

# 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."—Psa. 124.

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

It shall come to pass, in that day, trouble and evil shall be heaped upon sinners; but the righteous shall triumph in the name of the Lord of Spirits. Therefore many will see that they must repent and forsake the works of their hands; that by his name they may be saved, although glory does not await them in the presence of the Lord of Spirits, nevertheless he will have compassion on them, for his mercy is very great and his judgement righteous. Therefore, in the presence of his glory, iniquity shall not stand, for he who repents not before Him, shall perish; and hence forward He will not have mercy on them.

In those days shall the earth deliver up from her wombs the bodies of the righteous and the holy, and the world of spirits shall deliver up their spirits; for the day of their salvation has approached. And in those days shall the Elect One sit upon his throne, while every secret of interlectual wisdom shall proceed from his mouth; for the Lord of Spirits will gift and glorify him. In those days the saints shall skip over the mountains like rams, and shall leap over the hills like young sheep sated with milk, and shall all become like the angels in heaven. Their countenance shall be bright with joy, for the Elect One being exalted, the earth shall rejoice, and the righteous shall inhabit it, and the elect possess it in those days.

Therefore, blessed are ye, oh saints and elect, for glorious is your lot. Yea, the saints shall exist in the light of the sun, and the elect in the light of everlasting life, and the days of their life shall never terminate; neither shall the days of the saints be numbered, for they shall seek for light, and shall obtain righteousness and immortality with the Lord of Spirits, and peace with the Lord of the world, even the Elect One, who shall from henceforward teach them to seek in heaven the secrets of righteousness, according to

their portion of faith, and like the sun shall righteousness and truth arise upon the earth, and darkness and sin shall pass away, so that there shall be light interminable; neither shall they enumerate the time, for darkness being previously destroyed, the light of truth and righteousness shall increase before the Lord of Spirits forever.

And it shall come to pass, that those who have been destroyed in the desert, and who have been devoured by the fish of the sea and by wild beasts, shall be restored in the day of the Elect One; and shall never more perish, for they shall never more be capable of perishing. And the Lord of Spirits shall give unto all, who are in the heavens above, and to the saints on the earth a combined power, voice and splendor, like fire, and with their voice they shall bless Him, exalt Him, glorify Him, and ascribe to Him wisdom and power, for He hath seated upon the throne of his glory the Elect One, who shall judge all the works of the holy in heaven above, and in a balance shall he weigh their actions. And when he shall lift up his countenance to judge their secret ways in the word of the name of the Lord of Spirits, and their progress in the path of the righteous judgment of God Most High; they shall all speak with united voice, and bless, glorify, exalt and praise the name of the Lord of Spirits.

He (the Elect One) shall call to all the holy above, to every power of the Priesthood, even the powers of God, to the Cherubim, Seraphim and the Ophanin, all the angels of power and all the angels of the Lords, that is the angels of the Elect One and of the Anointed and Consecrated One, who were upon the earth, over the water on the first day of the creation. And they all shall raise their united voice, and shall bless, glorify and praise the name of the Lord of Spirits, and shall ask him to exalt with the spirit of faith, with the spirit of wisdom and patience, with the spirit of mercy, with the spirit of judgment and peace, and with the spirit of charity—the Elect One. And all shall say with united

voice: Blessed is he! And all shall ascribe unto the Lord of Spirits honor, power, glory and blessing for ever and ever; and all who sleep not and are in the Priesthood shall say Amen. For all the holy in heaven, and all the elect who dwell in the garden of life, and every spirit of light, even every mortal man who knows the powers of the Priesthood, shall then join to glorify laud, praise and exalt his holy name for ever and ever.

For the Concealed; the Anointed and the Elect One have revealed to the saints and the elect the name of the Lord of Spirits, his long suffering and great mercy, and all his works, and all his power, great as are the works which He has done.

And it shall come to pass that the Lord shall command the kings, the princes, the exalted and those who dwell on earth, saying: Open your eyes, and lift up your horns, if you are capable of comprehending the Elect One, whom the Lord of Spirits has set upon the throne of his glory and poured out the spirit of righteousness over him; for the word of his mouth shall destroy the sinners and all the ungodly, and they shall perish at his presence.

In that day shall all the kings, the princes, the exalted and those who possess the earth, stand up, behold and perceive, that he is sitting on the throne of his glory; that before him the saints shall be judged in righteousness; and that nothing, which shall be spoken before him, shall be spoken in vain. Trouble shall then come upon them, as upon a woman in travail, whose labor is severe, when her child comes to the mouth of the womb, and she finds it difficult to bring forth. One portion of them shall look upon another; they shall be astonished and shall humble their countenance; and trouble shall seize them, when they shall behold this Son of Man and Woman sitting upon the throne of his glory. And then shall they glorify the Elect One, who has dominion over all things, and the Anointed who was exalted in the heavens, and him who was concealed, even the Son of Man who existed in secret from the beginning, whom the Most High preserved in the presence of his power, and revealed only to the elect; for he (the Concealed One) shall stand and minister to the congregation of the saints, and of the elect in that day when the Anointed One who was exalted in the heavens shall come with the clouds of Heaven unto the Elect One who shall be seated upon the throne of his glory, and all the kings, princes, the exalted, and those who rule over the earth, shall fall down on their faces before him, and shall worship him. For they shall fix their hopes on this Son of Man, shall pray to him and petition him for mercy.

Then shall the Lord of Spirits hasten to ex-

pel them from his presence. Their faces shall be full of confusion, and darkness shall cover them. Then the angels shall take them to punishment, that vengeance may be inflicted on those who have oppressed his children and his elect. And the anger of the Lord of Spirits shall rest upon them, as an example before the saints and the elect, that they may rejoice in power and not oppress the weak. Then the sword of the Lord of Spirits shall be drunk with their blood; but the saints and the elect shall be safe in that day; and thence forward the faces of the sinners and the ungodly they shall not behold.

The Lord of Spirits shall remain over them, and with the Elect One shall they dwell, eat, lie down and rise up for ever and ever, for the saints and the elect will then have arisen from the earth, and will have left off to depress their countenances, and will have been clothed with the garment of life. That garment of life is with the Lord of Spirits, in whose presence your garments shall not wax old, nor shall your glory diminish.

All those who dwell in his presence confess and laud, and glorify with all their power of praise the name of the Lord of Spirits; and He sustains them in all that act of thanksgiving, while they exalt his name for ever and ever. And with them he establishes this Oath, the Oath of the Priesthood, by which they are exalted and preserved in the paths of peace, as they progress in their exaltation. Great is their joy, because they are blessed, glorified and exalted, and the secret name of the Son of Man is revealed unto them, and he sits upon the throne of his glory, and the principal part of the judgement is assigned to him.

Therefore sinners shall disappear and perish from the face of the earth, while those who seduced them, shall be bound with chains for ever. According to their ranks of corruption shall they be imprisoned in the pit, and all their works shall disappear from the face of the earth; and from thenceforward shall there be none to corrupt, for the Elect One will be seen sitting upon the throne of his glory, and every thing wicked shall disappear and depart from before his face, and his word shall become powerful in the presence of the Lord of Spirits.

#### OBJECTIONS ANSWERED AND REFUTED.

We have received, from a friend (Mr. F.) two letters, written to him against the doctrine and mission of Baneemy, and as they contain the principal objections that have as yet been brought against this work, we have concluded to answer them in the Harbinger and Organ.

The first objector, Mr. C., assumes the air of a defamer, braggadocia, judge, and prophet. As to argument, we do not find any in his letter; he calls on Dr. E.; to ward off the blows he makes at Baneemy's head. But his blows do not need Dr. E., or any one else to ward them off, for they fall harmless to the ground, without reaching Baneemy's head at all. His first blow relative to Baneemy bearing witness of himself, "therefore his witness is not true," falls to the ground by his own shewing, when he quotes: "Though I bear record of myself, my record is true." "It is written in your law that the testimony of two men is true; I am one that bear witness of myself, and my Father, that sent me, beareth witness of me." Now, where is Baneemy by this rule? First, the Lord and Jesus Christ through Joseph Smith bear record of Baneemy, and of the work he should do, (see Doc. and Cov. 102 Sec. 8 par.) Secondly, "Baneemy bears record of himself," and thirdly, "Charles B. Thompson bears witness of him also." Here, without dispute, are three credible witnesses, and we might say six that bear witness and record of Baneemy, for the work that he does, bears witness of him also. His second blow, concerning the rejection of the name of the church, contained in the revelation to organize the Presbytery of Zion, seems to make him furious, probably, because his first blow had fallen to the ground by his own shewing, and he feared this would share the same fate, for he indulges in the most irritable epithets, before attempting to send the blow home to the head of Baneemy; and finally in his frenzy he says, that the book of Mormon and Baneemy say, that the church has been established among the gentiles and that it is lost, and then asks, if the church established by Joseph Smith was the last kingdom, when the one after the last would be organized, as though that would be a hard question to answer.

We answer very quietly and without excitement: *The next kingdom after the last is the one that follows the last*, and the next kingdom to be organized after the church, is Jehovah's Presbytery of Zion. He then quotes from Nephi; and says "that Nephi ventures to call the scattered saints the church of the Lamb of God." We have quoted the same in the Harbinger and Organ to prove that the scattered saints were recognized as the church of the Lamb of God, as long as any of their primitive organization remained; but not afterwards. He then quotes the words of Jesus to the Nephites, concerning the calling of the church after his name, and that all their administrations in the church should be in his name, and that it would be Christ's church, if it was called in his name and at the same time built upon his gospel; all of which Baneemy

has never disputed. But then he assumes to say, without proof, that his baptism makes him a member of the church of Christ, which would preclude the possibility of the church being rejected, and also it would preclude the possibility of any legally baptized person being excluded from the church, for if it is possible that one person legally baptized can be excluded from the church, then by the same rule all who belonged to the church might be excluded; and then, where would be the church? Surely not on the earth. Hence the church being rejected and disorganized, ceased to be the church of Christ, consequently all who belonged to it, were excluded from the church of Christ, for it should be bourn in mind that the church baptisms were rejected with her. (See Doc. Cov. sec. 103, par. 10, last clause.) We will now join Mr. C. in leaving it to the common sense of the saints to judge whether such a novice as Baneemy has proved himself in his exposition of the twelfth chapter of Revelations, would not make a brave superior in the school of the prophets. But Mr. C. thinks, Charles B. Thompson is not quite such a novice as Baneemy, for (says Mr. C.) Charles B. Thompson was well aware of the shameless perversion practiced in the interpretation of the above; therefore he (Charles B. Thompson,) contrived to hitch on to Baneemy's proclamation a very grave declaration that he would not defend such palpable absurdities; but Mr. C. thinks that he (Charles B. Thompson,) will let some of his dupes do it, and thus manifest their folly. And then, after making one bragadocia flourish of his ability in one letter to vanquish Baneemy, Thompson and all his dupes, conditional upon its being published in Baneemy's Organ, and his answer to a reply, if one should be attempted; and predicting, that if his letter should not be admitted in the paper, that Baneemy's Organ would not be published as long as Brewster's Olive Branch was; he concludes by making one sweeping prophecy, consigning to oblivion all organizations and prophets, Mr. C. alone excepted. He then gives us a word concerning Baneemy's keys or keywords; he says that the keys of the kingdom of heaven consist in the knowledge of the Gospel of Christ and the authority to administer its ordinances. In this we are agreed, so far as pertains to the church. He then says, that the keys of mysteries "is power to obtain by revelation the deep and intricate designs and purposes of God." We are agreed to that also. He then asks: "What is the key-word of all power both in heaven and on earth?" And answers, "it is the name of Jesus." In this we shall not differ, so far as pertains to the dispensation of the fulness of times; but when we come to

inquire what that name is, we may differ. He will, perhaps, say, it is Christ which signifies Anointed, and is applied to him to designate the office which he holds in the Priesthood, or he may say, it is Jesus which signifies Savior, and was given to him to signify his character. But we read of his name being called by the word of God, and we read of his having a new name, which he will write upon those only who overcome and are pillars in the temple of his God, (see Revelations 3, c, 12, v. &c.) which new name, we conclude, is the key-word of power, and all who have that revealed unto them, necessarily would be endowed with power from on high, and there would be no necessity for tarrying at Jerusalem or any where else for that endowment. Now that those sacred names are revealed to Baneemy, is evident, because he is made a pillar in the temple of God, and does not come out. See above quotation.

We will now notice Mr. R's objections. He says, he investigated Baneemyism years ago, and had come to the calm and settled conclusion, that like the many other false doctrines of men or of devils, it would come to nought. This investigation was simply the reading of Baneemy's proclamation, which was sent to him soon after it was published. He then says that his former convictions have been more than doubly confirmed, by reading the paper published by us. He then exclaims: "Is it possible that all our faith in Christ has been in vain? And that we are to discard and treat as nought the blood that bought us?" I answer; Yes, Mr. R., if you reject Baneemy, who is Christ's messenger; and Jehovah's Presbytery of Zion, which is the remnant of deliverance, in which is revealed the blood of the everlasting covenant, by which alone you can be sanctified; for by so doing, you call it an unholy thing. But he says further: "Are we to compare the Redeemer and Savior of the world to a dark opaque body, and say that he has no light, only as he borrows it from another?" When he says himself: I am the light and the life of the world; and he saith also: Verily, verily, I say unto you, he that entoreth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber. Again: I am the door; by me, if any man entereth in, he shall be saved, and shall go in and out and find pasture."

Now, to set this subject in its proper light, permit us to add a few quotations: "Then, answered Jesus and said unto them: Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for whatsoever things he doeth, these also does the Son likewise; St. John, chap. 5, vers 19. Again vers 30; I can of mine own self do no-

thing: as I hear, I judge; and my judgment is just, because I seek not mine own will, but the will of the Father, which hath sent me." We might add other passages of the same import, to prove that Jesus is the light and life of the world only as he received it of his Father; but the above is sufficient to prove our position, that the light of Christ is obtained from the Father and consequently is not originally in him, as Mr. R. would fain make you believe; and then to draw your attention from the weakness of his argument, he says: "Is there then another plan of salvation, another way devised, another name given under heaven, whereby man can be saved besides the name of Jesus Christ?" And he adds; "Mr. Thompson may say so, but I tell you, he will find his error, when, perhaps, it may be too late." All this he writes to draw your attention from the weakness of his argument, for he has not seen in our writings any thing to warrant such assertions, for we have never heard of any other plan of salvation but the one, and have never believed any but the one, and but the one name given under heaven among men, whereby we must be saved; but we have learned by glorious experience, that that name is the name of the Anointed Savior, which name is only revealed in the orders of the Priesthood of the sons of God, and that Jesus Christ is that Anointed Savior.

But again Mr. R. says, or rather complains that Mr. Thompson makes the Priesthood of Shiloh superior to the Priesthood of the Son, but he does not seem to have any particular objection to that; at least, he does not produce any argument against it. Now, if Shiloh is the Holy Ghost, as he assumes to make us say, "without all contradiction, the less is blessed of the better," says St. Paul; therefore, when Jesus was baptized, the Holy Ghost rested on him in the form of a dove; and here is the administration of a blessing on Jesus by the Holy Ghost, and we now leave Mr. R. to draw the inference.

