assist us in sustaining this work. Brethren, we are not ashamed to ask, for Jesus says, "ask and ye shall receive." "the laborer is worthy of his meat." We have labored hard in poverty to get this work started, that it might rejoice your hearts, and that you might be numbered with Israel in the new and everlasting covenant; if therefore, you have partaken of our spiritual things, will you not assist us with your temporal things, that we may be able to make others rejoice also? we know you will. Not forgetful of past favors, we acknowledge the receipt of a small donation from Bro. Smith Stephenson, Blandinsville, Ill., also from the quorum at Truro, and also from the class in and near St. Joseph's, Mo., some time since; all of which is duly entered on record in the book of remembrance.

Brethren, we know this work is of God, if it were not so, we would not have troubled ourselves with it; but finding in it the truth which is the foundation of all righteousness, and consequently the road to happiness, we are anxious that others should partake with us in this spiritual feast of glorious truth.

The brethren will no doubt rejoice to know that a place of gathering is about to be located, where all those who desire to advance in the preparations, and all those who desire to be qualified to assist in bearing the kingdom to Israel, may come together, and be organized in the everlasting covenant, according to the higher orders of Jehovah's Presbytery of Zion. The men appointed on the Committee to search out the location, are eminently qualified for the duties assigned them, and will no doubt faithfully discharge the trust without delay. The Brethren who are farmers, had better make their arrangements to gather in the fall, or next Spring, as they can make it convenient. Mechanics may be wanted as soon as the place is located; and let all remember the commandments concerning the gathering, which says, "let not your gathering be in haste, neither go by flight; but observe to have all things prepared before you." Remember also, that

this is to be done in righteousness, for the unrighteous shall not inherit the kingdom, but will be rejected and sent away out of the land. No species of unrighteousness will be tolerated in Jehovah's Presbytery of Zion. And no one need come in thinking to practice any principle of unrighteousness, for they will not be accepted, for Zion's converts can only be redeemed by righteousness, as saith the Prophet Isaiah. Let every one do the best he can to help himself, and not depend upon his neighbour; and let those who are worthy, and are needy, be assisted, for this is right and acceptable in the sight of Jehovah our God. But let nothing be wasted or sacrificed to the ungodly, lest you be counted unwise stewards. Nevertheless, if thine enemy hunger, feed him, if he thirst, give him drink, for by so doing, you conquer him, and you may saye him, if you continue so to do. Let love be without dissimulation, for he that loveth in deed and truth, is born of God. Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you, is a saying of Jesus; therefore those who are wise will observe the maxim, and not reveal to the ungodly these things that belong alone to the righteous; if you find a man contentious and unteachable, let him alone, do not contend with him, lest you become like unto him, for the spirit of contention is not of God; but if a brother offend, admonish him in the spirit of meekness and love, and if he repent not let him be unto thee as a heathen and publican, but do not contend with him, neither hate him, for he is to be judged of God.

ACTS OF THE SOLEMN ASSEMBLY

Of the Schools of Preparation of Jehovah's Presbytery of Zion, convened at the house of Chas. B. Thompson, in St. Louis, Mo., the 15th of April, 1852. Chas. B. Thompson, was chosen Teacher, and Giles Cook, Secretary.

After receiving instruction from the Teacher, the following persons were chosen, ordained, and endowed Travelling Teachers of the School of Faith: Wm. Marks, Orrin Butts, Levi B. Wilder, and Giles Cook. The following, (who had been previously ordained,) were confirmed and endowed: Joseph Younger, David Jones, and John M. Powers. Bro. Richard Stephens, and John Gould, who were not present, were unanimously accepted as Travelling Teachers, according to their previous ordinations. After instruction from the teacher of the Assembly, the travelling teachers present, seven in number, proceeded (by secret ballot,) to elect a chief; at the 7th ballot, Bro. Wm. Marks was chosen by three majority, and was unanimously accepted and ordained, First Chief of a quorum of Travelling Teachers. Bro. Marks, then chose Orrin Butts, 2nd Chief, and Levi B. Wilder, 3rd Chief; who being unanimously accepted, were ordained under the hands of Bro. Marks: Wm. Marks, Richard Stephens, and Harvey Childs; having been appointed by Revelation,

were unanimously accepted as a Committee to locate a present place of gathering for the Schools of Jehovah's Presbytery of Zion, according to their appointment. Bro. Marks was then ordained one of said Committee, by Bro. Thompson, and authorised to ordain his colleagues, Richard Stephens and Harvey Childs, they not being present. The following Preamble and Resolutions, were then unanimously adopted: Whereas, the publication of Zion's Harbinger and Baneemy Organ, is necessary for the instruction of the schools abroad; and whereas, Bro. Charles B. Thompson, has hitherto sustained said paper, principally at his own expense, and whereas he is poor, and has nothing except that for which he labours as a journeyman tailor, and has a family of young children to support; therefore, resolved, that we the members of this assembly, will use our best endeavors to obtain Subscribers for said paper, and we invite all friends of the cause to do likewise, and also to donate of their substance to assist Bro. Thompson to sustain the work. The following Resolution was also unanimously adopted: Resolved, that the Committee appointed to locate the place of gathering, are instructed to report to the Chief Teacher of the Schools of Preparation, as soon as they have decided on the place to be chosen, that notice thereof may be given to the Schools abroad, through the Harbinger and Organ.

On Motion adjourned sine die.

CHARLES B. THOMPSON, *Teacher.*
GILES COOK, *Secretary.*

At the close of the Assembly, Bro. Marks appointed the different members of his quorum, who were present, their missions as follows: Bro. Butts and Powers, to travel East, through the south of Ill., Indiana, Ohio and Pennsylvania, to New York city, and the Eastern states; Bros. Wilder and Cook, to travel East through the north of Ill., Indiana, Ohio, Pennsylvania, and New York state, &c. Bros. Jones, and Younger, to travel through the north of Mo., and south of Iowa, including Pottawattamie county, Iowa; all of whom started immediately upon their missions.

WILLIAMSON COUNTY, TENN., April 4th, 1852.
Br. Thompson,

Though a stranger to you personally, I am made acquainted in part, with the good cause you are engaged in, for the gathering up of the remnant of Zion scattered abroad. Your paper, "Zion's Harbinger and Baneemy's Organ," was handed me by my son a few days since; after reading them, I became satisfied that the Church was rejected of God at Joseph's death, and that the kingdom is now to be restored to Israel, not in the form of a Church organization, but through the Covenant—the work of the father—as Baneemy has proclaimed; I have therefore subscribed the covenant of Israel in "Jehovah's Presbytery of Zion." I was baptized into the Church of Jesus Christ of Latter

Day Saints, in A.D., 1839; went to Nauvoo, April, A.D., 1840; I was acquainted with Joseph and Hyrum Smith, and their families. I received a Patriarchal blessing under the hands of Hyrum Smith, in which he said, my days should be lengthened out. And my life has been spared to see the Deliverer coming out of Zion, to turn away ungodliness from Jacob, and to make a new covenant with Israel, as the Prophets have foretold, when the fulness of the Gentile should come in. I was born in 1767, I was 15 years old, when my father John Nall was killed by the Tories in the Revolutionary war; I married after the war was ended, when I was in my 18th year; my husband's name was Thomas Younger; I have been the mother of fourteen children. My husband departed this life, October, A.D. 1834, my son Joseph, who writes this for me, is my 9th child; I hope to be able in my old age, to accompany him to the Solemn Assembly, to be held at St. Louis, on the 15th of April next,

Yours in the covenant of Israel,
POLLY YOUNGER.

(COMMUNICATED.)

1. My brethren in the cov'nants,
Of Jacob's chosen race,
Who are the recipients,
Of our Jehovah's grace.
2. O, it is consolation,
Together to unite,
And sing the great salvation,
Which now is brought to light.
3. For now the glorious kingdom
Of God is brought to earth;
The gifts of God it brings them,
So wonderful in worth.
4. The work that's now before us,
Is greater than has been;
And will be very glorious,
When there's an end of sin.
5. In this, let us be moving,
And quicken still our pace;
Each other all be loving,
And then we'll grow in grace.
6. We're in the preparation,
And must improve it well;
Or miss of our salvation,
And stumble into hell.
7. The time to favor Zion,
Approaches very near;
That which we may rely on,
Will soon to us appear.
8. If we in faith are waiting,
To see her glory shine;
Let love be unabating,
And faith and works combine.

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. 2. { Published monthly by CHARLES B. THOMPSON. } ST. LOUIS, MAY, 1852. { Terms, \$1 per annum, in advance. } No. 5.

All letters and communications must be post paid, and addressed to Charles B. Thompson, Walton's Court, in the rear of 203 Eleventh street, St. Louis, Mo.

THE WORK OF THE FATHER

In Preparation for Fulfilling the Covenants which He hath made with His People, who are of the House of Israel.

This work, in contradistinction to the work of the Son in the Gospel Kingdom, to the Gentiles, and the building up of the Church, is a subject that but few have seriously considered. Yet it is as plainly marked a distinct work, both in the bible and book of Mormon, as the law of Moses and the gospel are distinct. To show the distinction, is the object of this article.—First, then, Nephi in his vision, contained in the third chapter of his first book, says he saw the Church of the Lamb of God among the Gentiles; and he speaks of it as the work of the Lamb of God, in contradistinction to the work of the Father, which he afterwards speaks of as follows:

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel."—[See *Book of Mormon*, 3d edition, page 35.

Now, from this we learn that the work of the Father would commence about the year 1848; for in that year there began to be wars and rumors of wars among all the nations which belonged to the great and abominable church; in that year the Pope was driven from Rome, and every nation of the earth was either engaged in war, or preparing for it. And in the beginning of that year, Baneemy's first proclamation was published, which was the beginning of the work of the Father. Now, the work of the Lamb of God com-

menced at the coming forth of the book of Mormon, 20 years before, and at a time when the nations were at peace, which makes the distinction so plain, that a way-faring man, though a fool, need not err therein.—But again. Nephi, in his second book, 12th chapter, after prophesying of the coming forth of the book of Mormon, and the reception it should meet with among the Gentiles, and foretelling what they would say about it, speaks of the work of the Father as follows:

"And now, I would prophesy somewhat more concerning the Jews and Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written: and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God: and their scales of darkness shall begin to fall from their eyes: and many generations shall pass not away among them, save they shall be a pure and a delightful people.

And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightful people.

And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked: for the time speedily cometh, that the Lord God shall cause a great division among the people; and the wicked will he destroy; and he will spare his people, yea, even if

it so be that he must destroy the wicked by fire. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Wherefore, the things of all nations shall be made known: yea, all things shall be made known unto the children of men. There is nothing which is secret, save it shall be revealed; there is no works of darkness, save it shall be made manifest in the light; and there is nothing which is sealed upon the earth, save it shall be loosed. Wherefore, all things which have been revealed unto the children of men, shall at that day be revealed; and satan shall have power over the hearts of the children of men no more, for a long time. And now my beloved brethren, I make an end of my sayings."

Here again, the distinction is very plain. The work of the Father is the restoration of the house of Israel; while the work of the Son, or Lamb of God, is the building up of the church among the Gentiles.

But again. Jesus in his ministry to the Nephites, speaks plainly of the work of the Father, in the fulfilling of his covenants to Israel, as a distinct work from the building up of the church among the Gentiles. He says:

"Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you; therefore search them. And verily, verily I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people. O house of Israel, then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south, and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them. And the Father hath commanded me that I should give unto you this land for your inheritance. And I say unto you, that if the gentiles do not repent after the blessing which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And

I will gather my people together, as a man gathereth his sheaves into the floor; for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it. And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles. And it shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a new Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. Behold, I am he of whom Moses spake, saying, a prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet, shall be cut off from among the people. Verily, I say unto you, yea; and all the prophets from Samuel, and and those that follow after, as many as have spoken, have testified of me. And behold ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham, and in thy seed, shall all the kindreds of the earth be blessed; the Father having raised me up unto you first, and sent me to bless you, in turning away every one of you from his iniquities; and this because ye are the children of the covenant. And after that ye were blessed, then fulfilleth the Father the covenant which he made with Abraham, saying, in thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles, shall make them mighty above all, unto the scattering of my people, O house of Israel: and they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fullness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father. And I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their

voice; and with the voice together shall they sing; for they shall see eye to eye. Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance. Then shall they break forth into joy—sing together ye waste places of Jerusalem; for the Father hath comforted his people, he hath redeemed Jerusalem. The Father hath made bare his holy arm in the eyes of all nations; and all the ends of earth shall see the salvation of the Father; and the Father and I are one. And then shall be brought to pass that which is written, awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. — Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for nought; and ye shall be redeemed without money. Verily, verily, I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak. And then shall they say, how beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, thy God reigneth! And then shall a cry go forth, depart ye, depart ye, go ye out from thence; touch not that which is unclean; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel shall be your rearward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men,) so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had been told them shall they see; — and that which they had not heard shall they consider. Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father has covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance. And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Ja-

cob, and concerning this my people, who shall be scattered by them; verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity; for thus it behooveth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel: and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and marvellous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. But 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 shew unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant; and my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among flocks of sheep, who, if he go thro', both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strongholds; and I will cut off witchcrafts out of thy land, and thou shalt have

no more soothsayers: thy graven images I will also cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts and whoredoms, shall be done away. For it shall come to pass saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

But if they will repent, and hearken unto my words and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob;— and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.— And then shall the power of heaven come down among them; and I will also be in their midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. Verily, I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.— Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father; and I will be their rearward. And then shall that which is written come to pass. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth; and shalt not remember the reproach of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy maker, thy husband,

the Lord of Hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this, the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my people be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.— And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear, and from terror; for it shall not come near thee. Behold, they shall surely gather together against thee, not by me; whosoever shall gather together against thee, shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire; and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. And now behold I say unto you that ye had ought to search these things. Yea, a commandment I give unto you, that ye search these things diligently; for great are the words of Isaiah.— For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles. And all things that he spake, hath been, and shall be, even according to the words which he spake. Therefore give heed to my words, write the things which I have told you; and according to the time and the will of the Father, they shall go forth unto the Gentiles. And whosoever will hearken unto my words, and repenteth, and is baptized, the same shall be saved. Search the prophets, for many there be that testify of these things.”

Thus we see from this extract, that the work of the Father to restore his covenants to Israel, will not commence until the fulness of the Gospel is taken from the Gentiles, the bringing forth, therefore, of the gospel to the Gentiles, is one work, and the restitution of Israel is another; each requiring an organization peculiar to

itself. The following quotation from the bible, relative to the work of the Father, (which is emphatically the work of Baneemy,) will be read with interest by all those who are waiting for the consolation of Israel—Isaiah, 40th chap., from the 1st to 5th verses, inclusive:

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sin. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.”

Again, Isaiah 42d chapter, from the 1st to the 16th verses inclusive:

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.— He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea; and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.— Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea roar; he shall prevail against his enemies. I have long holden my peace; I have been still and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all

their herbs, and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”

Again, 44th chapter, from the 1st to the 8th verses, inclusive:

“Yet now hear, O Jacob my servant; and Israel whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last: and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God: I know not any.”

Again, 45th chapter, from the 20th to 25th verses, inclusive:

“Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the world of their barren image and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me: a just God and a Saviour; there is none beside me. Look unto me, and be ye saved; all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.”

Again, Zephaniah, 3d chapter, from the 8th to the 20th verses, inclusive:

“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured

with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel *even* the Lord, is in the midst of thee: thou shalt not see evil any more. In that day shall it be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather *them that are sorrowful* for the solemn assembly, *who* are of thee, to *whom* the reproach of it *was* a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time I will bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

Again, the distinctions between the two works are plainly marked in the following passages—First, Isaiah 11th chap., 10th, 11th and 12th verses:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

The 10th verse speaks of the work of the Lamb; the 11th and 12th of the work of the Father.

Second—Jeremiah, 16th chap., 14th, 15th and 16th verses:

"Therefore, behold, the days come, saith the Lord; that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of

Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

The fishers were doing the work of the Lamb, and the hunters were to do the work of the Father.

Again, Ezekiel, 37th chapter, from the 19th to the 21st verses inclusive:

"Say unto them, Thus saith the Lord God; Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the stick whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."

Here the bringing forth of the stick of Joseph, and putting it with the stick of Judah, (the bible) is the work of the Lamb; but the taking of the children of Israel from among the heathen, and gathering them in on every side, is the work of the Father.

Again in the parable of the marriage of the king's son, in the 22d chap. of Matthew, from the 1st to the 14th verses inclusive, the distinction is strongly marked:

"And Jesus answered, and spake unto them again by parables, and said—The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and maltreated them spitefully, and slew them. But when the king heard thereof, he was wroth: he sent forth his armies, and destroyed those murderers, and burned up their city. Then said he to his servants, the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was a speechless. Then said the King to the servants, Bind him

hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." The servants going out into the highways, is the work of the Father; for the highways are where the Jews are found.

Again, in the parable of the great supper, recorded in the 14th chapter of Luke, from the 16th to the 24th verses inclusive:

"Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

Here the distinction is very explicitly marked. The invitation was to the Gentiles, but when they begged to be excused, the work of the Father commenced by gathering the poor from the streets and lanes—which is the work we are now engaged in. After this is done, we will go to the highways and hedges, where Judah and Ephraim are to be found, and compel them to come in, till the house is full—that is, till the hundred and forty-four thousand are gathered.

Now, in conclusion, we say, the gospel kingdom, (the church), was instituted for the Gentiles; and it was never designed of God to return the kingdom to Israel in the form of the church organization. Therefore, although the church was established among the believing Israelites, after the kingdom was taken from them, it was only because the form of the kingdom to Israel under the authority of the 2d priesthood, was not yet revealed. Hence they were compelled to adopt the form of the kingdom to the Gentiles, until the restitution of the covenants of the Father for the restoration of the kingdom to Israel; thus were they (although believers) made subject to the Gentiles until the times of the Gentiles should be fulfilled; and the work of the Father commenced, by revealing the order of the kingdom to Israel, under the authority of the 2d order of the holy priesthood, in preparation for the coming of Shiloh, and the establishment of the kingdom, under the authority of the third and royal order thereof.

The Order of "Jehovah's Presbytery of Zion," is the Order of the Kingdom for Israel, under the Authority of the Second Priesthood, in preparation for the coming of Shiloh.

BAURAK ALE.

There has been much speculation, since the death of Joseph Smith, and many inquiries made in reference to the particular individual to whom the above name properly applies. We have therefore concluded to offer a few suggestions, to aid those who are anxious to know the truth in reference to this name; connected as it is with the name of Baneemy, in the work of gathering up the strength of the Lord's house. It is said in Baneemy's first Proclamation, that "Baneemy is the Messenger of Baurak Ale," and that Baurak Ale signifies "the Mouth, Word or Spirit of the Lord."

Now, who is the Mouth, Word or Spirit of the Lord? Answer. The Law-Giver of this Dispensation. Who is the Law-Giver of this Dispensation? Answer. Jesus of Nazareth. Why is he the Law-Giver of this Dispensation? Answer. Because he holds the keys of the Priesthood of this Dispensation. Is there no other individual to whom this name could properly apply? Answer. Not until Shiloh comes, except in a limited sense. Joseph Smith was the Mouth of the Lord to the Church; therefore, in this sense, to the Church, he was Baurak Ale: for the Church was required to receive the word from him, as from God's own mouth. But to "Jehovah's Presbytery of Zion," there is but one Baurak Ale, who is the Law-Giver to Israel, under the authority of the second Order of the Holy Priesthood: and Baneemy is his Messenger appointed to assist him in gathering up the strength of the Lord's house, &c.

ASSEMBLY NOTICE.

The Second Tri-Annual Solemn Assembly of the Schools of Preparation of "Jehovah's Presbytery of Zion," for 1852, will be held in St. Louis, on the 29th day of August next. It is the duty of all Chiefs of Quorums and Teachers of Classes, to prepare in writing a full representation of their several Classes and Quorums, and send it by mail in time to reach here before the day set for the Solemn Assembly, unless they know that some person will attend the Assembly from their place, by whom they can safely send it. And let all the brethren and sisters remember, that at the Solemn Assembly voluntary gifts and offerings are expected for the poor, and for the cause; from all such as feel disposed to send them; and these gifts and offerings are entered on record to the credit of the giver in the Book of Remembrance. And these voluntary offerings count more to the credit of the giver, than much larger sums given under the covenant in the future; "for it is the willing and obedient who shall eat the good of the Lord of Zion in these last days."

SONG

"FOR JEHOVAH'S PRESBYTERY OF ZION."

1.

Now we'll sing with one accord,
For the Priesthood of the Lord,
Bringing forth his precious word
Cheers the Saints, as anciently.

2.

When the world in darkness lay,
Joseph sought the better way,
And he heard the Saviour say,
Go and prune my vineyard son.

3.

And an Holy Angel then,
For a blessing unto men,
Brought the Priesthood unto him,
In its ancient purity.

4.

Joseph Smith he then inspired;
Yea, his heart he truly fired
With the light that he desired,
For the work of righteousness.

5.

And the Nephite record true,
With its covenant ever new,
Of the Gentile and the Jew,
He translated sacredly.

6.

The commandments to the church,
Which the saints will always search,
Where the truths of heaven perch,
Come through him from Jesus-Christ.

7.

Yea, he laid the corner stone
Of the kingdom of the Son,
And the crown he having won,
Gave his life a sacrifice.

8.

Now the prophet Joseph's dead,
But the Lord through him hath said,
A Baneemy's in his stead
To do the work of righteousness.

9.

Through the Priesthood keys of light,
Joseph had prophetic sight;
Hyrum, too, received the right
T' act in concert sacredly.

10.

Now, Baneemy has the same,
Always with us to remain,
Until Zion we regain,
By our works of righteousness.

11.

Yea, the oracles we hold,
Make the righteous very bold,
Although some their birth-right sold,
Acting very wickedly.

12.

But the kingdom will be rear'd,
As the prophets have declared,
By the Presbyters of God,
In the land America.

13.

These oracles we've received,
That we be no more deceived,
And from error be relieved,
If we hold them sacredly.

14.

Should false prophets now arise,
False apostles teach their lies,
They can't take us by surprise,
For we know their wickedness.

15.

Precious are our years to come,
While the righteous gather home,
For the great millenium,
When we'll rest in blessedness.

16.

Prudent in this world of woes,
We will triumph o'er our foes,
While the realm of Zion grows
Purer for eternity.

NOTICE TO SUBSCRIBERS.

We have erased from our subscription list, the names of all subscribers who have received the first vol. and have paid only 50-cents; and after our next issue, we shall erase all other names of subscribers from whom we have received but half a years' subscription, unless they notify us to the contrary between this and the first of July next, by sending us the balance due for the year. We are of the opinion that our paper will do those persons no good who feel too small an interest in its existence to pay the printer. But if any are so miserably poor that they cannot pay for it, and yet feel an interest in its contents, if they will inform us, we will send it to them gratis, for the poor must have the gospel of the kingdom preached to them, as well as the rich.

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. 2. { Published monthly by CHARLES B. THOMPSON. } ST. LOUIS, JUNE, 1852. { Terms, \$1 per annum, in advance. } No. 6

All letters and communications must be post paid, and addressed to Charles B. Thompson, Walton's Court, in the rear of 203 Eleventh street, St. Louis, Mo.

ORIGIN, PROMISES, PRESENT CONDITION, AND FUTURE DESTINY OF THE JEWS.

(CONTINUED.)

The following Prophecies were uttered by Moses, relative to their dispersion and sufferings, and the cause thereof: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through the land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and you shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

"But if ye will not hearken unto me, and will not do all these commandments; and if ye shall shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And

I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

"And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long

as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." (See Leviticus 26th chapter.)

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle; the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the

land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways; And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee. The Lord shall open unto thee his good treasures, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness,

and blindness, and astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away: so that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

"And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. All thy trees and fruit of thy land shall the locust consume. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things. Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the earth, as

swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land until thou be destroyed: which also shall not leave thee either corn, wine or oil, or the increase of thy kine, or the flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have

rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you; (see Deut. 28th chapter.)

Again, (see Deut. 18th chap., from the 15th to the 19th verses inclusive.)

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

From the foregoing quotations we learn the cause of the present condition of the house of Israel and Judah; dispersed as they are, among all the kingdoms and nations of the earth, and among the mountains and hills, and in the holes of the rocks.

Next we come to speak of their future destiny, as foretold by the prophets. Jeremiah says:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after will I send for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—(See Jer. 16th chap., 14th, 15th and 16th verses.)

"The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel saying, Write all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall

possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord, We have heard a voice of trembling, of fear and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness? Alas,

for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the Lord their God; and David their king; whom, I will raise up unto them. Therefore, fear thou not, O my servant Jacob, saith the Lord; neither be dismayed O-Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be in quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.—For thus saith the Lord, thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil; and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places;—and the city shall be builded upon her own heap; and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children shall also be as aforesaid, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me? saith the Lord, And ye shall be my people, and I will be your God. Behold, the whirlwind of the

Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce-anger of the Lord shall not return, until he have performed the intents of his heart: in the latter days ye shall consider it."—[See Jer. 30th chap.

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, the people which were left of the sword, found grace in the wilderness; even Israel, when I went to cause him to rest.—The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day that the watchmen upon mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, Sing for gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden: and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord."—[See Jeremiah, 31st chap. from the 1st to 14th verses, inclusive.

Again: Ezekiel says:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury

poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God: Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God."—(See Ezek. 20th chap. from the 33d to the 44th verses, inclusive.)

Again: Ezekiel says:

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, pro-

phesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them; and they lived, and stood upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel; be-

hold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

“The word of the Lord came again unto me saying, — Moreover thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thy hand. And when the children of thy people shall speak unto thee saying, Wilt thou not shew us what thou meanest by these? say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thy hand before their eyes. — And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children’s children, for ever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for-

evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.”—[See Ezekiel, 37th chapter.

Isaiah also says:

“Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. — And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob.”—[See Isaiah, 49th chapter, from the 22d verse to the end.

From these quotations, we learn that the future destiny of the house of Israel, is to possess the whole earth, and to reign over all people, by the favor which the Lord their God will show them in the last days, through the Priesthood of Righteousness, promised to them in the covenants of their Fathers; and so evident will their rising glory appear to the people of the nations of the earth, when the work of the Father shall commence among them; and they begin to return to the land of their inheritance; that the nations and people will vie with each other to do them favor; kings will be their nursing-fathers, and their queens their nursing-mothers; while many, very many will join themselves to the Lord in their covenant. “One shall say, I am the Lord’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel;” (see Isaiah, 44th chapter 5th verse.) “Thus saith the Lord of hosts, it shall come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city, shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you;” (see Zechariah 8th chap. 20th, 21st, 22d, and 23d verses.) Now in conclusion we will say:

The children of Israel inherit, from their fathers, Abraham, Isaac and Jacob, three Priesthoods, viz: the Patriarchal, the Ecclesiastical or Gospel, and the Royal Priesthood. The first they inherit from Abraham; by the possession of which, all families of the earth are made subject to their Patriarchal authority. The second they inherit from Isaac; by the possession of which, all the nations of the earth are made subject to their Ecclesiastical authority; and the third they inherit from Jacob; by the possession of which, all the families of the earth are made subject to their Royal, Ruling or Political authority. These three Priesthoods, are contained in the covenants of their fathers, which are now about to be restored to them, by the administration of those three personages, to whom the three Priesthoods were first given; and when this is accomplished, all that we have quoted above, and much more, will be fulfilled. And this is the restitution of all things, spoken by the mouth of all the Holy Prophets since the world began. He that hath ears to hear, let him hear, and let him that is wise understand; and prepare to meet thy God O Israel.

THE WORK OF THE FATHER.

In the preceding number, we quoted copies extracts from the book of Mormon and from the Bible, showing the distinction between the work of the Father in restoring his covenants to Israel, and the work of the Lamb of God in building up the Church among the Gentiles. We had not room in that number for the remarks we designed to make in illustration of the distinction so plainly marked in those quotations, but we will now proceed with our observations.

The first quotation was from the Book of Mormon, page 35th of the stereotyped ed. In that quotation, the time is set for the work of the Father to commence; and the sign given is so plain, none can misunderstand when that time was: because there has not been but one time since the coming forth of the Book of Mormon, when there were wars and rumors of wars, among all the nations that belonged to the great and abominable church—the mother of harlots—and that time was in the beginning of the year 1848, “*Then at that day,*” says the Angel to Nephi, “*the work of the Father shall commence in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel.*”

Now, if Baneemy had issued his Proclamation at any other time, either before or after the time here set, then we would have reason to suppose that he was not the true Baneemy; but as his Proclamation was issued at this precise time, and no other Proclamation of the kind has been issued by any other person, we have the assurance that he is not only the true Baneemy, but also that his work is the work of the Father, commenced in the beginning of the year 1848, to prepare the way for the fulfilling of his covenants to Israel. Now

the covenants were to be fulfilled after the way was prepared: that is, when Baneemy has prepared the way by gathering up the remnant of the seed of the Church, who believed the words that are written in the Record of the Nephites; then shall they carry them forth unto the remnant of their seed, as saith Nepht. [See the second extract we quoted in our former article, commencing on the 115th page of the stereotyped edition of the Book of Mormon.] Now, according to this extract, after the way is prepared, as stated above, then the covenants will be fulfilled: First, by bringing the Lamanites to a knowledge of their fathers; then they shall begin to be purified, and in a few generations they shall be a pure and delightful people.—Secondly, the Jews shall begin to believe, and shall become a delightful people, also, “and then shall the work of the Father commence among all nations, to bring about the restoration of his people upon the earth;” that is, when the way is prepared, and Ephraim has received the covenant, then those who have escaped the snares of the beast, will be sent to the nations to declare God’s glory among the Gentiles, and to bring Israel for an offering unto the Lord out of all nations.

The third extract which we quoted from the Book of Mormon, will be found commencing on the 482d page of the stereotyped edition, and ending on the 488th page. From this extract, we learn that the *work of the Father will commence when the Gentiles sin against the Gospel: then will the Lord remember his covenant to Israel; and a sign is given, whereby the Lamanites may know that the work of the Father hath commenced for the restoration of Israel—when the Book of Mormon is taught among them.—From the same sign, they are to know that the Gentiles shall no more have power over them. And they (the Lamanites) shall build the New Jerusalem; and the Gentiles who repent, and harden not their hearts, shall come in unto the covenant, and be numbered with the remnant of Jacob, and shall assist them in building the city; and the work of the Father will then commence (when the covenant is established with Ephraim) among all the dispersed of Israel, that they may be gathered home to the land of their inheritance; and they shall go out from all nations, but not in haste nor by flight, for the Father will go before them, and the God of Israel will be their rearward. In this extract also, the time is set for the overthrow of this government, and all other Gentile governments upon this continent, viz.: when the covenant is fulfilled to Ephraim. We also learn that the Lord’s servant, [Baneemy] would deal prudently, and would be exalted, and extolled, and would be very high; and that many would be astonished at him, because of the obscurity of his visage, and that his life should be preserved, although he should be marred because of them; yet he shall be healed; and those Gentiles who will not believe in the words of Jesus Christ which he brought forth unto the Gentiles, (contained in his Proclamation*

to the Gentiles, see first number of first volume of the Harbinger and Organ,) it shall be done unto them as Moses said: they shall be cut off from among the people of the covenant, and then shall they be destroyed as Baneemy has predicted in his Proclamation.

Now, many have supposed that the servant here spoken of, who should be marred, was Joseph Smith; but Joseph's visage was not marred, neither was his life preserved to do the work of the Father, as the following words indicate: "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 shew unto them that my wisdom is greater than the cunning of the devil." Now, the word *mar*, does not properly convey the meaning of the original word here used; the original word properly signifies *obscure*. "His visage was so obscure (that is, out of sight,) more than any man's, and his form more than the sons of men, so shall he sprinkle (cause astonishment among) many nations." Again: "The life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be in obscurity (out of sight) because of them; yet I will help him, for I will shew unto them that my wisdom is greater than the cunning of the devil." Here the word *help* is used instead of *heal*, which signifies the same thing, only is more general in its application; and is more proper when we properly understand the sentence in which the word *mar* is used.

Joseph Smith's visage was not marred, according to the common acceptation of the term; neither was he an astonishment because of his obscurity. But Baneemy, who brought forth the words of Jesus Christ as a law to the Gentiles, is an astonishment to many, because of his obscurity, and this astonishment will extend to many nations, and kings will have to shut their mouths, for that which had not been told them shall they see, and that which they had not heard shall they consider, for the great and marvellous work of the Father shall be wrought in the land among the people; and they will not be able to check its progress, because the Lord's wisdom is greater than the cunning of the devil; manifest by keeping his servant in obscurity from the vengeance of the Gentiles, and helping him to perform the work of restoring the covenants to Israel, that he may speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. For he is the voice of him that crieth in the wilderness, prepare ye the way of the Lord, as saith Isaiah in his 40th chapter. And again: he is that *servant and elect*, of whom the Lord speaks in the 42d chapter of Isaiah—"Behold my servant, whom I uphold; mine elect in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles," (by bringing forth unto them the law of justification.)—"He shall not cry, nor lift up, nor cause his voice to be

heard in the streets." This refers to the obscurity of his person. "A bruised reed shall he not break": that is, he will not destroy the afflicted, but will succor them." "The smoking flax shall he not quench": that is, if there be a spark of truth, or the love of righteousness remaining in any person, he will not quench it, but will bring forth the judgment unto truth. "He shall not fail, nor be discouraged, till he has set judgment in the earth, and the isles shall wait for his law." Because he (Baneemy) doth say, Surely in Jehovah have I righteousness and strength; therefore, even to him, shall men come; and all that are incensed against him, shall be ashamed; and he shall gather them that are sorrowful for the Solemn Assembly, and he shall turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. And from beyond the rivers of Ethiopia, [that is from America] my suppliants, even the daughter of my dispersed, shall bring mine offering," saith the Lord,—(See Zeph., 3d chap., from the 8th to 20th verses.) Now, the offering that is to be brought, is an afflicted and poor people, who shall trust in the name of the Lord, that will not do iniquity nor speak lies, neither will a deceitful tongue be found in their mouths, and they shall feed and lie down, and none shall make them afraid; for they are the seed of the blessed of the Lord, and their offspring with them. They have been scattered and peeled, although terrible from their beginning. Hitherto they have been meted out, and trodden under foot, (see Isaiah, 18th chapter) but now they shall be brought as a present unto the Lord of hosts, to the place of his name, the mount Zion.

ASSEMBLY NOTICE.

The Second Tri-Annual Solemn Assembly of the Schools of Preparation of "Jehovah's Presbytery of Zion," for 1852, will be held in St. Louis, on the 29th day of August next. It is the duty of all Chiefs of Quorums and Teachers of Classes, to prepare in writing a full representation of their several Classes and Quorums, and send it by mail in time to reach here before the day set for the Solemn Assembly, unless they know that some person will attend the Assembly from their place, by whom they can safely send it. And let all the brethren and sisters remember, that at the Solemn Assembly voluntary gifts and offerings are expected for the poor, and for the cause; from all such as feel disposed to send them; and these gifts and offerings are entered on record to the credit of the giver in the Book of Remembrance. And these voluntary offerings count more to the credit of the giver, than much larger sums given under the covenant in the future; "for it is the willing and obedient who shall eat the good of the Land of Zion in these last days."

We hope hereafter to be able to issue the Harbinger and Organ, punctually, between the 1st and 15th of each month.

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. 2. { Published monthly by CHARLES B. THOMPSON. } ST. LOUIS, JULY, 1852. { Terms, \$1 per annum, in advance. } No. 7.

All letters and communications must be post paid, and addressed to Charles B. Thompson, Walton's Court, in the rear of 203 Eleventh street, St. Louis, Mo.

The following Laws of the Everlasting Covenant, are given as a constitutional code for the government of the Schools of Preparation of Jehovah's Presbytery of Zion. The Chiefs and Teachers of all classes, quorums and departments, are the expounders of these Laws, and will therefore, see that all persons under their supervision in the Covenant, observe them. If any are found transgressors of these Laws, let them be admonished by their Teacher, and if they repent they shall be forgiven; but if they repent not, let the Teacher take one or two good brethren with him, and admonish them the second time in their presence, and if they then repent, they shall be forgiven; but if not, let the Teacher call them before the class, and there admonish them the third time; and if they then repent, they shall be forgiven; if not, the class may withdraw their fellowship from them, and leave them to be judged of God; or to be restored to fellowship, should they afterwards repent. And if a Teacher shall be found a transgressor of these Laws, he shall be dealt with in the same manner by his Chief; or by a Teacher of a higher department. But if any break their covenant, that is, if they deny the binding force of their Covenant, and count it an unholy thing, their names shall be blotted out of the Book of Remembrance; and the curse is sure to devour them; for there remaineth no more sacrifice for their sin, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversary.

CONSTITUTIONAL CODE OF LAWS FOR THE GOVERNMENT OF THE SCHOOLS OF PREPARATION OF JEHOVAH'S PRESBYTERY OF ZION.

1st. *The Law of Faith.*—Thou shalt have no God save Jehovah.

2d. *The Law of Works.*—Thou shalt keep the commandments of Jehovah thy God, which is thy reasonable service.

3d. *The Law of Love.*—Thou shalt worship Jehovah thy God, and him only shalt thou adore.

4th. *The Law of Justice.*—Thou shalt render unto thy brother, a full equivalent for that which thou hast received of him.

5th. *The Law of Mercy.*—If thy brother be unable to render unto thee a full equivalent for that which he hath received of thee, thou shalt not require it of him.

6th. *The Law of Charity.*—Thou shalt help such as want help, and be kind, freely imparting thy goods to relieve the distressed and the needy of thy brethren.

7th. *The Law of Holiness.*—Thou shalt deny thyself of all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world.

A PROPHETIC VISION.

On the first day of September, A. D., 1845, being alone, I fell into a train of thought, contemplating on the things which must shortly come to pass: while thus contemplating, the natural objects around me passed from the vision of my mind, and I fancied myself in the city of Nauvoo, viewing the architecture of the temple, and admiring the workmanship thereof.—The temple was outwardly finished, and the Nauvoo house was also fast going up. Many were expecting soon to receive their endowments, and be sent forth to the nations. It was contemplated that soon after they should go forth to the nations, the city would be visited by some of the princes and noblemen of the eastern continent, who would take lodging in the Nauvoo house, and would fully investigate our principles, and learn what we had suffered in consequence of promulgating the same, and would then return to their own countries with favorable views of us and our religion. The people of the United States, who had for some time been contemplating a war with Mexico, were suspicious of an interference by some of the nations of the eastern continent; and knowing that they had waged an untiring persecution against the Latter-Day-Saints, ever since Joseph Smith first bore record of the Book of Mormon—driving, robbing, plundering and murdering their chief men, and many others: and knowing that none of these wrongs had been redressed by them, they feared that if the elders of the Saints should go forth to the nations as contemplated, they would seek redress for their wrongs by leaguering with foreign nations to overthrow this government. Therefore, they were resolved to

prevent this by destroying the city and temple, and scattering the people.

I saw them gathered, a mighty host, and the Saints were greatly affrighted; for although their numbers were great, the number of their enemies were a hundred to one: and what was stranger still, no one among them attempted to calm their fears, by delivering to them an address. The enemy at this time, however, did not attack the city, but only located their camp, pitched their tents and stationed their guards. After which they sent a message into the city, offering to spare the city if the Saints would leave it; and if they would furnish a certain number, who would enlist into the service of the United States, to fight the Mexicans, with whom they were about to engage in war, the balance were to be treated as other citizens. Otherwise, the city should be destroyed, and the Saints should be treated as rebels against the government.

At this proposition, the Saints seemed confounded. No one made any reply. All were silent, except an occasional enquiry from one and another, saying, What shall we do? None presumed, however, to answer.

About the dusk of the evening, the people were gathered in great numbers in and about the temple: when, lo, and behold! one clothed in priestly robes, who held a standing in the highest quorum then existing in the church, to whom the Saints had been long attached, whose word they had taken as the word of God, appeared before the congregation, and thus addressed the people: "My brethren, we are brought into a straight; but be not troubled, it is all for the best. Our enemies say, we must leave the city, or they will destroy it. Let them have the city; we can do without it. Some may think that the time has come for the Lord to deliver us by a miracle; but that time has not come. Joseph said that time would not come till the armies of Israel should become very great: and my brethren, you see, that we are but a handful in comparison to our enemies; and it is not necessary that we should contend with them, for if we yield to their proposition, and give up the city, the Lord will bless us, and we will soon have a better city, and be richer than we are now. Arise, and let us go hence." He started, arrayed in his priestly robes; and as no one appeared to controvert what he had said, the most of the congregation followed him. It was in the night when he left the city: there was a shout in the camp of the enemy, for they supposed all the Saints were going.

After this, I looked, and the temple had disappeared; and I beheld a more glorious temple, and behold, one arrayed in royal robe, with a crown upon his head, appeared in the door of this temple; and he opened his mouth, and said as follows: "Now the priesthood must be cleansed, and the armies of Israel purified;—Come therefore, my people, saith the Lord, enter ye into your chambers, and shut your doors about you, for in a small moment the indignation shall pass over to the confusion of the wicked, and their utter destruc-

tion." Having spoken these words, he retired into the temple. I followed him in, and many others came in after me. I entered the lower room of the temple, and immediately kneeling, dedicated myself to God in the Everlasting Covenant. I then arose, and beholding the Assembly, saluted them, saying, Brethren, I salute you in token or remembrance of the Everlasting Covenant, in which Covenant I hereby acknowledge to have received you, to be your friend and brother, throughout time and eternity. And all present said, Amen, in token of the same. I then continued, "The wicked have strengthened themselves against the Lord, and have it in their hearts to destroy God's people; and many who were with us have gone through fear, and the love of pleasure, to strengthen their hands against the truth. But thus saith the Lord, They shall not prevail against my people; for the armies of Israel shall flock from the west like the locusts upon Egypt, and shall break to pieces, scatter, and utterly destroy, those nations who gather together against the daughter of Zion, and their substance shall be consecrated unto God at his store-house in Zion. And all present said, Amen. While the sound of their response was still ringing in my ears, I was suddenly transported to the chamber or room above, where I found myself arrayed in a priestly robe, and those around me were clad in the same manner; immediately one at the east end of the room arose, and approaching an altar in the centre, offered there an offering, saying, "Lord, they have slain thy prophets and saints, and we that are left they seek to kill; let this offering, which we now offer unto thee, in remembrance of the blood that they have shed, secure the avenging of that blood upon their heads, and thereby prevent them from accomplishing their evil designs upon us." And all present followed his example, saying the same words.

As soon as the last of the priests had finished his offering, I was suddenly removed to the chamber or room still above, where I found myself clad in a royal robe, and those around me were clad in the same manner: we had a sort of crown upon our heads, unlike the crowns the kings of the nations wear, but which gave us truly a kingly appearance. Immediately one arose, and saluted the company as follows: "Ye royal sons of the Most High God, unto us is given the keys of power over the nations, that we may break them to pieces as the vessels of a potter are broken to shivers, if they obey not our mandate." And all answered with one voice, "Yea, verily this power is committed to us." He then continued, "The nations have refused to obey our mandate, which we sent unto them, requiring them to redress the Saints for the wrongs they have suffered in their midst, and to avenge the blood of the prophets and saints, which has been shed by the hands of their citizens. But in the stead thereof, they have combined together to carry out the true principles of their hearts—to utterly destroy the remainder of God's people. Their crimes are now come to the full—the cup of their iniquity is now filled up

to the brim." And all present answered with one voice: Yea, verily, it is so. He then continued, "Be it therefore decreed by this council, that these nations now combined against the remnant of Zion, together with all those who have joined them from among the Saints, be broken to pieces as the vessels of a potter are broken to shivers, scattered, and utterly destroyed, and their substance consecrated unto God at his storehouse in Zion." And all present answered: This is our decree.

A messenger was then sent with this decree, to the Chamber of Priests below. (I accompanied the messenger.) As he entered the department of the Priests, one at the east end of the room arose, and said, "Hail! ye messenger from the Royal Chamber, what is the will of the Royal Council?" The messenger answered, "O, ye Priests of the Most High God, this is the decree of the Royal Council," (reading the decree.) The Chief Priest received the decree from the hand of the messenger, (who immediately returned to the Royal Chamber, but I tarried with the Priests,) and approaching the altar, offered an offering thereon, saying: "Let this offering secure the execution of this decree; and every Priest present did after the same manner, saying the same words. A messenger was then despatched with the decree to the Chamber or Room of the Prophets, on the ground floor of the temple. (I also accompanied him.) As he entered the Prophet's Room, the Chief Teacher arose and said, "Hail! thou messenger of the Priests of the Most High God, who bringest good tidings, what message have you this morning?" To which the messenger answered, "Ye Prophets of the King of Kings, to whom is given the Keys of Power, to bring to pass the restitution of all things spoken by the prophets of old, and to witness the execution of the decree upon sinners for the avenging of the blood of your brethren the prophets and saints, which has been shed upon the earth, it is decreed by the Royal Council, in the Chamber of the Royal Sons of the Most High God, as follows, (reading the decree.) After which, he said, This decree was communicated to the Chamber of the Priests, who have offered an offering to the Most High, securing by their Priestly Authority, the execution of this decree." After which he withdrew, and returned to the Chamber of the Priests.

The Chief Teacher then arose and said: "Brethren, having had faith in God, we have prophesied; we will now go and see our prophecies fulfilled. He then offered himself in prayer, kneeling, and dedicated himself and brethren to God in the Everlasting Covenant. He then arose and saluted his brethren as the Prophets of God, repeating the covenant, to which they all said, Amen, in token of assent. They then shouted Hosannah to God and the Lamb, three times in succession, repeating Amen three times at the close. After which they immediately went out. I followed them out, but they all disappeared mysteriously, and I was left alone. I then returned into the room they had left, and it was empty and desolate.

While contemplating on what had passed, I was accosted by one who had followed the man in priestly robes to serve the enemy of all righteousness. He delivered to me a message from his master, and requested that I should deliver it to the people. I heard the message, but answered him not a word; and he departed. The import of the message was, that if we would now go and serve the man in priestly robes, we should be accepted and protected in the enjoyment of our religion. This grace was offered us through the clemency of the man in priestly robes, (he intending to atone for his treason against God and his kingdom, by prayer and praise in the enemy's land.)

Immediately after the departure of the bearer of this message, I ascended the tower of the temple, and took my seat upon the highest balustrade, from which place I could distinctly see all the movements of the nations. I sat there till the close of that day, in the after part of which I saw the man in priestly robes calling his followers around him. When they were all collected, he addressed them with great earnestness, after the following import, (although he was a great distance from me, I understood distinctly every word he said): "My brethren, you have been grieving on the account of those you have left behind you; but this you should not do, for they being unworthy of eternal life, are unwilling to make the sacrifice which God requires; therefore they must meet their fate; for remember they can never see life, but will be shut out of the presence of God forever. Their enthusiasm leads them to think that the Lord will not suffer them to be destroyed; but my brethren, the Nephites of old were destroyed; the Church in Missouri was driven out and many destroyed, and Joseph himself was killed; and they shall be destroyed also; for God required it of us to destroy that temple our hands had built, that we might learn to obey him both in building up and pulling down; and he now requires us to destroy our brethren, (who will not yield to make the sacrifices which we have made,) that we may learn to be executors of his vengeance upon those who will not obey his voice. Now, my brethren, cheer up, for in consideration of the sacrifices which you have made, and which you are about to make, you shall be greatly blessed; for after much tribulation cometh the blessing, which is this: You shall return and build the waste places of Zion, and God shall bless you evermore. Amen."

He then raised his hands to heaven, and made the following prayer: "O, God, we thank thee that we have been wise enough to accept the offer of our enemies, as we supposed they were, who have received us in peace. We thank thee that we were not foolish like those of our former brethren, who would not follow with us, but have tarried behind to be destroyed. And now, O, Lord God, we ask thee to bless these, our friends, who have received us so kindly, and have permitted us to serve thee in our own way; and wilt thou be with us, while we destroy, without compassion,

those of our former brethren who will not unite with us. Give us these blessings, we beseech thee, O Lord, and thou shalt have the praise forever. Amen." And all the people said, Amen. At the close of this prayer, the people dispersed and retired to their dwellings. I then descended from the tower, filled with indignation against the apostate priest, and his murderous followers.

How the night passed, I cannot tell; or whether more than one night passed I cannot now divine; but I found myself in the morning, about sunrise, walking in the porch of the temple, alone, when suddenly I heard a shout at a distance, and I immediately ascended the tower, when, on looking to the east, north, west, and south, I saw a mighty host in battle array, ready to destroy us. The shout had proceeded from them, for they were now in full view of the temple, and only awaited the command of their chief to attack and destroy us. I was for a moment confounded, and my spirit sunk within me, for a fear came over me that we should be destroyed. But calling to mind the predictions and decree of the Council Chambers of the Priesthood, my spirit revived, for I then knew they could not prevail against us.

I then lifted my eyes in confidence towards the west, and I saw the armies of Israel, almost innumerable, extending in a solid column from the west to the east, and from the east to the west, on all sides, directly in the rear of our enemies, who had not yet discerned them; for their eagerness to destroy us had absorbed all their attention, for they were now advancing upon us, having received the command from their chief to destroy us, without mercy. And the man in priestly robes was there in advance of all the rest, with his immediate followers directly in his rear. At that moment the armies of Israel commenced their attack upon their rear and upon every side at once, which threw them into such confusion that they all broke their ranks, and ceased to act in concert; but every man seemed determined to sell his life as dearly as possible; but being hewn down at every stroke, they soon learned that they had no power to withstand the force that was against them; and as they gazed upon the apostate priest and his immediate followers, (who had stood confounded without lifting a weapon ever since the attack commenced,) they naturally concluded it was a trick of theirs to bring this destruction upon them, and with one consent they turned their weapons upon this apostate crew, and cut them to pieces, and were immediately after hewn down themselves by the armies of Israel; for it was but one hour from the time the attack commenced, when the last spirit of this great and mighty army, so formidable, proud and haughty in their own strength, had gone to reap its reward in the world of spirits. I gazed upon the scene with gratitude, whilst the hosts of Israel gathered up the plunder and brought it to the store-house of God in Zion: They brought till they had filled the house, and were laying

it on the ground near the house, when the vision closed.

And I said I will write the vision, for it will come to pass after many days. So I wrote the vision the self-same day, even the first day of September, A. D., 1845, it being the 32d year of my age, and the 11th of my ministry in the church:

(Signed,)

CHARLES B. THOMPSON.

St. Louis, Mo., June, 1852.

LESSONS FOR THE SCHOOLS OF FAITH.

LESSON 1. *Of Faith.*—What is faith? The ascent of the mind to any proposition: belief in the existence of unseen things. What produces faith? Evidence.—Proof.—Testimony. What follows as the production of faith? Faith produces hope, and hope produces action, which being the principle of power, produces as a result the things hoped for or expected; provided the evidence that produces the faith is truth; otherwise the result produced by the combined efforts of faith, hope and action, is only disappointment. That is, if false evidence produces faith, the hope it begets will not be realized, because the action it produces is not sufficiently powerful to produce the thing hoped for.

Of what use is faith to the human mind? Faith is of the same use to the human mind, that a main spring is to a watch. How so? Because the watch without the mainspring lacks the power of motion: so the human mind, although so formed by the Divine Being that it is capable of bringing all terrestrial objects into subjection to its mandate, without faith would be without hope, and consequently would be dormant lacking the motive power. The apostle says, "Without faith it is impossible to please God." Why? Because, without faith man would have no hope, and consequently would be inactive, and would not do the things required of him by his maker. Again, the apostle says: "Whosoever is not of faith, is sin." How so? Because "sin is the transgression of the law," and the law requires us to be active—to do good.

LESSON 2. *Of Faith in God.*—What is the faith once delivered to the Saints? The faith once delivered to the Saints, is belief in the existence of the only true God as a unit, without father, without mother, and without descent, having neither beginning of days nor end of life, abiding the same continually and forever.

If the true God be without descent, how is it that he has a son or sons? They are made sons of God by the reception of the Royal Priesthood, which is a delegated power from God, by which man is united to God in the capacity of sons. Was it by this power that Jesus was made the son of God? It was: he being chosen before the foundation of the world, was brought forth according to promise, to hold the sceptre of the priesthood, and was made the son of God by the reception thereof.

Paul in the 7th chapter of Hebrews, thus describes,

the process of making a son of God by the reception of the priesthood, in the person of Melchisedic—[We copy the true translation]—“For this Melchisedic, King of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom Abraham gave a tenth part of all: first, being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace; received his sceptre from the Most High God, who is without father, without mother, and without descent; having neither beginning of days nor end of life; and this sceptre made him like unto Adam the son of God: and he abideth a priest continually.” And in the last verse of the 6th chapter, he says that Jesus was *videa* High Priest forever, after the order of Melchisedic; which proves that he was made the son of God by the reception of that priesthood; for if he were the son of God by descent, then he was both priest and king by hereditary right, and needed not to be *made* such by the reception of a priesthood, which implies delegated power; and would only make him like Melchisedic, and like Adam, a priest and king, holding a sceptre from the Most High God, under the law of righteousness and truth.

LESSON 3. Of Truth and Righteousness.—What is truth? Truth is a matter of fact—a reality—some thing to be depended on: the germ of future existence, as well as the foundation of present existence. Truth is the opposite of falsehood—of fiction—of deception, and of phantom imagination. Truth is the anchorage of hope, and the foundation of all righteousness.

What is righteousness? Righteousness consists in doing right—in refraining from wrong, and in practising the divine precepts of the new covenant—such as to love Jehovah with all the heart, mind and strength; to love our neighbors as ourselves; to do unto others as we would wish them to do unto us; to love our enemies, and strive to do them good and not evil; to bless and curse not; to deal justly, love mercy, and walk humbly with God. In short, to do all the good we can, and to leave undone all the evil we are tempted to do.

OBJECTIONS ANSWERED AND REFUTED.

A correspondent writes, that some object to this work because Baneemy is not mentioned but once in the Book of Doctrine and Covenants, and that *once* in connexion with Baurak Ale: if that is an objection, we have much misconceived the fact. The name, Baurak Ale, is first mentioned in a revelation given in Feb. 1834, at Kirtland, Ohio, as follows, (see 4th and 5th par. of 101 sec., Doc. Cov.): “Verily, verily, I say unto you, that my servant, Baurak Ale, is the man to whom I likened the servant to whom the Lord of the Vineyard spake in the parable which I have given unto you. Therefore, let my servant, Baurak Ale, say unto the strength of my house, my young men and middle aged, gather yourselves together unto the Land

of Zion,” &c. The clause in the parable referred to, is as follows: “And the Lord of the Vineyard said unto one of his servants; Go and gather together the residue of my servants, and take all the strength of my house, which are my warriors, my young men, and those that are of middle age; also, among my servants, who are the strength of my house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine; I have bought it with money.” [See sec. 98th, par. 7, of the Doc. Cov.]

Again, in the 6th par. of 101st sec., Baurak Ale is spoken of as follows: “Pray ye earnestly that peradventure my servant, Baurak Ale, may go with you, and preside in the midst of my people, and organize my kingdom, upon the consecrated land, and establish the children of Zion, upon the laws and commandments which have been, and which shall be given to you.” The next time Baurak Ale is spoken of, is in a revelation given in June, 1834, on Fishing river, Mo., as follows: “Behold I have commanded my servant, Baurak Ale, to say unto the strength of my house, even my warriors, my young men and middle aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house have not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful.” [See 102d sec., par. 5th.] The fourth and last time Baurak Ale is spoken of, is in the same section as follows, (beginning in the middle of the 7th par.) “Talk not judgment, neither boast of faith nor of mighty works, but carefully gather together as much in one region as can be consistent with the feelings of the people: and behold I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.”

“Now, behold I say unto you, my friends, in this way you may find favor in the eyes of the people, until the armies of Israel become very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men to fulfil that which I have commanded, concerning the purchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about,” &c.

Now, from these quotations, we gather the following facts—

1st—That Baurak Ale was commanded, in 1834, to say unto the strength of the Lord's house, gather together for the redemption of Zion; but the strength of the Lord's house refused to hearken to his call. Consequently the redemption of Zion was postponed until

a preparation should be made, and another servant, (Baneemy,) who was appointed, as well as Baurak Ale, should have time to fulfil his mission.

2d—The preparation consisted in carefully gathering together as much in one region as could be consistent with the feelings of the people, and saying to the people execute judgment and justice for us according to law, &c. And this course is to be continued until the armies of Israel become very great. Now, in obedience to this revelation, Joseph, who was Baurak Ale to the Church, directed the gathering at Farwest, Caldwell county, Mo.; and when driven from the State of Missouri, he directed them to gather at Nauvoo, that being as near to the land of Zion as they could settle consistent with the feelings of the people. In 1844, the Church being rejected, and Joseph taken away, the Church lost sight of these commandments, and wandered in darkness, forgetting God's Holy Mountain, (Zion.) But in the beginning of 1848, Baneemy having received his keys of authority according to his appointment, calls attention to this subject, and now directs the gathering according to these commandments.

Now, the fact that Baneemy was not mentioned until after the strength of the Lord's house refused to hearken to the first call of Baurak Ale, and not until the last mention is made of Baurak Ale, proves that his mission was not connected with Baurak Ale's first call to the strength of the Lord's house, but was in the future; and as no other call was made during Joseph's life, for the strength of the Lord's house to gather together for the redemption of Zion, his mission necessarily has to be fulfilled after Joseph's death. And the fact that his name is not mentioned but once, proves that it was mentioned then only to make known his appointment through Joseph, to fulfil the law, (see Doc. Cov. sec. 14th, par. 2d,) "Verily, verily, I say unto you, that no one shall be appointed unto this gift (to receive revelations and commandments,) except it be through him," [Joseph.] And it being necessary for Baneemy to receive revelations and commandments in fulfilling his mission, his appointment was necessarily made known through Joseph to prevent imposture and deception. But, says the objector, any imposter might assume the name "Baneemy," and by quoting the scriptures you quoté, make it appear reasonable in his favor. But no imposter has ever assumed that name; and if they had, they would not have had wisdom to establish their claim; for they would have attempted to re-establish the Church; and by so doing would have fallen into the number of the "Beast," and the true Baneemy would have made them folly manifest by bringing forth the order of "Jehovah's Presbytery of Zion" at the proper time. And now it is too late for an imposter to assume that name, because the time set for him to begin his work is past; and the true Baneemy has brought forth the pattern of his work. Here he can claim precedence over all who build after his pattern.