He next makes us say that Christ will not come until the thousand years are ended, and adds: "All this, we know, is false; and we add, that he knows his assertion is false, for we said no such thing. We said that Jesus Christ being glorified a celestial body at the right hand of the Father could not consistently leave his celestial throne, to come and reign personally here on earth, until the earth should be celestialized, which would not take place until after the millennium, but that Shiloh whose body would not be celestialized until after the thousand years, called the millennium, would reign personally here on earth a thousand years, and that Christ would come at the commencement of the millennium and confer the kingdom upon Shiloh, or he could



not reign, for unto this end, he (Christ) was anointed, and must reign until he has put all enemies under his feet, which will not be until the general judgment. Then he will deliver up all rule and authority unto the Father and become subject to another. But you must remember, that his (Christ's) kingdom is not of this world, but is purely spiritual in its nature; but Shiloh's kingdom is the empire of the earth, and is temporal in its nature, as we understand the word temporal. Now, as the church is made subject to the temporal government of the earth, so is Shiloh's Priesthood greater than the Priesthood of Christ, because it is power to rule in temporal things, although Christ is made the agent to convey the authority from Jehovah to Shiloh; and continues his spiritual reign till the end of the earth, when Shiloh will become a prince of a celestial kingdom, and consequently will be in possession of the fullness of his Priesthood, which is the greatest of all; and Christ will then, also, reign in the same kingdom for ever and ever.

Mr. R. next quotes from the Revelations of St. John, which says that the martyrs of Jesus should live and reign with Christ a thousand years; but it does not say that they should reign on earth with Christ a thousand years personally, for if he should reign on earth, he would not need so many assistants; but they shall reign with him spiritually a thousand years in the celestial kingdom, while the inhabitants of the earth will be wholly subject to their spiritual authority.

Mr. R. next asks, who it is that is spoken of in the 14th chap. of Zachariah; and the 19th chap. of Revelations. We answer: It is Christ and Shiloh. Christ's feet will stand in that day upon the mount of olives, and the Jews will say unto him: "What are these wounds in thy hands?" Shiloh will then go forth to fight against those nations as when he fought in the day of battle, and he will go forth to battle with the armies that are in heaven, or in other words with the armies of his kingdom, and he will be called faithful and true, and with righteousness he will judge and make war; on his head will be many crowns, or in other words a crown with many stars, and he will have the name of the Father written, which no one will then know but himself, and being clothed with a vesture dipped in blood, his name will be called the Word of God, because out of his mouth goeth that word, as a sharp two-edged sword, commanding the nations to be smitten, while he rules them with a rod of iron, and treadeth them down under the wrath of Almighty God; and he has a name written on his vesture and on his thigh, King of Kings, and Lord of Lords.

Mr. R. next says: "Is it possible that it has become necessary thus to prove to one who has been once enlightened, that Jesus is the author and finisher of our faith, and that he will come without sin unto salvation to all those who love his appearing, and to take vengeance on those who know not God and obey not his Gospel?"

Yea, Mr. R., it has come to this at last, that it is necessary thus to prove to you, who was once enlightened, that your faith needs to be finished as well as begun; or, when Jesus Christ comes, he will commission Shiloh to take vengeance on you, when he (Christ) shall be revealed from heaven in flaming fire to the wicked, but without sin unto salvation to the righteous.

Next says Mr. R.: "In the spring of 1840, I was called on to preach in the stand at Nauvoo; when I very innocently took for my text the first part of the 6th chapter of Hebrews: "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection, &c.," and after laboring for some time, urging the saints to go on to perfection, judge of my surprise to see one of the first Elders of the church arise and state to the congregation that the brother was laboring under a mistake, for the new translation read: "Therefore, leaving not the principles of the doctrine of Christ;" and he adds: "I see that Mr. Thompson has fallen into the same error that I did."

Now, Mr. R., we have to inform you, that Mr. Thompson has fallen into no error, for the true translation reads as follows: "Let us, therefore, leaving the principles of the doctrine of Christ taught in the church, go on unto perfection, and not lay again the foundation of repentance from dead works and of faith in God, to receive again the doctrine of baptisms and the laying on of hands, and the doctrine of the resurrection of the dead, and the doctrine of eternal judgment, &c." And if you will take the trouble to look into the German text, you will find that this passage is rendered in substance as the true translation reads. Hence Mr. R's. subsequent assumption concerning our having fallen into error only shews his own folly.

Again says Mr. R.: "Baneemy says, on the sixteenth page, that persons can come into the everlasting covenant, whether they have been baptized or not, and they are entitled to all the blessings of the covenant in common with Israel." The covenant of the school of faith only is referred to in the place quoted, which covenant comes before baptism, and it is a part of the everlasting covenant; but nothing is said, indicating that a person is entitled to all the blessings, in common with Israel, without baptism; but the baptism by authority of the church, which has been rejected with their

baptisms, should not be a necessary qualification to the privileges of the covenant.

Again, Mr. R. quotes our remarks concerning the law of justification, being applicable to those who are not in the covenant, and then quotes Paul on justification by faith, showing that by the works of the law of Moses, none could be justified in the church. He then says: "According to Mr. Thompson we can for our money obtain justification, thus conveying the idea, that we are one of those characters spoken of in the book of Mormon, that says: Come unto me, and for your money you shall receive the remission of your sins. Whereas Mr. R. knows that the law of justification referred to by us, relates to those who will be judged at the coming of the Son of Man, and justified, because they have fed and clothed Christ's brethren—the officers of the Priesthood—those who receive the covenant and are sanctified thereby; for he will say to them: "In as much as you have done it unto one of the least of these my brethren, ye have done it unto me." See 25. chap., Matthew. And in view of this misrepresentation, we might exclaim: Oh, how truly did the ancient Nephites see the corruptions of this age, for they said that there would be those, who would "make a man an offender for a word, and lay a snare for those that reprove in the gate, and turn aside the just for a thing of nought." Mr. R.'s quotation from the Evening and Morning Star, and from the book of Mormon, and from Paul, proving the doctrine of Christ and His Gospel the same in all ages of the world, wherever the church was established, is not against Baneemyism, as he calls the doctrine of Jehovah's Presbytery of Zion; but on the contrary, these things establish the validity of Baneemy's work, which is to fulfil the promises made to the church in all ages of the world, for it is admitted that the best of the ancients received not the promise, but confessed that they were strangers and pilgrims on the earth; but only obtained the promise that they should (in a future day) obtain the fulfilment of the promises in the flesh. Baneemy, therefore, is commissioned to make the necessary preparation for the fulfilment of all the promises made to the church in all ages of the world.

Mr. R. says that he would not for all the world embrace Baneemyism, or enter in those covenants any sooner than he would join any of the other secret combinations of the gentiles, as he can view it in no other point of light than one of the plans of the adversary to deceive, if it were possible, the very Elect. This shows Mr. R.'s consistency, when compared with his great astonishment and surprise, that there should be found a single person in the world, that could believe for a mo-

ment the doctrine of Baneemy; but now it is one of the plans of the adversary, to deceive the very Elect. Mr. R. evidently considers himself the very Elect; therefore he is determined not to be deceived by it, and he will not receive it for the world; well, Mr. R., if you should receive it, you would have to renounce the world, the flesh, and the devil, and all their carnal works, which, perhaps, is your principal objection.

Mr. R. again remarks: We see by the foregoing quotations what the only plan of salvation is, and that it is applicable alike upon all men, from Adam down to the latest posterity; we are, therefore, included under its sacred and holy injunction and privileged to enjoy its rich and precious blessings, even the gift of the Holy Ghost, and the words of eternal life here, and life everlasting in the world to come. It is through an observance of it, and it alone which will qualify us for an inheritance in Zion with the pure in heart." Yes, Mr. R., you can preach very good doctrine, if you make no application; but where is the authority to administer this plan? We have proved the church rejected with her dead, and with her baptisms, and him, that holds the keys thereof, taken away; how then are you to get the only plan acceptably administered, if you reject the only individual legally appointed to administer that plan, which we have abundantly proved to be Baneemy in the papers which you condemn.

Again Mr. R. remarks: "The three Nephites have a great work to do among the gentiles and the house of Israel, and are to bring souls to Christ, whilst the world shall stand." Yes, Mr. R., and they are engaged in the very work that you say, you would not embrace for all the world.

Again says Mr. R.: "The great work of the Father consists in having the same fulness of the everlasting Gospel preached to the house of Israel, which is contained in the book of Mormon, &c." Truly! Mr. R. evidently can find nothing against Baneemyism, as he calls it; therefore he has in this declaration advocated it, and he labors hard to establish the very points that we have been laboring to establish from the beginning of this work, viz.: That the fulness of the Gospel to Israel is the work of the Father, and that the work commenced to prepare for that event, when Baneemy issued his first proclamation, and that when they should receive the Gospel, they would believe in Jesus Christ and worship the Father in His name, and that they should then inherit the land of Zion and the land of Jerusalem. But not a word is said about a church being in existence after this work of the Father should commence; but when speaking of the Gospel to the gentiles, it says:

But if the gentiles will repent, then will I establish my church among them.

Thus you will see that the Scriptures are before you, and you cannot wrest them, unless you do it willfully to your own destruction.

Now we ask: How will Israel worship the Father in the name of Christ? Answer: They will worship him as Jesus taught his disciples to worship him. (See the Lord's Prayer.)"

As to Mr. R's. remarks on the Priesthood, by a careful examination of the quotations he makes, it will be seen that the Priesthood is called by the Nephites without beginning or end, merely to show that it originated with the Father who is without dispute, without beginning of days or end of years; because it says that "the order of this Priesthood was from the foundation of the world," at which time it was instituted by the Father and conferred upon the Son as the Anointed Savior.

Again Mr. R. says, that the new and everlasting covenant spoken of in the Scriptures, is the covenant we enter into at our baptism into the church.

We will admit that the new and everlasting covenant, or the preparation thereunto, commenced when we were baptized into the church; but it will not be consummated until we receive the endowments of the Priesthood, or in other words, until we receive the keywords from Baneemy and the grand keywords from Jehovah through Christ Jesus.

Mr. R. says, that after having written over four sheets, he finds that he has only begun to say what he would be glad to say on the subject. Mr. R., we think, must be fond of writing, for he evidently exhausted his subject on the first sheet, for all the quotations he has made on the other three, evidently prove Baneemy's work necessary, and it is only his conclusions that need to be answered.

Mr. R's. position is evidently a peculiar one; it is something similar to a blind man, standing in the midst of a populous city, in which he had figured previously to becoming blind. The main street of the city having been newly paved, and side walks built under the administration of the new Mayor, since he became blind and its name changed, so as to have the name appropriate to its present condition, he strenuously refuses to go to his house on the Main street, which alone leads to his house, because it has not the same name, and is in better condition than it was before, and he earnestly entreats all his friends, not to travel that street, for, says he, "it is not the street that will lead you home, because it has sidewalks, and our old street had none; and there is no slough holes in it, and our old street had many; and besides all this, it is not the name of our old street; and I warn you, if you travel that street, it will

lead you to destruction, for I can view it in no other light than one of the plans of our adversary to lead us to destruction." Therefore, he will stand still where he is, rather than to travel the new paved street to his home.

## MINUTES AND ACTS OF THE SOLEMN ASSEMBLIES.

On the 27th of Dec., 1852, the Schools of Preparation of Jehovah's Presbytery of Zion met in Solemn Assembly in the following places, viz: In St. Louis at the house of Charles B. Thompson; present 20 members; Charles B. Thompson acting Teacher and Clerk; 36 persons presented gift oblations in person and by proxy, and were presented before the Lord in his everlasting covenant, after which all present surrounded the table of the Lord and partook of a reach feast of the good things of this world, which had been consecrated unto him as a type or beginning of the great feast of fat things of wines on the lees well refined, of fat things full of marrow which the Lord of host will make unto all people in mount Zion in these last days. After the feast the day was spent in mutual instruction. On the 28th Rowland Cobb (who had presented the gift oblations of the Quorum at little Toby, 16 in number, the day previous) was duly received, ordained and endowed a Traveling Teacher; also Andrew G. Jackson was endowed a Traveling Teacher, after which the Assembly adjourned *sine die*.

### CHARLES B. THOMPSON,

*Teacher and Steward.*

The Class at Blandinsville, Ill., met at the house of brother Smith Stephenson; present six members, all of whom presented gift oblations, partook of a feast, and two were added to the covenant after which the day was spent in mutual instruction; adjourned *sine die*.

### SMITH STEPHENSON,

*Teacher and Steward pro tem.*

The quorum at St. Joseph met at the house of Orrin Butts. Brother Orrin Butts was chosen Teacher, and Gilmon Gordon and Dan. W. Butts were appointed Clerks, and Hugh Lytle, Steward. 43 persons then presented gift oblations. After the presentation of the gifts, the day was spent in mutual instruction, and it was truly a time of refreshing from the presence of the Lord.

ORRIN BUTTS, *Teacher*

HUGH LYTLE, *Steward pro tem.*

GILMON GORDON,

DANIEL WATSON BUTTS, } *Clerks.*

The Truro Quorum met at the house of Joseph Wilder, organized by appointing David Jones, Teacher and Steward of the Assembly, and Giles Cook, clerk. Twelve persons then presented gift oblations, and the day was spent

An annual instruction by the Teacher and others; after which adjourned *sine die*.

DAVID JONES,  
Teacher and Steward *pro tem*.  
GILES COOK, Clerk.

The Pittsburg Quorum met at the house of Brother Watkins and Cook, in the city of Alleghany; nine persons presented gift oblations amounting to \$30; a number of the Quorum was absent from the city.

EDWIN MITCHELL,  
Teacher and Steward *pro tem*.  
ARCHIBALD FALCONER, Clerk.

The foregoing is all the returns we received before going to press; the balance will appear in our next number.

### PROGRESS OF THE WORK IN ST. LOUIS.

Since our last issue we have organized a new Class in St. Louis of sixteen members, all of whom are rejoicing in the glorious light of the everlasting covenant of Israel revealed through Baneemy. The Class meets for public instruction every Sunday, at No. 41 south Sixth street, at two o'clock, P. M., and in the evening. Many of the Mormons in this place are becoming convinced that the church was rejected with her dead at the death of the Prophet Joseph Smith, and are flocking to the covenant of Israel in Jehovah's Presbytery of Zion, as doves to their windows, notwithstanding the great exertion on the part of their leaders to prevent it. The recent publication of the Doctrine of Polygamy as a saving principle among the Mormons, is disgusting to the virtuous portion of that people; and they are leaving the church in great numbers, believing it to be no better than a den of pollution and infamy, while some of the more ignorant and lustful are rejoicing in their corruption, being glad of an excuse to gratify their evil passions. We shall in a future number notice more at length this new saving principle of the Mormons, its origin, its tendency and the final result of its practice; but at present we shall content ourself by quoting a few passages on the subject, from the Book of Mormon, and from the Doctrine and Covenants of the Church.