But, says another objector, Baneemy has denied the Lord that bought him, because he says that Shiloh and Christ is not one and the same person, as was believed in the Church. We are informed by the Apostle Paul that in the church they see through a glass darkly, and that they knew in part and prophesied in part, &c.; but when that which is perfect should come we should see face to face, and that which is in part should be done away. Again, he says, (see Heb. 6th chap., 1st, 2d and 3d verses.) "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith towards God, of the doctrine of baptisms and the laying on of hands, and of the resurrection of the dead, and of eternal judgment." Baneemy having obeyed this exhortation of Paul, has left the principles of the doctrine of Christ as taught in the church, and has gone on to perfection; where the dark glass no more obscures his sight, and that which is in part, is done away with him; and it is not strange, that he should discover with his unobstructed vision, that what appeared in the church through the dark glass to be one person, is in fact two; though intimately connected in spirit and work. Hence, he has discovered that Christ is a spiritual law-giver, and Shiloh is a temporal; and that Christ being glorified, an immortal body in the celestial kingdom, could not consistently return to this earth, to reign personally, and temporally, until the earth is immortalized; which will not be until after the millennium. Hence the Shiloh, who is to reign temporally, and personally, during the thousand years of peace, previous to the end of the earth, is not Christ. Again, Christ sprang from Judah, and Jacob intimates in his blessing of Judah, that the sceptre shall depart from Judah when Shiloh comes; and says, in his blessing of Joseph, "from thence is the shepherd and stone of Israel," who is the Shiloh. Now, we of "Jehovah's Presbytery of Zion," have covenanted to cease looking through the dark glass, (the church,) that we may go on to perfection, and if we discover things in the clear view a little different from what they appeared through the dark glass, we will not fear and be troubled; but we will rejoice, that we are permitted to have a clear view of all things, pertaining to life and godliness, and by our works of righteousness, hasten on to perfection; for we know that there is no heresy or denial of the Lord in the doctrine of "Jehovah's Presbytery of Zion."

The light that shone upon us in the Church, was all reflected from Jehovah, by Christ, although it appeared to us that Christ was the great fountain of light himself; because we had never seen the fountain, or Jehovah; and although we were told there was another Being, (the Father,) we could not conceive that he was any greater than Christ, consequently in our imaginations we made them equal. But when we passed from under the dark glass into "Jehovah's Presbytery of

Zion," where the light of the Father shines directly to us, we discovered that the light we had in the Church was only reflected light, like the light of the moon and stars, which are glorious until the rising sun withdraws his reflection, then they appear only as dark, opaque bodies; nevertheless, the rising sun does not detract from their glory in fact, but only in appearance. So with Christ and the Apostles of the Church, (we mean the ancient Apostles, who were of the house of Israel,) their glory is the same as when the light of truth came only through them to us; but we having entered into covenant with the Father, are now made equal with them in the privilege of receiving the light of truth directly from the Father. Hence their glory does not appear so great to us as when the light shone only through them to us; for we now see that the light is not in them originally, but is all in the Father, and it shone through them, only, as the messengers of truth to lead us to the Father, also.

COMMUNICATIONS.

Bro. Alfred Sellers writes as follows:—

St. Joseph, Mo., June 1st, 1852.

To Charles B. Thompson,

Dear Brother—We are all well, and hoping these lines will find you the same, I hasten to inform you, that my wife and I, have neither of us ever been members of any church, although I always believed that Joseph Smith was a true Prophet, and that he was called to do the work that he has accomplished. I never was with the church at any time, but I never once thought of the Church of Jesus Christ being rejected.

We were already fixed to go to the Valley of the Mountains, when Bro. Younger came to our house. We were however soon convinced, that *the same spirit that once persecuted the Church that Joseph Smith organized, now leads the Church that claims to be the Church of Jesus Christ of Latter-Day-Saints.* And we are very thankful for the light that we have received; that we wander not after the "beast," and that our names are recorded in the Book of the Law of God, the God of Israel.

We remain yours in the bonds of the covenant,

ALFRED SELLERS,

ELIZABETH A. SELLERS.

Bro. Brooke writes as follows:—

St. Joseph, Mo., May 11th, 1852.

Dear Brother—I write a few lines to let you know that I have not forgotten you, but do rejoice with you in the rolling forth of the work of the Lord. I am glad to hear of the rolling forth of this glorious work, although I am not of the talent and have not the capital to do very much as yet; but I am determined to do all that I can; with the help of Almighty God, I do not intend to let time or means run to waste. I am truly glad that we are permitted to live to see

the days that Aaron's rod is beginning to bud, in the hand of the seed of Ephraim.

I have been conversing with some Brighamites, but they seem like the heathens, to trust in their prayers.

Let all the Brighamites and Strangites join

In faith, to make one perfect book;

Compared with Baneemy's Proclamation,

How strangely mean their writings look.

I remain your sincere friend; may the heavens smile upon you and yours forever. HENRY BROOKE.

MOVEMENTS OF THE COMMITTEE OF LOCATION.

Brother Marks writes as follows:—

SHABBANA, June 1st, 1852.

Br. C. B. Thompson.

Dear Sir—Yours of May 19th was received some two days since, but on account of a multitude of business I neglected to answer it immediately. I was extremely glad to hear from you, and shall always be happy to receive instruction on the great, and important work that lies before us.

I wrote you in my former letter that Bro. Childs had not made up his mind to accept the appointment as one of the Committee; but he came here some four days since, and said he had made up his mind to go with us, and we agreed to start the 13th day of June. * * * I received a letter from Bro. Stephens a few days ago; he states that he shall start for the upper country about the first of June, and will be ready to meet the balance of the Committee about the 25th of June, and I have made calculations accordingly.

I have no news at present in relation to the work in this section of the country. I have been so busy in preparing for the discharge of the duties of the committee, that I have not spent any time to instruct others. Yours in the bonds of the new covenant,

WILLIAM MARKS.

Bro. Stephens writes as follows:

LOUISVILLE, Knox Co., Ills., May 22d, 1852.

Dear Bro. C. B. Thompson.

I write a few lines to you, to inform you that I could not attend the Solemn Assembly; but I have since seen the minutes, and learned of my appointment as one of the committee, with Bros. Marks and Childs, and I have been getting ready to move. I have written to Bro. Marks that I expected to start the first week in June, if all is well.

I have received two letters from Bro. James M. Adams: his heart is in the work of the new covenant, and he intends to move up in the fall; he says there are several believing, about Voree, since our labors there. * * * On May 9th, I held a meeting in this county, and added two more to the covenant.

Yours in the bonds of the new and everlasting covenant.

RICHARD STEPHENS.

NEWS FROM THE TRAVELLING TEACHERS.

Bro. Cook writes as follows:—

TAYLOR, Knox Co., Ills., May 28th, 1852.

Beloved Bro. Thompson.

I hereby acknowledge the receipt of your kind, welcome, and very interesting letter, by yesterday's mail, and thank you for the information it contained.

There were new ideas expressed, and a confirmation of others that had previously come to my mind. My heart was made to rejoice in the information that I received from the paper and letter. It appears that every objection that could be brought up, is clearly removed, at least it is satisfactory. * * * I hope Bro. Wilder and myself will be able to start on east in a few days. Bro. Wilder is arranging his affairs as fast as possible. I intend to start the first of next week. I did hope to be able to have sent a small donation, but shall not be able this time.

I hope to be remembered in your petitions, to the God of Israel. There are some here as Bro. Wilder mentioned in his last letter, that are somewhat fearful, and unbelieving, but I would hope that they may yet be led to see the true and greater light that now so clearly shines, that it appears almost wilful for one to remain in darkness and doubt. To me, the light appears more brilliant every day, and I read daily with renewed interest and an increase of light to my mind.

I feel that I have great reason to rejoice with thankfulness that I live at this time; and that I have the privilege of a part in this great and glorious work. And I most sincerely hope that I may from this time ever be found most faithfully performing every duty; also, refraining from every impropriety.

Remember me to your kind companion and daughter, and consider me as ever your friend and brother, in the bonds of the covenant of Jehovah's Presbytery of Zion.

GILES COOK.

Bro. Wilder writes in the same letter, in corroboration of the above.

Bro. Cook, in a former letter, informed us that he had administered the covenant to eight persons in Hancock and McDonough counties, Ills., since the Solemn Assembly, and organized one class in McDonough county, and others were believing in that vicinity. He obtained one subscriber.

Bro. Joseph Younger writes, that he has organized three classes in Iowa, since the Solemn Assembly, and obtained three subscribers for the Harbinger.

Bro. David Jones writes from Clark county, Mo., under date of June 6th, 1852, and states that he has administered the covenant to four persons in that vicinity since the Solemn Assembly, and obtained two subscribers for the Harbinger and Organ. Many others were believing in the places he had visited. He was about to remove to the frontier with his family.

Bro. Butts writes as follows:

HAMILTON COUNTY, Ohio, June 6, '52.

Dear Bro. Thompson—I sit down with my pen to

write a few lines to you, to inform you that I am well both in body and mind, and am still laboring in the vineyard of the Lord. I feel truly to rejoice in the God of Abraham, Isaac and Jacob, for his great blessings manifested unto me thus far in my labors. Since I left you, the Lord has abundantly blessed me with the spirit of truth, which enlightens my mind, and brings in a constant flood of testimony, to prove and demonstrate this work, insomuch that those I visit cannot gainsay or put it down: it makes the brethren and sisters stare with surprise, and many are believing. Bro. Powers is still with me.

We have organized two schools, one in Dearborn County, Indiana, and one in Franklin County, and obtained three subscribers for the Harbinger and Organ. We have made two visits to the city of Cincinnati, but the spirit of the "beast" prevails there, and it is truly a place of darkness, and well nigh ripe for destruction. Nevertheless, we feel encouraged to travel on in the strength and power of the Lord God of Israel, to bring about and to accomplish the great and glorious work of gathering up the remnant seed of the church, the strength of the Lord's house, and to bind up the law among the Gentiles, and seal up the testimony with the Saints, that the covenants may be restored to Ephraim, even the covenants of their fathers, that they may be gathered, united and organized into a great army to become sanctified and prepared before the Lord, to redeem Zion, build the city and temple, and to complete the preparations for the coming of Shiloh, who will establish the universal kingdom of peace here on earth.

Bro. Thompson, I had a glorious time with you at the time of the Solemn Assembly, which will never be forgotten by me. You see that we have gathered a little wheat into the garner, and a number more are believing. We rejoice to see them coming out from the snare of Israel, whereby they may be prepared at the time appointed to gather out from among the Gentiles into the chambers of safety, where we will be hid up while the indignation passes over.

This is the great and glorious work of the Almighty God in these last days, in bringing to pass the final restitution of all things spoken, by all the holy prophets since the world began.

O, Lord God Almighty, hasten, and roll on with speed thy work, and cut it short in righteousness, that thy saints may be redeemed from their enemies according to thy promise.

June 7—After writing the above yesterday, bro. Stow (at whose house we now are,) concluded, with his wife and two sons, to receive the covenant, and we organized them into a class. I do feel to rejoice in this great and glorious work, for I know that the Lord God Jehovah is with us, in whom there is everlasting strength. I subscribe myself your brother in the New and Everlasting Covenant of "Jehovah's Presbytery of Zion."

ORRIN BUTTS.

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. 2. { Published monthly by CHARLES B. THOMPSON. } ST. LOUIS, AUGUST, 1852. { Terms, \$1 per annum, in advance. } No. 8.

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LESSONS FOR THE SCHOOLS OF FAITH.

CONTINUED.

LESSON 4. Of Faith in the Priesthood, or Lamb of God.—What is the Priesthood? It is the authority of Jehovah vested in a trinity of chosen messengers for the redemption and salvation of the human family. Who is it that constitutes this trinity of chosen messengers? The Father, the Son, and the Holy Ghost; or in other words, the Father, the Christ, and the Shiloh; and these three are one; or in other words, these three bear record in one, even in Jehovah. Connected with this trinity of chosen messengers, are four subordinate ministers; the whole constituting a council of seven chief teachers, who hold the keys of the seven dispensations of the priesthood, and are the seven spirits of God sent abroad into all the earth, represented in John's visions in Patmos, as the lamb with seven horns, and seven eyes, standing in the midst of the throne of God. Is there then no salvation for mankind except through the administration of the priesthood? There is not: if we believe in God, we must believe, also, that he is a rewarder of them that diligently seek him; and that reward can only be given through the channel of the priesthood; for Jesus says, (see St. John, 14th chap., 1st, 2d and 3d verses,) "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go, and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—Again, in the beginning of the next chapter, he says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."—

From this we learn that Jesus is the head and representative of the priesthood in this dispensation, through whom the law of righteousness and truth comes to us, as the sap passes through the vine to the branches: and if we abide not in him, that is, if we abide not in the covenant of the priesthood, of which he is the head and lawgiver, the spirit of righteousness and truth, which causes us while in the covenant, to bear the fruits of righteousness, will be withdrawn, and we shall wither, and be only fit for the burning, as the branch withers when separated from the vine.

THE GOSPEL OF THE KINGDOM.

Many have supposed that the gospel which the apostles were commanded to preach to every creature in all the world; after the resurrection of Jesus, was the gospel of the kingdom spoken of by Jesus in the 24th chapter of Matthew, when he says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." But it is a great mistake; for the gospel of the kingdom is the glad tidings of the kingdom to Israel, which must be preached in the last days in all the world, for a witness unto all nations that God will redeem his covenant people, and restore the kingdom to Israel; that those who will obey his law of justification, or subscribe with their hands unto Jehovah, and surname themselves Israel, may thereby escape destruction when the end comes. The disciples were commissioned, first, to preach the gospel of the kingdom as follows: "These twelve Jesus sent forth, and commanded them saying, Go not into the way of the gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel: and as ye go, preach, saying, The kingdom of heaven is at hand." (See Matthew, 10th chapter, 5th and 6th verses.) And in the 23d verse he says, "Ye shall not have gone over the cities of Israel till the Son of Man be come." And this is the commission they were under when he said to them, as recorded in the 14th verse of the 24th chapter of Matthew, as follows: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." After the above

commission was given, Jesus says to Israel, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Hence another commission was necessarily given; suited to the circumstances of the kingdom. And as Jesus was not sent save unto the lost sheep of the house of Israel, (see 24th verse of the 15th chap. of Matthew,) where he says, "I am not sent but unto the lost sheep of the house of Israel." And as his disciples were commissioned to preach only to the lost sheep of the house of Israel; inasmuch as Israel at that time would not hearken to the gospel of the kingdom, and the kingdom was taken from them and given to another people, some one must needs be authorized to establish the kingdom among that other people. Hence the commission contained in the last chapter of Matthew, 19th verse: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, they were not commanded to baptize in those names, under their commission to the lost sheep of the house of Israel. Neither had they any church organization until after they received the last commission.

The gospel to the gentiles is not, therefore, the gospel of the kingdom. But it is the gospel of the church—the gospel of repentance—the common salvation—the glad tidings of great joy to all people, whereby all nations are permitted to come unto the Father through the Son by the reception of the Holy Ghost. But the gospel of the kingdom is the glad tidings to Israel that the Father, (according to the covenants he hath made with their fathers,) will restore the royal priesthood and kingdom to them in the last days, making them a kingdom of priests and a holy nation. Hence it is said in the book of Doc. and Cov., that the fulness of the gospel to the gentiles and to the Jews, also, is contained in the Book of Mormon. The fulness of the gospel to the gentiles, is the fulness of that plan, or law, by which the gentiles are grafted in to partake of the root and fatness of the covenant which God made with Abraham and Isaac, when he said unto them, "In thee and in thy seed shall all the nations and families of the earth be blessed": that is, with the blessings of the church. But the fulness of the gospel to the Jews, is the promise contained in the Book of Mormon, that when the things contained in that book, should be carried forth from the gentiles unto the remnant of Joseph, the work of the Father should commence among all the dispersed of Israel, to restore to them the kingdom according to the covenants which God made with their fathers. This is the fulness of the gospel of the kingdom to them; or in other words, the fulness of glad tidings, or good news to them of the promised kingdom. (The word gospel signifying glad tidings, or good news.)

The ministers of the church, therefore, did not preach the gospel of the kingdom, but they preached only the gospel of repentance, the common salvation

to the gentiles, through obedience to which the gentiles could obtain by adoption the blessings of the gospel of the kingdom, or in other words, the blessings of the priesthood. The gospel of the kingdom, therefore, must now be preached by the Presbyters of Jehovah, among all nations, as a witness unto them that God will restore the kingdom to Israel; and those who will not obey his laws, nor surname themselves Israel, will be left without excuse when the end comes, and the judgment sets upon them. The preaching of the gospel of the kingdom is the work of the Father among all nations to prepare the way for the restoration of Israel to their own lands and former blessings. The preaching of the gospel of repentance—the common salvation, is the work of the Son, in building up the church among the gentiles. Hence, all scriptures that relate to the preaching of the gospel of repentance to the gentiles, relate to the work of the Lord in the church. But these scriptures, which relate to the restoration of Israel, relate to the preaching of the gospel of the kingdom—the declaring of God's glory among the gentiles, and the bringing of the children of Israel for an offering unto the Lord out of all nations. Now, inasmuch as the gentiles have rejected the gospel of repentance, they must needs be made subject to the law of justification, which is contained in the gospel of the kingdom, which if they obey they will be saved from destruction. For the judgment of the gospel of repentance was this: "He that believeth not shall be damned." That is, he shall be cut off from the blessings promised to those that believe and are baptized. But the judgment of the gospel of the kingdom is this: "When the son of man shall come in his glory, and all the holy angels with him, then shall he set up on the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Then shall he say, also, unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat; I

was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did it not minister unto thee? Then shall he answer them saying, Verily I say unto you, inasmuch as ye did it not unto one of the least of these my brethren, ye did not unto me. And these shall go away into perpetual punishment; but the righteous into life eternal." (See Matthew, 25th chap., from the 31st verse to the end of the chapter.)

WHO IS CHARLES B. THOMPSON?

As the above question has been often asked, since I was chosen Chief Teacher of the Schools of Preparation of "Jehovah's Presbytery of Zion," I have concluded to publish a synopsis of my history for the information of those who ask the question in sincerity. I was born by the special providence of God, on the 27th day of January, A. D., 1814, in the town of Niskauna, Schenectady county, N. Y. My father, David Thompson, was a Friend, Quaker by birth, and also in principle. My mother died June 23d, A. D., 1817, leaving me motherless at the age of three and a half years; from which time I was brought up by strangers, my father hiring me kept by the week until I was eight years old, at which time I was put out to earn my own living, which I continued to do, under my father's direction, until I arrived at the age of fourteen years, at which time, with my father's consent, I set out alone to seek a place to learn the tailoring business. At the age of seventeen I became deeply impressed with religious sentiments, and began to realize the necessity of serving God. But as I looked at the different churches, and saw their clashing, both in principle and practice, and the lack of righteousness among them, I could not consent to join any church, though frequently solicited to do so. I however, was persuaded at the age of eighteen to enter as a probationer the Methodist Episcopal Church, and received baptism therein. Soon after which I commenced business as a tailor at Watervleit Centre, in Schenectady county, N. Y., near the place where I was born.

At the age of twenty, I became convinced that the Methodist church was not the Church of Christ, and accordingly withdrew from the church, closed up my business, and commenced travelling in search of the Church of Christ. After one year's search in vain, I was about to return in despair, when by a special providence, I was led to hear an Elder of the Latter-Day-Saints preach. After hearing his testimony, I resolved to visit Kirtland, Ohio, where the Church was then gathering. I arrived at Kirtland, about the 10th of February, A. D., 1835, I was then 21 years of age. After investigating the subject carefully and prayerfully, I was convinced that the Church of Jesus Christ of Latter-Day-Saints, was the true Church of Christ;

and accordingly was baptized on the 25th day of February, A. D. 1835, by John F. Boynton, then one of the Twelve Apostles of the Church.

I was confirmed under the hands of Joseph Smith, the Prophet, the following Sunday. After this, during the two following weeks, my mind was very much exercised with a desire to preach the gospel; but I felt unwilling to take upon me that calling, unless I could have a special assurance that I was called of God. Accordingly on the evening of the 14th of March, A. D., 1835, when I retired to my room for the night, I resolved not to give sleep to my eyes nor slumber to my eyelids, until I should receive a manifestation upon the subject. When I had been engaged in earnest supplication for near an hour, the spirit came upon me, in a manner I had not before experienced, and these words were forcibly impressed upon my mind. "You must be called of God as was Aaron;" and how, said I, was Aaron called? The answer was, Aaron was called as Saul and Barnabus were called; the Holy Ghost said unto the prophets that were in the church at Antioch, "Separate me Barnabus and Saul for the work whereunto I have called them." I then prayed that if I were called to preach the gospel, that the commandment might be given to Joseph, the Prophet, to call me forth from the midst of the congregation, and ordain me the next day.

Accordingly the next day I was called forth from the midst of the congregation, and ordained an elder under the hands of Joseph Smith, the Prophet, Joseph Smith the Patriarch, and Sidney Rigdon; and was commissioned to go forth immediately to preach the gospel. Previous to starting on my mission, Joseph Smith, the Patriarch, confirmed the following Patriarchal blessing upon my head.

Patriarchal Blessing by Joseph Smith, sen., upon the head of Charles B. Thompson.—"I lay my hands upon thy head to bestow upon thee a father's blessing; and I now confirm upon thee thine Apostleship whereunto thou art called; and I say unto thee thou shalt go forth and proclaim the gospel unto this wicked and perverse generation. And thou shall have faith to lay thy hands on the sick and they shall recover. And the spirit of the Lord shall be with thee, and his power shall attend thee; for thou shalt have power to discharge all the duties of thy calling.

And thou shalt go also, to other nations, and shall proclaim the *gospel of the kingdom*, in the midst of famine, pestilence, war, and distress of nations; for thou shalt see great calamities in thy day; many shall fall on thy right hand and on thy left. And thou shalt mourn exceedingly because of the calamity of the wicked. And thou shalt cry mightily to God for strength, and then thou shalt lift up thy voice like a trumpet, and warn them to repent. And they will be exceeding mad against thee, because of thy warning, and shall seek to take away thy life, but shall not be

able, for thy life shall be precious in the sight of the Lord, and no power shall be able to take it from thee. Thy health also, shall be precious in his sight, and no disease shall have power over thee. And many children shall flock around thee, and thou shalt hold them by faith, and shall lead them to Zion; and they will call thee their father, and thou shalt have great joy with them in that land. And thou shalt have power, even to smite thine enemies to the earth, if thou canst not escape from them otherwise; for in the name of the Lord Jesus all things in righteousness shall be possible for thee to do. For if thine enemies cast thee into the fire, the flames shall not harm thee; and if need be that thou pass through the waters, they shall part hither and thither, at thy command; and thou shalt pass through on dry land. And thou shalt have power to waft thyself on the wings of the wind as it were, from place to place, and from nation to nation. And thou shalt even have power to translate thyself to Heaven if thou desirest it. And thou shalt hold thy friends by faith, and thou shalt enjoy their society in the celestial Kingdom of God. Though thou hast no family, yet the time will come that thou shalt have; and thou shalt have a posterity that will bear thy name, even to the latest generation; for thou art a literal descendant from Abraham, and of the seed of Israel, and one of the horns of Joseph that shall push the people together to the ends of the earth.

And thy right of inheritance in the land of Zion is secured unto thee, and to thy seed after thee, to the latest generation. And if thou desirest it thou shalt live on the earth, till the coming of the Son of Man in his glory, to sit upon the throne of his power; when the Lord of hosts shall reign over all flesh, in Mount Zion, and in Jerusalem, and before his Ancients gloriously. And I say unto thee that thy name is written in Heaven, never to be blotted out, for thou art sealed up to eternal life, and all the blessings of earth and heaven are thine, even so, Amen."

After receiving this blessing, I started on my mission, and spent the summer of A. D., 1835, in preaching to acquaintances, with but little success. I realized the truth of that saying of Jesus, "A prophet is not without honor, save in his own country, and among his own kindred." In the fall I returned to Kirtland, where I spent the winter. In February, A. D., 1836, I was Anointed in the House of the Lord; and soon after I was Chosen, and Ordained one of the second Quorum of Seventies, under the hands of Lyman Sherman, who was then one of the presidents of the Seventies. In March I received the washing of feet at the Solemn Assembly held in the Temple at Kirtland. On the 6th day of the following April, (it being the seventh year of the church,) Joseph the Prophet, proclaimed it a year of jubilee and release, and said that none would be sent to preach that year; but the Elders would be at liberty to go or to stay as they should choose, I chose to go and preach; according-

ly I shouldered my valise in April, and travelled again to the state of N. Y., and labored in various parts of that state, till the following March, during which time I baptized a number, and organized one or two branches of the church. In March, I returned to Kirtland with my family, having married in the December previous. During the summer of A. D. 1837, I took a mission to Sandusky county, Ohio, where I baptized five persons, and organized a branch of the church. In the summer of A. D. 1838, I removed with my family, in the Kirtland Camp, to Far-West, Mo., and soon after removed to Adam-ondi-ahem, in Davies co., Mo.; and soon after, under the exterminating order of Governor Boggs, I was compelled to return to Far-West, in Caldwell county, and from thence to Quincy, Illinois, in the February following. In the spring of 1839, I was sent by the Twelve on a mission to the state of New York. Soon after my arrival in the state of New York, my wife died in consequence of the suffering she endured in our expulsion from Missouri, and I was left with an infant five months old. But I was among friends, and I continued my labors in the ministry for four years in western New York; during which time I baptized about two hundred persons, and Ordained about fifty Elders, Priests, Teachers and Deacons; and organized a conference called the Genesee Conference. In the winter of A. D., 1840 and 1841, I wrote and published, a book of 256 pages, entitled, "Evidences in Proof of the Book of Mormon." In the summer of 1843 I left New York, and by the counsel and direction of Joseph Smith, I settled in Macedonia, Hancock county, Ills., 20 miles from Nauvoo. In the month of February, 1844, I was Ordained a High Priest, under the hands of Jacob Chapman, by the direction of John Smith, Joseph's uncle, who was then president of the stake at Macedonia. And I was at the same time Chosen, and Ordained, First Counsellor to the President of the High Priest's Quorum, in that place.

After the martyrdom of the Prophet Joseph, I removed to Nauvoo, and united with the High Priest's Quorum there. I was present when the Twelve were authorized, by vote of the church to act in the office of the first presidency, and with all good conscience voted with the church, believing that the voice of the church was the voice of God. I continued in Nauvoo, laboring with my hands to support myself and child. All things seemed to prosper under the administration of the Twelve; but the spirit that was in me seemed grieved, and there seemed to be a lack of confidence among the brethren; the spirit of love and union was no where to be found; and I felt that the spirit that was in me, and the spirit that was predominant in the church, had no fellowship together. Nevertheless I had the fullest confidence in the church as an organization, and supposed the Twelve themselves, or at least a part of them, were right. While in this state of mind the vision published in the 7th No. of this paper, was

vouchsafed to me: which gave me confidence that I was accepted; but I did not fully understand the vision at that time. In January, 1846, I was called into the Temple, and received what the Twelve called the Endowment, and was sealed up unto eternal life, over the altar with my present wife. The spirit that was in me did not sanction this endowment; but I felt that I was shut up, as it were in a dark place. And I was waiting for the door of the more glorious Temple to open, that I might enter in. And when the Twelve left for the wilderness, I was satisfied that they were the Apostates, and I resolved not to follow them. And when Mr. Strang's claims were presented I tried hard to discover in his organization the more-glorious Temple, but in vain. And when I became finally convinced that he was an imposter, I came by the good providence of God to this place, determined here to wait till the more glorious Temple should make its appearance. I waited, and in January, A. D., 1848, Baneemy's first Proclamation saluted my ears. The more glorious Temple was then before me, and one arrayed in a Royal robe was standing in the door thereof, uttering the words of the vision; it was enough, I honored the call; and followed him in. I was then authorized to act as agent for Baneemy; but in August, 1849, I received the grand key which qualified me to act as Chief Teacher of the Schools of Preparation, and in April, 1850, I organized the first class in the covenant.

CHARLES B. THOMPSON.

St. Louis, Aug. 1, 1852.

ANTIQUITY OF THE SPIRITUAL RAPPERS.

Necromancy, or the art of communicating with the spirits of the dead, was common in the days of Moses, and the Prophets that succeeded him. It was one of the sins for which the Canaanites were destroyed. Moses says, (see Deut. 18th chap., from the 9th to the 15th verses,) "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divinations, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations which thou shalt possess, hearkened unto the observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do. The Lord thy God will raise up unto thee, a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

In the above is enumerated all the different forms of modern spiritualism. The clairvoyant as the consulter

with familiar spirits; the witch, wizard, enchanter, and charmer, are the ancient names of those who practiced the different forms of mesmerism. And the rapping, writing and speaking mediums, are necromancers.—Necromancer is a word derived from the two Greek words, *nekros* and *mantis*, and signifies one who communicates with the spirits of the dead.—(See Dictionary.)

This being the time of the restitution of all things spoken by the mouths of all the holy prophets since the world began, of course the devils must needs restore all things spoken or manifested by all the unholy spirits since the world began, also. Hence, the abominations of those nations of Canaan, must needs be practiced here, before the people will be ripe for destruction, that Israel may again possess their inheritance. These spirits say there is no hell nor devil. Nephi says, (see Book of Mormon, 112th page, 3d ed.) "And behold others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil for there is none: and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."