First, the Book of Mormon, page 125, in the second chapter of the Book of Jacob it says: "For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon, his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore thus saith the Lord, I have led this people forth out of the

land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me and hearken to the Word of the Lord, for there shall not any man among you have say; it be one wife, and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me, saith the Lord God of hosts."

Again, Doc. cov. sec. 13, par. 7: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that 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."

Again, sec. 65, par. 3: "For marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

The following is an extract from what purports to be a Revelation, given in 1843, on the 12th July, in Nauvoo, Ill., and recently published in the Deseret News Extra, and brought from the valley of the Salt Lake by Professor Orson Pratt, one of the Mormon Twelve Apostles. "David also received many wives and concubines, as also Solomon and Moses, my servant; as also many others of my servants, from the beginning of the creation until this time, and in nothing did they sin save in those things which they received not of me. David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of my power; and in none of these things did he sin against me, save in the case of Uriah and his wife." Our readers will observe that this extract flatly contradicts the above quotation from the Book of Mormon, and consequently cannot be true, for one says that David and Solomon sinned not in that which the other declares was abominable before the Lord. Which shall we believe?

### NOTICE TO WHOM IT MAY CONCERN.

As there is much paper in circulation as money in Illinois and other places, that will not pass as currency in St. Louis, this is to request all who send us money on subscription or otherwise to be sure and send the legal issues of specie paying banks, for no other paper money is current in this city. This notice is given in consequence of having of late received money that we had to sell at a discount.

# ZION'S HERBINGER, AND BANNEMY'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.

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

And now let me exhort you my children to love righteousness, and walk in it; for the paths of righteousness are worthy of acceptance; but the paths of iniquity shall suddenly fail, and be diminished. To men of note in their generation the paths of oppression and death are revealed; but they keep far from them and do not follow them: Therefore, let me exhort you who are righteous, not to walk in the paths of evil and oppression, nor in the paths of death. Approach them not, that you may not perish; but covet, and choose for yourselves righteousness, and a good life. Walk in the paths of peace that you may live and be found worthy. Retain my words in your inmost thoughts, and obliterate them not from your hearts; for I know that sinners counsel men to commit crime craftily. Righteousness is not found in every place, neither does every counsel possess a little of it.

Wo to those who build up iniquity and oppression, and who lay the foundation of fraud; for suddenly shall they be subverted, and never obtain peace. Wo to those who build up their houses with crime; for from their very foundations shall they be demolished, and by the sword shall they themselves fall. Those too who acquire gold and silver shall justly and suddenly perish. Wo to you who are rich, for in your riches you have trusted; but from your riches you shall be removed because you have not remembered the Most High in the days of your prosperity. You have committed blasphemy and iniquity; and are destined to the day of darkness, and to the day of the great judgement. This I declare and point out to you, that He who created you will destroy you. When you fall, He will not show you mercy; but your creator will rejoice in your destruction. Let those then, who shall be righteous among you in those days detest sinners and the ungodly.

O that my eyes were clouds of water, that

I might weep over you, and pour forth my tears like rain, and rest from the sorrow of my heart. Who has permitted you to hate one another, and to transgress the law of righteousness, in practicing your abominations before the Most High? Judgement shall overtake you, ye sinners. The righteous shall not fear the wicked in that day; because God will bring the wicked into the power of the righteous that they may avenge themselves according to their pleasure.

Wo to you who shall be so bound by excruciations, that you cannot be released from them; the remedy being far removed from you on account of your sins. And wo to you who recompence your neighbor with evil; for you shall be recompenced according to your works. And wo to you, ye false witnesses, you who aggravate iniquity; for you shall suddenly perish. Yea wo to you, ye sinners; for you reject the righteous; and as you can receive or reject at pleasure those who commit iniquity, and ye receive them; therefore their yoke shall prevail over you. But wait with patient hope ye righteous; for suddenly shall sinners perish from before you, and you shall exercise dominion over them according to your will. In the day of the sufferings of sinners your offering shall be elevated, and lifted up like eagles. Your place of rest shall be more exalted than the nest of the Avest; for they ascend and enter into the cavities of the earth and into the cliffs of rocks; as also do the hares; so you shall be hid from the sight of the ungodly, in the Pavilion of the Most High; while they shall groan and weep like sirens.

You shall not fear those who trouble you; for restoration shall be yours; a splendid light shall shine around you, and the voice of tranquility shall be heard from Heaven. Wo to you sinners, for your wealth makes you resemble Saints, but your hearts reproach you, knowing that you are sinners. This word shall testify against you, for the remembrance of your crimes.

Wo unto you, who feed on the corn that groweth and taketh root from the strength of

the springs, and in the pride of your power tread down the humble. Yea wo unto you, although you drink water continually, you suddenly shall be recompensed, consumed, and withered, because you have forsaken the fountain of life. Yea, wo to you, for you act iniquitously; fraudulently, and blasphemously, therefore there shall be a remembrance against you for evil. Yea wo unto you, when you shall become powerful, and with your power strike down the righteous; for then the day of your destruction shall come; while at that very time many and good days shall be the portion of the righteous, even at the period of your Judgement.

The righteous are confident that you will be disgraced, and perish in the day of your great iniquity. You shall yourselves be conscious of it; for the Most High will remember the day of your destruction, and the Angels shall rejoice over it. What will you do, ye sinners, and where will you fly in the day of your judgement, when you shall hear the words of the prayer of the righteous, witnessing against you, that you are associates of those who have forsaken the fountain of life, who have oppressed the righteous, and the humble? for in those days the prayer of the righteous shall come up before the Lord. When the day of your judgement shall arrive; and every circumstance of your iniquity shall be related before the great and the Holy One, your faces shall be covered with shame; while every deed strengthened by crime, shall be remembered, and rejected, and you assigned to punishment.

Yea, wo unto you, ye sinners, for an evil record exists against you, both of acts committed on the sea and on dry land; yea, wo unto you, for you squander silver and gold not obtained in righteousness, and say, we are rich, possess wealth, and have acquired everything which we can desire; therefore we will do whatsoever we are disposed to do; for we have amassed silver; our barns are full, and the husbandmen of our families are like overflowing waters. Like waters shall your falsehood pass away; for your wealth shall not be permanent, but shall suddenly ascend from you, because you have obtained it all iniquitously; and to extreme malediction shall you be delivered up.

And now I swear to you, ye crafty as well as simple ones, that notwithstanding you often contemplate the earth, and the things that are practiced therein, and excuse yourselves for the practicing of your crimes; while you who are men, put on more elegance, and claim more honour, than married women, and multiply wives unto yourselves; and you claim for yourselves and them, more honor, than the unmarried, everywhere arraying yourselves

in majesty, in magnificence, in authority, and in silver, but gold, purple, honor, and wealth, like water flow away. Therefore erudition and wisdom is not yours; for in your crimes you shall perish, together with your riches, with all your glory, and with your honour; while with disgrace, with slaughter, and in extreme penury, shall your souls be thrust into a furnace of fire.

I have sworn to you ye sinners, that neither mountain nor hill has been, or shall be subservient to those who corrupt themselves with women, for in this sexual union of a man with more than one woman is a great crime, for it is not in accordance with the matrimonial law, by the Most High sent down to us upon earth, but men of their own heads have invented it; and greatly shall those who give it efficiency be execrated. Barrenness shall not be inflicted on their women; but on account of their unhallowed conceptions their children shall die.

I have sworn to you, ye sinners, by the Holy and the Great One, that all your evil deeds are disclosed in the heavens; and that none of your oppressive acts are concealed and secret. Think not in your minds, neither say in your hearts, that every crime is not manifest and seen. In heaven it is daily written down before the Most High. Henceforward shall it be manifested; for every act of oppression which you commit shall be daily recorded, until the period of your condemnation.

Wo to you ye simple ones, for you shall perish in your simplicity. To the wise you will not listen, and that which is good you shall not obtain. Now therefore know that you are destined to the day of destruction; nor hope that sinners like you shall live, for in process of time you shall die. For such as you, are not pointed out for redemption; but are destined to the day of the great judgement, to the day of distress, and the extreme ignominy of your souls.

### CELESTIAL MARRIAGE.

The above is the caption of an article in the first number of a monthly periodical published, at Washington City, D. C., by Proff. Orson Pratt, devoted to the defence of Mormon Polygamy. After giving what purports to be a revelation given to Joseph Smith, in Nauvoo, July 12th 1843, (but which is in fact the production of one William Clayton, an English Polygamist, written at the suggestion of a secret band of Polygamists, who were then in the church, as a pretence of justification, that they might the more easily draw others into the same vortex of ruin; the original copy of which being discovered, was seized by Emma

Smith, Joseph's wife, and by Joseph Smith's command was burned.)

Pratt says, "plurality of wives is a doctrine very popular among most of mankind at the present day. It is practiced by the most powerful nations of Asia and Africa, and by numerous nations inhabiting the Islands of the sea, and by the Aboriginal nations of the great Western Hemisphere. The one wife system is confined principally to a few small nations, inhabiting Europe and to those who are of European origin, inhabiting America."

The powerful nations referred to above are the Mahomedans, Chinese and Pagans; all the Christian nations are the few small nations referred to. The nations who tolerate and practice Polygamy at the present day, are denominated in the Geography, half civilized and heathens. All civilized nations at the present day prohibit the practice of Polygamy by law. Therefore, if the popularity of the doctrine among Mahomedans, and Heathens, is to recommend it to us, should not the popularity of Heathen worship, and Pilgrimages to Mecca, the tomb of Mahomed, also recommend themselves to us as worthy of imitation. Surely Mr. Pratt ought to perform a Pilgrimage to Mecca, and from thence he should proceed to Hindoostan and cast himself under the ear of Jugarnot, because it is as popular and as worthy of imitation as this plurality doctrine; for by imitating one, he would only sacrifice himself to a heathen God, but by imitating the other, he sacrifices many innocent females to a heathen custom. But again

says Mr. Pratt, "The doctrine of plurality of wives, was believed and practiced by Abraham, the father of the faithful and we find that while in this practice the Angels of God frequently ministered to him, and at one time dined with him; and God manifested himself to him, and entered into familiar conversation with him. Neither God nor his Angels reproved Abraham for being a Polygamist, but on the contrary, the Almighty greatly blessed him and made promises unto him, concerning both Isaac and Ishmael, clearly showing that Abraham practiced what is called Polygamy under the sanction of the Almighty."

How it is possible, for a man to make such barefaced assertions as the above, in the face of the scripture, and at the same time claim to be regarded as a man of truth, is more than we can divine; for the scripture informs us exactly the reverse of these statements. That Abraham neither believed in, nor practiced Polygamy, after his name was changed from Abram to Abraham, the scripture abundantly prove; and that God did not sanction his taking Hagar, his wife's handmaid, is evident, from the fact that after the birth of Isaac, he was required by the Lord to put her away,

and to send her and her son out of his house; and at the same time he was informed by the Lord that his son by the bond woman should not be here with Isaac, in the inheritance that God had promised to his seed. But because Abraham was grieved on account of this arrangement concerning his son by the bond woman, he having taken her to wife in ignorance of its being contrary to the law of God, therefore God promises that the son of the bond woman should become a nation; then Abraham was comforted concerning his son, and immediately sent Hagar and Ishmael away out of his house. (See Gen. 21st Chap. from the 9th to the 14th verses.) "And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, cast out this bond woman and her son, for the son of this bond woman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son.

And God said unto Abraham, let it not be grievous in thy sight because of the lad, and because of thy bond woman; in all that Sarah hath said unto thee hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bond woman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba."

It should be remembered that Sarah gave Hagar to Abram, before his name was changed to Abraham, and consequently before God covenanted with him concerning his seed, and in that covenant he says, (see 17th Chap, Gen. from 18th to 21st verses.) And Abraham said unto God, O 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: and I will establish my covenant with him for an everlasting covenant, 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."

From this we learn that God did not recognize Ishmael as Abraham's legitimate seed; therefore, the covenant of God is not to be established with him; hence, Hagar could not have been Abraham's legal wife, for which cause Abraham was commanded to send her away out of his house. Then again Mr. Pratt after occupying over two pages of his pa-



per in endeavoring to prove that the Mormons have a right under the Constitution of the United States to believe in and practice Polygamy, in as much as it is a part of their religion, and believed by them to be necessary to salvation, says: "Those individuals who have strength of mind sufficient to divest themselves entirely from the influence of custom; and examine the doctrine of plurality of wives under the light of reason and Revelation, will be forced to the conclusion that it is a doctrine of divine origin; that it was embraced and practiced under the Divine sanction by the most righteous men who ever lived on the earth; holy Prophets and Patriarchs who were inspired by the Holy Ghost, who were enwrapped in the visions of the Almighty, who conversed with holy Angels, who saw God face to face, and talked with Him as a man talks with his friend—were "Polygamists," that is, they had many wives, raised up many children by them—and were never reproved, by the Holy Ghost, nor by Angels, nor by the Almighty for believing in and practicing such a doctrine; on the contrary, each one of these "Polygamists" received by revelation promises and blessings for himself, for his wives and for his numerous children, born unto him by his numerous wives."

In answer to the above, we have only to refer to the testimony of the Scripture to prove it all false. When God created man, he created them male and female; he created Adam first and then he created Eve, and gave her to Adam, to be his wife; he did not create but one woman for Adam, and this is the only institution of marriage to be found on record in the revelations of God; as instituted by Divine authority; and this institution was established as a Divine statute, to continue in force throughout all the generations of man; the statute is in these words, (see Gen. 2d chap. 24th verse.) "Therefore, shall a man leave his father and his mother, and shall cleave unto his wife, (not his wives,) and they shall be one flesh. And this statute was sanctioned and renewed by Jesus Christ the great christian Law-giver, in the following words: (see Matth. 19th chap. from the 3d to the 9th verse.) "The Pharisees also came unto him, tempting him, and saying unto him, "Is it lawful for a man to put away his wife for every cause? and he answered and said unto them, have ye not read, that he which made them at the beginning made them male and female; and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and they twain shall be one flesh?—Wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder. They say unto him, Why did Moses then command to give a writing of

divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, (not wives) except it be for fornication, and shall marry another, commiteth adultery; and whosoever marryeth her which is put away doth commit adultery."

Here then is the only Divine institution of marriage, sanctioned and renewed by Jesus Christ, the great Christian law-giver, and the nature of this institution fully expounded; and according to Jesus' exposition of this Divine statute, if a man shall marry another wife ever after putting his first away, he commiteth adultery; and surely if he would commit adultery by marrying another after putting his first away, he would commit adultery by marrying another without putting the first away. Hence, whoever practices Polygamy under the Christian Dispensation commiteth adultery.

If therefore it could be shown that the law of Moses sanctioned the practice of Polygamy, the above declaration of Jesus would effectually abrogate the practice under the Gospel Dispensation. For the Divine statute says, They twain, (that is they two; not they three four or more,) shall be one flesh. Again, what was the practice of the ancients in reference to this institution? None of the Patriarchs from Adam to Abraham, was guilty of breaking this Divine statute, by taking more than one wife, and we have proved that God disapproved the infringing of the statute by Abraham, for when God entered into covenant with him; he required him to put Hagar away and disinherited his seed by her. Isaac therefore took but one wife. And Jacob would not have taken but one had not Leah been forced upon him without his knowledge or consent, for it must be remembered that Jacob served Laban, his mother's brother, seven years for Rachael, whom he loved, and who alone he wished to marry; but when he had completed his service, Leah was smuggled into his bed instead of Rachael, and then he was not permitted to put her away, because of the custom, and laws of the land under which he was compelled to live; but he was permitted to take Rachael also, and as she was his proper and legal wife, under the laws of the Priesthood and according to the Divine statute; he took her also. And as to the hand-maids, or concubines, he took them to please his wives; as Abraham took Hagar to please Sarah; and as God did not approve it, in Abraham; he of course did not approve it in Jacob; but inasmuch as Jacob's legal wife did not require him to put them away, as did Sarah; the Lord left him to suffer the consequences of his error, which was manifested in the conspiracy

of all his illegitimate progeny against Joseph, the eldest son of his legal wife, wherein they counselled to slay him; but by the persuasion of Reuben, Leah's first born, he was cast into a pit, but afterwards by the counsel of Judah, Leah's fourth son, he was taken out of the pit and sold into slavery; and Jacob was made to believe that he was destroyed by a wild beast; and thus did Jacob suffer the keenness of despair for many years, on the account of his error in transgressing the statute law of God, by cohabiting with more than one woman. But inasmuch as this error was committed before God revealed to him personally the covenants of his Priesthood, God did not condemn him as a sinner, but only left him to the consequences of his error, which we have already seen - was better in the extreme.

But how was it with Joseph, was he a Polygamist? It seems that Joseph and Isaac learned wisdom from the things their fathers suffered in consequence of infringing the Divine statute of matrimony by taking more than one wife; for neither Isaac nor Joseph were guilty of the sin of Polygamy; neither were any of the sons of Jacob; neither was Samuel a Polygamist, nor any of the Prophets of Israel, except David and Solomon. Moses was not a Polygamist, although he married an Ethiopian woman, nevertheless he did not cohabit with her, but he married her through the force of circumstances, but not cohabiting with her, he did not infringe the Divine statute by afterwards marrying Jethro's daughter, who was his legal wife according to the Divine statute. The Bible does not give the particulars concerning his marrying the Ethiopian woman: but only says, that Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. (See 12th chap. Num. 1st verse.) But the Book of Jasher gives a detailed account of the circumstances under which he married this Ethiopian woman, which fully clears him from the imputation of being guilty of the sin of Polygamy; and as this Book of Jasher is of Israelitish origin, it proves at least, that they do not consider Moses a Polygamist. We think we have now fully proved that none of the Patriarchs from Adam to Moses practiced Polygamy by Divine sanction, and we have no account of any of the Prophets practicing it from Moses to Malachi, and we have introduced an interdiction of its practice under the Christian dispensation from the mouth of Jesus Christ himself. Hence it is unnecessary to quote other proof from the New Testament writings to prove that the primitive christians did not believe in Polygamy as a Divine institution; suffice it to say, that none of the

primitive Apostles practiced Polygamy, but they all strictly adhered to the Divine statute of one wife, renewed and sanctioned by Jesus Christ. But again says Mr. Pratt, "Indeed the Lord himself gave laws, not to prohibit 'Polygamy' but showing his will in relation to the children raised up by the different wives of the same man; and furthermore, the Lord himself actually officiated in giving David all the wives of Saul; this occurred too when David already had several wives which he had previously taken: therefore, as the Lord did actually give into David's own bosom all the wives of Saul, he must not only have sanctioned 'Polygamy' but established it and instituted it upon a sure foundation, by giving the wives himself the same as he gave Eve to Adam."

The above exceeds, if possible, in falsehood, his former declarations; he says that God gave Saul's wives to David the same as he gave Eve to Adam; but what are the facts in the case? God had rejected Saul from being king of Israel, therefore he sent Samuel to anoint David to be King in his stead, which, when Saul knew, he sought to kill David, but God protected him, and finally gave him the victory over Saul and established him King over Israel: therefore he had power over the house of Saul, and over his wives and over his children, for the Lord had given them into his power by conquest according to his anointing; but we have no account of his ever taking one of Saul's wives to be his wives; but on the contrary in the 3d chapter of 2d Samuel the names of David's sons are given that were born unto him in Hebron, and also the names of their mothers, none of which were the wives of Saul; and in the fifth chap. 13th verse, we are told that he took more concubines and wives out of Jerusalem; but those could not be the wives of Saul, because Saul did not reside there.

What then did Nathan mean when he said to David? (see the 12th chap. of 2d Samuel 7th verse.) "Thus saith the Lord God of Israel, I anointed thee King over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy Master's house, and thy Master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given thee such and such things." We answer, It means that David had power to have taken Saul's wives if he had chosen to do so, without shedding the blood of an innocent man, as he had done to get Uriah's wife. But, if it means as Pratt says, that God did actually officiate himself in giving the wives of Saul to David, then the 11th and 12th verses mean that God would actually officiate in the same manner in giving David's wives to his neighbor: for he

says, "Thus saith the Lord, behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel, and before the sun." By turning to the 16th chap. of 2d Samuel 21st & 22d verses, we learn how the Lord officiated in giving David's wives to his neighbor, Absalom having conspired against his father David, the King fled from his house, for fear of Absalom his son; "And Abithophel said unto Absalom, go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

Thus we see that the Lord officiated in giving David Saul's wives, as he officiated in giving David's wives to Absalom; that is, he gave him power to take them. But as Absalom transgressed the law of God in taking David's wives, so would David have transgressed the law of God, by taking Saul's wives; but his transgression would not have been so great as it was, when he killed Uriah, to get his wife; because Saul was already dead and his wives were widows: therefore, so far from the Lords sanctioning and establishing Polygamy upon a sure foundation as Pratt says, by giving the wives himself as he gave Eve to Adam, we have shown that he did not give the wives at all, except by conquest, placing them in his power. The following from the Book of Mormon will settle the matter in reference to the Divine sanction of Polygamy, in the case of David and Solomon; (see Book of Mormon 2d chap. of Jacob, page 125.) Behold David and Solomon truly had many wives and concubines, which thing was abominable before me saith the Lord." If then it was abominable before the Lord, he did not sanction it. Thus have we proved, Polygamy both in principle and in practice to be an infringement of the Divine statute instituting marriage between man and woman; and also that the practice of it, is an abomination before the Lord. Hence the Mormon church which has adopted Polygamy as a saving principle of its faith, must necessarily be a polluted and abominable church before the Lord; therefore we repeat the call of the great voice from heaven saying, Come out of her my people, lest you partake of her sins and receive of her plagues, for her sins have reached unto heaven and God hath remembered her iniquities.

## WHO IS BANEEMY?

Is a question, that has been often asked, and many thousand times oftener occupied the thoughts of many since the beginning of the year A. D. 1848, and many, very many have attempted to answer the question; but like the false witnesses that appeared against Jesus, their answers do not agree. Among those who have attempted to answer this question are the following: Professor Orson Pratt, who was in this city a short time since, teaching that the practice of Polygamy was a saving principle—necessary to salvation; says, that Baneemy is Sidney Rigdon; and that Baneemy is a fictitious name given to him, in Kiriland, Ohio, by the Lord through Joseph to enable him (Rigdon), to cheat his creditors out of their just dues. Elder Orsen Hyde, late Editor of the Frontier Guardian, says that Hyrum Smith was Baneemy, and that it is so written in the sacred records of the church; Almon W. Babbit Esq., late Congressman from the state (no state) of deseret, says that Baneemy is Thomas B. Marsh, formerly President of the Twelve Apostles of the church, but Apostatized in the fall of 1838.

Ebenezer Robinson, Esq., formerly Editor of the Times & Seasons at Nauvoo, Ills., and more recently Editor of the Messenger and Advocate of the church of Christ, (so called) at Greencastle, Pa., under the Presidency of Sidney Rigdon, says, that Baneemy is nobody but Charles B. Thompson himself. And we have recently received a letter from one of Strang's Apostles, who says that Baneemy is Lymon Wight, who is now in Texas presiding over a small church of his own, in which (we are informed) the plurality wife system is practiced.

In the midst of this confusion of answers, the enquirer is puzzled to know which to believe; and inasmuch as these different answers come from men, who ought to know if anybody in the church knows, the enquirer must necessarily doubt them all; and consequently is left as much in the dark on that subject as ever; therefore the tongue of calumny knows not where to empty its venom, and the assassin is not able to fix upon the object of his aim.

Oh Baneemy! Baneemy! thou art one of the wisest Prophets that ever lifted a warning voice to a crooked and perverse generation; for all other Prophets before thee have been personally traduced, slandered, villified, and all manner of evil have been spoken against them falsely, as men; because of the word of their testimony; and they have been persecuted, afflicted, and tormented, and suffered trials of cruel mockings, and scourgings, of bonds, and of imprisonments, and ma-

ny times have had to wander about in deserts, and in mountains, and in dens, and caves of the earth, to escape the hand of their persecutors; and they have mostly suffered death by the hand of the assassin at last. But thou hast hid thyself in the midst of the people, and none can find thee, to afflict, persecute, or torment thee, with mockings, scourgings, bonds or imprisonments; neither can they know thee, personally, to traduce, slander, and vilify thee, and the dagger of the assassin cannot find thee out. Truly in thee is the wisdom of God manifested, and proved to be far greater than the cunning of the Devil. Yea, it is evident that thou hast been with thy God, and taken lessons of him, for he has hid himself, personally from man, ever since Adam was driven out of the Garden of Eden; and has showed himself only to the elect and chosen; although he has been constantly in our midst taking cognizance of our actions.

Now in view of all these things, have we not reason to believe that Baneemy, belongs to a superior order of Prophets; and is come as the forerunner of a more pure and glorious Dispensation which is soon to be ushered into our earth. Yea, verily he 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 you may walk in the highway of Jehovah, when Shiloh comes to exalt the vallies, to make low the mountains, to make the crooked straight and the rough places plain, and to reveal the glory of God, that all flesh may see it together.

#### MINUTES AND ACTS OF THE SOLEMN ASSEMBLIES.

(CONTINUED.)

The different classes in Potawatamie Co., Iowa, met in Solemn Assembly, at the house of Bro. Job Barnum—on the 27th day of December, 1852, and after appointing Joseph Younger, Teacher, and Steward of the Assembly, and David Wilding Clerk, 25 persons presented gift oblations; and the day was spent in mutually instructing each other in the things of the Kingdom.

**JOSEPH YOUNGER,**  
*Teacher, and Steward pro tem.*

**DAVID WILDING,** *Clerk.*

Nine persons met at the house of Jacob Brown, near Galesburg, Knox co., Ills., and offered their gift Oblations.

**JACOB BROWN,**  
*Teacher, Acting Clerk, and Steward pro tem.*

Six persons in McDonald co., Mo., signed the covenant and presented gift oblations at the house of Dr. Alphonzo Young.

Four persons at Vienna, Walworth co., Wis.,

presented gift oblations at the house of James M. Adams.

Four persons presented gift oblations at Elmwood, Peoria co., Ills.

**JAMES H. BISHOP,** *Steward pro tem.*

#### ASSEMBLY NOTICE.

The first Tri-annual Solemn Assembly of the schools of preparation of Jehovah's Presbytery of Zion for 1853 will be held in St. Louis, Mo., on the 15th day of April. All the travelling Teachers are requested to be present, and all others who desire to be qualified as such, and as many other members of the Presbytery as choose to attend. We shall fill up, and set in order the two quorums of travelling Teachers, and organize a quorum of Evangelical Teachers over them. And all who can possibly spend the summer in travelling, are requested to come forward at that time and be qualified; for the harvest is great and the laborers are few.

There are now 25 persons in the covenant, in this place, and many others believing. We have meetings for public instruction three times a week, Sundays at 2 o'clock p. m., and in the evening at No. 41 south sixth street; & Thursday evenings on Morgan str., between Sixth and Seventh North side.

#### THE GATHERING.

The time has come when it is necessary that the remnant of Israel, now scattered abroad among the Gentiles, should be gathered together to some convenient place on the frontier, that they may be organized according to the pattern of the Holy Priesthood of the sons of God, and receive that endowment necessary to qualify them to bear the Kingdom to Israel; and to preach the Gospel of the Kingdom to the remnant of Jacob, who are now ready and waiting to receive the covenants of their fathers restored unto them, that they may lay down the weapons of their warfare against the white race; and take them not again, save the Lord shall command them, in self defence. The remnant of Israel now in the covenant of Jehovah's Presbytery of Zion, are called, and the faithful of them shall be chosen, and endowed with the key of deliverance, to turn away ungodliness from Jacob, and to deliver to them the key of God's retributive justice, lest,—when the Gentiles are wasted away by famine; and by very fierce and terrible wars, among themselves, (which is nigh at hand—even at their doors,) this remnant of Jacob, being among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, if still in a savage state, will go through among them

and tear them in pieces and none can deliver. Let us haste therefore and gather together unto the place selected and be qualified to go forth unto this remnant of Jacob with the keys of deliverance and retribution, and also that we may go forth, for the last time among the Gentiles, with the law of Justification, to bind it up, and to seal up our testimony unto them, that they may be left without excuse, if they refuse to assist us in our labor of love, in changing their savage enemy to a humane friend; the revenger of long remembered wrongs, to a merciful benefactor; the lion to a docile lamb: for all this remnant of Jacob, when they enter into the covenants of Jehovah's Presbytery of Zion, will be thus changed: but all of them who are deprived of the privilege of entering into these covenants before the Gentiles fall into the calamity of war, will nevertheless be among the Gentiles as a lion among the beasts of the forest, and as a young lion among the flocks of the sheep; and being still in their savage state will not be restrained from going through among them to tear them in pieces and none can deliver. And when this calamity overtakes them, they will have no excuse, whereby they can plead for mercy before the Lord, because they refuse to assist us in the work of delivering this remnant of Jacob, from the influence of their savage natures, before the Kingdom shall be restored unto them, or in other words, before the power to rule over the oppressors, shall be given unto them in the last days: for as sure as the Lord lives, the time is set for this power to be given unto them; and then we unto the Gentiles, who have not assisted in the work of their restitution. But those who have assisted will find mercy.

A place of gathering has been selected, and as soon as a sufficient number are collected there, we shall be among them to organize them according to the pattern of the Holy Priesthood; but we shall not go to the place of gathering until all things are prepared before us, according to the commandment given unto the committee appointed by revelation, to select the place.

The commandment was in these words: "And let my servants, Richard Stephens, Wm. Marks, and Harvey Childs, be appointed and ordained a committee to search out a proper location, somewhere on the frontier, which may 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, and let them make provision for my servant Charles B. Thompson and his family, that he may be speedily located in a proper place to qualify my servants for their great and last mission, to bind up the law, and to seal up the testimo-

ny among the Gentiles, and to bear the Kingdom to Israel: yea, that the remnant of Joseph may 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, saith the Lord Jehovah your God. Even so Amen."