Again, the Witch of Endor was both a clairvoyant (or somnambulist) and spiritual medium, for she not only called up a spirit who claimed to be Samuel, at the request of Saul, but she saw the spirit also, and described his appearance to Saul, which convinced Saul that it was really Samuel that was communicating with him. (See 1st Samuel, 28th chapter.)

It is admitted by the believers in this phenomena, that the spirits do not always communicate the truth, but nevertheless much truth they say is revealed by them. So it was with the ancient astrologers, soothsayers and necromancers. Sometimes they revealed the truth when it answered their purpose to do so; and at other times their words were false; and having no standard of truth to test their words by, their declarations only served to distract the people, dividing them more and more as at the present day. Well did John in his Revelations in Patmos, describe the doings of these latter day spirits. He says, (see Rev. 16th chap. 13th and 14th verses.) "And I saw three unclean spirits, like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Now, what spirits are the spirits of devils? Jude says, (see Jude, 6th verse,) "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Now, these angels are the spirits of devils, that is, they are adversaries, rebels, having left their own habitation voluntarily; by breaking the covenant of their first priesthood, they kept not their first estate. Hence, in the

spirit world, they are the spirits of devils; and being reserved in everlasting chains under darkness unto the judgment of the great day, they are deprived of the privileges of the resurrection. Hence their desire to communicate spiritually with those in the body, thereby to gain spiritual dominion over the earth, which was their own temporal habitation, which they have left and forfeited by not keeping their first estate. What are Angels but the Messengers of God, holding the Priesthood of Salvation from Jehovah? If these keep not their first estate, they become the sons of perdition, even devils. Again, John says, (see Rev. 12th chap. and 12th verse,) "Therefore, rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time." And Paul says, (see 2d Thessalonians, chap. 2, from 9th to 12th v.) "That the coming of the Lord would not be until after the working of Satan; with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

These scriptures account for the extraordinary success of the Spiritual Rappings in this country, and of the progress of the "Beast" in other lands. Men who had become Angels by the reception of the Priesthood, having forfeited that title by rebellion, and in consequence being deprived of the privileges of the resurrection, are anxious nevertheless to fulfil their mission on earth. Hence the abundance of spiritual communications at the present day.

But John, the beloved disciple, says, (see 1st John, 4th chapter, 1st verse,) "Beloved, believe not every spirit, but try the spirits, whether they are of God—because many false prophets are gone out into the world." But how shall we try the spirits? John says in the next verse, "Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world."

Now, what spirits confess that Jesus Christ is come in the flesh? Those only who acknowledge the authority of his Priesthood as the Anointed Saviour, which his name signifies, and confess that he holds the sceptre of the kingdom of God on earth, until Shiloh comes, and unto him the gathering of the people.—And what spirits thus confess and acknowledge that Jesus Christ is come in the flesh? None but the Seven Spirits of God sent abroad into all the earth, in the Seven Dispensations of the Priesthood. The spirits of the dead, who communicate by raps and other visible

manifestations, and the clairvoyant spirits, also, invariably deny the resurrection of the flesh or body, and consequently confess not that Jesus Christ is come in the flesh. Men in the flesh, who profess to be prophets, are not to be tried by this rule, for this rule is applicable only to spirits. Jesus gives the rule by which we are to know false prophets, (see Matthew, 7th chapter, from the 15th to the 20th verses,) He says, "Beware of false prophets," &c. "Ye shall know them by their fruits." Again, the seven spirits of God, although commissioned in seven different dispensations, are one in principle, and never disagree. Hence, whatever is revealed in one dispensation does not come in contact with that which was revealed in a former dispensation, but comes in direct fulfilment of prophecies uttered therein by former prophets, and also in accordance with the order established from the beginning. Hence all communication from the spirit world which come not in the order established from the beginning, and agree not with former revelations, are not of God. Again, says the Apostle, "To whom ye yield yourselves servants to obey, his servants ye are. If ye yield yourselves servants to devils, ye cannot be the servants of God; for Jesus says, 'Ye cannot serve two masters.'"

ANTIQUITY OF THE ORDER OF THE SOLEMN ASSEMBLIES OF THE SCHOOLS OF PREPARATION OF "JEHOVAH'S PRESBYTERY OF ZION."

The Hebrews were commanded by Moses to keep three solemn feasts in each year unto the Lord. First, The Passover, or feast of unleavened bread, was to be kept seven days, and on the seventh day, there should be held a Solemn Assembly to the Lord. Second, The Feast of Weeks, seven weeks were to be numbered from the time they commenced their harvest, and in the seventh week they should keep a Solemn Feast unto the Lord. Again, third, The Feast of Tabernacles should be observed seven days as a Solemn Feast unto the Lord. Moses says, (see Deut. 16th chap., 16th and 17th verses,) "Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

The annual, triennial, and septennial Solemn Assemblies are also in accordance with the ancient order, (see 14th and 15th chaps. of Deut.)

We have quoted the above to show the brethren the nature of our Solemn Assemblies; they are not like the Conferences of the Church, merely for the transaction of business, but they are Solemn Feasts unto the Jehovah, where every member is required to appear before the Lord either in person or by proxy, with their gifts and offerings to be placed in the Lord's

treasury for the benefit of the poor, and to advance the cause. We are satisfied that it is the lack of information on this subject only; that would prevent any of those who have received the covenant from appearing before the Lord according to this requirement. We hope therefore, at the Solemn Assembly to be held in this place the 29th of this month, we shall have the privilege of presenting before Jehovah, in the Book of his Law, the names of all the brethren and sisters in the covenant, with an acceptable offering attached; thus securing Jehovah's blessing upon all the members of the Presbytery. Should this information not reach you in time for you to appear at the Solemn Assembly in August, send up your gifts as soon as possible, and appear at the next Solemn Assembly, when your double gift will be presented before the Lord in the Book of his Law, and let all who desire their names presented before the Lord as the children of Israel, send in their gifts, according as they are able, according as the Lord has blessed them with earthly substance. And those who are not in the covenant, if they send in gifts, will be presented before the Lord as justified by the Law, and entitled to blessings accordingly.

COMMUNICATIONS.

PITTSBURGH, July 7th, 1852.

Dear Bro. Thompson—I received your letter on the 28th of June, and the instruction and news it contained truly rejoiced our hearts. I have delayed writing until now, that I might see some fruits of our labors here to communicate to you. We did not organize a School in Cincinnati, but we believe that we sowed some good seed there that will eventually take root and grow; we left them in the hands of God. But in this place, (praised be the name of the Lord God of Israel,) our labours have been greatly blessed. We labored from house to house until the 4th day of July, when we were invited to meet with the Strangite branch of the Church in this city, at 2 o'clock in the afternoon. We were invited also to preach to them, which we did, and the spirit of the Almighty God was with us, and the Lord gave me the abundance of his spirit and unloosed my tongue, and I was enabled to set forth some of the principles of the new and everlasting covenant in a manner that none could gainsay my words. We occupied about one hour in speaking, during which time all listened with attention. When I concluded my remarks, Bro. Falconer, one of Strang's Twelve Apostles, arose and said that there was two points that I did not clear up to his satisfaction. I again arose, and with the law and testimony, by the aid of the blessed spirit of God, was enabled to remove every objection from his mind. After which, Bro. Ells, one of the head men of Bro. Sidney Rigdon's organization in this place arose and spoke a few minutes in the power and demonstration of the spirit. He said, "Brethren and sisters, it is the

truth we have been hearing to-day, and I intend to sign the covenant." This made the congregation stare. I then arose and read the covenant to the congregation; after which, I requested those who were ready to subscribe with their hands unto Jehovah, and surname themselves Israel, to rise up, whereupon six arose, viz: Bro. Josiah Ells, Sister Eliza Ells his wife, Bro. Archibald Falconer, and Sister Sophia Lanyon, Bro. Edwin Mitchell, and Sister Jane Mitchell his wife. I then administered the covenants to them, and they subscribed with their hand unto Jehovah, and surnamed themselves Israel.

In the evening we met again at the house of Bro. Lanyon, and confirmed the above six into the covenant of Jehovah's Presbytery of Zion; after which we organized them into a class, by appointing and ordaining Bro. Ells a teacher, by the vote of the class. After giving them instructions, I gave liberty for remarks, whereupon Samuel Bennet arose with the Book of Covenants in his hand; he was filled with the spirit of the beast, and tried to support Strang's claims. He was considerably excited, evidently because we had just confirmed two of his wife's sisters into the Presbytery. And he being one of Strang's Apostles also, was evidently hurt because Bro. Falconer had taken the covenant. He asked with considerable emphasis: Who is Banemy, and who is Charles Thompson? He said he did not know as Charles Thompson was known in the church. When he sat down I arose and told him I should not contend with him, but the truth would prevail; I then closed the meeting. We have obtained in this place six subscribers, and a brother here, sends you the names of ten more, for which he will be responsible. He sends you also, herewith a slip giving you directions concerning them, &c. I now send you five dollars and will send you more before we leave here. We are now in the midst of our labors here, and we believe the Lord is about to do a great work in this place; indeed he has done a great work already, but we believe he will do a greater. And we do not now know the time when we shall leave here.

I remain your brother in the new and everlasting covenant of Israel. ORRIN BUTTS.

Bro. Hugh Lytle writes from St. Joseph, Mo., under date of June 22d, 1852, and states that there is now 32 members in his quorum, residing in that vicinity; and as to their faith, it is known by their works; for bro. Lytle has remitted us \$25, on subscription, and donations from his quorum, since the Solemn Assembly in April last.

If every Class and Quorum would show their faith and zeal for the cause in the same commendable manner, there would be no lack of means to sustain the paper. The Lord loves the cheerful giver; and again, "faith without works is dead, being alone." Now, inasmuch as we believe that this is the cause of God, let us all show our faith by our works, that we may have icings therein.

HYMN,

FOR JEHOVAH'S PRESBYTERY OF ZION.

1. Come dear brethren in the kingdom,
To the voice of God give ear;
Do his will, his praises sing them,
As we unto him draw near.
2. Let us keep ourselves unspotted,
From the world and from all sin;
Fill the place to us allotted,
Through the gate we'll enter in.
3. Keeping all the Lord's commandments,
Sober, watching unto prayer;
Blessings will be our attendants,
In our duty every where.
4. Lo, the way is now preparing,
Soon to gather Israel's host;
In this work let us be sharing,
Each one faithful at his post.
5. Glorious things will then be given,
To the Saints who do their part;
They will have the joys of heaven,
Sorrow from them will depart.
6. Let us then be up and doing,
Shunning evil all the time,
Holiness be still pursuing,
Loving God, is work sublime.
7. O, give honor to Jehovah,
Serve him with your strength and might;
He for such has crowns of glory,
He will clothe them all in white.
8. Glorious is the race before us,
And the prize for which we run;
Our reward is ready for us,
Finish now the work begun.

R. P.

As this is our last issue before the Solemn Assembly will meet, we will take this opportunity to urge upon the brethren the necessity of sending in as much means as they can possibly spare, to assist us in sustaining this paper, for the Lord has not prospered us this season in obtaining work, whereby to obtain means to sustain the paper as formerly, although we have been just as diligent, and just as willing to work, could we have obtained it to do. This blessing, we suppose, has been withheld from us, that the brethren who have recently come into the covenant, may have opportunity to show their faith by their works, and share with us in the blessing of having sacrificed to sustain this work for the salvation and deliverance of Israel. We say therefore to the brethren, when you make up your gifts for the Solemn Assembly, do not fear that you will send too much; for what you do send will be placed to your credit in the book of the law of God, where the faith of the saints is recorded, when it is shown by their works. We take this opportunity also

to say to those, both in the covenant and out, who have sent us assistance, either by donation or otherwise, that we appreciate their kindness, and cease not to ask the blessings of Jehovah, our God, upon them. And we say unto them, you shall not lose your reward.

The following persons have been recommended to receive qualifications, at the next Solemn Assembly, as Travelling Teachers:

Bro. Smith Stephenson, *by Giles Cook*. Bros. Thos. Dungan, John Roberts, Duty Griffith, Jacob Brown, Wm. Moore, and Alexander McDonald, *by David Jones*. These, and all others, who desire to be qualified as Travelling Teachers, if they belong to a Class or Quorum, will remember to get a written recommendation from their Class or Quorum, signed by the Teacher, or Chief, certifying it as the vote of their Class or Quorum; or it may be signed by the members in the absence of a Teacher or Chief.

As soon as the Quorum of Travelling Teachers is filled up; we shall organize another Quorum. And over every two quorums of Travelling Teachers, will be placed a Quorum of three Evangelical Teachers. And over every ten Quorums of Evangelical Teachers, will be placed a Grand Council of seven Evangelical Chiefs. The whole constituting a Grand Quorum of Travelling and Evangelical Teachers, consisting of 20 Quorums of Travelling Teachers of 15 each, belonging to the 2d Department of the School of Faith; and ten Quorums of Evangelical Teachers of three each, belonging to the third Department of the School of Faith, and a Grand Council of seven Evangelical Chiefs of the same Department, making 337 in all.

Two of these Grand Quorums of Travelling and Evangelical Teachers, constitute a General Quorum of the Travelling and Evangelical Teachers of the Schools of Faith; over which a General Council of seven Evangelical Chiefs Preside; one of whom presides over all, and is termed the Evangelical Chief Teacher, or High Chief Presbyter of the Schools of Faith.

When these quorums have fulfilled their missions as Travelling Teachers, they will be permitted to fill up their Quorums and Classes according to the order of the 2d and 3d Degrees of the Order of the Sons of the Prophets, as published in the 2d No. of the 1st vol. of Zion's Harbinger and Baneemy's Organ. And as fast as they are qualified in the Schools of Faith, they will pass into the School of Works, and from thence will be chosen, if they are worthy, into the School of the Prophets, where they will be qualified for the first order of the Priesthood, where Baneemy administers in person. These Quorums of Travelling, and Evangelical Teachers are the Ministers of the Gospel of the Kingdom—the Presbyters of Jehovah—the Ministers of the God of Jacob, who will declare God's glory among the gentiles, and bring Israel for an offering unto Jehovah, out, of all Nations, to Jerusalem, and unto the Mount Zion.

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. 2. { Published monthly by CHARLES B. THOMPSON. } ST. LOUIS, SEPT., 1852. { Terms, \$1 per annum, in advance. } No. 9.

All letters and communications must be post paid, and addressed to Charles B. Thompson, No. 59 Orange street, between 13th & Fourteenth, St. Louis, Mo.

THE LINEAL DESCENT OF THE PRIESTHOOD.

Inasmuch as this is a subject of some interest to the Saints at the present time, we have concluded to offer a few thoughts upon the subject; that the order of this descent may be properly understood. We will commence by quoting the promises made to Abraham, Isaac and Jacob, who constitute the Triune head of the Priesthood, unto whom is committed the keys of salvation and Oracles of God, for the redemption, regeneration and final exaltation of the human race.

First. Gen. 12th chap. 1st, 2d and 3d verses, "Now the Lord God said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed." Again: Gen. 22d chap. 15th, 16th, 17th and 18th verses, "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself have I sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice." Again, Gen., 21st chapter, 12th verse, God said unto Abraham, "In Isaac shall thy seed be called." And in Gen., 26th chapter, 2d, 3d, 4th and 5th verses, the Lord appeared unto Isaac while in Gerar of the Philistines, and said, "Go not down into Egypt; dwell in the land which I shall tell thee of; sojourn in this land and I will be with thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and

my laws." Now Isaac's seed consisted of two sons only, Esau and Jacob; and after Esau, the elder, had despised his birthright, and sold it to his younger brother, Jacob, for a mess of pottage, Isaac blessed Jacob with the following blessing: "Therefore God give thee of the dew of heaven and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee." After this, Isaac sent Jacob away to Padan-aram to get him a wife; and on his way there, he obtained the following promise from the Lord: "And the Lord said unto him, I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West and to the East, to the North and to the South; and in thee, and in thy seed, shall all the families of the earth be blessed."

"And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of."—[See Genesis, 28th chapter, 14th and 15th verses.

Now from these promises we gather the following: First, that in Abraham all families of the earth were to be blessed, and the land of Canaan should be his inheritance. Second, that in his seed (Isaac) all the nations of the earth were to be blessed. Third, that Jacob should be lord over his brethren; people should serve him; nations should bow down to him, and even his mother's sons also; and every one who cursed him should be cursed, and those who blessed him should be blessed; and his seed should be as the dust of the earth, and that they should spread out and cover the earth in its four quarters, and that in him and his seed all the families of the earth should be blessed.

Now from this we learn that Abraham, Isaac and Jacob are the principal mediums through which the whole human family are to be blessed, and that Jacob's seed are the lesser mediums through whom these blessings are conferred upon all the families of the earth. Now to show in what sense the families of the

earth are to be blessed in the seed of Abraham, Isaac and Jacob, we quote the following from the Book of Abraham, published in the Times and Seasons, vol. 3, No. 9, page 705, it being a translation by Joseph Smith from papyrus found embalmed with some mummies in catacombs of Egypt, and called "*The Book of Abraham, written by his own hand in Egypt.*" Par. 11th. "But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me and said unto me, Arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land, which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains, depart hence, and behold they are taken away by a whirlwind in an instant suddenly. My name is Jehovah, and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations; and I will bless them through thy name, for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed and shall rise up and bless thee as unto their father, and I will bless them that bless thee, and curse them that curse thee, and in thee (that is, in thy priesthood,) and in thy seed, (that is, in thy priesthood,) [or the priesthood of thy seed,] for I give unto thee a promise that this right shall continue in thee and in thy seed after thee, (that is to say the literal seed, or the seed of the body,) shall all the family of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal."

From this quotation we learn that the literal seed of Abraham, Isaac and Jacob, (that is the seed of their bodies,) by authority of the priesthood which they inherit from their fathers, are to administer the blessings of the gospel of salvation and of eternal life, to all the families of the earth. And that this right and authority, or in other words this priesthood is a legal, hereditary right, belonging exclusively to the seed of Abraham, Isaac and Jacob, committed unto them as a chosen race, called the Elect of God.

As further proof of the lineal descent of the priesthood, we quote the following from the Book of Covenants, (see Doc. Cov., Sec. 3d, Par. 18th to 29th. "The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner: From Adam to Seth; who was or-

daind by Adam at the age of sixty-nine years, and was blessed of him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father, in so much that he seemed to be like unto his father in all things, and could be distinguished from him only by his age. Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam. God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak; he was eighty-seven years old when he received his ordination.

"Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him. Jerad was two hundred years old when he was ordained under the hand of Adam, who also blessed him. Enoch was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five and Adam blessed him, and he saw the Lord: and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.

"Methuselah was one hundred years old when he was ordained under the hand of Adam. Lamech was thirty-two years old when he was ordained under the hand of Seth. Noah was ten years old when he was ordained under the hand of Methuselah.

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Mathuselah, who were all High Priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Arch Angel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee and thou art a prince over them forever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time."

From the above quotation we learn that although the chosen seed are entitled, or have a right to the priesthood, because of their lineal descent from the Patriarchs, they do not possess the priesthood by virtue of their lineage, but have to receive it by ordinance. The following seven ordinances are necessary to constitute a Priest, qualified to administer the gospel of salvation and eternal life to the human race:

1st. Calling, appointment, or election;

- 2d. Separation, or ordination;
- 3d. Purification, or washing;
- 4th. Consecration, or anointing;
- 5th. Cleansing, or washing of feet;
- 6th. Endowment, or the reception of the key-words;
- 7th. Sealing, or the making the calling and election sure.

If, therefore, a man has not received these seven ordinances from properly authorized persons, and in proper order, he is not qualified to administer the gospel

of salvation and eternal life, although he may be a lineal descendant of the chosen seed. If, however, any can prove their lineage by proper testimonials of their calling, appointment or election, to the satisfaction of those who hold the authority from Jehovah to administer the ordinances, they will be separated or ordained, and in proper order, and at the proper time, they will receive all the ordinances of the priesthood which will constitute them ministers of salvation to the human family. But no unrighteous person can receive this priesthood, although he may be a legal lineal heir thereto; nevertheless, his posterity, should they be righteous, may receive it. But those who are not lineal heirs, however righteous, cannot receive it until they are sanctified by the spirit, unto the renewing of their bodies, and regenerated in the family of Israel. The following from the Book of Doc. and Cov., will show the nature and necessity of the priesthood, as well as its lineal descent, ordinances, &c.

A revelation of Jesus Christ, unto his servants, Joseph Smith, Jr., and six Elders, as they united their hearts, and lifted their voices on high; yea, the word of the Lord concerning his Church, established in the last days for the restoration of his people, as he has spoken by the mouths of his Prophets, and for the gathering of his Saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased.

Verily, this is the word of the Lord, that the city, New Jerusalem, shall be built by the gathering of the Saints, beginning at this place, even the place of the temple; which temple shall be reared in this generation; for verily, this generation shall not all pass away, until a house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the Holy Priesthood, which he received under the hand of his father-in-law, Jethro, and Jethro received it under the hand of Caleb, and Caleb received it under the hand of Elihu, and Elihu under the hand of Jeremy, and Jeremy under the hand of Gad, and Gad under the hand of Esaias, and Esaias received it under the hand of God; Esaias also lived in the days of Abraham, and was blessed of him,

which Abraham received the priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah, and from Noah till Enoch, through the lineage of their fathers, and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood, by the commandment of God, by the hand of his father, Adam, who was the first man, which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

"And the Lord confirmed a priesthood also upon Aaron and his seed throughout their generations, which priesthood also continueth and abideth forever, with the priesthood, which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.

"Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts, and could not endure his presence, therefore the Lord, in his wrath, (for his anger was kindled against them,) swore that they should not enter into his rest, while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out of their midst, and the Holy Priesthood also; and the Lesser Priesthood continued, which priesthood holdeth the key of the ministering of Angels and the preparatory gospel, which gospel is the gospel of repentance, and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel, until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the Angel of God at the time he was eight days old unto this power: to overthrow the Kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron, shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot, as I have appointed; and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion, in the Lord's house. Whose sons are ye; and also many whom I have called and sent forth to build up my church, for whose is faithful unto the obtaining these two priesthoods of which I have spoken, and the

magnifying their calling, are sanctified by the spirit unto the renewing of their bodies—they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be removed; but whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world, nor in the world to come."—[See Doc. Cov., Sec. 4th, Par. 1st, 2d, 3d, 4th, and 6th.]

Now, having proved that the right to receive and hold the priesthood is hereditary in the family of Israel, and that those who receive it must be sanctified by the spirit unto the renewing of their bodies; and thus by regeneration become the seed of Abraham, &c., according to the promise made unto him relative to all the families of the earth being blessed in his seed, we will next introduce a similar promise made to Joseph Smith. [See Doc. Cov., Sec. 103, Par. 18th.] "And now I say unto you, as pertaining to my boarding-house, which I have commanded you to build, for the boarding of strangers; let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed. Therefore let my servant Joseph, and his seed after him have place in that house, from generation to generation, forever and ever, saith the Lord; and let the name of that house be called the Nauvoo House; and let it be a delightsome habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this, the corner-stone thereof, that he may receive, also, counsel from those whom I have set to be as plants of renown, and watchmen upon her walls."

Here is a promise made to Joseph Smith similar to the one made to Abraham, Isaac and Jacob. There is this difference, however. In Abraham and his seed, all the families and nations of the earth were to be blessed; but in Joseph Smith and his seed, the kindred of the earth only are to be blessed; the word *all* not being contained in his promise. Again, the land of Canaan was to be the inheritance of Abraham and his seed, while they gave counsel, and administered the blessings to all the families and nations of the earth:

but Joseph Smith and his seed are only to have an inheritance in the Nauvoo House, while they give counsel and administer the blessings to the kindred of the earth. Hence the kindred of the earth, who are to receive blessings in Joseph Smith and his seed, are but few in comparison to those who receive blessings in Abraham, Isaac, and Jacob, and their seed. Nevertheless, this promise to Joseph Smith secures to his seed a lineal right to his priesthood, and the first-born of his seed, when found worthy, will succeed to the office which he held in the priesthood organization. But what that office was, is known only to those to whom the priesthood organization has been revealed. The keys of the Dispensation, which Joseph Smith holds, is not hereditary, and cannot be held by any other individual, whether of his seed or not; but the office of the priesthood, which he held, is the birth-right of his seed. And in Jehovah's Presbytery of Zion, where the priesthood organization is revealed, the rights of his seed will be respected, and when found worthy, they will be placed in the offices to which they inherit the right. We will here state, however, that none of Joseph Smith's brothers, or other relatives, except his seed, can inherit any blessing, by lineal right, from him. Nevertheless, all those who have been ordained to any office in the Church, under Joseph Smith's administration, when found worthy, will be placed in their corresponding office in Jehovah's Presbytery of Zion, and then, if faithful, they will progress. And let all remember that in the Church there were two priesthoods—the Aaronic and the Melchisedek, as they were called; but in Jehovah's Presbytery of Zion, there are three orders, viz: The Patriarchal, 2d Patriarchal, or Ecclesiastical, and 3d Patriarchal or the Royal. Now, at the head of the 2d Patriarchal, or Ecclesiastical Order, are three Chief Apostolical Pastors, who hold severally the keys of three Dispensations under that Order of priesthood, viz: one principal and two subordinate Dispensations. The first of these is Jesus Christ, whose Dispensation extends to the coming of Shiloh, the keys of which is the sceptre of his kingdom, but having no progeny, he gave the birthright of his priesthood to St. Peter, but retains the keys of his Dispensation to himself. (We will skip over the Second for the sake of brevity.) The Third of these Chief Apostolic Pastors is Joseph Smith, who, having finished the work of opening his Dispensation, which is the last of the two subordinate Dispensations, entailed the birthright of his priesthood to his seed, but retains the keys of his Dispensation to himself, which keys constituted him the exclusive law-giver to the Church. Now, as the Church is rejected, and this is the time of the restitution of all things spoken by the mouths of all the Holy Prophets since the world began, and the time to fulfil all the promises made to the Fathers concerning the revelation of the Royal Priesthood, to make Israel a holy nation, &c., it must needs be that greater keys, and higher authority than that held by Joseph Smith,

(whose dispensation was subordinate,) are to be given in order that a whole, and perfect union, and welding together of dispensations, and keys, and powers, and glories may take place, and be revealed from the days of Adam to the present time; and that those things which never have been revealed since the foundation of the world, but have been kept hid from the wise and prudent, may be revealed to the babes and sucklings of this last kingdom of Israel. Hence, the order and offices of the Royal Priesthood are revealed which take precedence above Joseph Smith and his seed, pertaining to authority of keys. And these higher keys and authority, will set in order the House of God, and place Joseph's seed, and all other heirs of the blessings of the priesthood, in possession of their inheritances. Hence, none need fear of losing their rights in the priesthood, unless, like Esau, they should sell their birthright for a mess of pottage, which, we have reason to fear, some have already done.

WHO IS BANEEMY?

As many are very anxious to know who the above named individual is, we will give them all the information on this subject that it is possible for any to receive, until they meet him in the courts of the Temple of God, in the first Order of the Priesthood, when they will receive from him the key-words of that Order, and subsequently the key-words of the second Order, where he administers in the name of him who holds the keys of that Order.

First then, Baneemy is the voice of him that crieth in the wilderness, prepare ye the way of the Lord! make straight the paths of your feet in the Desert, that ye may walk in the highway of our God, when Shiloh comes to make low the mountains and hills, and to exalt the valleys, to make the crooked straight, and the rough places plane, when the glory of Jehovah will be revealed, and all flesh shall see it together.

Second, Baneemy is the successor of Joseph Smith in holding the keys of Mysteries and Revelations:—the gift to receive revelations and commandments to the Saints having been conferred on him in accordance with the law given to the Saints, concerning said gift: his appointment through Joseph having been made known to the Saints in a Revelation given ten years before Joseph's death, in which appointment he is designated as the servant to whom is committed the authority to gather up the strength of the Lord's house, and to send wise men to purchase the land of Zion in preparation for its redemption.

Third, Baneemy is the Patriarch of Zion, and holds the keys of the first Order of the Holy Priesthood, and administereth in the second Order thereof, and is authorized to organize and cleanse the Priesthood, and to sanctify the armies of Israel in preparation for the coming of Shiloh and the redemption of Zion.

Fourth, Baneemy is the messenger of Bourak Ale, Jesus Christ, and Shiloh to the pure in heart, sent by

the good shepherd to name his sheep, and make them acquainted with his voice, that when he comes he may call his own sheep by name and lead them out, and they knowing his voice, will follow him, but a stranger they will not follow.

Fifth, Baneemy is an ensign to the nations, of the gathering and redemption of both Israel and Judah; and he has been set up by Jehovah upon the mountains of America, and all the inhabitants of the world and dwellers on the earth are called upon to see and to hear the trumpet bespeaking Israel's redemption and deliverance, which is now being blown under this ensign in Jehovah's Presbytery of Zion.