This revelation was given the 9th day of April, 1852; Bros. Marks and Childs sent us their report, bearing date the first day of Sept. 1852, which was published in the October number of the Harbinger and Organ. Bro. Marks wrote us at the same time a private letter that they had purchased a house and lot in Kanessville, which they desired us to take charge of, and that they had left the house in charge of G. Bishop, (Gladden I suppose) and that Bro. Stephens would take charge of the house, if he should arrive at Kanessville before us; Bro. Stephens subsequently arrived in Kanessville, and took charge of the house. - Nothing further has been done by the committee towards fulfilling the commandment, or duties assigned them in their appointment. We cannot therefore go up until provision is made for us. We are publishing the Harbinger and Organ; we cannot remove until provision is made for the continuation of it there; and we cannot remove without means to remove with. But our faith is, that we shall be able to remove as soon as a sufficient number shall be gathered there, to need our presence. The time is set by revelation for the opening of the 2d department of the school of works on the 27th day of December, 1853; we therefore ought to be at the place of gathering at that time, and we hope that it may be so arranged. If none are prepared to enter said department at that time, it will not be our fault, but the curse will rest where it belongs.

Let all those who desire to enter into the school of works, be at the place of gathering by next fall with their families and effects, and let all remember Annanias and Saffira, and not leave part of their effects behind purposely, for by so doing they might be tempted to look back, and like Lott's wife be turned to salt, or to the salt land, where all those whose hearts depart from the Lord are bound to go, if judgment does not overtake them before they get there. Let none suppose that it will benefit them to belong to the covenant of Israel, unless they progress unto perfection; and receive the key words of power. Let the gathering therefore be speedy, but not in haste, or by flight, but observe to have all things prepared before you; and let none neglect their offerings to the house of God, at the appointed times, that the work of their hands may be prospered, and their blessings increased.

# ZION'S HERBINGER, AND BANEEMY'S ORGAN.

"Righteousness shall go before Him, and set us in the way of His steps."—DAVID.

"The Believers shall come out of Zion, and turn away ungodliness from Jacob."—PAUL.

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

Wo to you, ye obdurate in heart, who commit crime; and shed innocent blood. Because our God, the Most High, has abundantly supplied every good thing upon earth, you feed on good things, drink, and are satiated, but you shall not obtain peace.

Wo to you who love the deeds of iniquity; for although you hope for that which is good, you shall not obtain it, for you shall be given up into the hands of those who shall cut off your necks, slay you, and show you no compassion. Wo to you who rejoice in the trouble of the righteous; for a grave shall not be dug for you. And wo to you who frustrate the word of the righteous; for to you there shall be no hope of life.

Wo to you who write down the words of falsehood, and the words of the wicked; for your falsehood you record that you may remember and not forget your folly: But to you there shall be no peace; but you shall surely die suddenly.

Wo to you who act impiously, who love and honor the word of falsehood; you who are lost in perdition, because you have never led a virtuous life. Yea, wo to you who change the word and ordinance, and transgress against the everlasting covenant, and cause the heads of the righteous to be trodden down upon the earth.

In those days you, O ye righteous, shall be deemed worthy of having your prayers rise up in remembrance; and you shall deposite them in testimony before the angels, that they may record the acts of sinners in the presence of the Most High. In those days the nations shall be overthrown, but the families of these nations shall rise again, and shall be judged in the day of the judgment of perdition and of ungodly men.

In those days those who become pregnant through an infringement of the laws of marriage instituted by the Most High, shall go

forth, carry off their children and forsake them, for if their offspring does not slip from them, while suckling them they will forsake them, and never return to them; neither will they ever instruct their beloved; therefore again I swear to you, ye sinners, that for these crimes the day of blood is prepared; which shall never cease while these crimes are committed in the land; for those who do such things, worship stones, and engraved, golden, silver and wooden images; and others worship impure spirits, demons, and every idol in temples; but they shall obtain no help from them, but their hearts will become impious through their folly, and their eyes will be blinded with mental superstition, even in their visionary dreams shall they be impious and superstitious, lying in all their actions and worshiping a phantom. Altogether shall they perish.

But in those days blessed shall they be, to whom the word of wisdom is delivered, who point out and pursue the path of the Most High; who walk in the way of righteousness, and who act not impiously with the impious; for they shall be saved.

Wo unto you who expand the crime of your neighbor, for in hell shall you be punished. Wo unto you who lay the foundation of sin and deceit, and who are bitter against those who teach righteousness and truth on the earth in those days; for on it shall you be consumed. Wo unto you who build your houses by the labor of others, every structure of which is brick and stone obtained by crime; I tell you, that you shall not obtain peace.

Wo to you who despise the everlasting inheritance of the saints, while your souls follow after idolatry among the mountains; for to you there shall be no tranquility; yea, wo unto you, for you commit iniquity and give aid to blasphemy, and slay your neighbor: therefore, your glory shall fall; malevolence shall be put into your hearts, and the spirit of wrath shall stir you up that every one of you may perish by the sword. Then shall all the righteous and the holy remember your

crimes. In those days shall fathers be struck down with their children in one place, and brethren with their brethren shall fall dead, until a river shall flow from their blood. For a man shall not restrain his hand from his children, nor from his children's children; he has been merciful, but he will kill them. Nor shall those sinners restrain their hands from shedding the blood of their honored brothers; from the dawn of the day to the setting of the sun shall the slaughter continue. The horse shall wade up to his breast, and the chariot shall sink to its upper parts in the blood of sinners.

In those days Angels shall descend upon earth, and they shall be in places of concealment from the sight of the ungodly, while all who have assisted in crime shall be gathered together in one spot. And in that day shall the Most High rise up to execute the Great Judgment upon all sinners, and to commit the guardianship of all the righteous and holy to the holy Angels, that they may protect them as the apple of an eye, until every evil and every crime be annihilated. Wise men shall then truly perceive, that the righteous rest securely. And the sons of the earth shall understand every word of that book written against them in heaven, and shall know that their riches cannot save them in the ruin of their crimes.

Wo to you sinners, for when you shall be afflicted on account of the prayers of the righteous witnessing against you in the day of the great trouble, you shall be burnt in the fire, and shall be recompensed according to your deeds. Yea, wo unto you, ye perverted-in-heart, who are anxious to obtain an accurate knowledge of evil, and to discover terrors. No one shall assist you in the day of your judgment.

Again wo unto you, ye sinners; for with the words of your mouths, and with the works of your hands, have you acted impiously; therefore in the flame of a blazing fire shall you be burnt. And now know ye, that in heaven the Angels shall inquire into your conduct, for the sun, moon and stars have witnessed your sins while upon earth you have exercised jurisdiction over the righteous; every cloud shall bear witness against you, the snow, the dew, and the rain; for all of them shall be withholden from you, that they may not descend upon you, nor become subservient to your crimes.

Now then bring gifts of salutation to the rain; that not being withholden, it may descend upon you; and to the dew, if it has received from you gold and silver. But when the frost, snow, cold, every snowy wind, and every suffering belonging to them, fall upon you in those days, you will be utterly incapable

of standing before them: Therefore all ye children of Zion, attentively consider Zion, the inheritance of the Saints, and remember the works of the Most High; fear Him, nor conduct yourselves criminally before Him; for if He shut up the windows of heaven, restraining the rain and dew, that it may not descend upon earth where you dwell, what will you do? And if He send His wrath upon you, and upon all your deeds, you cannot supplicate Him, for you utter against His Righteousness in proud language, great and powerful things, exalting yourselves to be Gods, not fearing the Most High.

Do you not see the commanders of ships, how their vessels are tossed about by the waves, torn to pieces by the winds, and exposed to the greatest peril? That they therefore fear, because their whole property is embarked with them on the Ocean; and that they forebode evil in their hearts, because it may swallow them up, and they may perish in it? Is not the whole sea all its waters, and all its commotion, the work of the Most High? And is it not Him who has called up all its exertions, and girded it on every side with sand? Is it not at His rebuke dried up, and alarmed; while all its fish and everything contained in it die? Why then will not you fear Him, ye sinners, who are on earth? Is not He the maker of heaven and earth and all things which are in them? And has he not given erudition and wisdom to all who traverse the earth, and navigate the sea? Are not the commanders of ships terrified at the ocean? And will not you, ye sinners, be terrified when the Most High shall arise to shake terribly the earth, and to destroy such as you from the face thereof.

In those days, when He shall cast the calamity of fire upon you, whither will you fly, and where will you be safe? And now when He sends forth His word against you, while you are still spared, are you not terrified? All the luminaries are agitated with great fear; and all the earth, while spared, trembles and suffers anxiety. All the Angels who fulfil the commands given to them, are desirous of being concealed from the presence of His Great Glory; while the children of earth are alarmed and troubled. But you, ye sinners, are forever accursed, because you are not afraid to exalt yourselves in words of falsehood to become the fathers of spirits like the Most High; to you there shall be no peace.

But fear not, ye righteous; but wait with patient hope even to the day of your death in righteousness. Grieve not, because your souls descend in great trouble to the receptacle of the dead. In your life-time your bodies have not received a recompense in proportion



to your goodness, but in the period of your existance hereafter upon the earth, you shall be recompensed, after sinners have existed in the period of execration and punishment. For when you die, sinners say concerning you: "As we die, the righteous die. What profit have they in their works? Behold like us, they expire in sorrow and darkness. What advantage have they over us? Henceforward are we equal. What will they obtain and what behold? For, behold they are dead; and never will they again perceive the light." I say unto you, ye sinners: you have been satiated with meat and drink, with human plunder and rapine, with sin, with the acquisition of wealth and with the sight of good days. Have you not marked the righteous how their end is in peace? for no oppression is found in them even to the day of their death; although they perish, and are as if they were not, while their souls descend in trouble to the receptacle of the dead.

But now I swear to you, ye righteous, by the Greatness of His Splendor and His Glory, by His Illustrious Kingdom and by His Majesty, to you I swear, that I comprehend this mystery; that I have read the tablet of heaven, have seen the writings of the holy ones, and have discovered what is written and impressed on it concerning you. I have seen that all goodness, joy and glory has been prepared for you, and been written down for all those who die eminently righteous and good. To you it shall be given in return for your troubles; and your portion shall far exceed the portion of the living who have not suffered for righteousness sake. The spirits of you, who die in righteousness, shall exist and rejoice. Their spirits shall exult; and their remembrance shall be before the face of the Mighty One from generation to generation, nor shall they now fear disgrace.

Wo to you sinners, when you die in your sins, and they, who are like you, say respecting you, Blessed are these sinners. They have lived out their whole period; and now they die in happiness and wealth. Distress and slaughter came not on them while alive; in honor they die; nor ever in their lifetime did judgment overtake them. But has it not been shown to them, that when to the receptacle of the dead their souls shall be made to descend, their evil deeds shall become their greatest torment? Into darkness, into the snare, and into the flame, which shall burn to the great judgment, shall their spirits enter; and the great judgment shall be for every generation even forever. Wo to you, for to you there shall be no peace.

**GATHERING COMMITTEE AT KANESVILLE.**  
 Gay Burnum, David Wilding, Charles C. Perrin and Amos Chase.

## REVELATION.

*The word of the Lord came unto Baneemy, Patriarch of Zion, on the 28th day of January, 1852, saying: Behold verily, I say unto you, concerning the Solemn Assemblies of the Schools of Preparation of my Holy Presbytery of Zion: Behold I have pointed unto my people that they shall keep three solemn feasts unto me in each year, that they may present themselves before me in Solemn Assembly with their gift oblations, and thereby prove themselves unto me that they do remember my covenant which I have revealed unto them, and that they are not forgetful of the confirmation thereof which they have received, and that they are not unworthy to be called by the name of mine elect, that I may remember my covenant unto them, saith Jehovah, even, the oath which I swear unto mine elect in ancient times.*

Now behold, O my people, I appoint unto you the days which shall be kept holy unto me, for your solemn feasts and Assemblies, and the offering up unto me your gift oblations, tythings and sacrifices. On the 15th day of April, in each year, ye shall keep the feast of my covenant; and ye shall appear before me in solemn assembly with your gift oblations, for the poor of my people and for the advancement of my work, and thereby ye shall witness unto me that ye do remember my covenant which I have revealed unto you.

And on the 29th day of August, in each year, ye shall keep the feast of confirmation, and ye shall appear before me with your gift oblations for the service of my house, and thereby witness unto me that you are not forgetful of the confirmation of my covenant which ye have received.

And on the 27th day of December, in each year, ye shall keep the feast of endowment; and ye shall appear before me in solemn assembly with your gift oblations for the work of my Kingdom, and thereby witness unto me, that you are not unworthy to be called by the name of mine elect, that I may remember my covenant unto you, and perform unto you the oath which I swear unto mine elect in days of old.

And again behold, on the 27th, 28th and 29th days of December, A. D. 1853, and every three years thereafter, ye shall keep the feast of tything—a grand Triennial solemn feast unto me; and all my people who are worthy shall appear before me in solemn assembly with their tything oblations for my holy Presbytery of Zion; and thereby witness unto me, that they are not unworthy to be called by the name of mine anointed, that I may fulfill the promises unto them, which I swear in my covenant with him, even with mine anointed.

And again, behold I say unto you, on the 29th day of August, A. D. 1856, and every seven years thereafter, ye shall keep the feast of sacrifice, a grand sabbatical solemn feast unto me, and behold this feast shall be kept seven days; and all those of my people who are worthy shall appear before me in solemn assembly with their sacrifices unto my Kingdom in holy oblation, and thereby witness unto me that they are not unworthy to be called my sons, to dwell in my house, and to eat at my table, and to be clothed with my raiment, saith Jehovah.

And now, behold, I appoint unto you my servant Charles B. Thompson, whom I have made the Chief Steward of my house: for behold, I have tried him, and proved him as I did Abraham of old; and he has kept my covenant: and he hath sacrificed all he hath unto my Kingdom, and I have accepted his offering, and called him my son: and behold he is the first-born of my Kingdom in these last days: therefore have I made him the Chief Steward of my house, and have qualified and appointed him, to receive, hold, manage, and direct all the sacred treasures of my house—the oblation-gifts, tythings, and sacrifices of my people. And behold he is authorized to appoint Assistant Stewards who shall act under his counsel and direction, in the management of the sacred treasures of my house, saith Jehovah. And behold, I have appointed unto him that he and his family shall dwell in my house, and eat at my table, and be clothed with my raiment, for I have accepted him; and his family shall inherit his blessings inasmuch as they keep my covenant, and abide in his counsel.

### COMMUNICATIONS.

SHABBONA GROVE, De Kalb co., Ills., Feb. 17. '53.  
Bro. C. B. THOMPSON:

Dear Sir:—I have some good news to communicate. I started from home on the 10th inst., called on Bro. Jno. Gould about 20 miles from my place, found him very feeble, but he started with me, and after travelling nine miles we stopped and administered the covenant to three persons; this was in the town of Fox, Kendall co., Ills. Here I left Bro. Gould to organize a class. I then travelled 30 miles to Batavia, Kane co., Ills., found Bro. Blakeslee and Bro. Savage, stopped with them over Sunday, and administered the covenant to four in that place. I find a good many of the former members of the church scattered around in this section of country, but they have been through so many isms, it is very difficult to make them believe the truth, many of them are disposed to abuse all who attempt to present anything that al-

ludes to the latter-day work; nevertheless I should like to spend more time in trying to teach them, but my circumstances will not admit of it at present, besides it is very unpleasant travelling over these bleak prairies in the winter. I am making every preparation to leave here the 1st of April to go up to the Bluffs; my mill (a horse power saw-mill) is to be finished then, and I have made arrangement for two or three men to go with me, that are used to the business of sawing lumber, to put the mill in operation at Kanesville, or in that vicinity. I organized a quorum at Batavia—James Blakeslee was chosen Chief and Jehial Savage Teacher. I ordained them to their offices, and they said they had a satisfactory evidence that the work is of God. I feel as though I was well paid. Bless and praise the Lord. I shall stop at the Assembly on my way to Kanesville. No more at present. Yours in the bonds of the covenant,  
Wm. MARKS.

*For Zion's Harbinger and Baneemy's Organ.*

BATAVIA, Kane co., Ills., Feb. 20th, A. D. 1853.

Beloved Brother C. B. THOMPSON:

Having entered into the covenant of the Fathers myself, and become a member of Jehovah's Presbytery of Zion, and being associated with some who were once members of the church of the Lamb of God, under the Presidency of Joseph Smith, the former Prophet, I find objections raised by several old members of said church, to uniting with Jehovah's Presbytery of Zion, like the following: First say they, What will come next? Is not the church divided, and subdivided enough already? We once thought, say they, that Sidney Rigdon was the proper person and the only one remaining at the death of Joseph, to preside over the councils of the church, and consequently we followed him. Well, by and by, James J. Strang claimed to be the legally appointed successor of Joseph, to lead the church, and several followed him; and by-the-by Wm. Smith claimed to be the legal heir to the presidency of the church, in consequence of his being the brother of the prophet Joseph Smith, and many followed him; and James C. Brewster also claimed to be a prophet in the church, and many have followed him, while many others have followed different other leaders, who all professed to preach, and practice the pure principles of the Gospel in its purity, and all these parties, after running a while tolerable well to all appearance, have either introduced Poligamy or some other abomination, and have been broken, and scattered, and left to grovel in darkness, and sit down in poverty and want, to mourn over the desolation of Zion, and their own follies, for following what they had thought was the true light among

those different parties of the church. Well, now let me ask all those broken-hearted, cast-down spirits, why it is that they reproach themselves for following what they had thought, and most earnestly hoped, was the true spirit of Christ? If you done it in all good conscience before God, not knowing that the whole church, as an organized body, was rejected of God, why should you reproach yourselves for doing what you most assuredly believed was your duty to God, and to yourselves? And then, after withdrawing yourselves from all those parties, say in your hearts, that you will join yourselves to no more parties, but that you will stand alone, and try to live your religion the best you can, and if you are saved, well, and if not, that you cannot help it; for, say you, I have done all that I can do, and still, I find myself miserable and unhappy. Well, now let me suggest an idea to you, if you please, as a most earnest-seeker after truth myself, and, perhaps, it may be of some little service to you, and relieve your minds of this burden of which you complain. I must confess, that I have been in something like the same situation with yourselves, and yet I am not discouraged, but shall by the grace of God, continue to try to make my calling and election sure. At no time since the death of Brother Joseph and Hyrum Smith have I forgotten the sayings of old Brother Paul, in his letter to the Romans, 8th chap., 1st v.: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Again 5th v., "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit." Well, now, what was it that induced you to follow any, or all of those parties? Was it not because you had received of the spirit of Christ? and if so, how come you to receive of the spirit of Christ? No doubt your answer will be something like the following: I had an opportunity of hearing the gospel preached by those who called themselves the Elders of the church of Jesus Christ of Latter Day Saints, and who, as I most assuredly believed and still believe, preached the gospel in its purity, which was preached by the ancient Apostles, some 1800 years ago, and also, believing that God in his great mercy had renewed the ancient gospel in its purity and power, through Joseph Smith, in these last days. I of course repented of all my sins, believing with all my heart, that Jesus Christ was the son of God, and I was baptized for the remission of sins, expecting to receive the gift of the Holy Ghost, as promised in the Scripture, and also promised by the Lord, through Joseph Smith, and when I was baptized, and confirmed by the

laying on of the hands of the Elders, I received the Holy Spirit, which bore testimony of the truth of the gospel which I had believed and obeyed. Well, this is just about as I expected your answer would be. And what then? Why, say you, after the death of Joseph and Hyrum, I hardly knew what to do, for where to go, and as I could not believe that Brigham Young was the legal head of the church, I could not follow him to the salt land and not inhabited; therefore I followed Sidney Rigdon, because I thought he had the spirit, and was the proper person to lead the church. Ah, now I see, then it was because you was after the spirit, and not after the flesh, that induced you to follow Rigdon. Was it not so? Then where is your condemnation? You had been baptized into Christ and put him on, according to Paul, and then you was endeavoring to walk after the spirit, and not after the flesh, as Paul has said above. Well, in this you was doing right, under the circumstances, not knowing that the church was rejected. But what then? Why, say you, I followed Bro. Rigdon till I saw the works of the flesh manifested, and—And what?—why, as I was not minding the things of the flesh, but the things of the spirit, I withdrew from his order of things, as I looked upon them to be the works of the flesh, and stood still a while, to see the salvation of God; and not being happy in that situation, I finally investigated Mr. Strang's claims to authority; and tried to believe he was the man to lead the church, and as he preached up the pure principles of the gospel, and preached down everything that looked like iniquity, I joined him, believing he must have the true spirit, and as I was endeavoring to walk after the spirit, and not after the flesh, I thought I was doing right. And so you was, just as far as you walked after the spirit, but, say you, after a while I saw there also the works of the flesh manifested, and I withdrew from his order of things. All right, you done well in doing so. But what then? Why I began to think by this time that the whole church was rejected, and I reasoned after this manner, that if the church as a body, did not do the things which the Lord said, that they as a body must be rejected, and if so, that God was under no obligation to the church, to appoint another in his, (Joseph's) stead; and thus I stood for a while watching the signs of the times. Until William Smith presented his claims, and as his preachers appeared, to have the spirit, I also followed him a while, till, as before; I found the works of the flesh manifest themselves in his order of things, and so, not being after the flesh, but the spirit, I withdrew from him also, and now as I have said before, I know not what to do, or where

to go. If I unite with Jehovah's Presbytery of Zion, as it is called, the works of the flesh may appear there also, or some other abomination. Well now I ask you another question, have you investigated the claims of the person called Baneemy? You may say that you have read his first proclamation, but, say you, I did not see in that document much, if any thing, to establish Baneemy's claims to authority. Well, according to your own acknowledgement, you saw something in it, to establish, or confirm you in that opinion which you say you have come to, which is, that the church as an organized body is rejected, or was rejected at the death of Joseph and Hyrum Smith, and that alone is quite an item in Baneemy's favor. And again, you see in that document at least the name of the servant of the Lord, who was to gather up the strength of the Lord's house, and cleanse the armies of Israel &c., preparatory to the redemption of Zion &c., and that is another item in his favor; and a great deal more than you have ever seen among all the partises, and leaders of parties, to which you have belonged, and from which you have withdrawn. Well, now again, let me entreat you as a brother, to give heed to the advice of Paul and prove all things and hold fast that which is good. Well, I think I hear you say, that is good counsel, and if you will put me on the track, I will try to carry it into effect. Why my dear brother, you are already on the track, or in other words, you have already got hold of the Rod of Iron (see Book of Mormon) and all you have to do now is to cling fast to the Rod of Iron; and it will lead you to the tree, whose fruit is most delicious to the taste, and mostly to be desired of all fruit. But, say you, I do not understand what you mean. Well then, I will tell you plainly what I mean. You say that you have read the first proclamation of Baneemy. Very well, then you are already on the track, or in other words, you have got hold of the end of the Rod of Iron. Now forward 2 or 3 dollars in a letter to Brother Charler B. Thompson, St. Louis, Mo., and get all the back numbers of the "Harbinger and Organ," and the present Volume, and by the time you have read them all carefully, you will be satisfied that you have got hold of the Rod of Iron, indeed and in truth. And by so doing you will be proving some of those "all things" spoken of by St. Paul. And if you have retained the testimony of Jesus, in your hearts, of the truth of the work of God, under Joseph Smith's administration; that testimony will be fanned into a blaze, and you will be able to say again, I know the work is true, and you will greatly rejoice that you have been permitted to live to see the work of the Father commence to bring to pass the restora-

tion of his people who are of the house of Israel. But I must close remarks on that subject, for the present at least, and say to you beloved Brother Thompson, that I have visited Brother Marks, at his residence at Shabbona Grove, and taken the covenant and returned home by way of Asbury, where I left an appointment for Bro. Marks. Among the old brethren of the church, since which time Bro. Marks has visited us at my residence, and has administered the covenant to three more in this place, two old members of the church, and one who has never been a member, I believe, of any church. There are several more in this place and neighborhood, who will take the covenant soon. I think I shall travel as much as I can to hunt up Israel, and would be very happy to receive any and all the instruction which you think I need, in my duties pertaining to this great work, which you may have to impart to me, by way of writing. I will send you money to pay postage, and as often as you have a little spare time, just spend a little of it in writing to one of the old fishers, who has now turned hunter. I shall strive to understand, and endeavor to adopt the instructions given in "Zion's Harbinger and Baneemy's Organ;" but I shall need instructions from you by writing. My wife is not yet in the covenant, but she can raise no objections, and will, most likely take the covenant before long, and so will several of my children. Your papers have come to hand, and Bro. Savage and wife, and several others of us have had a feast of fat things in reading them. Your brother in the everlasting covenant of Israel, JAMES BLAKESLEE.

We solicited of the writer, (Bro. Hickenloper,) a copy of the following communication for publication; he having written it at his own suggestion, or by the suggestion of the spirit of truth, a copy of which was delivered through the Post Office to the President of the Mormons in this place.—Ed.

SAINT LOUIS, Feb. 18th, 1853.

To the Council of the St. Louis Conference of the church of Jesus Christ of Latter Day Saints.

In order to correct erroneous ideas, and certain misrepresentations, which are in circulation against us as a people, I have deemed it my duty, as a faithful witness of God, to state a few facts in regard to our principles and belief.

It has been falsely asserted, and generally believed, that we discard the name of Jesus Christ. This assertion is wholly unfounded and without the least shadow of proof, and is only one, among the many unjust and malicious accusations, that will be brought against

us. Such a doctrine has never been taught by us, neither is there any thing on record sanctioning it. We always have acknowledged Christ as our law giver, we still acknowledge him as such. He is the medium, and the only medium, through which we receive revelation from the Lord Jehovah. We acknowledge him as the captain of our salvation—the author and finisher of our faith, the only name given under heaven whereby man can be saved.

I will now quote an extract from a revelation given through "Baneemy," and which seems to be the great stumbling block and "bone of contention."

"And call yourselves no more Latter Day Saints, neither Mormons, nor any other name of the 'beast,' neither call yourselves any more *my church* or *Church of Christ*, for behold, that name have I rejected also, because of the beast, for behold, the beast has six hundred & sixty-six names, all of which begin or end with the name 'Church,' which is Babylon; and Babylon is on the back of the beast, wherefore come ye out of the midst of her: be ye clean that bear the vessels of the Lord."

How any person can possibly put any other construction upon this extract, than what was meant, (unless it be a willful desire to misrepresent us,) I cannot divine.

It means simply, in the most plain terms, that the Lord had rejected all the names mentioned, viz; Latter day Saints, Mormons, and all other names of the beast, as also, the name Church of Christ. I think it is plain to every lover of truth—and truth alone, that the name referred to above, as rejected, was not the name of Christ, but the name *Church of Christ*.

But, says another objector, "you do not pray in the name of Jesus." To this serious charge, we can only answer, we pray just as Christ taught his disciples to pray; he gave us the pattern, and it is somewhat in this form: "Our Father which art in heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in heaven, give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil; for thine is the Kingdom, and the power, and the glory for ever. Amen."

Here is the pattern, and if this is not praying in the name of Jesus, then I confess I am at a loss to know what it takes to constitute a prayer in his name. By praying in the name of Jesus we understand to be praying as he has commanded us, and by his authority. It is also asserted that we repudiate the ordinance of baptism. This charge is about as devoid of truth as the other. We believe in the

ordinance of baptism, at the proper time and place, in the schools of preparation.

Baptism, comes after faith, just as much as faith comes by hearing, and a sad experience has shown, that the ordinance of baptism proved to be of no avail in the church, as all who were baptized, covenanted to renounce the sins of the world, and to keep all the commandments of God, as they proceeded from his mouth, and how far did they keep their covenants.

After the rejection of the church, at the death of Joseph and Hyrum, and even previous, they went into all manner of abominations and crime. How often have I heard them deny the existence of "Bogus makers" while it was carried on under their very nose, and was upheld and sanctioned by the authorities (privately.) And when I spoke against it to some of the Saints, I was answered, "they are forced to do it, by persecution." Can it be denied that thefts, (consecrations!) robberies, and even murder was permitted? Can the case of Hodges be forgotten? I always thought it strange that such things could be permitted, yet I thought it would all come right at the end.

These were some of the fruits of the rejection, and if I wished to show you a faithful portrait of the church, at that time, I would cite you to the 59th chap. of Isaiah, where you will find the following words: "Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear; for your hands are defiled with blood, and your fingers with iniquity. Your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity and speak lies; they conceive mischief, and bring forth iniquity." And so on to the end of the chapter, to which I would refer you. Language would fail to portray the church (as it existed at the death of Joseph, and as it now exists,) in truer colors, than the Prophet Isaiah has done it.

Blood is found on her skirts, and 'Whore' is written on her forehead; she is fallen—is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

And I would further give you the salutary warning, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities." But what other fruits has the rejected church brought forth? It might be said with truth, they have went

into all kinds of heathen idolatry. Mormonism, as it now exists, is nothing more nor less than a new edition of heathen mythology, corrected and revised, and cloaked under the guise of revelation. Polygamy—upon which rests their salvation, and exaltation in the eternal worlds, is nothing more than a heathen and uncivilized custom, and for which crime, the inhabitants of this earth were swept into oblivion, in the days of righteous Noah. For this crime the Lord lead the Nephites out of Jerusalem, that he might raise up a righteous branch from the fruit of the loins of Joseph, and said he would not suffer them to do like unto them of old. The principle of Polygamy, fornication and lust, (for they are all the same thing in their different states of development) is the governing principle of the church at the present time. Their first, their last, and middle thought is Lust. It is the principle by which they expect to obtain salvation and exaltation,—and we know that this principle will disgrace and damn all who participate in it.

The doctrine of plurality of Gods, is likewise a heathen and idolatrous doctrine of the Brahmins, Chinese, Hindoos, and all heathen nations. We will now see what Isaiah says about this matter. In the 44th chap. 8th verse you will find the following: "Is there a God besides me? Yea there is no God; I know not any." And again in the 6th verse: "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 besides me there is no God." The Bible is full of proofs on this point; Paul, speaking on the same subject, said there were lords many and gods many, but to us there is but one God.