Sixth, Baneemy is the messenger sent before the face of Shiloh to prepare his way, and he comes in the spirit and name of Elias, to restore the covenants of the fathers to the children, and to turn the hearts of the children of Israel to the covenants of their fathers, lest when Shiloh comes the whole earth be smitten with a curse. And he is that angel which John saw in his vision in Patmos ascending from the East, having the seal of the living God; who cried with a loud voice to the four angels who were standing on the four corners of the earth holding the four winds (to whom it is given to hurt the earth) saying, Hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads. And he will seal one hundred and forty-four thousand—twelve thousand of each tribe of Israel; to hold the sceptre of kings and priests unto God and the Lamb, and to sing the song of Moses and the Lamb on Mount Zion, when Shiloh comes and the ancient of days shall set and give judgment to the Saints. Then the kingdom and the greatness of the kingdom under the whole heaven will be given to the people of the Saints of the most high God, whose kingdom is an everlasting kingdom, and his dominion that which will never end.

Seventh, Baneemy is Jehovah's messenger to declare the day of vengeance of our God to the Gentiles: for unto him is committed the keys of Jehovah's kingdom pertaining to the earth; and having overcome, power is given him over the nations, that he may break them to pieces as the vessels of a potter are broken to shivers, if they obey not the Law of Justification which he hath brought forth unto all people, contained in his Proclamation to all the nations of the Gentiles, and in his Revelations and Proclamation to the Saints, and in the Gospel of the kingdom to Israel, which is now to be preached for a witness unto all nations, that God will fulfill all his promises to Israel.

Well! says the enquirer, you have informed us in these seven notes of Baneemy's present and future character, but who was he formerly before he was revealed to us in his present character and name? The answer to this last inquiry is withheld from the world for a wise purpose in Jehovah, and will only be revealed to those who are found worthy to receive the key-words of the Holy Priesthood.

HARBINGER AND ORGAN.

St. Louis, Mo., Sep. 1st., 1852.

The second Solemn Assembly of the Schools of Preparation of Jehovah's Presbytery of Zion is now closed, and the Acts and Minutes thereof published in this number, show that the work is progressing rapidly. When it is considered, that one year ago twenty-five persons were all who had received the covenant, and these were principally inactive members and but one Traveling Teacher had then been Ordained to bear the glad tidings of the covenant to those who sat in darkness. It is, indeed, marvelous to contemplate the rapid progress of this work. And again, when we take into consideration the few and feeble instruments engaged in its promulgation—the past year, weighed down by poverty and opposed by the tongue of the learned and the prejudices of the ignorant, having to contend against the influences of the beast and the prejudices of all parties of the church, we are led to exclaim, What but the power of truth could have given them such a glorious victory! Two Quorums of Traveling Teachers are now organized and will soon be filled up, the remnant of the seed of the Church will soon be gathered up, and the foundation of the Kingdom will then be laid in Israel; and the work of the Father will then commence among all nations, to prepare the way for the restoration of his people who are scattered upon all the face of the earth, to the lands of their inheritance. It is written, that those who trust in Jehovah shall never be confounded, this promise has been signally realized by all those who have gone forth in faith with the glad tidings of this work—the Gospel of the kingdom. None have been able to gainsay their words, or to throw a stumbling block in their way. And they have been enabled to plant the standard of truth as it is revealed in Jehovah's Presbytery of Zion, wherever they have unfurled their banner. And so it will be until the work is done and we are crowned on Mt. Zion with the Lamb.

The work before us is briefly as follows:—The remnant of the seed of the church must first be gathered up, which is the work pertaining to the Schools of Faith and the Quorums of Traveling and Evangelical Teachers have this mission to perform and this work to do, assisted by those of the first Department who are faithful. When this work is done the School of Works will be opened, and such as are found worthy in the Schools of Faith, will be received into it, and will be qualified to bear the Kingdom to Ephraim, to instruct the remnant of Joseph in the arts of civilization and peace, and Pastors will be appointed over them who shall feed them with knowledge and understanding; and Evangelical and Apostolical Pastors shall be chosen, ordained and endowed to preach the Gospel of the Kingdom among the remnant of Joseph, and three Chief Apostolical Evangelical Pastors will be appointed over the whole School of Works, whose business it will

be to superintend the work of redeeming and restoring Ephraim; and when this work is done and the remnant of Joseph have received the covenant, then in that day the School of the Prophets will be opened, and those who are found worthy in the School of Works, will be chosen into the School of the Prophets, and they will be qualified and endowed to go forth for the last time among the Gentiles, to bind up the Law and seal up the Testimony, and to bring Israel out of all nations for an offering unto Jehovah, both to Zion and Jerusalem. And there will be Evangelists, Prophets and Apostles given and endowed with the key-words of the Holy Priesthood for the work of the Ministry, in the gathering and restoration of Israel. And these will bring Israel to the unity of the faith, and to the knowledge of the son of God. And when this work is done, Shiloh will appear, and the people will gather to him. Then will the son of man appear in his glory and set upon the throne of his power, and before him will be gathered all nations, to be judged by the Law of Justification, contained in the Gospel of the Kingdom: and those who are found worthy will be permitted to live and inherit the earth: and those who are not found worthy will be consumed in the fire prepared for such as they are—the Devil and his angels. Let us, therefore, be diligent in our duties and watch and pray, lest we enter into temptation and be found unworthy in that Day.

ACTS OF THE SECOND TRI-ANNUAL SOLEMN ASSEMBLY OF THE SCHOOLS OF PREPARATION OF JEHOVAH'S PRESBYTERY OF ZION FOR A. D. 1852.

The Assembly convened at the house of Charles B. Thompson, in St. Louis, Mo., on the 29th day of August, 1852.

Charles B. Thompson was chosen Teacher, and Thomas Dungan and Josiah L. Deforest were appointed Clerks.

The Assembly then presented themselves before Jehovah in solemn covenant and prayer, and offered their gift Oblations, for the benefit of the poor and the advancement of the cause which were duly recorded in the Book of the Law of God. The number who presented gift Oblations, were fifty-three.

The Teacher of the Assembly then read the Revelation given, concerning the Order of the Solemn Assemblies, after which the following persons were presented and unanimously accepted to receive qualifications as Traveling Teachers, viz: Henry Brooke, Edward Johnson, Thomas Dungan, Jacob Brown, Hugh Lytle, Smith Stephenson and Stephen K. Alden, all of whom received the covenant of the second Department of the School of Faith, and were Ordained Traveling Teachers under the hands of Charles B. Thompson.

It was then unanimously resolved that we sustain

all the Officers of the Presbytery in their respective callings and stations, after which it was motioned by the Teacher of the Assembly and unanimously voted, that another Quorum of Traveling Teachers should now be organized, and that Brother Orrin Butts should be appointed first Chief thereof, and Brother David Jones second Chief.

Brother Jones was then Ordained second Chief of the second Quorum of Traveling Teachers of the Schools of Faith of Jehovah's Presbytery of Zion, under the hands of the Teacher of the Assembly.

The above named persons, then by secret ballot, elected themselves members of the New Quorum, and (Brother Butts not being present,) Brother Jones took charge of the Quorum, to direct them in their missions until Brother Butts returns. Brother Butts is authorized by his present appointment and previous ordination, to fill up his Quorum, and choose and Ordain three more Chiefs as he shall be directed by the spirit, and when he returns he can receive his Ordination to the office of first Chief of the second Quorum of Traveling Teachers.

And Brother Marks will fill up his Quorum and choose another Chief in the place of Brother Butts.

The following Classes and Quorums were then represented.

The St. Joseph Quorum, represented by Brother High Lytle, consists of thirty-three, including three Chiefs and two Teachers.

The Kanessville Quorum, represented by Joseph Younger, consists of eleven, including one Chief and one Teacher.

The North Pigeon Quorum, represented by J. L. Deforest, consists of ten including one Chief and one Teacher.

The Coonville Class, represented by Joseph Younger, consists of six, including a Teacher.

The Cherry Grove Quorum, represented by Jacob Brown, consists of fifteen, including a Teacher.

The String Prairie Quorum, represented by Thomas Dungan, consists of thirteen, including one Chief and one Teacher.

Two scholars represented by Joseph Younger, at Pleasant Grove, Fremont county, Iowa.

The Rock Creek Class, represented by Joseph Younger, consists of three, including a Teacher.

The Pittsburgh Quorum, represented by letter from Brother Orrin Butts, consists of seventeen, including three Chiefs and one Teacher.

The Snyder Quorum, represented by letter from Brother Orrin Butts, consists of sixteen, including three Chiefs and one Teacher.

The Gerry Quorum, in Chautauque county, N. Y., represented by letter from Brother Orrin Butts, consists of nine, including one Chief and one Teacher.

The New Trenton Class in Indiana, represented by letter from John Chappalaw, consists of three, including one Teacher.

The Quorum at Truro, Knox county, Illinois, repre-

sented by letter from Giles Cook, consists of twenty-seven, including three Chiefs and a Teacher.

The Class at Brimfield, Peoria county, represented by letter from John Gould, consists of seven, including a Teacher.

The Class at Elmwood, Peoria county, represented by letter from James H. Bishop, consists of seven, including a Teacher.

The Class at Fulton, Stark county, represented by John Gould, consists of ten, including a Teacher.

Two scholars at Walnut Grove, represented by Brother John Gould's letter, and the Class at Liasalle, Illinois, represented by Brother John Gould's letter, consist of five, including a Teacher.

The Class at Perkins Grove, represented by letter from Giles Cook, consists of six, including a Teacher.

The Class at Shabbona Grove, represented by Bro. John Gould, consists of three, including a Teacher.

The Class at Blandinsville, represented by Bro. Smith Stephenson, consists of four, including a Teacher.

Four scholars not organized, in Hancock county, represented by letter from Giles Cook.

The Class at Burwick, Warren county, Illinois, represented by Stephen K. Alden, consists of three, including a Teacher.

The Class near Greenbush, Warren county, Illinois, represented by David Jones, consists of ten, including a Teacher.

The Class at Union Corners, Van Buren county, Iowa, represented by James C. Williams, consists of four, including a Teacher.

The Class in St. Louis, represented by C. B. Thompson consists of five, including a Teacher.

The Class at Centerville, Appanoose county, Iowa, represented by Joseph Younger, consists of six, including a Teacher.

The Class at Mount Pisgah, represented by Joseph Younger, consists of four, including a Teacher.

The Class at Dry Ridge, Hamilton county, Ohio, represented by letter from Brother Orrin Butts, consists of four, including a Teacher.

The Class in Dearborn county, Indiana, represented by Brother Butts' letter, consists of four, including a Teacher.

The Class at Eminence, Illinois, represented by letter from Brother Zebulon Adams, consists of six, including a Teacher.

Making in the aggregate about thirty Classes and 257 scholars

CHARLES B. THOMPSON, Teacher.

THOMAS DUNGAN,
JOSIAH L. DEFOREST, } Clerks.

NEWS FROM THE COMMITTEE OF LOCATION.

Brother Marks writes as follows:—

St. Joseph, Mo. Aug. 24th, 1852.

BROTHER THOMPSON—DEAR SIR:—I embrace this opportunity to drop a few lines to you, to let you know of our whereabouts. I arrived here with brother

Childs, on the 22nd of this month, found brother Stephens and the most of his family sick; and he is not able to go with us. From what we can learn of the surrounding country here, we think it will be very difficult to obtain a suitable location for the Saints to gather too near this place, on account of the high price of land.

We have agreed to start from here to-morrow morning to go north, probably, to the Bluffs, and brother Hall is going in company with us as he is acquainted with the country. We shall write you again, as soon as we find a location.

We did not start on this mission as soon as we anticipated, on account of many things that had a tendency to hinder us. But we intend to do the best we can for the benefit of all before we return.

Yours, in the bonds of the covenant.

WILLIAM MARKS.

COMMUNICATIONS.

Brother Orrin Butts writes as follows:—

SNYDER TOWNSHIP, JEFFERSON CO., PA.,
— Aug. 13th, 1852. }

DEAR BROTHER THOMPSON:—We are well and have been laboring in this place two weeks, and the Lord God of Israel has wonderfully blessed our labors. I came to this place to see my brother-in-law, Rowland Cobb, who has been valient for the truth of the Gospel. He has preached and baptized some six or eight into the Church in this place, for the Salt Lake valley, and being strong in the faith of the Church, he fought me for two days and a half like a fierce tiger. But the Almighty God through the sword of the spirit of truth, wielded by me, smote him down (like as he did Paul) to the earth. The Lord in this case did truly kill and make alive again, for he yielded at last and come out and united with us in the new and everlasting covenant of Israel: and we know that it is the work of the Almighty God, and it is marvalous in our eyes. And I am persuaded that no other person living, could have been an instrument in the hands of God of bringing him into the covenant of Israel. For he would have turned them out of his house. But he being my father in the Church—having baptized me, and having been long and intimately acquainted with me, he would not turn me out of his house. Therefore, I continued to instruct him, and I was enabled through the spirit and power of God, to bring up such strong testimony that he could not gainsay it. And the spirit of God come upon him in power, and made him exclaim like Paul, "What am I that I should withstand God," and he united with us in the everlasting covenant, and our hearts were made to rejoice, knowing this to be the work of God.

August 14th.—I received five more into the covenant this morning; we have organized a Quorum

here of sixteen, and have appointed and ordained brother Rowland Cobb first Chief, and James Butts, Jr., second Chief, and Rowland Brown third Chief, and John I. Bundy Teacher. I have also obtained seven subscribers in this place, for the *Harbinger and Organ*. And all greatly rejoice that the Father has set his hand again the second time to gather up the remnant of Israel for the establishment of Zion, the city New Jerusalem.

Brother Rowland Cobb is settling up his business to go with me, we shall start this evening or early to-morrow morning for Buffalo. Brother Powers will part with me here, he will go direct to Philadelphia. We shall go from Buffalo to the city of New York, and from there to Philadelphia, and from there we shall return home.

I remain your brother in the new and everlasting covenant of Israel. ORRIN BUTTS.

Bro. Butts writes again from Gefry, Chautauque county, N. Y., Aug. 22nd, 1852, as follows:—

Bro. Thompson:—We have organized a Quorum here of nine, and ordained Bro. Isaac Cobb Chief, and Bro. Samuel Horton Teacher.

We rejoice that we are enabled to send you four more subscribers for the *Harbinger and Organ*. We shall leave here in a few days for Buffalo and New York city.

I remain your brother in the new and everlasting covenant of Jehovah's Presbytery of Zion.

ORRIN BUTTS.

Bro. Samuel Scott writes as follows:—

St. JOSEPH, MO. Aug. 14th, 1852.

BRO. C. B. THOMPSON:—With love and gratitude to Jehovah for his spirit in opening the eyes of my understanding, that when Baneemy's proclamation come to hand it was like coming out of pitch darkness into the glorious light of the sun at noon-day; for before it was naught but lo here, or lo there, and men running from sea to sea to get the word of the Lord and could not find it; and I was waiting with patient hope for the Deliverer to come out of Zion and turn away ungodliness from Jacob. And I was glad to obtain a membership in the School of Preparation of Jehovah's Presbytery of Zion; that I might be instructed so as to learn my duty to my God, and learn to love and to fear him, and keep his commandments and covenants. The constitutional code of laws for the government of the schools rejoiced my heart. And the instructions that we receive through Zion's *Harbinger* and Baneemy's *Organ* teaches us to love our enemies; whilst the beast and his fellows seek revenge and murder to carry out their plans and designs. I long to be with you at the next Solemn Assembly but my circumstances will not permit.

Yours in the bonds of the new and everlasting covenant. SAMUEL SCOTT.

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. 2. { Published monthly by CHARLES B. THOMPSON. } ST. LOUIS, OCT., 1852. { Terms, \$1 per annum, in advance. } No. 10.

All letters and communications must be post paid, and addressed to Charles B. Thompson, No. 59 Orange street, between 13th & Fourteenth, St. Louis, Mo.

THE BOOK OF ENOCH,

THE PROPHET,

SUPPOSED FOR AGES TO HAVE BEEN LOST, BUT DISCOVERED AT THE CLOSE OF THE LAST CENTURY IN ABYSSINIA. FIRST TRANSLATED FROM AN ETHIOPIIC MS. IN THE BODLEIAN LIBRARY, BY RICHARD LAWRENCE, LL. D., ARCHBISHOP OF CASHEL, LATE PROFESSOR OF HEBREW IN THE UNIVERSITY OF OXFORD.

Revised, corrected, and the missing parts restored by Divine inspiration; through Baneemy, Patriarch of Zion.

I, Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam; having been instructed in the mysteries of those things that were before the foundation of the world; and having heard and understood all things appertaining to the creations of God: and also that which will not take place in this generation; even all that which is to succeed in generations to come, even to a distant period, on account of the elect.

Upon their account I spoke and conversed with the Holy and Mighty One—the God of the worlds: who will hereafter go forth from his habitation, and tread upon Mount Sinai, and appear with his hosts; and be manifested in the strength of his power from heaven. All shall be afraid when they see him, and the rebellious angels shall be terrified. Great fear and trembling shall seize all things, even to the ends of the earth. The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame.

The earth shall be first immersed, and all things in it perish, except the elect, whom the Lord of Spirits will preserve, and towards them exercise clemency. But judgment shall afterwards come upon all flesh. Nevertheless, the righteous shall all belong to God, and be happy and blessed; and the intelligence of the godhead shall enlighten them; for behold He will come with tens of thousands of his Saints to execute judgment upon all: to destroy the wicked, and to reprove all the carnal, for every thing the sinful and ungodly have done, and committed against him. And this shall be the portion of sinners, who deny the name of the Lord of Spirits, and who are thus reserved for the day of punishment and affliction. Hea-

ven they shall not ascend, neither shall they remain on the earth. But the righteous shall both ascend into heaven at pleasure, and inherit the earth, in that day: for thus shall they be rewarded for all that which they have suffered in the name of the Lord of Spirits for his righteousness sake, from the beginning of the world.

I, Enoch, now proceed to give an account of the creations of God as I have seen, heard, understood and read in the tablets of Heaven, where it is written by the Holy Ones.

In the beginning, before any of the creations had taken place, Iame, (which signifies the embodiment of all intelligence,) by his wisdom constructed Iada, (which signifies the place of light,) out of Zebo, (which signifies unorganized matter,) and clothed himself therewith. In Iada were constructed many wombs; and Iame quickened Iada, so that Iada became a living being, and principle of power with Iame; and Iame impregnated Iada with the seed of intelligence. Iada, therefore, brought forth from her variously constructed wombs many Intelligences of various forms, clothed with semile (which signifies very refined matter.)

These Intelligences were perfect in construction and innocent, but possessed intelligence differing in quantity one from the other, and they were called Spirits. These spirits were not capable of receiving an increase of intelligence, and they had various forms; some were in the form of stars, and some were in the form of men. Those in the form of stars were called the Morning Stars, and those in the form of men were called the Sons of the Morning.

Iame, therefore, finding these Spirits imperfect as to the quantity of intelligence they possessed, by his wisdom concerted a plan to increase their intelligence and thereby make them perfect; and having completed the plan, he called them together to consult them in reference to their willingness to enter into his plan; and when he had made known his plan to them they were glad, and he organized them that they might accomplish his will and be made perfect. And he chose seven Chief Ones and placed them over the rest of the Spirits, and he Ordained them, and he

Ordained three of these, Chiefs over the seven, and he Ordained one of the three, who was elected over all, to be over the three, and he was called the Elect One; and one of his fellows was anointed to represent him in the flesh, and he was called the Anointed, his other fellow was to remain concealed under the appellation of Father, until the consummation of righteousness; therefore he was called the Concealed One. And Iame chose twenty-four of the most noble of the remaining Spirits, and he Ordained them to minister for the seven; (and he called them Arch-Angels;) and he chose, Ordained and Organized four grand Quorums of Angels of different grades of authority; and their number is written down in the Heavens; and their names are all there recorded. And when Iame had completed their Organization, they rose up with one accord and called Him the Lord of Spirits; and prostrating themselves before him, they worshipped him, calling Him God Almighty. And Iame blessed those he had Ordained, calling them the Sons of God, then the Morning Stars sang together, and all the Sons of God shouted for joy.

Now in pursuance of his plan, Iame and the seven Chief Ones of the sons of God, (who were called the Spirits of God,) went down in space, and they took one of the morning stars and clothed her with Zebo and called her Earth. Now the Earth was without form and void, and darkness was upon the face of her abyss, (for she was immersed in waters,) and the spirits of God (the three Chief Ones) were brooding upon the face of the waters; and they said unto Iame, "Let us have light;" and Iame took three of the morning stars and clothed them with one body of se mal, (which signifies brightness,) and placing them in the midst of the space allotted to this creation, they gave light upon the earth, and the sons of God comprehended the light because it was bright, and they called it semal; (that is sun;) and they divided the light from the darkness by causing a revolution of the earth. And they called the light day, and the darkness they called night: and behold, the beginning of the day they called morning, and before the beginning of the night they called evening, and the evening and the morning constituted the first day.

And they said unto Iame, "Let there be an expanse in the midst of the waters, and let it divide the waters from the waters." And Iame made an expanse to divide the waters from the waters, and placed it over the waters upon the earth; and he called the expanse Bokam; (which is air;) and the evening and the morning numbered the second day.

And they said unto Iame, "Let the waters under Bokam be gathered together to the extremities of the earth, that the dry land may appear in one place." And Iame did so, and then they called the dry land earth, and the gathering together of the waters they called seas, for there were two large bodies at the extremities of the earth communicating with each other by a narrow channel.

And they said unto Iame, "Let the earth be prepared to bring forth grass, the herb yielding seed, the fruit tree yielding fruit after its kind, whose seed in itself yieldeth its own likeness upon the earth". And Iame prepared the surface of the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed—yielding seed after its kind, and the trees yielding fruit whose seed should bring forth after its likeness. And they saw that it was done as they said, and the evening and the morning numbered the third day.

And they said unto Iame, "Let there be other lights in the expanse of Bokam besides the great light that maketh the day and divideth it from the night; and let them be for signs and for seasons, as the great light is for days and years; and let them be for lights in the expanse of Bokam, to give light upon the earth." And Iame made a lesser light to rule the night, as the greater light ruled the day; and he made the stars also, and placed them within their appointed space, to give light upon the earth through the expanse of Bokam, to rule over the night as the greater light ruled over the day, dividing the light from the darkness. And they saw that it was done as they had said; and the evening and the morning numbered the fourth day.

And they said unto Iame, "Let the waters be prepared to bring forth abundantly the grosser forms of moving creature that have life, and the fowl that they may fly above the earth in the expanse of Bokam." And Iame prepared the waters that they might bring forth great whales; and every living creature that moveth in the waters after their kind, and every winged fowl after his kind. And they saw that it was done as they had said. And they blessed the waters and said, "Let fish multiply and fill the waters in the seas, and let fowl multiply in the earth;" and the evening and morning number the fifth day.

And they said unto Iame, "Let the earth be prepared to bring forth the grosser forms of living creatures after their kind, cattle and creeping things; and beasts of the earth after their kind." And Iame prepared the earth to bring forth the beasts of the earth after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind. And they saw that it was done as they had said.

And they said unto Iame, "Let us prepare the earth to bring forth a grosser form of our own likeness to be called man, and let him have dominion over the fish of the seas, and over the fowls of Bokam, and over the cattle and over all the earth. So Iame and the three Lords (Chief Ones) of the sons of God, prepared the earth to bring forth the form of man in their own likeness, in the Image of the sons of God was he to be brought forth, male and female were they to exist. And Iame was to bless them and say to them, "Be fruitful and multiply and replenish the earth, and subdue it; and have dominion over the fish of the seas,

and over the fowl of Bokam, and over every living thing that moveth upon the earth: and behold, every herb-bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed to you, it shall be for meat; and to every beast of the earth, and to every fowl of Bokam, and to every thing that creepeth upon the earth, wherein there is life, shall be given every green herb for meat. And they saw that when all these things should be brought forth upon the earth they would be very good; and the evening and the morning numbered the sixth day.

Thus was the expanse of Bokam and the earth finished, and all the host of them. And Iame and the three Lords of the sons of God rested the seventh day from all their work, and Iame blessed the seventh day and sanctified it: and they agreed that man should be required to observe it as a day of rest forever. These are the generations of Bokam and the earth, when they were created in the days that Iame and the Lords of the sons of God made the earth and the expanse above it, and every plant of the field before it was in the earth, and every herb of the field before it grew. (For Iame had not caused it to rain upon the earth because there was not a man to till the ground; but there went up a mist from the seas and watered the whole face of the ground, after which the form of man was produced from the dust of the earth as Iame had provided.

Now it came to pass when Iame Organized the sons of God, He appointed the Elect One to receive the first Tabernacle because he was elected by the voice of two-thirds of all the sons of the Morning. But Lucifer who received one-third of the votes, disputed with Michael in reference to that matter, and wished to take the first Tabernacle: but Michael referred the matter to Iame who rebuked Lucifer, and appointed Michael to receive the first Tabernacle; so Michael entered into his Tabernacle, and Iame blew into his nostrils the breath of life, and thus man became a living soul. But Lucifer was angry, and he sought from that time forth to frustrate the plan of Iame.

Now Iame had planted a garden eastward in Eden, and there he put the man whom his plan had brought forth; and out of the ground there grew every tree that is pleasant to the sight and good for food—the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil, as Iame had prepared. And a river went out of Eden to water the garden, and from thence it was parted and became four-rivers, viz: Piron, Gihon, Widdekel and Euphrates. And Iame called the man Adam and ordered him to dress the garden and to keep it, and commanded him saying, Of every tree of the garden thou mayest freely eat, but if thou eat of the tree of knowledge of good and evil which is in the midst of the garden, thou wilt surely die.

The earth now brought forth, (as Iame had prepared,) every beast of the field, and every fowl of the

air, and they came before Adam, and he named them: for whatsoever Adam called every living creature, that was the name thereof. Now there was one beast which Adam called the serpent, which was more subtle (that is cunning, artful) than the rest of the beasts; and he was endowed with speech. But Adam could not find among the beasts an associate, therefore Adam was lonely and sorrowful because he had no associate: and Lucifer desired to destroy Adam, because Michael had supplanted him in the choice of his tabernacle; therefore he engaged the serpent to incite Adam to eat of the tree of knowledge of good and evil, to the end that Adam might die.

And it came to pass, at a time when Adam was sorrowful and lonely, he went out of the garden, and seated himself on a rock in the valley where the river was parted, and the serpent came out of the garden after him, and finding Adam with a sorrowful countenance, his head bowed down and his eyes fixed upon the ground; said unto him, Adam, Adam, come with me and eat of the tree which is in the midst of the garden, for its fruit is delightful; it is pleasant to the eyes, and it will cheer thy heart: but Adam replied without raising his head or changing his countenance, If you choose the fruit of that tree eat of it: and the serpent again said unto Adam, I have eaten of it, and it has enlightened my eyes, and made my heart merry.

O! come and partake with me and forget thy sorrow: Adam then raised his head, and without changing his countenance, replied: If you are pleased with the fruit of that tree, eat of it, for you are not forbidden; but I must obey the commandment of the Lord my God.

The serpent finding he could not persuade Adam left him; and Adam fell into a deep sleep on his face, near a pool of water, which Iame had prepared: and behold while he slept, there grew from his side a cord of flesh, which extended to the pool of water; and on the end of the cord there grew the form of a woman, beautiful and fair. And when Adam awoke, behold she was laying beside him in the water; he drew her out, and breathing into her nostrils his breath she lived, and having severed the cord that fastened her to his side, he said, This is now bone of my bones, and flesh of my flesh, she shall be called woman because she grew out of man.

And Iame appeared unto them, and he took the woman and called her name Eve, for said he, She shall be the mother of a race; and he gave her to Adam to be his wife. And he blessed them, and said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; for your dominion is over the fish of the seas, and over the fowl of the air, and over every living thing that moveth upon the earth.

And Iame said unto Adam and his wife, This is a holy relation you bear to each other, and hereafter in your generations a man shall leave his father and mother and shall cleave unto his wife, and they twain shall be one flesh: and so long as they observe this

law your generations shall be blessed, and when they break this law, they shall be cursed; for I, Iame, your God am holy. And they were both naked, the man and his wife, and were not ashamed.

Now it came to pass that the serpent heard the charge which Iame gave to Adam and his wife, relative to their union, and he told it to Lucifer: and Lucifer said unto the serpent, Go and seduce the woman, that she may be separated from Adam. And the serpent went and said unto the woman, Let me lie with you: and the woman said nay, for the Lord my God hath given me to Adam, and said we should be one flesh; and I must not transgress his commandment.

And the serpent said unto the woman, come with me into the midst of the garden, and we will eat of the fruit that is growing there, for surely the Lord hath not commanded you not to eat. And the woman said unto the serpent, we may eat of the fruit of the trees of the garden, but the fruit of the tree which is in the midst of the garden, God hath said, if we eat of it we shall die. And the serpent said unto the woman, what is it to die, I have eaten of it, and my eyes are opened, to know good and evil, like the sons of God. (Now the serpent had been instructed by Lucifer to say this to the woman to the end that he might destroy Adam through her.)

And when the woman heard this, she hearkened to the serpent; and believing the tree would make her wise, like the sons of God, she took of the fruit thereof and did eat; and being stimulated therewith, she thought that she was indeed wise like the Gods; and she went unto Adam with the fruit in her hand; and said unto Adam, Eat this and ye shall be wise like the Gods, and Adam said unto her, O! foolish woman; hast thou eaten of the tree of knowledge? Thou canst no more dwell with me, for thou art polluted; and the Lord my God will drive thee out of the garden.

And the woman said unto Adam, how then canst thou fulfil the commandment of the Lord thy God, to multiply and replenish the Earth; for there is not another woman upon the face of all the earth. And Adam said unto the woman, thy words are true, if I eat with thee we shall both be driven from the garden, and we both shall die, but we may leave our seed behind us; and he put forth his hand, and took the fruit and ate it; and when the stimulus it caused, was passed away, they knew that they were naked, and they were ashamed and they fastened fig leaves together and made themselves aprons.

And it came to pass, that as Adam and his wife were walking in the garden in the cool of the day, they heard the voice of Iame calling unto them, and they hid themselves among the trees of the garden; and Iame called again, and said, Adam where art thou: And Adam answered and said, I heard thy voice in the garden, and I was afraid and hid myself. And Iame answered and said unto Adam, why were you afraid; have you eaten of the tree, of which I commanded you

not to eat. And Adam answered and said, the woman that thou gavest me, and commanded that she should remain with me, eat of it, and she brought it to me, and I ate of it that I might not be parted from her, that we might obey thy great and last commandment, to multiply and replenish the earth. And Iame said unto the woman, what is this that thou hast done? and the woman said, the serpent persuaded me, and I did eat.

And Iame said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bite his heel. And unto the woman, Iame said, Thy sorrow shall be greatly multiplied in thy conception, because of what thou hast done; for in much sorrow thou shalt bring forth children and thou shalt desire to be with thy husband, and he shall rule over thee.

And unto Adam, Iame said, Because thou hast hearkened to the voice of thy wife and hast eaten of the tree of knowledge contrary to my directions, and hast thereby become corrupted in thy body, the earth must needs be cursed for thy sake that it may bring forth food congenial to thy nature; for in sorrow and the sweat of thy face must thou eat thy bread all the days of thy life, till thou return unto the ground out of which thy body was produced, for corruption it is, and unto corruption it must return, because thou hast eaten of the tree of evil. And Adam said unto Iame, wilt thou not instruct us in the labor of our hands? And Iame answered, and said unto Adam, I will instruct thee, but thou shalt not see my face until thou return unto me in thy third estate.

And the sons of the Morning said unto Iame, Behold the man is yet as one of us, although knowing good and evil; therefore, lest he put forth his hand and take also of the tree of life and eat and live forever, and thereby be deprived of his second and third estates, and remain in banishment from thy presence forever, let him be sent out of the garden.

And Iame hearkened unto them and sent the man forth from the garden of Eden to till the ground from whence he was produced. And they went and dwelt at the east of the garden of Eden. And Iame placed the Cherubims with flaming swords on the east of the garden, and they turned in every direction to watch the man, and keep him away from the tree of life.

Now Adam called upon the name of the Lord in those days, and so did Eve his wife; and Iame heard them, and he spake unto them from the garden of Eden, but they saw him not, for they were shut out from his presence, and they could not approach unto him because of the Cherubims who were guarding the tree of life: but Iame commanded them saying, Thou shalt worship the Lord thy God, and shalt offer up

unto me the firstlings of thy flock as a burnt offering, and ye shall eat the meat thereof before me as a solemn feast, mingled with the first fruits of thy ground.

And it came to pass, that Adam cohabited with Eve his wife, in those days, and she conceived. And the sons of the Morning assembled together to appoint one of their number to enter the Tabernacle she should bring forth, and it was agreed among them that Lucifer who disputed with Michael, should receive that Tabernacle. Now as Eve drew near the time of her deliverance, Adam prepared a sacrifice to offer at his child's birth, that they might keep a solemn feast unto the Lord.

And it came to pass that Eve brought forth a man child, and she called his name Cain, saying, I have obtained a man from the Lord.

And it came to pass, while Adam was offering his oblation and they were keeping a solemn feast unto the Lord, that Iame sent Raphael (one of the holy Angels) to Adam, and said unto him, Adam why do you offer sacrifices unto the Lord? and Adam said unto him, I know not; but the Lord commanded me and I obey him. And Raphael said unto him, This thing is a similitude of the sacrifices the sons of God will make of their lives in the Orders of the Holy Priesthood, when they ascend in their estates full of grace and truth; and ye shall do all that ye do in the character and name of the son of God: and ye shall call upon God in that name forever: saying, Our Father who art in Heaven, holy and exalted be thy Name: and in that day the holy Raphael explained to Adam the relation of Father and Son, in the Orders of the Holy Priesthood. And he brought unto Adam and Eve garments made by Iame, of the skins of beasts, tanned white, and clothed them.

And Adam knew that he was the son of God, and must needs keep his first estate, and by the sacrifice of his life attain to the second and third estates of the Holy Priesthood, and thereby be made perfect.

And it came to pass, that Adam again cohabited with his wife, Eve, and he called upon the name of the Lord, saying, Our Father in Heaven, holy and exalted is thy Name, give unto me one of the holy Angels, to be with me in this flesh, that I may counsel with him, and Eve conceived; and the sons of the Morning assembled and appointed Raphael to be given unto Adam: and when Eve was delivered, she brought forth Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground. And when the boys were of suitable age, their father Adam Ordained them to the Holy Priesthood by commandment of God.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and his offering, but unto Cain and his offering he had not respect; because he brought the inferior fruits of his ground, instead of the

best, as Abel had done. Now the evil spirit in Cain knew that his offering was not accepted, and it pleased him, for he thought to make it a pretext to slay his brother Abel. And Cain was very angry, and his countenance changed. And it came to pass, that the Lord called unto Cain and said unto him, Why art thou angry? and why is thy countenance changed towards thy brother? if thou doest well shalt thou not be accepted? and if thou doest not well, sin is thy crime: and evil desires are in thy heart, and except thou shalt hearken unto my commandments, thou shalt be delivered up to the consequences of thy evil desires.

And it came to pass, afterwards, that Cain and Abel went into the field to do their work, Cain to till and plow his ground, and Abel to feed his sheep. And Cain coveted his brother's flocks and he hated his brother, because Abel's offering was accepted and his was not, and he sought a pretext to slay his brother. And Cain said unto Abel, If I slay thee this day who will require thy blood of me, and he rose up hastily and slew him, and his blood streamed upon the ground. And Cain hastily dug a hole in the field, in which to put his brother's body, and turned the dust over it.

And it came to pass that the Lord called unto Cain the second time, and said unto him, Where is Abel thy brother. And Cain answered and said, I know not: am I my brother's keeper? And the Lord said unto him, what hast thou done, the voice of thy brother's blood crieth unto me from the ground where thou hast slain him; and his spirit accuseth thee, of taking from him that life which I gave him: and now behold thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand, and wherein thou didst bury him. And it shall come to pass that when thou tillest the ground, it shall not henceforth yield unto thee its strength as in the beginning; for thorns and thistles shall the ground produce unto thee; and a fugitive and a vagabond shalt thou be in the earth, for thou shalt be moving and wandering in the earth, until thy body returns to the dust: and thou canst never receive it again; for thou hast not kept thy first estate, and thou art deprived of thy habitation, because of this thy sin, therefore thou shalt be reserved in chains of darkness unto the judgement of the great day.

And Cain said unto the Lord, my punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, hereafter, when my seed shall be spread abroad in the earth, every one who finds them will slay them, because of this my sin. And the Lord said unto him, therefore, whosoever slays Cain's seed for the sin of Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon the seed of Cain, that they might be known in all generations.

Now, Cain had a son whose name was Enoch. And

he being disinherited of the rights of the Priesthood by the sin of his father; went and dwelt in the land on the east of Eden; and there he built a city, and called the name of the city Enoch. And unto Enoch was born Irad; and Irad begat Mahujael and Mahujael begat Methusael: and Mathusael begat Lamech.

Now, the seed of Cain disregarded the matrimonial laws of the Holy Priesthood, which God gave unto Adam; and Lamech took unto himself two wives: the name of one was Adah, and the name of the other was Zillah, and Adah bear two sons unto Lamach, and Zillah bear a son and a daughter, and the names of the sons of Adah were Jabal and Jubal, and the name of the son of Zillah was Tubal-Cain, and his sister's name was Naamah. Jabal dwelt in a tent, and kept cattle, and taught the trade of a shepherd. Jubal handled the harp and organ; and taught their use, but Tubal-Cain was an instructor of the artificers in brass and iron.

And it came to pass, when Lamech was old and advanced in years, and his eyes were dim, he went into the field to hunt, and his son Tubal-Cain was with him; and Cain was still moving and wandering about in those days upon the earth, as the Lord had said he should; and behold, he crouched upon the earth to drink from a certain stream of water in the field, where Lamech and Tubal-Cain had gone to hunt, and Lamech supposing him to be a wild beast, drew his bow and with an arrow he smote Cain, and the arrow entered Cain's body and he fell down and died. And thus the Lord requited Cain's evil according to his wickedness in that which he had done to his brother Abel, according to the word which the Lord had spoken unto him.

And it came to pass, when Cain had died, Lamech went to see the animal which he had killed. And behold, Cain his progenitor was lying dead upon the earth. Now Lamech was very much grieved because he had slain Cain, and he wished that it might not be known: and he dug a hole in the field in which he put Cain's body and turned the dust over it. And he charged Tubal-Cain, saying, See thou tell no one of this thing. But when Tubal-Cain returned home, he related to his mother the circumstance. And when Lamech knew it he was very angry at Tubal-Cain, and he arose up hastily and smote him with stripes which caused his death.

And the wives of Lamech hated him from that day, because he had slain Tubal-Cain: and they separated from him and would not hearken to him in those days.

And it came to pass, after many days, that Lamech come to his wives and pressed them to listen to him about this matter. And he said to his wives, Adah and Zillah, Here my voice! O wives of Lamech! and attend to my words, for you have imagined and said that I slew a man by my wounding him with an arrow; and a young man by my inflicting stripes upon him when they had done no violence. Now surely you know that I am old and my eyes are heavy through

age, and my temper irritable: and I did these things unwittingly, having no intent to slay.

And the wives of Lamech listened to him in this matter, and they returned to him by the advice of their progenitor Adam, and remained with him as before: and the sons of men were increased in the land in those days.

COMMUNICATIONS.

St. JOSEPH, SEPT. 5th, 1852.

Bro. Abel, writes as follows:

Bro. Thompson—My prayer is, that I may yet attain to the blessings of the faithful, and be crowned with immortality and eternal life, with all the Israel of God. The work of the Presbytery is gaining rapidly here; we begin to see the little stone that was cut out of the mountain without hands, beginning to roll, and ere long it will begin to break in pieces the toes of the Image which Daniel saw.

This makes the heart of the true believer to rejoice in the things which they have believed. We now begin to see the things coming to pass, that we have been hearing about, and looking for ever since we received the Book of Mormon, and it makes those who reject this work, feel just as the sects use, to feel when the gospel was first preached, but truth prevails, wherever it finds the honest in heart, they have to surrender. I shall try and do all I can for the advancement of the cause, and may we all keep the Lord's commandments, that we may have his spirit to be with us. I subscribe myself your brother in the new and everlasting covenant of Isreal.

DAVID ABEL.

COLDEN, ERIE Co., N. Y., SEPT. 4th, 1852.

Bro. Butts writes as follows:

Dear Bro. Thompson—Bro. Cobb is with me, and we are both well. We have organized a class, here of seven, James Butts, sen. is chief, and Richard Peters is Teacher. I send you five more subscribers; this is the fruit of our labours here in this place, for which we rejoice, and give the glory to the Lord God of Isreal for it is his work, we have done only our duty which is our reasonable service. But I will rejoice and praise the Lord, because he has given me my Father in the flesh, and two of my Brothers in the flesh, and their wives, and one of my sisters in the flesh and her husband, who is with me; and we feel strong in the Lord, to travel on, and lift up our warning voices; and to call for volunteers for Zion; for the set time to favor her is come; therefore we feel like thrusting in our sickles with our mights, and to reap while the day lasts, that we may treasure up unto our souls everlasting life in the kingdom of God. For we do know that God does fulfil his promises to us; for he gives us his spirit, even the spirit of truth which unfolds light and knowledge to our minds. And the Lord through us opens the eyes of many to see that the time has come for the Gospel to be taken from the Gentiles, and the

Kingdom to be restored to Israel, also that all the promises and blessings, and endowments that were promised to us in the church, remain now to be fulfilled to us the remnant that is left, through our obedience to the great commandment that is now given, Haste ye and subscribe with your hands unto Jehovah and surname yourselves Israel. ORRIN BUTTS.

CELESTO, DEWITT CO., TEXAS, Aug. 21st., 1852.
Mr. Charles B. Thompson:—

DEAR SIR:—I was at San Antonio a few days ago, at my old friend's, John L. Honsucker, and he informed me that you were publishing a paper called Zion's Harbinger and Beneemy's Organ. He believes pretty strongly in the doctrine you set forth, and he recommended me to subscribe for your paper. I have been baptized into the faith of Mormonism, and I am trying to find out all I can about the doctrine. I therefore wish you to send me your paper. And as I am an inquirer after truth, send me all of your back numbers if you think it will be of any advantage to me, and I will send you one dollar when your paper comes to hand.

Send one of your papers to Mr. Joel Miles, York Town, in this county, and if he likes it he will become a subscriber also. Nothing more at this time.

Yours with respect, WM. CARUTHERS.

REPORT OF THE COMMITTEE OF LOCATION.

KANESVILLE, IOWA, Sep. 1st., 1852.

Brother Charles B. Thompson—

DEAR SIR:—We hasten to communicate to you the result of our labors. We have traversed the frontier some two hundred miles, and we have come to the conclusion that the best place for a location, under all circumstances, is at Kanessville, Potawatamie county, Iowa, and the region round about. The facilities for the commencement of a settlement is far better here, than any other location that we have seen in this region of country. There are many places that are vacated, and are for sale in consequence of the great emigration to the West. The land is not in market, it is only purchased by buying the claims; these claims vary from forty to one hundred and sixty acres, and most of them have more or less buildings, (log cabins,) and vary in prices according to their location and the improvements made upon them. The country in the immediate vicinity of Kanessville is very broken and uneven, but the soil is very rich and fertile. Timber is rather scarce in consequence of so much of it being used for the purpose of building log cabins. The country north of Kanessville, for a great distance is mostly vacant, and good claims can be made there, and timber is more plenty—the health of the country is very good, but not entirely free from ague and fevers.

Yours, truly, in the bonds of the everlasting covenant.

WILLIAM MARKS, }
HARVEY CHILDS, } Committee.

HARBINGER AND ORGAN.

ST. LOUIS, Mo., October 1st., 1852.

This number contains the report of the committee appointed by Revelation last April, to seek out a proper location somewhere on the frontier, which might serve as a gate of entrance into the land of Ephraim; for all those who are found worthy (by the tests of the Everlasting Covenant) to be numbered with Israel; where the Chief Teacher of the Schools of Preparation might be speedily located to qualify the servants of God for their great and last mission, to bind up the Law and seal up the Testamony among the Gentiles, and to bear the Kingdom to Israel, that the remnant of Joseph might be prepared and called, that Deliverance may be found with them until Zion is redeemed and sanctified by Judgment, and Jerusalem cleansed by the spirit of burning.

It will be seen, by reference to the report of the Committee, that they have selected Kanessville and the region round about, in Potawatamie county, Iowa, as the most proper place they can find on the frontier for the gathering of the Saints, for the accomplishment of this work. Let the Saints, therefore, who have received the everlasting Covenant of Israel, make their arrangements to concentrate in that region as soon as circumstances will admit. But let them remember the commandment, which says, "Let not your gathering be in haste; neither go by flight, but observe to have all things prepared before you." And to this end, let men be sent before you to provide you a place, who are wise and judicious, and let there be no confusion in your gathering, lest you be scourged with the pestilence. Let those who are prepared, go up this fall, and let those who are not prepared, send up by those who go, to provide them a place to come too in the spring; and let there be a Committee of wise men appointed among those who go this fall, to select places for those who shall write to them to do so, and let the name or names of that Committee be published in the *Harbinger and Organ*, that all may know to whom they can apply to select them a place, and thus prevent the confusion and sacrifice that otherwise might be unavoidable.

We commence in this number to publish the Book of Enoch, the Prophet which has for ages been lost to the world, but is now being restored to the Saints among the "all things spoken by the mouths of all the Holy Prophets since the world began." This book was in possession of the early Christians—Jude quoted from it, and it was known until the eighth century of the Christian era, after which it seems to have sunk into complete oblivion, until about the close of the last century, when that portion of it which is contained in the Ethiopic Bible was discovered in Abyssinia by Mr. Bruce, the English traveler, who brought three copies of it with him from that country, written

in pure Etheopic, one copy of which he presented to the Rodleian Library at Oxford, from which the first translation appeared in English, in 1836 or 1837. This book was evidently considered by Jude and the early Christians as having been written by Enoch the seventh from Adam. And notwithstanding the present Christian world consider it apocraphal (that is doubtful) it is only because their traditions will not permit them to receive so much plain truth as it contains. The English translator, however, has labored hard to cover up the most important, and consequently to this generation the most objectionable truths contained in it. Undoubtedly, however, he was conscientious in doing so, thinking thereby to bring the book into better repute among the Christians of the present day.

But we shall present the Book to our readers revised and corrected, and with the missing parts restored by Divine Inspiration. As to its literary character (so far as pertains to our publication) we have nothing to say. But we promise that the Doctrine and History contained in the original book written by Enoch, shall appear in our columns under that head. And if the learned Divines of this age should think the Doctrine it contains too absurd for their belief, they can call it apocraphal as they have the Etheopic copy. But we are persuaded that the Saints will rejoice in the light it sheds upon the subject of the Holy Priesthood, and the great work of the Father in the Last Days, as well as the mysteries of the creation which it brings to light, the origin of Satan, &c.

ADVICE TO PARENTS.

One point we wish particularly to impress upon your minds, and that is the need of *decision*. Make your authority felt in your own house. Whenever you give your children a command, mean what you say; and, at any cost, insist upon obedience. Never mind the pains you are obliged to take. You must be master, and the sooner the point is settled the better. If once you yield in the struggle it is all up with you. Your little boys will tell you very plainly that they "wont go to school;" and your eldest girl will act upon the negro's maxim, "the more massa calls, the more I won't come."

Obedience is natural and easy and pleasant enough, if it be inculcated early, and maintained steadily; but to let your little boy fight you at six, and expect him to obey you at twelve, or to suffer your son to play truant for weeks and expect him to turn out any thing better than a great blackguard, is just as ridiculous as it would be to sow your field with thistles, and expect it to yield you a crop of barley, or to let your garden take its own course and expect that it will produce anything but weeds. Remember, God has given you a home to rule and children to train, and let it be your solemn resolution that with every inmate of your house, your word shall be law. Remember the fate

of Eli, who restrained not his sons from evil. "I am going to school this morning, because my father says I must go;" "I am to carry this parcel, because my father says I must carry it;" "I don't go out at night, because my father says I must stay in;" "I don't play with such a boy, because my father has forbidden me to play with him." These should be the feelings of every girl and of every boy, from six to eighteen at least; and these are the impressions which every parent who cares for his child should strive to instill. The thing is practicable enough. A little firmness, a little patience, a little pains, and a large stock of good temper, and the sturdiest spirit will bend to your control; the oldest in the house will acknowledge the force of your authority.

NOTICE TO OUR SUBSCRIBERS AND AGENTS.

Two more numbers will complete the present vol. of the Harbinger and Organ, and we intend to continue it monthly until we are able to publish it oftener. We expect the third vol. will be more interesting than the present, from the fact that we shall continue the publication of the Book of Enoch, a portion in each number, and from the fact that the work is becoming more interesting as it progresses; and we intend to devote more time to the publication than we have hitherto done, which will enable us to render the paper much more interesting. We say therefore to our agents and subscribers, we are anxious to settle up our debts in this place, and to make arrangements to issue the paper from Kanessville, Potawatamie county, Iowa, as soon as possible. To this end, we want our agents to send us all the money they have in their hands, belonging to us without delay; and we want all our subscribers who have not paid up to the close of the present vol. to pay without delay; and lastly, we want all our subscribers who have not renewed their subscription to the third vol. to send us without delay, one dollar for their next year's subscription. And if all would do so, we might possibly, with the help of a few friends complete the present vol. and move up to Kanessville before winter sets in, otherwise we shall have to remain here till spring, for the want of means to remove. All who do not renew their subscription, between this and the next Solemn Assembly, which will meet the 27th of December, will not have their papers continued. We hope our friends will be punctual in this matter, that the work may not be hindered. And let all the brethren strive to increase the subscription; which in view of the increasing interest of the paper, we think might be done. We shall give due notice, in the December number, should our circumstances admit of our moving this fall, which number in that event, will be issued about the 1st of November.

AD. Perhaps it is not generally known, that a quarter eagle, \$2 50 gold piece, can be as safely sent in a letter as paper money, provided it is placed directly under the seal, and fastened with a wafer.

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. 2. { Published monthly by CHARLES B. THOMPSON. } ST. LOUIS, NOV., 1852. { Terms, \$1 per annum, in advance. } No. 11.

All letters and communications must be post paid, and addressed to Charles B. Thompson, No. 39 Orange street, between 13th & Fourteenth, St. Louis, Mo.

THE BOOK OF ENOCH, THE PROPHEET,

(CONTINUED.)

Now it came to pass after the birth of Abel, Adam again cohobated with his wife, Eve, and she conceived and brought forth a daughter, and they called her name Kenah, saying, She shall help her mother. And when Kenah was of suitable age, Adam and Eve gave her to Cain to be his wife. And Cain cohobated with Kenah, and she conceived and bear Cain a son, and he called his name Enoch, saying, The Lord hath given us rest and quiet in the earth. Now when Enoch was only a few years old, Cain again cohobated with Kenah and she conceived, and it was before she brought forth, that Cain slew his brother Abel. And it came to pass after Abel was slain, Neither Cain nor Abel returned from the field as usual when it was night, therefore in the morning, Eve and Kenah went forth to the field in search of them, and when they found them not, Kenah returned and told Adam. But Eve wept when she found Abel was not with his flock, for she feared an evil beast had devoured him, and her soul was wraped up in him, and she went into the adjoining field in search of him, but she found him not; therefore she sank down, upon a rock that was in the field, and wept and lamented, with a great lamentation. Now it came to pass when Adam had learned that they were not in the field, he went to search for them, in a certain wood where Cain had been wont to go to hunt: and while Adam was passing through the field toward the wood, the Lord called unto Adam, and said unto him, Go not in search of the boys, for Cain has slain Abel, and I have cursed Cain, and sent him forth a fugative and vagabond to wonder alone upon the earth, until his body returns to the dust, which has received his brothers blood from his hand, and which he turned over his brothers body to hide it from sight.

And now behold, I will give unto thee another son in the stead of Abel; and I will establish my covenant with him, even the covenant of my Holy Priesthood, which was Ordained unto you before the foundation of the world. Now, when the Lord had ceased talking with Adam, he went into the adjoining field, where Eve was, and told her all that the Lord had

said, and from that time Eve became silent, and ceased to lament on the account of the loss of Abel. And when they returned from the field, behold Kenah was in labor, and she brought forth a daughter, and they called her name Nod, saying, Because her father is a fugitive.

Now it came to pass, when Adam had lived an hundred and thirty years, from the time he was sent out of the garden of Eden, Eve conceived and bear a son unto Adam, and she called his name Seth, saying, Because the Lord hath given him in the stead of Abel whom Cain slew. And Seth was in the likeness of Adam, and seemed to be formed after his image, for he was like unto him in all things, and could be distinguished from him only by his age.

Now it was after the birth of Seth, that Enoch, Cain's son, took his sister Nod to wife, and went and dwelt in the land on the east of Eden, and he called the land Nod after the name of his wife. And Eve conceived again after the birth of Seth and brought forth a daughter, and she called her name Senah, saying, She shall be the wife of Seth. And it came to pass, when Seth was sixty-nine years of age, Adam Ordained him to the Holy Priesthood, and gave him Senah to be his wife.

And when Seth was an hundred and five years of age he begat a son, and he called his name Enos. And, also, Eve conceived again about the same time, and brought forth a daughter and called her name Ano. And when Enos was eighty years old Adam and Eve gave him Ano their daughter to wife; and when he was ninety years of age Ano conceived and brought forth a son, and he called his name Cainan. And it was after this that Senah conceived and bear unto Seth a daughter, and they called her name Adonah, and she conceived again and bear another daughter, and called her name Shebath. And Ano afterwards bear unto Enos two daughters also, the name of one was Anoth, and the name of the other Edo.

And when Cainan was in the fortieth year of his age, he took to wife Adonah the daughter of Seth, and God called upon him in that same year while he was in the wilderness, journeying to the place Shedola-

mak: and he met Adam in his journey, who had instructed him in the ways of the Lord, so that he was skilled in all wisdom, and knowledge, and Adam blessed him and sent him to reign over the sons of men (the children of Cain) and to teach them to call upon the name of the Lord. And Cainan went forth as Adam had directed him, and he reigned over the sons of men, and he turned some of them to the service of God.

And it came to pass, when Enos the father of Cainan was one hundred and thirty-four years and four months old, Adam Ordained him to the Holy Priesthood. And Cainan was then reigning over the sons of men, and he was forty-four years of age. And when Cainan was seventy years of age he begat Mahalaleel, and afterwards he begat two sons and two daughters, and he called the names of his sons Enan and Mered, and their sisters Adah and Zillah, who became the wives of Lamech the father of Tubal-Cain. And it came to pass, when Cainan was eighty-seven years of age, Adam Ordained him to the Holy Priesthood according to the right which he inherited from his father.

And Cainan knew by his wisdom, that God would destroy the sons of men for corrupting their way upon the earth, and that the Lord would in the day to come bring upon them the waters of the flood. And he wrote upon tablets of stone, what was to take place upon the earth, and he kept them with his treasures. And when Mahalaleel the son of the Cainan was sixty years of age, he took to wife Anoth the daughter of Enos, and his brother Enan took to wife Shebath the daughter of Seth, and when Cainan was sixty-five, he begat Jared. And when Jared was sixty years of age he took to wife Edo the youngest daughter of Enos. And she conceived by my father, Jared and when he was sixty-two years of age, I, Enoch, was born unto him.

And when I was twenty-five years old Adam, our Progenitor, Ordained me to the Holy Priesthood, for the right belonged to me, although my father and grandfather were not yet ordained, but the right belonged to them also, for they were the first born of the seed of Seth. And it came to pass, that it was at a solemn Feast held unto the Lord on the occasion of a daughter being born unto Enan my great-uncle, that I received my Ordination to the Holy Priesthood. And Adam blessed the daughter that was born unto Enan, and called her name Edna. And when my father Jared was two hundred years old, Adam Ordained him also, and blessed him. And it came to pass, when I, Enoch, was sixty years old, I took to wife Edna the daughter of my great uncle Enan, the second son of Cainan.

And it came to pass, when I, Enoch, was sixty-five years old, my wife Edna brought forth my son Mathusalem. And Adam came unto me on the day that Mathusalem was born, and he blessed me, as well as my son, and behold, I, Enoch, saw the Lord, and I desired to

be continually in his presence, therefore, I shut myself up in my chamber, which I had consecrated, that I might pray unto the Lord, and gain instruction from him. And I, Enoch, walked with God, for in that chamber he was before my face continually. And it came to pass, after the expiration of three years, whilst I, Enoch, was praying unto the Lord in my chamber, the Lord called unto me from heaven, and I said here am I, and he said unto me, Arise, and go forth from thy chamber, and appear to the sons of men, and teach them the way in which they should go, and the work which they must accomplish, that they may enter into the ways of God.

Now, the sons of men were increased in the land in those days, for Seth, Enos, Cainan, Mahalaleel, and Jared, my father, had many sons and daughters whose names are not written in this Book, and they all had belonged to the different Classes of the Holy Priesthood, but many had left their Class, through lust, having become enamoured after the daughters of Cain, and thus the seed of Seth became mixed with the seed of Cain, which was a great transgression on the part of those who had left their Class, to mingle with the daughters of men: And I, Enoch, arose up according to the word of the Lord, and went forth from my chamber, the place of my concealment, and I at that time assembled the sons of men, and acquainted them with the instructions of the Lord, and I taught them the ways of the Lord, for I ordered it to be proclaimed, in all places where the sons of men dwelt, saying, Wheresoever there is a man, who wishes to know the ways of the Lord, and good works, let him come to Enoch.

And all the sons of men who desired these things came to me, and I instructed them according to the word of the Lord, and they humbled themselves before me, and I immersed them in the water, in the name of the Father, Son, and Holy Spirit of truth, that they might be made clean from their sins, and I organized them, and they listened to my words, and the Holy Spirit of God was upon me, and I taught them the wisdom of God, and his ways, and these sons of men served the Lord all the days that I was with them, and all the kings of the sons of men, together with their princes and judges, came unto me when they heard of my wisdom, and they humbled themselves before me, and desired it of me that I should reign over them, to which I consented, and they assembled in all one hundred and thirty kings and princes, and they made me king over them, and they were all under my power and command.