The church has left every principle of heaven, and in turn, the Lord has cast them off and forsaken them, and in the truthful and appropriate language of a celebrated Author: "They labored still, and tried to stand alone, Unproped, and in the madness of their pride They bade their God farewell, and turned away, Aspiring to be Gods themselves."

Any person doubting what I have here asserted are referred to their own documents for the proof. From their own words do I judge them.

The mission of Bancemy is a mission of righteousness. The 59th chap. of Isaiah, 19th verse says that "when the enemy comes in like a flood, the spirit of the Lord shall lift up a standard against him."

This is the mission of Bancemy to restore the covenants to the house of Israel—the remnants of Jacob, lest when Shiloh comes, the earth shall be smitten with a curse. His mission is to turn the hearts of the children to the fathers, and no power on earth can hinder his work.

We have set our faces like the unflinching steel, and like the flinty rock, against the unrighteousness, the wickedness, corruption and pollution existing among those who call themselves Israel, but are not, and although we may be misrepresented, traduced and called fools; although the tongue of slander and falsehood may empty its venom upon us, we will go on in our glorious and exalted work of purifying and cleansing the priesthood—of binding up the law, and of sealing up the testimony, knowing that Jehovah sustains us, the only living and true God, even the God of Abraham, Isaac and Jacob. In Him we trust—we bow to no other—fear no other—hear no other—to none other do honor save Jehovah.

Elder G. P. Dykes, recently down from Kanesville, and who lays great claim to erudition, and assumes to possess the rare qualities of seeing a great way through a "millstone," says he has proved our principles to be nothing more than a puff of wind or a "will with a wisp." He informs us that he has been the means of convincing many of the deluded Bancemyites at Kanesville of their error and they have returned to the fold of the church. We know not what he has done at Kanesville, but it we are to judge of his success there, by his success in St. Louis, we come to the conclusion that he has stretched the truth, as he tried his hand here.

He will tell you, or perhaps has told you ere this, that he was grossly insulted by Mr. C. B. Thompson, at an interview with him at his own house. Well, if it is an insult to call a man a "consummate hypocrite," to his face, when he had proved himself such by his own words, then we presume he was insulted.

We suppose the insult was about as great as when Christ uttered the following words: "Woe unto you Scribes, Pharisees, hypocrites; how can you escape the damnation of hell?"

In conclusion I would only say, ponder well what I have told you. I feel that I have acquitted myself, and I give you a warning to beware how you lift your voice against the work of the Great God. Respectfully yours,  
GEORGE HICKENLOPER.

#### REMOVAL.

Our Office and residence has been removed to No. 176, Green Street, Southwest corner of Seventh, where the Solemn Assembly will be held on the 15th day of April next. The work in this place progresses slowly; thirty persons are now in the covenant here, and others believing. The following are the names of the officers of the quorum organized in this place: Edward Cook, 1st Chief; George Hickenloper, 2nd Chief; Richard Bender, 3rd Chief; Henry Workman, 1st Teacher; Wm. Lane, 2nd Teacher; Meetings for public instruction are held on Sunday at 2 o'clock, P. M., at No. 41, South Sixth Street, and on Sunday and Thursday evenings at our office.

# 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.

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CHARLES B. THOMPSON. { in advance.

All letters and communications must be post paid, and addressed to Charles B. Thompson, Editor, St. Louis, Mo.

## REJECTION OF THE CHURCH.

BY GEORGE HICKENLOPER,

Late Clerk of the St. Louis Conference of the Church of Jesus Christ of Latter Day Saints.

St. Louis, Mo., April 1st, 1853.

BRO. THOMPSON:

While meditating upon the history of the Church, since its organization in the year 1830, and while reviewing the scenes through which it has passed, the following words have been vividly impressed upon my mind:

"And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still."

These words are found in the Book of Doctrine and Covenants 7th sec., 8th verse, and are fraught with meaning, and contain solemn and eternal truths—truths of the utmost importance, and which immediately concern all who have been fortunate enough to retain a portion of the testimony of Jesus, in their hearts, and are seeking after the greatest of all gifts—the gift of eternal life. And when taken in connection with the history of the Church, they afford a lesson of infinite importance, pointing us to obedience as silent monitors, warning us to give heed unto the commands of Jehovah, and to shun the rock upon which the church was wrecked—disobedience. Should the question arise in the minds of any as to what is the law by which we shall be governed and sanctified, they are referred to the Book of Doctrine and Covenants 13th sec., 5th verse, where the following words occur: "And again, the Elders, Priests, and Teachers, of this church, shall teach the principles of my gospel which are in the Bible, and in the Book of Mormon, in the which is the fullness of my gospel; and they shall observe the covenants and church articles, to do

them, and these shall be their teachings as they shall be directed by the spirit; and the spirit shall be given by the prayer of faith, and if ye receive not the spirit, ye shall not teach." Again, 16th verse: "Thou shalt take the things which thou hast received which have been given unto thee in my scriptures for a law to be my law, to govern my church; and he that doth according to these things, shall be saved, and he that doeth them not, shall be damned, if he continues." Likewise, verse 21st: "And again, every person, who belongeth to this church of Christ, shall observe to keep the commandments and covenants of the church." We are informed (incredible as it may appear) that as early as September 22nd, 1832, about two years and a half after the organization of the church, that they had discarded the laws which they had received, and it was necessary for the Lord to make use of the following language:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, 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, that they may bring forth fruit meet for their Father's kingdom, otherwise their remaineth a scourge and judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily I say unto you, nay." Book of Doc. and Cov. sec. 4th, verse 8th. There are many more declarations of the same kind in the Book of Doctrine and Covenants, but the above is sufficient to prove that the Bible, Book of Doctrine and Covenants, and the Book of Mormon were to be the law to the Church, and as such,



we will next examine what are the laws contained in those books, for we have been informed that, "That which is governed by law, is also preserved by law, and perfected and sanctified by the same."

We find that after Zion had been located by revelation, in Independence, Jackson County, Mo., the saints were commanded to gather there and purchase the lands, because the Lord said Zion could not be obtained, but by purchase or by blood; otherwise, there was no inheritance for them; and if by purchase, behold you are blessed; but if by blood, as they were forbidden to shed blood, so their enemies should be upon them, and they should be scourged from city to city, and from synagogue to synagogue, and *but few should stand to receive an inheritance.* They were also commanded to build a house unto the Lord, upon the consecrated spot, by the titling of the Church.

The command to build the house is found in the Book of Doctrine and Covenants, sec. 82nd, verse 3d: "Verily I say unto you, that it is my will, that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the titling of my people; behold this is the titling and the sacrifice which I the Lord require at their hands, that there may be an house built unto me for the salvation of Zion; \* \* \* \* \* And now, behold, if Zion do these things, she shall prosper, and spread herself, and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he has sworn by the power of his might, to be her salvation and her high tower; \* \* \* \* \*

\* \* \* The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yet, it shall not be stayed until the Lord comes; for the indignation of the Lord is kindled against their abominations, and all their wicked works; nevertheless Zion shall escape; if she *observ* to do all things *whosoever I have commanded her*, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works; with sore affliction; with pestilence; with plague; with sword; with vengeance; with devouring fire; nevertheless, let it be read this once in their ears, that I the Lord have accepted of their offering, and *if she sin no more*, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, for ever and ever, saith the Lord your God."

That the church was not obedient to the commands of the Lord, we are led to infer, from the fact that they suffered the penalty spoken of, as an inevitable consequence of their disobedience. In consequence of transgressing the laws of God, their enemies were permitted to rise against them, and they were banished from Jackson County, the place appointed for the rearing of the temple.

The Lord then commanded Joseph to call upon the strength of the Lord's house, to go up and redeem Zion, from the hands of their enemies. "Therefore let my servant Baurak Ale, say unto the strength of my house, my young men and middle aged, gather yourselves together into the land of Zion, upon the land which I have bought with moneys, that have been consecrated unto me; and let all the churches, send up wise men, with their moneys, and purchase lands even as I have commanded them; and inasmuch as mine enemies come against you, to drive you from my goodly land, which I have consecrated to be the land of Zion; even from your own lands, after these testimonies which ye have brought before me against them, ye shall curse them; and whomsoever ye curse, I will curse, and ye shall avenge me of mine enemies; and my presence shall be with you, even in avenging me of mine enemies, unto the third and fourth generation of them that hate me." Book of Doc. and Cov. sec. 101, verse 5.

That the strength of the Lord's house were not obedient to this command the sequel will show. In a revelation, given June 22nd, 1834, on Fishing River, Mo., four months subsequent, we find the following declaration: "Behold I say unto you, *were it not for the transgression of my people*, speaking concerning the church, and not individuals, they might have been redeemed, even now; but behold they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the Celestial Kingdom, otherwise I cannot receive I er unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." Again, 5th verse, "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 pre-

pared a blessing and an endowment for them, if they continue faithful.

We are informed by the foregoing, that the strength of the Lord's house were not obedient to his command, and consequently they were sent forth to be chastened until they *learned obedience*, by the things they should suffer. There were some, however, who obeyed the call of the Lord, and went up to the rescue of their brethren. These were assured that a blessing and an endowment were prepared for them if they continued faithful; likewise that the Lord had heard their prayers and accepted their offering.

Contrary to their expectations, they were not required to go to battle with their enemies, as they were forbidden to shed blood; but they were informed that they were brought thus far, for a trial of their faith.

We find the next command given in the 102 sec., 7th verse: "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." We are informed by this, that if they would continue faithful and humble, that the Lord would grant them favor and grace, in the eyes of the people. But previous to this, there was an immutable promise made to them, on condition of their faithfulness, in obeying the council of the Lord; and also, attached to this promise, was the penalty, in the event of their disobedience. Book of Doc. and Cov. sec. 101, verse 2: "But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the council which I the Lord their God shall give unto them; Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by *hearkening* to observe all the words which I the Lord their God shall speak unto them, they shall *never cease to prevail* until the Kingdoms of the world are subdued under my feet; and the earth is given unto the saints, to possess it for ever and ever. But in as much as they *keep not* my commandments and *hearken not* to observe all my words, the kingdoms of this world shall prevail against them, for they were set to be a light unto the world, and to be saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out, and trodden under foot of men."

We will next trace the Church to Nauvoo,

that being the nearest place to the land of Zion, that they could consistent with the feelings of the people, gather together. We will pass over a lapse of three years. On the 19th of Jan., 1841, the command to build a temple was again renewed; and in connection with that was also a command to build the "Nauvoo House," for the accommodation of strangers.

Hitherto, the church had made their excuse that they were hindered by their enemies from building a temple—all of which, we admit. We admit they were visited (as the Lord said he would if they were disobedient) with sore affliction; with plague; with sword; with vengeance; with devouring fire; but it was only paying the penalty of a violated law. They refused to learn obedience except by the things they suffered, for we are told in a revelation given June 1833, Doc. and Cov. sec. 86, verse 3d, that if they kept his commandments, they should have power to build the house: "Verily I say unto you, it is my will that you should build an house; if you keep my commandments, you shall have power to build it; if you keep not my commandments, the love of the Father shall not continue with you; therefore you shall walk in darkness."

Here we see by this, that to acknowledge they were hindered by their enemies, is virtually to acknowledge that they had departed from the law of God and went into transgression; and we are assured that such was the fact from the following declaration, Dec. and Cov. sec. 98, verse 3d: "Behold I say unto you, there were jarings and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore, by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of trouble." By the foregoing, the whole enigma of their being driven out of the land of their inheritances, and of being hindered in building a house unto his name, is solved.

The command was thus renewed in Nauvoo, and the Lord knowing that they had made the excuse, that they had always been hindered by their enemies, from accomplishing what they were commanded; determined to leave them without an excuse and speaks in the following positive and unmistakable language: "But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time, to build a house unto me. \* \* \* \* \* And 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." This seemed to be the final command, because if they disobey-

ed in this instance and failed to build the house in the appointed time, they were to be cast off and rejected, *as salt that had lost its savor*, and was thenceforth good for nothing but to be cast out and trodden under foot of men.

That we may not be at a loss to know when the "appointed time" expired, we are informed that to Joseph alone was given the pattern of that house, and when Joseph was taken, we naturally infer that with him was taken the pattern of the house; but if that was not sufficient evidence of the fact, we will look at the circumstances which transpired after his death. We find the following in the 103d sec., 13th verse: "If ye labor with all your mights, I will consecrate that spot that it shall be made holy; and if my people will hearken unto my voice and unto the voice of my servants, whom I have appointed to lead my people, behold verily I say unto you *they shall not be moved out of their place*. But if they will not hearken to my voice, nor unto the voice of those men whom I have appointed, *they shall not be blest*, because they *pollute* mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them. And it shall come to pass, that if you build a house unto my name, and do not the things that I say, I will not perform the Oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord."

This was the last revelation that the Lord ever deigned to give to the church. It had been proven that it was an absolute impossibility for them to be governed by law, and consequently they could never be perfected and sanctified by the same, the Lord told them that "instead of blessings, ye *by your own works* bring wrath, indignation, and judgments upon your own heads, by your *follies* and by all your *abominations*, which you practice before me saith the Lord." And consequently they were cast off and rejected as salt that had lost its savor, and sent away out of the land of their inheritances, and thus we have seen fulfilled, a very important prediction contained in the 21st sec., 7th par., Book of Dec. and Cov. :

"Behold the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, *and shall be sent away*, and shall not inherit the land; for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold I the Lord have made my church in these last days, like unto a judge sitting on a hill, or in an high place, to judge the nations: for it shall come to pass, that the inhabitants of Zion shall judge all things per-

taining to Zion: and liars, and hypocrites shall be proved by them. *and they who are not apostles and prophets shall be known.*"

To the question, (should it ever arise) what were the *follies* and *abominations* which they practiced before the Lord, we would only say, look at the church as it now exists in the mountains; what is the ruling principle? we answer, polygamy. By what principle do they expect to gain their exaltation in the eternal worlds? still the answer is, polygamy.

They have sought to "change times and laws," by turning the truth of God into a lie; by introducing principles, declared by holy men of God as they were moved upon by the Holy Ghost, to be an abomination in the sight of the Lord. Paul in writing to Timothy speaks of them: "This know also, that in the last days *perilous times shall come*; for men shall be lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers God; having a form of goodness but denying the power thereof: from such turn away."

And he plainly gives us to understand, that there was one distinguishing feature, by which to know them. "For of *this sort* are they, which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." So that if we had any previous doubts about them, being the characters here referred to, the last paragraph would effectually dispel them. Jude also looked down through the long vista of unborn time, with prophetic eye, and beheld these very characters; bear him:—"Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil dignities; \* \* \* \* \* these speak evil of those things which they know not; but what they know naturally *as brute beasts* in those things they *corrupt themselves* \* \* \* \* \* Ringing waves of the sea, foaming out their own shame; warding stars, to whom is reserved the blackness of darkness forever. \* \* \* \* \* These are murmurers, complainers, *walking after their own lusts*; and their mouths speaketh *great swelling words*, having men's persons in admiration because of advantage. But beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you, there should be mockers in the last times, who should walk after their own *waggonly lusts*. These be they who *separate themselves*, sensual, having not the spirit."