And I, Enoch, taught them wisdom and knowledge, and the ways of the Lord; and I made peace among them, and peace continued throughout the earth during my reign over them, and I reigned over them two hundred and forty years. And it came to pass, in the ninety-seventh year of my reign, my son Mathusalem being one hundred years of age, our progenitor

Adam, Ordained him to the Holy Priesthood. And it came to pass in the one hundred and eighty-fourth year of my reign, my son Mathuselah (having previously taken to wife Menah the daughter of Elin, the third son of Jared, my father, begat a son, and he called his name Lamach, and Mathuselah was one hundred and eighty-seven years of age when Lamach was born unto him. And it came to pass in the two hundred and first year of my reign, my grand father Mahalaleel was four hundred and ninety-six years of age, and my grand-son Lamach was seventeen. And, behold, Adam, our Progenitor, called a solemn Assembly at the house of my grand father Mahalaleel, and he blessed Mahalaleel, and he Ordained him to the Holy Priesthood, he being the first born of the seed of Seth, to whom the High Priesthood belonged by right of descent.

And it came to pass in the two hundred and sixteenth year of my reign, my grand-son Lamach being thirty-two years of age, our Progenitor Seth Ordained him to the Holy Priesthood. And in the two hundred and thirty-seventh year of my reign, three years previous to the death of Adam, he called a solemn Assembly of all the righteous of his Posterity, in the valley of Adam-ondi-ahmen, and Seth, Enos, Cainan, Mahalaleel, Jared my father, I, Enoch, Mathuselah my son, and Lamach my grand-son, (who were all High Priests of the Holy Priesthood,) were there, and a numerous company of the posterity of Adam, who belonged to the different Classes and Quorums of the Holy Priesthood. And there Adam bestowed upon us his last blessing, and the Lord appeared unto us; and he showed unto us that Adam was Michael the Prince, the Arch-Angel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee; and behold thou art a Prince over them for ever. And Adam stood up in the midst of the congregation, and notwithstanding his head was bowed down with age, being full of the Holy Spirit of God, predicted whatsoever should befall his posterity unto the latest generation of man.

And it came to pass, in the two hundred and fortieth year of my reign and ministry among the sons of men, which was the fifty-sixth year of the life of Lamach my grand-son, Adam our Progenitor died, because he eat of the tree of knowledge; as the Lord God foretold in the day he placed him in the Garden of Eden; and he was nine hundred and thirty years old at his death. And we, his sons and children buried him, in the cave, prepared by the appointment of God. And there was a great mourning and weeping, on account of the death of Adam, among the sons of men.

And it came to pass after the death of Adam, I resolved to separate myself from the sons of men, and secrete myself as at the first, that I might serve the Lord, and gain instruction from him: but I did not en-

tirely separate myself from them, but I kept away from them three days and then went to them for one day. And during the three days that I was in my chamber, I prayed unto, and praised the Lord my God: and the day when I appeared unto the children of men I taught them the ways of the Lord, and all they asked me about the law of the Lord I told them, and I did in this manner for many days, and afterwards I concealed myself for six days, and appeared to the people one day in seven. And after that once in a month, and then once in a year. And, finally I was concealed altogether from them, for I, Enoch, was engaged with the Holy Ones, the Angels of Heaven, that I might learn all the mysteries of the Holy Priesthood.

And it came to pass that I, Enoch, built a city in those days, and it was called the city of Holiness, even Zion, and all the people of God were gathered into it; for the children of men had corrupted their way before the Lord. And it came to pass that I, Enoch, talked with the Lord, and I said unto him, Surely Zion shall dwell in safety forever; but the Lord said unto me, Zion have I blessed, but the residue of the people have I cursed. Now it came to pass that I, Enoch, did not withdraw myself from the inhabitants of Zion, but continued to instruct them in the mysteries of the Holy Priesthood, and I said unto them, Behold our Father Adam taught these things, and many have believed and become the sons of God by the reception of this Holy Priesthood, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

COMMUNICATION.

From Bro. Josiah Ells, to a friend:

DEAR SIR,—Many times have I thought of writing to enquire after your wellfare, yet I as often declined from some inexplicable cause. I heard also, you had removed from your place of residence, but finding you are still remaining where you were; I promised myself the gratification of at least one letter; especially now I have something of importance to write about, a subject in which I know you feel as deeply interested as any man I ever had the pleasure of knowing as an acquaintance. I mean no fulsome flattery—when I say I feel the most unlimited confidence in the moral integrity of yourself and family. I feel free therefore to communicate my opinions and convictions, to the end that your soul may again rejoice in him who is faithful and true, for as sure as the Lord God lives he has began to move for the redemption of Zion, the restoration of Scattered Israel, and the deliverance and salvation of those who have trusted in him; but language and words fail me; however by the help of God, I will try to set it in order before you, the spirit bearing witness. A mutual friend showed me a letter of yours in reply to one he sent you, in which you objected to the idea

of the rejection of the Church; and also to what you termed the *Present Baneemy*. The first objection I will endeavor to answer, and as it respects the second who he is, I do not pretend to know, yet you may rest assured he is not him whom you state, or think to be the person.

I incline to the opinion that the "*present Baneemy*," is the character spoken of by Joseph, in his letter to W. W. Phelps Nov. 27th, 1832. See *Times & Seasons* vol. 5th, No. 19th, Page 673, foretelling the death of Joseph, and the coming of one who should succeed him in the work of the last days.

"And it shall come to pass; that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, whose bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found and the names of their fathers and of their children, in the book of the law of God, while that man who was called of God and appointed, that putteth forth his hand to steady the Ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightening, and all they who are not found written in the book of remembrance shall find none inheritance in that day but they shall be cut assunder, and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth, these things I say not of myself therefore as the Lord speaketh he will also fulfil."

There, sir, is the prediction of Joseph's death, and the character of his successor in the work. This answers well to the description of character given in D. & C. which says, "The redemption of Zion must needs be by power, therefore I will raise up unto my people a man who shall lead them like as Moses led the Children of Israel, for ye are the Children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, with a stretched out arm; and as your Fathers were led at the first, even so shall the redemption of Zion be * * * * and in time ye shall possess the goodly land."

And now sir, if his work and doctrine answers to his calling and character, there will remain no room for doubt, in the candied mind.

But I will now resume the subject in reference to the rejection of the Church, and consider the appointment and work of Baneemy afterwards.

One thing is certain, that the Lord threatened to reject the Church, more than once D. & C. sec. 20th, par. 15th, "wherefore let the Church repent of their sins, and I the Lord will own them otherwise they shall be cut off." The Revelation of 1841 respecting Nauvoo. The building of the Temple, the consecrating of the place, and the bestowment of the Priesthood, were each and all of them matters, predicated upon the obedience of the Church at that moment of time. Upon it hung their destiny as a Church! "And if ye 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"

Now if the penalty of neglect and disobedience unto the commandment, did only amount to a forfeiture of the endowment, I am at a loss, to understand the import of words; but let the facts speak. "If my people will hearken to my voice and to the voice of my Servants whom I have appointed to lead my people, behold verily I say unto you, ye shall not be moved out of your place."

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

The blessing of priesthood and endowment promised: Joseph said in my hearing and that of hundreds of others, should bring every man into the presence of God, in his own proper person, so that they thus endowed should "see God" and know for themselves that he liveth. No one pretends that they were thus endowed; were they moved out of their place? Let the fact answer: did indignation and wrath and judgement come upon them? Let the destruction of life; and property, the groaning and vexation of spirit they endured, testify: did we I say we obtain blessings more than they? Nay verily, but sorrow of heart and vexation of soul; we have wandered in darkness not knowing whither to go; hoping and trusting that the day of Truth would again dawn; let the sighing of the past few years speak; how often have we said like the sailor on the wreck, "would to God it were morning." Well praised be the Lord Almighty, it has broken forth with a brilliancy that causes heaven and earth to rejoice, they said in the Heavens in view of this day, (for a voice came out of the throne saying, praise our God, all ye his servants and ye that fear his name both small and great: Rev. Ch. 19th.) how if we endured all these things and did not receive the blessings promised, and expected, then surely we must be blind indeed, if we cannot see the hand of the Lord doing as he declared he would do even in the rejection of the Church.

But it does not rest here, Mormon in the last chapter of his book declares that they would pollute the *Holy Church of God*. "For behold ye do love money, and your substance and your fine apparel, and the adorning of your Churches, more than ye love the poor and needy, the sick and the afflicted. O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy Church of God!" This cannot be said unto any people unto whom the truth was not made manifest; for if they had not the Church of God in their possession, they surely could never pollute it. Page 520.

Jesus Christ declared unto the Nephites, that the Gentiles would *sin against the Gospel* and reject it, and

being lifted up in the pride of their hearts above all nations, and above all people upon the face of the earth in the pride of their hearts, and being filled with all manner of lying and deceit, and mischiefs and secret abominations, and shall reject the fullness of my Gospel behold saith the Father: "I will bring the fulness of my gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel and I will bring my gospel unto them, and I will show unto thee O house of Israel that the Gentiles shall not have power over you, but I will remember my covenant unto you O house of Israel and ye shall come to a knowledge of the fullness of my gospel; but if the Gentiles will repent and return unto me saith the Father behold they shall be numbered among my people, O house of Israel, and I will not suffer my people who are of the house of Israel to go through and tread them down saith the Father;" 7th Chap. Nephi. Page 474.

—In that Chapter as quoted above (only in part.) but stated at length in the book. We have the following facts:

1st. That the gentiles would smite and slay the house of Israel and cast them out from among them until they become a hiss and a bye-word.

2d. That the gentiles would sin against the Gospel and reject it.

3d. That when they did thus sin (that is by slaying the house of Israel and casting them out, slaying the prophets included.) and polluting the church, that then the Father even at "that day" would take the fulness of the Gospel from the gentiles and turn it to the house of Israel.

4th. That the work of the Father would not commence with Israel until the rejection of the Gospel by the gentiles.

5th. That from the hour the Father brings the fulness of the Gospel from the gentiles unto the house of Israel, no man can be saved only as he is numbered with that people.

It was in view of these facts that the Lord declared to Oliver Cowdery in September, 1830, five months after the organization of the Church, "Verily, verily, I say unto thee no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr. for he receiveth them even as Moses * * * * * for I have given unto him the keys of the mysteries, and the revelations, that are sealed, until I shall appoint unto them another in his stead."

Hence, I say it was in view of this very fact, that the Lord knew the gentiles would sin against and reject the fulness of the Gospel, that he declared there should be none other appointed to receive revelations and commandments to that Church but Joseph Smith.

Three months afterwards in Dec. 1830, the first time Joseph saw, Sidney Rigdon, they went up into a chamber and Joseph dictated and Sidney wrote the Revelation

now known as the eleventh Sec. of the D. & C. in which it is stated, that unto Joseph was given the "keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time, until the time of my coming if he abide in me, and if not another will I plant in his stead."

Now this revelation as last quoted, does not say whether Joseph should live until the coming of Jesus Christ or not, it does not say anything about his living or dying prior to that time, in fact when Joseph inquired of the Lord directly upon that subject he was told if he lived to be 85 years old, he should see the coming of the son of man, but he did not obtain an answer whether he should live or not live, but he is informed in Dec. 1830 that if he abode in Christ he should retain the keys of the things that should come until the coming of the Lord.

The Lord had told him in September three months previous that he should appoint them another; with this difference in the one given in December, if he continued to abide in Christ he should have knowledge of the things that should come until the time of his coming; and in March 1833, he had the assurance given him that he should retain the "keys of this Kingdom in this world and in the world to come," others might hold these keys and lose them, but he never should lose them. The Lord in the Revelation last quoted declares him—"blessed from henceforth," so that he may be said to have made his calling and election sure: hence, the idea inculcated by some, that because he fell by the shaft of death, he lost his standing before God, seems to be a false position, in no way founded in truth, for in no Revelation ever given was he told he should live to the coming of Jesus Christ.

Now we are distinctly informed that "the keys of the Kingdom are the keys of the Church." See D. & C. Par. 13th, Sec. 18th. These keys Joseph was to hold in this world and the world to come. From the foregoing Revelations and facts we have a demonstration of the truth of the saying, "Known unto God are all his works from the beginning of the world," Act. 15th chap. verse 18th. He the Most High, knew and Jesus Christ declared unto the Nephites, eighteen hundred years ago, that they who possessed the Church at its rise would pollute it, sin against it, and reject it, by refusing to be bound by its injunctions, and precepts, viz; thou shalt do no murder, thou shalt not commit adultery, and by seeking worldly aggrandizements instead of equality, mercy, and truth, in the building of each other up in the most holy faith, for, if ye are not one ye are not mine saith the Lord, and because he foreknew they would do these things, he declared that none should receive commandments unto that church but Joseph, and at the end of his Mission, he should take those keys with him into the world to come; hence, we see the folly and wickedness of any man assuming to possess those keys after the accomplishment of his work; but as the Lord hath

declared, so will he fulfill; "for it shall come to pass that the inhabitants of Zion, shall judge all things pertaining to Zion, and liars and hypocrites, shall be proved by them, and they who are not Apostles, and Prophets shall be known," Sec. 21st Par. 8th D. & C. here again we have a prediction that such characters would arise, but the inhabitants of Zion would be able to detect their wickedness and folly.

Now of the things which we have written this is the sum. The Lord foreknowing and having shown forth by them of old, that the Gentiles would pollute; sin against the Church, and reject the fullness of the gospel, he made provision for the continuance of the work, of these last days, by declaring even at the commencement of the Church (that is five months after its organization) that he would appoint another in Joseph's stead: to hold the keys of the mysteries and the revelations that are sealed: D. & C. Sec. 51st, but that the keys of the kingdom, or in other words the keys of the Church should never be taken from him (Joseph) in this world nor the world to come. Sec. 13th Par. 18th and Sec. 85th Par. 2d this was a promise made three years afterwards: which promise, as I said before, proves as clearly as words can declare that he had made his calling and election sure: for if a transgressor, then he could not hold the keys of the kingdom of God in the eternal world as promised: neither can it be shown that the Lord would have made him such an immutable promise if he was likely to forfeit his claims: But it had been predicted of the choice seer, that he *should* do the work assigned him, and *none other work*; so that there remained no doubt, but Jehovah would accomplish his purpose with him, and Joseph secure his eternal reward.

I will now say a few words in relation to the character and calling of Baneemy.

It is an undeniable fact that Baneemy was appointed of God through the mouth of Joseph Smith, agreeable to the law of the Lord, so that we have the legality of his appointment clearly set forth; and the work where unto he was called, specifically declared. The gathering of Israel and the sending of wise men to purchase the lands in the region of Jackson County; and it now stands clear, that he is to lay the foundation for the redemption of Zion.

Now, we deny that in the work of the gathering of Israel, and the redemption of Zion, that Baneemy was called to act in a subordinate capacity, that is to act under the direction of Joseph Smith, or any one else, neither do we believe he was personally known to Joseph, but that he was known only to him by name, as designated to him by the spirit of revelation, be this as it may, it makes no difference as to the legality of his appointment he was appointed of God,—appointed according to law—appointed to gather Israel and redeem Zion.

We claim for him then the character of the deliverer of Israel, he alone "saith unto Zion thy God reigneth."

If Baneemy had sought to have done anything else,

any other work than the redeeming of Zion, the gathering and sanctifying of Israel, all men might have known he was not the Baneemy sent of God, but like all men sent of God, his doctrine and his work proves his character; the special missions of such men comes always at the point of time required, and no other: Joseph had all the authority to gather in his day that was necessary: but his successor was to possess more unlimited authority: to lead, like unto Moses—to set in order the house of God—and to arrange by Lot the inheritances of the Saints. Jesus Christ said of the work of the Lord in his day. "If any man will do his will he shall know of the doctrine, whether it is of God or whether I speak of myself he that speaketh of himself seeketh his own glory, but he that seeketh his glory that sent him, the same is true, and no unrighteousness is found in him.

What is the work of Baneemy? we answer, it is the fulfillment of the promises of God unto the fathers. It is the answer of the prayers and expectation of the saints that are gone. It is the special object of the work of God in the last days "and blessed are they who seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost, and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb." 1st, Book of Nephi Chap. 3d, Page 32d.

But what is his doctrine? 1st, That the Lord has rejected the Church that was called by his name for their wickedness, in sinning against the Gospel, by teaching polygamy, when the law unto them said, "thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else * * * * * he who looketh upon a woman to lust after her shall deny the faith and shall not have the spirit, and if he repents not he shall be cast out."

2d. That the work of the Father has commenced, in taking the Gospel from the gentiles and turning it to the house of Israel, the times of the gentiles being fulfilled.

3d. That Zion shall be built upon the consecrated spot, and no where else, according to the word of the Lord, "Zion shall not be moved out of her place notwithstanding her children are scattered."

We have said that the object of the work of Baneemy was to fulfill the promises of God, made unto the fathers and usher in the day of rest, "a day of righteousness sought for by all holy men, and they found it not, because of wickedness and abominations, and confessed they were pilgrims and strangers on the earth but obtained a promise that they should find it and see it in the flesh" Sec. 15th Par. 2d D. & C. Harken to the sighings and declarations of some of these saints of old. "Oh that the salvation of Israel were come out of Zion," when he bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

"There shall come out of Zion the deliverer and shall turn away ungodliness from Jacob." Have they

declared with one consent that salvation and deliverance to Israel depended upon the building of Zion, and consequently to all the world? The very object and the only one, for which the Lord renewed the Gospel covenant with the Church was, that they might be honored of laying the foundation of Zion, (for we have seen that salvation to Jew and gentile was in its establishment.) D. & C. Sec. 18th Par. 31st. "Behold verily I say unto you for this cause have I sent you, that you might be obedient and that your hearts might be prepared to bear testimony of the things which are to come, and also that you might be honored in laying the foundation, and of bearing record of the land, upon which the Zion of God shall stand."

And when it was manifest to the Heavens that they were unworthy as a Church, he cast them off reserving to himself the right to renew and bring into the bond of the covenant all those who in the hour of affliction, of scattering and indignation, retained in their hearts the testimony of Jesus Christ.

That the Lord informed them, that they, the Church, could not, and would not redeem Zion, even when they went up with that intention in their hearts is very certain, Sec. 101st. Par. 3d, D. & C. "Behold I say unto you the redemption of Zion must need come by power, therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel * * * and as your fathers were led at first, even so shall the redemption of Zion be." But he informs them when they did arrive there in June following, that he had led them thus far, for a trial of their faith, here we have the positive declaration that whenever Zion was redeemed and built up, it would be under some other director, than Joseph Smith, a man raised up, for that special object, and to set in order the house of God and to arrange by lot the inheritances of the saints.—I need not stop to show, that the house of God, must be of necessity, out of order for that is implied, but what we wish to show, is, that the successor of Joseph must be a man endowed with the aforesaid power and authority, and his special and only object to be the redemption and building up of Zion, to such an one we say, All Hail. I close this, it having lengthened itself beyond any contemplation of mine at its commencement, with a remark of Joseph Smith to me the first time I had the pleasure of seeing him, he observed—Let us try to build Zion; and if we cannot succeed we shall have the glory and honor of having tried.

I will here say one word in answer to the question. How can a gentile be saved now "their time is fulfilled," seeing the Lord has turned the fulness of the Gospel to the house of Israel? As I understand it, by gifts and offerings according to the law:—their position seems to me, exactly like that of Israel in the days of old, no one can doubt but they, (Israel,) had the Gospel preached unto them:—Paul states positively that the Gospel was preached unto them, but the word preached

did not profit them, not being mixed with faith in them that heard it. The ordinances of the Gospel were administered unto them, they were baptized in the sea and in the cloud, and according to their History the Lord offered to do with them as he offered to do with the Church of Latter-day saints, viz; make them ministers of salvation to the ends of the earth, his words to Israel were, that if they would obey his voice they should be a peculiar treasure unto him above all the nations upon the face of the earth, they should be a kingdom of priests, and a holy nation. But Israel would not be obedient as required by the Lord, we are told that "Moses, sought diligently to sanctify his people, that they might behold the face of God, but they hardened their hearts and could not endure his presence therefore, the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest, while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out their midst and the Holy Priesthood also, and the lesser Priesthood continued, which Priesthood, holdeth the key of the ministering of angels, and the preparatory Gospel, which Gospel is the Gospel of repentance of baptism, and the remission of sins, and law of carnal commandments, which the Lord in his wrath cause to continue with the house of Aaron among the children of Israel until John." D. & C. Sec. 4th Par. 4th.

By the last part of this Par. we learn what Paul meant when he said, the "law was added because of transgression," the fulness of the Gospel was taken away and the law of the commandments given in its stead. We learn from the last chapter but one, of Paul to the Hebrews that the Apostles of Jesus Christ *did succeed* in bringing some of their people up into the presence of God, "but ye are come unto Mount Zion and unto the city of the living God the heavenly Jerusalem and to an innumerable company of angels, to the general assembly and Church of the first born written in heaven, and to God the judge of all, and to the spirits of just men made perfect," this looks like the *rest of God the fulness of his glory*. By this we may understand, what it is to be endowed with power from on high, to see God, such was the testimony of Joseph Smith into the Church that "they should see God in his proper person, and know for themselves that he liveth," these blessings are the fulness of the Priesthood; But Joseph could not succeed in sanctifying his people hence their rejection; yet our God is still willing to show mercy even unto them, inasmuch as they will renew their obligations, and enter into covenant and serve him faithfully hence forth, and the gentiles also by offerings and sacrifices may come into his courts, such is his goodness to them that fear him, and his mercy to the sons of men. The sacrifices of God, are a broken spirit; a broken and a contrite heart, Oh God, thou wilt not despise. All these testimonys show, the Lord is no respecter of persons, but in every nation he that feareth him, and worketh righteousness is excepted of him; he

the is father of all, his mercy is unto all; he maketh provision for all, that all may be saved.

Wishing you every blessing in time and eternity I subscribe myself your Friend and Brother,

JOSIAH ELLS.

Bro. Thompson,—This letter was commenced to send to an old acquaintance, and Brother in the Church of L. D. S. But the subject enlarged itself to its present dimensions; I send it to you for your paper if you think best to publish it.

Your brother, J. ELLS.

HARBINGER AND ORGAN.

St. Louis, Mo., November 1st., 1852.

We publish in this number a communication from Bro. Josiah Ells, of Pittsburg, upon the subject of the rejection of the Church, and the appointment and mission of Baaneim, which will be found interesting to all lovers of truth; and we think it would be difficult for the enemies of truth to gainsay the principles set forth therein. We bespeak for it a careful perusal by all those who desire salvation in the kingdom of God in the last days.

The next and third tri-annual Solemn Assembly of the schools of preparation of Jehovah's Presbytery of Zion for 1852, will be held on the 27th day of December next, and as it will be difficult for many to attend at any one place, in consequence of our scattered condition at the present time, the Classes and Quorums are requested to meet on that day in their own vicinities, and hold a Solemn Assembly unto Jehovah, and offer their gift oblations according as the Lord has blessed them the past year; and let the clerk of your Assembly record the names of all those assembled, with the amount of their gifts, and also the amount of their earthly possessions; and let the record and the gifts be sent to the chief Teacher of the Schools of Preparation, for record in the Book of the Law of God, as soon after the Assembly as possible. And let those who desire qualifications as Traveling Teachers attend where the chief Teacher of the Schools of Preparation resides, and also as many of the traveling Teachers as can conveniently attend there; and let those who are scattered where no school is organized, send their gift oblations to the chief Teacher of the Schools of Preparation, with their names in full, and the amount of their earthly possessions, and they shall also be recorded in the Book of Remembrance. And let all the saints remember that the days on which the Solemn Assemblies are held; we are commanded to keep Holy unto the Lord; and gifts and offerings are required on those days from all who claim an inheritance with Israel: therefore, let none excuse themselves on the account of poverty, for the Widow's two mites is more acceptable to God than the abundance given

by the rich; for all will be blessed according to the magnitude of the offerings they bring, for they are the evidences of faith, which works by love and purifies the heart.

CORRECTION.—Bro. Butts was mistaken in reference to Bro. Falconner, of Pittsburg, having been one of Mr. Strang's Twelve Apostles, as stated in one of his letters, which we published. We make this correction by request of Bro. Falconner.

NOTICE.

TO WHOM IT MAY CONCERN.—*Hereafter all Letters and Communications addressed to us with the postage unpaid will not be taken out of the office—*And all orders for the Harbinger and Organ must be accompanied with the money, or the paper will not be sent. We are compelled to observe this stringent rule in order to continue the paper, as we have no capital to rely upon except our subscription list, and when that fails us we will have to stop publishing.

HYMN.

1. O-stop and tell me, Red Man,
Who are ye! why you roam?
And how you get your living?
Have you no God;—no home?
2. With stature straight and portly,
And decked in native pride,
With feathers, paint and broaches,
He willingly replied:—
3. "I once was pleasant, Ephraim,
"When Jacob for me prayed;
"But Oh! how blessings vanish,
"When man from God has stray'd!
4. "Before your nation knew us,
"Some thousand moons ago,
"Our fathers fell in darkness,
"And wander'd to and fro.
5. "And long they've lived by hunting,
"In stead of work and art,
"And so our race has dwindl'd
"To idle Indian hearts.
6. "Yet ho within us lingers,
"As if the Spirit spoke:—
"He'll come for your redemption,
"And break your Gentile yoke:
7. "And all your captive brethren,
"From ev'ry clime shall come,
"And quit their savage customs,
"To live with God at home.
8. "Then joy will fill our bosoms,
"And blessings crown our days,
"To live in pure religion,
"And sing our Maker's praise."

Edwin M. Bell

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 iniquity from Jacob."—PAUL.

VOL. 2. { Published monthly by CHARLES B. THOMPSON. } St. Louis, Dec., 1852. { Terms, \$1 per annum, in advance. } No. 12

All letters and communications must be post paid, and addressed to Charles B. Thompson, No. 59 Orange street, between 13th & Fourteenth, St. Louis, Mo.

THE BOOK OF ENOCH, THE PROPHET, (CONTINUED.)

Now it came to pass, while I, Enoch, was ministering to the inhabitants of Zion, the Lord said unto me, arise and take thy journey to the place Mahujah. And I arose and took my journey as I was commanded; and I cried unto the Lord, and there came a voice out of Heaven, saying, turn and get thee upon the mount Simeon. And I turned as I was commanded, and went upon the mount, and as I stood upon the mount, I beheld the Heavens open and I was clothed upon with glory; and I saw the Lord; and he stood before my face, and he talked with me, even as a man talks one with another, face to face: and he said unto me, look, and I will show unto thee the world for the space of many generations.

And I looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omger, and the land of Heni, and the land of Hanor, and the land of Shum, and the land of Hanniah, and all the inhabitants thereof; and I beheld that they had corrupted their way before the Lord; and every imagination of the thoughts of their hearts were evil, and that continually. And the Lord said unto me, go to this people, and say unto them, "Repent, lest I come out and smite you with a curse and you die." And he gave unto me a commandment that I should immerse in water, those who should repent, and believe in my words, administering unto them in the name of the Father, and the Son, according to the orders of the Holy Priesthood, which is full of grace and truth: and of the Holy Spirit which beareth record of the relationship existing between the Father and Son, as it is revealed in the Holy Priesthood of the sons of God, who were ordained before the foundation of the world, for their ministry upon earth.

Now it came to pass, that I went unto them as I was commanded; and I called upon them to repent, according to the word of the Lord; and many of them did repent, and were immersed, and received the administration of the Holy Priesthood, and were numbered with the people of God. But others were angry, and they sought a pretext against the People of God, that

they might slay us. But when they came to battle against us, I, Enoch, went forth and spake the word of the Lord unto them, and behold the earth trembled, and the wicked fled away; for the rivers of water were turned out of their courses, and the lions roared out of the wilderness, and all those nations feared greatly: so powerful was the word of God; and so great was the power of language which God had given me. And then came up a land out of the depths of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea: and the giants of the land, also stood afar off; and there went forth a curse upon all the people which fought against God: and from that time forth there were wars and bloodshed among them: but the Lord came and dwelt with his people; and they dwelt in righteousness: and the fear of the Lord was upon all nations; so great was the glory of the Lord of spirits, which was upon his people. And the Lord blessed the land, and his people were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they dwelt in righteousness, and were of one heart and of one mind, and there was no poor among them.

And it came to pass, after the Lord had finished commanding me concerning my ministry to these people, he showed unto me all the inhabitants of the earth; and I beheld, and lo, Zion in process of time, was taken up into heaven; and the Lord said unto me behold my abode forever. And I beheld also the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, who had transgressed the laws of the holy Priesthood by mixing their seed with the seed of Cain, for the seed of Cain were black, and ought not to have had place among them.

And I beheld, after Zion was taken up into heaven, and lo, all the nations of the earth were before me! and there came generation upon generation, and I, Enoch, was high and lifted up, even in the bosom of the Father; and the Son of Man who was ordained to reign on earth was with me: and behold the power of evil was upon all the face of the earth! and I saw Angels descending out of heaven; and I heard a loud voice

saying, wo, wo, be unto the inhabitants of the earth; and I beheld Lucifer that evil being, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced. And I, Enoch, beheld Angels descending out of Heaven, bearing testimony of the relationship existing between the Father and Son in the order of the Holy Priesthood; and the Holy Spirit fell on many, and they were caught up by the powers of Heaven into Zion.

And the God of Heaven looked upon the residue of the people, and he wept, and I Enoch, bear record of it, for I said unto him, How is it, that the Heavens weep and shed forth their tears as the rain upon the mountains? and how is it, that thou canst weep, seeing thou art holy and from all eternity to all eternity? and were it possible that man could number the particles of the earth, yea, and millions of earths like this, it would be only a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also, thou art just; thou art merciful and kind forever; and thou hast taken Zion to thy own bosom from all thy creations, from all eternity to all eternity, and naught but peace, justice, and truth are the habitation of thy throne; and mercy goeth before thy face and has no end. How is it therefore, that thou canst weep?—

Then the Lord answered and said unto me, Behold these your brethren are the workmanship of my hands, and I gave unto them their knowledge in the day I created them; and in the Garden of Eden I gave unto man his agency; and unto your brethren I have said, and also given them a commandment, that they should love one another and that they choose me their Father; but behold they are without affection, and they hate their own blood; and in their fiery wrath and fierce anger they kill one another; and I am forced to bring in the waters of the flood upon them, that I may hide their iniquity from before my face; therefore I weep.

Behold I am God; Man of holiness is my name; Man of counsel is my name; and Endless and Eternal is my name also, wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eyes can pierce them also; and among all the workmanship of my hands, there has not been so great wickedness as among your brethren; but behold their sins shall be upon the heads of their Fathers, who left their class in my Holy Priesthood, and their own habitation to mingle with women, disregarding the Matrimonial Laws of my Holy Presbytery, and kept not their first estate; for evil was their delight, and misery must be their doom; and the whole Heavens weep over them, ever all the workmanship of my hands; wherefore should not the Heavens weep, seeing these must suffer?—But behold, these which your eyes are upon shall perish in the flood; and behold I will shut them up; a prison have I prepared for them:—And those whom I have chosen have plead before my

face; wherefore, after they have suffered for their sins inasmuch as they will repent in the day that mine Anointed shall return unto me, they shall be forgiven; but until that day they shall be in torment. Wherefore, for this cause the Heavens weep; yea, and all the workmanship of my hands. And it came to pass, that the Lord spoke unto me, and told me all the doings of the children of men; wherefore, I, Enoch, knew, and looked upon their wickedness, and their misery and wept, and stretched forth my arms, and my heart swelled with sorrow, wide as eternity, and my bowels yearned and eternity was pained.

And I, Enoch, saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation. And I saw that Noah built an Ark, and that the Lord of Spirits smiled upon it, and held it in his own hand; while upon the residue of the wicked came the flood and swallowed them up. And as I Enoch saw this, I had bitterness of soul, and wept over my brethren, who were thus to be overwhelmed in destruction, and perish; and I said unto the Heavens, I will refuse to be comforted. But the Lord said unto me, lift up thy heart and refuse not to be comforted. And he said unto me, look, and I looked, and I beheld from Noah all the families of the earth, spread abroad.

And I beheld the valley of Shem, and lo, a great people which dwelt in tents, which were the people of Shem. And again the Lord said unto me, look, and I looked towards the north, and I beheld the people of Canaan which dwelt in tents. And the Lord said unto me, Prophecy and I Prophesied saying, Behold the people of Canaan which are numerous, shall go forth in battle array against the people of Shem, and shall slay them, inasmuch that they shall be subjected to the people of Canaan; who shall divide themselves in the land; and much of the land shall become barren and unfruitful; and none other people shall dwell there but the people of Canaan; for behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever. And there was blackness came upon all the children of Canaan, that they were despised among all people:

And I cried unto the Lord, and said, when will thine Anointed appear on earth! and when shall the blood of the righteous cease to be shed, and all they that mourn be sanctified and have eternal life? and the Lord said unto me, mine Anointed shall come on earth in the meridian of time; in the days of wickedness and vengeance. And I, Enoch, saw the days of the coming of this son of man, even in the flesh; and my soul rejoiced, and said, the righteous is lifted up in the lamb slain from the foundation of the world; and through faith I am in the bosom of the Father; and behold Zion is with me! and I, Enoch, called upon the Lord of spirits, saying, wilt thou have mercy upon Noah, and his seed, and never more suffer the flood of waters to cover the earth? and behold the Lord covenanted

with me, and swear unto me with an oath that he would stay the floods, and never more suffer them to go over the earth.

And it came to pass, that the Lord said unto me, behold I will call upon the children of Noah, and bless them, and thy seed shall be preserved among them, and I give unto thee a promise, in an immutable decree, that a remnant of thy seed shall be preserved among the nations, while the earth shall stand. And the Lord of spirits said unto me, blessed are they through whose seed mine Anointed shall come; for behold I have anointed him King of Zion, until the coming of my Elect One; behold Zion is the rock of heaven, which is broad as eternity. Wherefore who so comes in at the gate, and climbs up by mine Anointed shall never fall; therefore, blessed are they, for they shall come forth with songs of everlasting joy.

And I, Enoch, cried unto the Lord, saying, when thine Anointed comes in the flesh, shall the earth rest; I pray thee show me these things. And the Lord said unto me, look; and I looked and beheld the Son of man lifted upon the cross, by wicked men; and I heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness, until the judgement of the great day; because they kept not their first estate but brake the covenant of their first Priesthood.

And again, I, Enoch, wept, and cried unto the Lord saying, when shall the earth rest? and I, Enoch, beheld the Son of man ascending up unto the father, and I cried unto the Lord saying, will not thine Anointed return again to the earth? for inasmuch as thou art God, and I know thee, and thou hast sworn unto me, and hast commanded me, that I should ask in the name of thine Only begotten—the order of thy Holy Priesthood; and thou hast made me and given me a right to thy throne through the Priesthood of thy sons, and not of myself, but through thine own grace, have I attained to this blessing: wherefore I ask thee, will thine Anointed come again on the earth? And the Lord said unto me, as I live mine Anointed shall come again in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you concerning the children of Noah; and to reveal mine Elect One, whom I have ordained to reign over Zion upon the earth: and in that day the earth shall rest.

But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulation shall be among the children of men, but my people will I preserve; and righteousness will I send down out of Heaven: and truth will I send forth out of the earth; to bear testimony of my Holy Priesthood,

and of the resurrection from the dead. And righteousness and truth will I cause to sweep the earth as with a flood; for my servants shall be sent forth unto all nations, to gather out mine elect from the four quarters of the earth, into a place which I shall prepare—a Holy City; that my people may gird up their loins, and be looking forth for the time of the coming of mine Elect One; for there shall be his tabernacle: and his messenger (that is his forerunner) shall be called the Father of Zion, for the Holy City shall be called Zion, a New Jerusalem. And the Lord said unto me, then shalt thou, and all thy city meet them there, and receive them into your bosoms, and they shall see you, and you will fall upon their necks, and they will fall upon your necks, and you will kiss each other; and there shall be your abode; and it shall be Zion like that which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest.

And I, Enoch, saw the coming of the Elect One in the last days, to dwell on the earth in righteousness for the space of a thousand years: but before that day I saw great tribulations among the wicked: and I also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgement of the Almighty God, which should come upon the wicked. And the Lord of Spirits showed me all things, even unto the end of the world; and I saw the day of the righteous; the hour of their redemption; and received a fullness of joy.

For behold the Lord said unto me, In that day shall my Elect One set upon a throne of glory; and shall appoint the conditions of all, and countless mansions are prepared for those who have fled for protection to my holy and glorious name; and their spirits within them shall be strengthened when they behold my Elect One: for in that day I will cause mine Elect One to dwell in the midst of them; and I will change the face of Heaven, and will bless it, and illuminate it forever.

And I will also change the face of the earth, and will bless it; and cause those whom I have Elected to dwell upon it. But those who have committed sins and iniquity shall not inhabit it; for I have marked all their proceedings. My righteous ones will I satisfy with peace, placing them before me; but I will condemn the sinners and destroy them from the face of the earth.

In that day the prayer of the holy and the righteous and the blood of the righteous, shall ascend from the earth into the presence of the Lord of spirits.— In that day shall the Holy Ones assemble, who dwell above the Heavens; and with united voice shall they petition, supplicate, praise, laud, and bless the name of the Lord of spirits, on account of the blood of the righteous which has been shed; that the prayer of the righteous may not be intermitted before the Lord; that for them he would execute judgment, and that

his patience with the wicked may not endure forever.

At that time, I, Enoch, beheld the Ancient of Days, while he sat upon the throne of his glory, and the book of the living was opened in his presence, and all the powers which were above the Heavens stood around and before him. Then were the hearts of the saints full of joy, because the consummation of righteousness was arrived, the supplication of the saints heard, and the blood of the righteous appreciated by the Lord of spirits. In that hour was this Son of man (the Elect One,) invoked before the Lord, and his name was called the Ancient of Days. Before the sun and the signs were created, before the stars of Heaven were formed, he was elected and ordained, and his name called in the presence of the Lord of spirits. A support shall he be for the righteous and holy to lean upon, without falling; and he shall be the light of nations. He shall be the hope of those whose hearts are troubled. All who dwell on earth shall fall down and worship before him; they shall bless and glorify him, and sing praises to the name of the Lord of spirits.

For the Elect, the Anointed, and the Concealed One, existed in his presence before the world was created, and forever. In his presence they existed, and have revealed to the saints and to the righteous the wisdom of the Lord of spirits: and thus have they preserved the lot of the righteous, because they have hated, and rejected this world of iniquity, and have detested all its works and ways, in the name of the Lord of spirits. Therefore in his name shall they be preserved; and his will shall be their life.

In those days shall the kings and the mighty men, who have gained the world by their achievements, become humble in countenance: for in the day of their anxiety and trouble they shall not be delivered; and they shall be in subjection to those whom I have chosen, saith the Lord. And I will cast them like hay into the fire, and like lead into the water: thus shall they burn in the presence of the righteous, and sink in the presence of the holy; nor shall a tenth part of them be found. But in the day of their trouble, the world shall obtain tranquility. In the presence of the Elect One shall they fall, and not be raised up again; nor shall there be any one to take them out of his hands, and to lift them up: for they have denied the Lord of spirits and his Anointed. The name of the Lord of spirits shall be blessed, and wisdom shall be poured forth like water; and the glory of the Elect One shall not fail for ever and ever; for potent is he in all the secrets of righteousness. And iniquity shall pass away like a shadow, because it possesses not a fixed station; and because the Elect One stands before the Lord of spirits, and his glory is forever and ever; and his power from generation to generation: and with him dwelleth the spirit of intellectual wisdom, the spirit of instruction and of power: and the spirits of those who sleep in

righteousness shall be with him, and he shall judge secret things; nor shall any be able to utter a single word before him. For behold the Elect One shall be in the presence of the Lord of spirits according to his own pleasure.

In those days the saints and the chosen shall undergo a change: for the light of day shall rest upon them; and the splendor and glory of the saints shall be great.

THE LAW OF OBEDIENCE,

Is, first thou shalt keep the commandments of the Lord thy God. Second thou shalt submit thyself to every ordinance of man for the Lord's sake, whether it be to the King as supreme ruler of a nation; or unto Governors, or Rulers, appointed or elected for the punishment of evil doers, and for the praise of them that do well: for "he that keepeth the commandments of God hath no need to break the laws of the land." Third, thou shalt submit thyself unto those who are appointed over thee in the Presbytery, and shall abide in their counsel, that they may impart unto thee the knowledge of God. Fourth, Wives shall be in subjection to their own husbands, that if any receive not the covenant, they may be won by the conversations, of their wives, while beholding their chaste conversation, coupled with fear and submission, and adorned with a meek and quiet spirit which in the sight of God is of great price: for after this manner did the holy women of old adorn themselves being in subjection unto their own husbands; even Sarah obeyed Abraham, calling him Lord, whose daughters are ye, as long as ye do well keeping your covenants and are not afraid of obedience, or amazed at this requirement.

Fifth, Children obey your parents in all things, for this is well pleasing unto the Lord. Sixth, Servants obey in all things your masters according to the flesh, not only the good and gentle, but also the froward; not with eyeservice as man pleases, but in singleness of heart fearing God: and whatsoever you do, do it heartily as to the Lord, and not unto men.

The above is the Law of Obedience as given in the revelations of God. There are however restrictions to the obedience required, for the master is under law as well as the servant; the parent is under law as well as the child; the husband is under law as well as the wife; the Teacher of the Presbytery is under law as well as the scholar; the ruler is under law as well as the citizen, the king is under law as well as his subjects. Therefore if the King requires of his subjects that which is forbidden by the power that made him king, the subject knowing this fact, is not bound to obey, and if he does obey he is amenable to the higher power, as a transgressor. Again, if the ruler requires of the citizen, that which is forbidden by the law under which he was made a ruler, the citizen is not bound to obey; and if he does obey he is amenable to the law as a transgressor.

Again, if the Teacher of the Presbytery requires of the scholar that which is forbidden by the laws of the Holy Priesthood, or by the laws of the land which he himself is under law to obey, the scholar is not required to obey, but is rather commanded to disobey, lest he suffer as a transgressor of the laws above named. Again, if the husband requires of the wife to break any law that he himself would be condemned for breaking, his wife is not required to obey him, but rather is commanded to disobey, lest she be punished by the officers of the law she breaks, or lest she be condemned as a transgressor. Again, if the parent requires of his child to break a law, that he himself is obligated to keep, the child is not required by the law of obedience, quoted above, to obey; but rather is required to disobey, lest he be punished as a transgressor of the law he breaks. And the servant is not required to obey his master, when his master requires him to break the law, that he himself is required to keep.

Hence, the doctrine taught in the church, that the members should obey implicitly the council of their leaders without regard to law, is not a doctrine of Jehovah's Presbytery of Zion, but is a doctrine of devils and will bring upon all who give heed unto it swift destruction; for we owe implicit obedience (that is obedience without regard to any higher authority) to none but Jehovah alone, and he has no individual representative on earth who holds this authority; for this authority exists on earth only in his revealed law, and in his people as a unit; for if they are not one, they are not his people, and consequently are not possessed of this authority; and if any individual claims to possess it independent of the rest, he is an imposter, and will be regarded as such by all the saints. And if any number of individuals claim it independent of the remainder of God's people, they are imposters also, and the saints will not obey them. When we hear a person say he would commit murder, or steal, or commit any other crime, if directed to do so by his leader, or leaders, either spiritual or temporal, we set him down as not only no saint, but a dangerous character, and we wish to have no communion or fellowship with such people. Now, therefore, to conclude, let us, who have entered into the covenants of the Fathers of Israel, and thereby separated ourselves from the church which is polluted, and from the beast that carrieth her, strive to learn the law of obedience, and all other laws of the everlasting covenant, and practice accordingly, and we shall eventually become a unit in righteousness and possess eternal life.

THE NEXT SOLEMN ASSEMBLY.

The necessity of bringing Gift Oblations to the House of God.

Malachi, (3d chapter) while speaking of this day, and of this work, (the work of Banemy,) says, "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offer-

ings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.— And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. * * *

"Then they that feared the Lord spake often one to the other: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord; and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now let the brethren remember that their blessing depends on their gifts and offerings, which they are required to bring unto the house of the Lord, that there may be meat in his house; It is not in order that the gifts belonging to the house of God should be conferred on individuals, to be used by them, before they come into the hands of the chief steward of the house of God; for all gifts designed for the house of God are holy, and it is not lawful that they should be used, until they have been recorded before the Lord in the book of remembrance, and then only for sacred and holy purposes, as directed by the chief steward. Let this be remembered; for if we profane that which is holy, we bring upon ourselves the displeasure of heaven, and sickness and death may follow.

If any confer gifts upon individuals, to be used by them, let the individual receiving the gift, keep a record of it to be placed to the credit of the giver in the book of the law of God, for justification, which is one of the books, that will be opened at the judgment. But let not the giver consider that it is a gift for the house of God, to be recorded before the Lord in the book of remembrance, or that it will secure to them the promises above made by Malachi.

We have made this explanation for the benefit of those who desire to secure to themselves the blessings promised above; and lest any through ignorance of the subject, should profane that which is holy, and unwittingly bring upon themselves the displeasure of heaven. It is the law of charity to help such as want help, and be kind, and freely to impart of our substance to the poor and needy, of our brethren. But as Jesus said, "the poor ye have always with you, and when you will you may do them good; but me ye have not always."

The house of God we have not always. Therefore, let us improve the present opportunity to secure to ourselves a mansion, and the blessings promised therein. And let us prove the Lord, as Malachi says, and see if he will not pour us out a blessing that there will not be room enough to receive it: by bringing our gifts and offerings in such abundance to the house of the Lord, on the 27th, day of the present month, that there may be meat in his house.

And let there be a steward appointed at each of the Assemblies of the first department of the school of faith in the different quorums of said department, to receive the gifts that are offered there, and to send them to the chief steward who presides at the Solemn Assembly of the second department of the school of faith which will be held in St. Louis, Mo., at the residence of Charles B. Thompson, chief teacher of the schools of preparation, and chief steward of the house of God in these last days, appointed by Revelation through Baneemy Patriarch of Zion, and endowed with the spirit of wisdom and knowledge from on high, and thereby qualified for the discharge of the duties of his office; therefore none need fear that their gifts will not be judiciously expended, or that they will fail to receive the blessing promised, if their gifts come into the hands of the chief steward, for he had consecrated himself, and all he has or ever expects to have, to the work of the redemption of Zion, and the salvation of Israel, before he received his appointment to the office of chief steward. Assistant stewards will be selected, and appointed when it becomes necessary. Now brethren let us remember that the church was rejected of the Lord, because they robbed him in tithes and offerings, by neglecting to bring unto his house the necessary means to build the Temple at Nauvoo. And let us all remember that although "Jehovah's Presbytery of Zion," can never be rejected as an organization, because it is the little stone cut out of the mountain without hands, which is to roll till it has become a great mountain and filled the whole earth; nevertheless, we as individuals, may be rejected, if found under the same condemnation; for if we do not possess sufficient cohesiveness to become consolidated with this stone through obedience, we will find that this little stone possesses a centrifugal, as well as a centripetal power; that is, it possesses power to throw off that substance that is not congenial to its nature, as well as the power to unite with itself all substances with which it comes in contact—that is congenial; or in other words, it possesses the power to cast off the unworthy, as well as to receive and qualify the worthy for the blessings and glory that is promised to the faithful. And although the time has come that "it shall no longer be said in Israel, the Fathers have eaten sour grapes and the children's teeth are set on edge," nevertheless, "the soul that sinneth it shall die;" the unworthy will be cast off, and the unfaithful will be rejected.

Therefore, it is folly for any to suppose that it will benefit them to belong to the Presbytery, unless they are willing to become consolidated with the centre power of this organization; for none will dispute this fact, that a stone (which is used by the Prophet Daniel as a cymbal of this organization) is consolidated matter; union is strong, but consolidation is mighty. And a people consolidated in righteousness, having Jehovah for their centre power are Almighty; therefore we have nothing to fear if we have entered into covenant with him, and keep faithfully the covenant and laws thereof, observing also the ordinances thereof, for by so doing we shall become consolidated with him, and be one, as the Father and Son are one, and with them possess eternal life.

Now, therefore, let us render unto God, the things that are his, and also, let us render unto our fellows the things that belong to them, according to the laws of the everlasting covenant, and then we shall not be found guilty of robbery, but on the contrary, it will be written in the book of the law of God that we are justified, sanctified, and made clean from the blood of this generation, and entitled to the endowments of the Priesthood—the keywords of knowledge and of power.

COMMUNICATION.

St. Louis, Mo., Nov. 14th, 1852.

To the School of Faith, in Philadelphia, Pa.

Dear Brethren:—We arrived here on the 9th of the present month, having visited on the route, the branches of Jefferson county, or Little Toby, and Pittsburgh. We tarried at either of those places for nearly a week, which proved of great profit to me in the knowledge of God.

Brethren, I rejoice in the work of Jehovah through Baneemy. I can say of a truth, that I have received accessions unto my faith daily from the time I left you, and not a solitary doubt has ever entered to cause the least obscuration of the vision of futurity, as renewed and again exhibited by the forerunner of Shiloh; but on the contrary the picture becomes brighter and more glorious daily. I am well repaid for my journey and trouble, and regret nothing; neither am I in any way disappointed in meeting Brother Thompson, the Chief Teacher. His teachings are to me agreeably surprising, and delightful in contemplation; and whilst regaling on the truths already obtained, you are directed to greater things almost within reach of your mental vision, ready to be revealed according to your faith, obedience and loyalty. My soul is glad, and I desire to give thanks, for I have found my Heavenly Father's house, at least the gate thereunto, and also those who are my real brethren; but we must abide the preparation of cleansing before we can enter into his glorious presence. Nevertheless he causes you to be entertained whilst without by the administration of his Angels, by supplying the bread of life, which is most delicious to the palates of all true lovers of righteousness, but

which seems obnoxious and most bitter to all who belong to the number of Babylon the great.

Brethren, at present I can only speak to you a word of consolation, a word of encouragement. Cheer up, be not dismayed; things are going on correctly, though not with ostentation; silently, though effectually, and with certainty. I am not calculated to give much instruction by letter, but will hope of seeing you in due time for our mutual benefit in the work of Israel's God. By reading Bancemy's Organ closely, repeatedly and prayerfully, you will gain much instruction and consolation; though I would apprise you, that you will come in contact with doctrines in direct opposition to deeply rooted traditions, which were never attempted to be disturbed during the administration of the church, where the tares and the wheat were permitted to grow side by side, but no tares nor any unclean thing can be permitted to enter the commonwealth of Israel in the land of Zion; therefore be ye prepared, and stagger not, remember the awful fate of the house of Judah, who were wedded to their traditions and rejected the Lord of glory, and knew him not when he came. Let me furthermore say, that I as an individual am becoming more satisfied day by day, and the brethren generally and wherever located seem to be endowed with much faith and corresponding good works.

Brethren, be not obstinately contentious with strenuous and fierce antagonists, I begin to comprehend and to appreciate the utter futility and unprofitableness of all tenacious and acrimonious debating and contentions. The extreme liberality which attempts to force the precious and holy things of God upon unworthy objects, is not an offspring of true wisdom, but is a child of error, and frequently receives harm in the attempt of benefitting others; therefore let those alone who are wedded to their idols. Watch and pray.

I am yours in the everlasting covenant,

ANDREW G. JACKSON.

BRO. ELLS' COMMUNICATION.

We have concluded to correct a few ideas contained in Bro. Ells' communication, lest some might suppose we had altered our views of the character of Bancemy. We do not claim for Bancemy the character of the "man raised up to lead the people of God, like Moses led the children of Israel;" but we claim for him the character of his messenger; sent to prepare his way; for that "man" is Shiloh.

Again, we do not claim for Bancemy the character of the "One (promised to be sent) mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, whose bowels shall be a fountain of truth," &c., for this "Mighty One" is Shiloh also. But we claim for Bancemy the character of his forerunner, appointed through Joseph, and endowed, to prepare his way; by recording the names of the Saints, of their fathers and of their children, in the Book of the

Law of God, and to purchase and prepare the inheritance of the Saints, that Shiloh, at his coming, may arrange it by lot unto them, and set the house of God in order according to the authority vested in him.

HARBINGER AND ORGAN.

St. Louis, Mo., November 21st, 1852.

Having waited till this day in hopes of obtaining sufficient means to move up to Kanessville this fall, we are at last compelled to make up our mind to tarry in this place till spring; therefore the Solemn Assembly will be held in this place on the 27th day of December 1852 at our house. We publish in this No. a particular direction under the head of "Removal" that all the Brethren may find us without difficulty.

We shall issue the 1st No. of the 3d Vol. about the 1st of January 1853 and we repeat that we shall not send the paper to any except those who have, or shall pay in advance between this and the time of issuing. We publish the paper for the benefit of those who believe, and desire to be saved through obedience, and all such must know that we cannot publish the paper without means, therefore they will excuse us for adhering to this stringent rule. We shall endeavor to make the paper as interesting as possible in our straightened circumstances, and we hope to be able to give our readers from time to time; interesting contributions from the pens of Brethren of talent, who have but recently embraced the covenant, and whose numbers are continually augmenting. We shall continue the book of Enoch, and shall give such information of the spread of the work from time to time as will be found interesting, and such other matter as we may deem interesting to the saints; in short we shall make the Harbinger and Organ our principle medium of instruction to the schools that are scattered abroad, therefore every believer in this work should subscribe for it. If you are poor drink less tea and coffee and use less tobacco, which "is not good for man," and send the money you usually pay for them to us on subscription, and then you will have the paper, and will not miss the cost of it, and at the same time be helping on the cause. If all could realize the necessity of immediate, and united action in this work, as we do, there would be no lack of means, or holding back; for much, and perhaps our salvation depends upon immediate and united action; for the enemy is active, and they are combining; see how the Rapping Spirits increase, and the Beast is also wide awake, ready to devour those who are not secure in the covenant, and to deceive them by falsehood and misrepresentation. Brethren let us wake up to the subject, and realize that to us is committed the keys of salvation pertaining to Israel, and the remnant of the seed of the church, who are still remaining in the darkness of Babylon, and if we are not faithful to the charge, we shall be

numbered with the unprofitable servants, who instead of being placed as stewards over many things, will be bound hand and foot and cast into outer darkness where is weeping and gnashing of teeth.

Our not being able to remove up to Kanessville this fall should not prevent the brethren who can, from going; as it is necessary that the Saints should be concentrated in that region as soon as possible, that the "Presbytery of Zion" may be more fully organized; for as soon as a sufficient number are gathered we shall be among them, to organize them and to instruct them more fully in the mysteries of the kingdom, that they may be qualified to bear the kingdom to Israel.

We are satisfied with the place appointed by the committee, it is the place where the Church was finally disorganized and ceased to exist; and it is proper that "Jehovah's Presbytery of Zion," should there enter upon the great work of the preparation for the redemption of Zion, inasmuch as the "Presbytery" takes the place of the Church in this great work. We hope therefore that the brethren will make all reasonable haste to concentrate there with their means, without breaking the commandment, which says, "let not your gathering be in haste, neither go by flight, but observe to have all things prepared before you."

We hope to be able in our next issue to publish the names of an organized committee to whom the brethren can apply for any needful information concerning the place, &c.

At present Richard Stephens, Guy Barnum and David Wilding who live in the vicinity of Kanessville, may be consulted by letter, (post paid,) upon the above subject.

NOTICE.

We have on hand for sale, BOOKS: Evidences in Proof of the Book of Mormon, price 50 cents; P. P. Pratt's Voice of Warning, price 40 cents; Orson Pratt's Pamphlet, containing the Visions of Joseph, price 15 cents; one copy of the 1st volume of the Millenium Star, price \$1 25. The 1st and 2d vols. of Zion's Harbinger and Baneemy's Organ, with Baneemy's first Proclamation, price \$1 25. Also, one copy of the Times and Seasons, 5th vol., bound, price \$2 25; and Joseph Smith's Views of the Powers and Policy of the Government of the United States, price 15 cts.

WANTED.

We are in want of Books of Mormon and Books of Doctrine and Covenant, if any of the Brethren or others who have them for sale, would send them to us we could dispose of a number of them, in a short time. We would be willing to receive them on commission, on subscription or as a donation. If any of the Brethren have them for sale they would do well to send them to us before, or bring them to the Solemn Assembly to be held here, the present month.

ERRATA.

The following errors escaped the eye of the proof-reader:—

In Baneemy's first Proclamation, 1st page, for "received from the Lord Jehovah, Christ Jesus," &c., read received from the Lord Jehovah, *through* Christ Jesus, &c.; and for "Doc. Cov. page 400," read Doc. Cov. page 398 to 402; and on 4th page, for "B. care of C.," read B. care of C. B. Thompson; and at the end of the Proclamation, read St. Louis, Mo., Jan. 1st, 1848.

In the second No. of the 1st vol. of the Harbinger and Organ at the end of the first article, read St. Louis, April 1st, 1850, and at the end of the second article, read St. Louis, April 16th, 1850; and at the end of the No. for "once in three months at 50 cents per year," read once a month at one dollar per year.

On the 13th page of the 2d vol. right hand column, ninth line from the bottom for "fear," read fire.

And on the 15th page, for "Henry Brooks," read Henry Brooke, and for "Blooming," read Bloomington.

On the 20th page, middle of left hand column, for "waste nor destruction," read wasting nor destruction.

On 25th page, (No. 4.) 7th line from the top of right hand column, for "7th chap.," read 4th chap.

On the 29th page, left hand column, for "their first law-giver to Israel," read the first law-giver to Israel.

On the 30th page, bottom of right hand column, begin at the 7th line from bottom and read, seven however, constitutes a lesser quorum; and this number are fully authorized to act in that capacity when the first chief is present. All members of the quorum are subject to the counsel of their chiefs. And it is the duty of the chiefs to watch over their quorum, and to see that all the members do their duty, and to instruct them and direct them in their missions.

On the 39th page, right hand column, bottom line, for "Lord of Zion," read land of Zion. At the top of article Baurak Ale, same page, for "deat" read death.

On 58th page left hand column for "re- the last commission," read received the last commission.

On the 63d page, bottom of right hand column, for "icings therein," read rejoicing therein.

On the 71st page, 7th line from top of right hand column, for "Fulton, Stark Co.," read Toulon, Stark Co.

On page 80th, 2d line from top of left hand column, for "Rodlean," read Bodlean.

REMOVAL.

We have removed from Walton's Court, and our residence will now be found at No. 59 Orange street, between Thirteenth and Fourteenth. Orange street is a short street extending only from Twelfth to Fourteenth, running parallel with Morgan, and is the first street south of Morgan. Our residence will be known by the No. 59 which is placed upon a small 7 by 9 sign placed upon the front of the house near the second story window, on the north side of the street.