Under the guardianship and dictation of Brigham Young, the *soi-disant* prophet, seer and revelator of the church, that man

whom they fear more than their God, they were led away to the mountains. Their ostensible purpose for going to the strong hold of the "Gidianan robbers," was to carry out the measures of Joseph<sup>s</sup> Smith; as they said the Kingdom of God could not be set up under the existing laws of the land; whereas the Lord informed them that whosoever obeyed the laws of God had no need to break the laws of the land. Thus we see a positive contradiction: to whose charge shall we place the lie?

The question is often propounded to me—If you knew such corruptions to exist in the church, why did you not withdraw at the time you discovered it? I will endeavor to answer this question, and I hope the answer will be satisfactory.

We were required to yield the most implicit obedience to council;—that if the leaders of the church went wrong it was no business of ours; it was not for us, to arrogate to ourselves the high prerogative of saying to the heads, you are not doing right. We were informed that what was right at one time, was wrong at another. We were taught to believe that conscience was not a divine principle implanted in our bosoms by our Heavenly Father as a vigilant monitor; but that it was the force of tradition, and that all our previous notions of virtue were wrong; we were commanded to be as clay in the hands of the potter, to be shaped and moulded into any possible form that might subserve their nefarious ends, and even to dispense with our consciences, and resign ourselves, body and soul, to the dictation of our leaders. This was our free agency, and all that was noble and God-like in our nature, attempted to be wrested from us. And all who dared to claim the presumptuous (!) right, to call in question any of their doings; to investigate for themselves, or to act according to their free agency, were denounced as apostates and rebels to the work of God, notwithstanding the Lord had informed us that "all truth is independent in that sphere in which God placed it: to act for itself," as all intelligence also, otherwise there is no existence. Behold here is the *agency of man*, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light."

We were informed that the Lord gave commandments according to circumstances, and were taught to view the Bible in the same light as a "last year's almanac;" the Book of Covenants, was compared to a "little boy's coat," which becomes too small as the boy grows, and consequently laid aside; and as for the Book of Mormon, it was given to another people and not intended for us.

Thus were we led on step by step, inch by inch, until the veil of darkness completely enveloped us; we knew not whither to go. We "groped like the blind by the wall" until the Lord Jehovah, sent his servant "Baneemy" to reveal to us the light of truth, and to make known unto us that he had rejected the church because they had failed to sanctify themselves by the law he had given to them, and *willed to abide in sin*; therefore they were sent away from the land of their inheritance, where they could revel in their licentiousness and corruption unmolested. And until that time arrives, when the edict of Jehovah shall go forth: "Thus far and no farther shalt thou go"—and they shall have attained the zenith of their power; when their cup of iniquity, corruption, and pollution, shall have been filled to the brim; and all nations have partaken of the cup of her fornication:—ill then, shall they prosper in their wickedness and crime, and shall work great wonders, deceiving the nations who fear not God, nor keep his laws.

Joseph tried hard to sanctify them; he struggled to stay the torrents of crime and wickedness, but he was caught in the vortex, and irresistably borne along by the current, until he paid the penalty of voluntary submission and death.

Thus have we before us the history of the church, in as condensed a form as possible. They refused from the beginning, to be governed by law, and consequently, could not be sanctified by law.

They have sought to become a law unto themselves, and *have willed to abide in sin*, and cannot be sanctified by law, neither by mercy, justice, or judgment; therefore they must *remain filthy still*.

## THE BOOK OF ENOCH, THE PROPHET.

(CONTINUED.)

Neither can you say with the righteous, and the good who are alive in those days; "In the days of our trouble have we been afflicted; every species of trouble have we seen, and many evil things have we suffered. We have been consumed, lessened, and diminished. We have perished; nor has there been a possibility of help for us in word or in deed; we have found none, but have been tormented and destroyed. We have not expected to live day after day. We hoped indeed to have been the head, but we have become the tail. We have been afflicted when we have exerted ourselves; but we have been devoured by sinners and the ungodly; their yoke has been heavy upon us.

Those have exercised dominion over us,

who detest and goad us; and to those who hate us have we humbled our neck; but they have shown no compassion towards us. We have been desirous of escaping from them, that we might fly away and be at rest; but we have found no place to which we could fly, and be secure from them. We have sought protection from the rulers of the land in our distress, and have cried out to those who were devouring us, but our cry has not been regarded, nor have they been disposed to hear our voice; but rather to assist those who plunder and devour us, those who diminish us, and hide their oppression. And they remove not their yoke from us; for they continue to devour, enervate and slay us; and to conceal our slaughter, that it may not be remembered that they lifted up their hands against us.

I swear to you, ye righteous, that in heaven the angels record your goodness before the Glory of the Mighty One. Wait with patient hope; for formerly you have been disgraced with evil and affliction; but now shall you shine like luminaries of heaven. You shall be seen, and the gates of heaven shall be opened unto you. Your cries for judgment have been heard in the heavens; and an account of all your sufferings shall be required from the rulers of the land, and from every one who has assisted your plunderers. Wait with patient hope, nor relinquish in your confidence; for great joy shall be yours, like that of the angels in heaven, for conduct yourselves as you may, still if you keep the covenant of the Most High your sufferings shall not be concealed in the day of the great judgment; and you shall not be found like sinners, and eternal condemnation shall be far from you, during every generation of the world. And now, fear, not ye righteous, when you see sinners flourishing and prospering in their ways. Be not associated with them; but keep yourselves at a distance from their oppression, and from their ungodly works. Be ye associated with the hosts of Heaven, the children of Zion, in the Covenant of the Most High.

You, ye sinners say: all our transgression shall not be taken account of and be recorded. But all your transgressions shall be recorded daily; for I will assure you, that light and darkness, day and night, behold all your transgressions. Be not therefore impious in your thoughts; lie not, surrender not the word of uprightness; lie not against the word of the Holy and Mighty One; glorify not your idols; for all your lying and all your impiety is not for righteousness, but for great crime.

Now will I point out a mystery; many sinners shall turn and transgress against the

word of uprightness. They shall speak evil things, they shall utter falsehood, and create a great creation; and they shall compose books in their own words. But in those days all my words shall be written correctly in their own language, they shall neither be changed nor diminished; but shall all be written correctly; all which from the first I have uttered concerning them.

Another mystery I point out. To the righteous and the wise shall be given books of joy, of integrity, and of great wisdom, to them shall books be given, in which they shall believe; and in which they shall rejoice. And all the righteous shall be rewarded who from these shall acquire the knowledge of every upright path. In those days saith the Lord, they shall call to the children of the earth and make them listen to their wisdom; while they show them that they are their leaders; and that remuneration shall take place over the whole earth; for ~~T~~ my sons will forever hold communion with them in the paths of uprightness, in their lives; great peace shall be theirs; therefore rejoice ye children of integrity in the truth.

#### MINUTES OF THE FIRST TRI-ANNUAL SOLEMN ASSEMBLY OF THE SCHOOLS OF PREPARATION of Jehovah's Presbytery of Zion for A. D. 1853.

The Assembly convened at the house of CHARLES B. THOMPSON in St. Louis, Mo., on the 15th day of April, 1853.

Charles B. Thompson, *Teacher* and Geo. Hickenloper, *Acting Clerk*.—One hundred and eighteen persons offered gift-oblations and were presented before the Lord, after renewing their covenants.

The following brethren from abroad, were present, viz: Orrin Butts, David Jones, Jacob Padon, Enos D. Jones, and Saml. Scott, from St. Joseph Mo; Rowland Cobb from Little Tob; and Josiah, Ellis and Edwin Mitchell and wife from Pittsburgh Pa. Bro. Jno. Gould, and W. A. Moore, from Ills., Thos. Dungan from Iowa, and A. G. Jackson from Philadelphia, Pa.

Bro. Thompson then gave some good and timely instructions upon the duties of those who had taken and renewed their covenants, and requested all present to speak their minds. They unanimously expressed their willingness to go on in the good work in which they had enlisted, unto the sanctifying of their souls.

After the brethren had all spoken, they adjourned to the table of the Lord and partook of a rich feast prepared under the direction and supervision of the Chief Steward, by Sister C. B. Thompson, wife of the Chief Stew-

ard; after which a revelation given October 1850 upon the order of the Priesthood, and the law of justification, was read. The residue of the day was spent in mutual instruction. The Assembly adjourned until Saturday the 16th inst., at which time the travelling Teachers, and those to be qualified as such, assembled.

The following persons were then presented to the assembly for their approval as travelling Teachers:

OF THE 1st QUORUM.

W. Marks, 1st Chief, L. B. Wilder, 3d chief,  
J. M. Adams, 2d Chf, Andrew Hall,  
Giles Cook, Joseph Younger,  
John Gould, Jas. Blake-lee,  
Jehiel Savage, Harvey Childs,  
George Ririeck, Joseph Wilder,  
Amos Chase.

2nd QUORUM.

Orrin Butts, 1st Chf, Hugh Lytle, 3d Chf,  
David Jones, 2d Chf, Edward Johnson,  
Smith Stephenson, Thos. Dungan,  
Jacob Brown, Stephen K. Alden,  
Henry Brooke, A. G. Jackson,  
Jno. Thomas, David Abel,  
Samuel Scott, Rowland Cobb,  
Milton Stow.

The following person were then presented for qualification, as travelling Teachers:

Josiah Ells, Jacob Paden,  
Edward Cook, Wm. A. Moore,  
Edwin Mitchell, Enos D. Jones,  
George Hickenloper, James H. Bishop,  
Carter Graham,

All of whom were received by the unanimous vote of the Assembly.

John M. Powers, who had belonged to the 1st quorum of travelling Teachers; resigned his office as travelling Teacher; his resignation was accepted, and the chief Teacher received his license. It was then moved by the Teacher of the Assembly, that a Quorum of Evangelical Teachers, be appointed and ordained; and that Wm. Marks, be the Chief of the Quorum and that Josiah Ells, be one of the evangelical Teachers; carried unanimously.

As Bro. Marks was not present, the appointment of the other evangelical teacher was postponed for the present.

It was then moved by the teacher of the Assembly, that a 3rd Quorum of travelling Teachers be organized,—carried unanimously.

The Assembly then proceeded by secret ballot, to elect the 1st Chief: the result was Bro. Rowland Cobb received the ma-

ajority of the votes cast, and Thos. Dungan the next highest number, and Andrew G. Jackson the next, whereupon the Teacher of the Assembly, declared Bro. Rowland Cobb elected, and ordained him to his office.

Bro. Cobb then chose and ordained Thos. Dungan 2d Chief and A. G. Jackson 3rd Chief.

The following brethren were then ordained to the office of travelling Teacher, under the hands of the Teacher of the Assembly: Josiah Ells, Edwin Mitchell, Geo. Hickenloper, Jacob Paden, Wm. A. Moore, Enos D. Jones, and Edward Cook, and were all attached to the new Quorum, except Josiah Ells. James H. Bishop and Carter Graham, were also attached to the new Quorum.

Respecting the location of the place of gathering, in consequence of information received from Kanesville, Bro. J. Ells offered a resolution to the effect that the committee appointed by revelation, to select the location, be recommended to reconsider their report in reference to the central point upon which to gather, and to take into consideration the feasibility, of another and more suitable location somewhere in the vicinity of Kanesville. And in order to expedite this business it was,

Resolved, that Bro. Orrin Butts, David Jones, and Edwin Mitchell, be authorized to act as a sub-committee under the direction of Bros. Marks and Childs, in selecting said point of gathering, in the event of their deciding to change it; and that the result of their labors be published as soon as possible, either in the Harbinger and Organ, or an Extra of that paper.

Resolved, also, that this Assembly deem it their duty to urge the necessity of the immediate discharge of the duties assigned by revelation, to the committee of location.

After some instruction from the Chief Teacher, as regards the several duties of the different officers of the priesthood, the assembly adjourned.

Sunday 17th.

The Assembly again convened at 10 o'clock A. M., and was addressed by Bro. Josiah Ells, showing the character and attributes of God; his immutable and unchangeable nature, and that his promises never fail—that the eternal principles of his Kingdom, are ever the same, and are holiness, purity, righteousness and truth.



Bro. Ells was followed by Bro. Thompson in a few remarks concerning the work of the Father, showing that the stone cut out of the mountain without hands had now commenced to roll. Adjourned.

*Monday 1<sup>st</sup>th.*

Bro. Josiah Ells was qualified and ordained an Evangelical Teacher, after which the Assembly adjourned *sine die*.

## THE HARBINGER AND ORGAN.

St. Louis, Mo., . . . . April 18th, 1853.

The first Tri-annual Solemn Assembly of the Schools of Preparation of Jehovah's Presbytery of Zion, for 1853, is just closed, and the minutes thereof will be found in this number. But few from abroad were present, but the number of gift oblations presented show the interest that is felt in the work. Three quorums of traveling Teachers are now organized, and a quorum of evangelical Teachers is placed over them, to direct them in their missions, while they hunt up, and bring into the covenant of Israel, the remnant seed of the church, who keep the commandments of God, and have the testimony of Jesus. When we take into consideration the few and feeble Instruments that have been engaged in teaching this work up to the present time, and the many and powerful opponents, this work has had to encounter, we can but exclaim how marvellous are thy ways, O, most High, thou King of Saints! Truly, thy wisdom is greater than the cunning of the devil, for no weapon formed against thy truth can prosper! The Stone of the mountain has truly began to roll; for the kingdom has increased in numbers and in faith a hundredfold in two years. Two years ago there was but one traveling Teacher ordained; now there are near half a hundred, many of whom are both zealous and talented; already the "Beast" begins to be alarmed at our increasing strength; but he need not fear on account of this; for we want none but those *he* cannot use; such only as love righteousness and hate iniquity will be numbered with the remnant of Israel; for as saith the Prophet Zephaniah: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Such therefore, the "Beast" could not use, for *he* maketh lies his refuge and under falshood seeketh to hide his ini-

quity; while deceit is the ruling principle of his Kingdom; his Kingdom must therefore necessarily be preferred by those who love Pleasure, and iniquity, more than God; but all lovers of righteousness and truth will seek to be numbered with the remnant of Israel.

During the present season we anticipate a great ingathering to the covenant. The traveling Teachers will go in various directions, to hunt up the remnant seed of the church; Bro. Dungan, Paden, and E. D. Jones will visit Iowa, and Illinois, in the vicinity of the Mississippi River, from Nauvoo to Galena; the others have not designated to us the direction they will take; some will however go South, and some East, on different routes.

The travelling Teachers are all requested to act as Agents for the Harbinger and Organ; to solicit subscription; *but none are authorized to order the paper, without sending the money with the order.*—Let this be remembered.

The action taken by the Assembly in reference to the central point of gathering, need not retard the exertions of any to move up to the vicinity of Kanesville, as the point will undoubtedly be determined before the spring emigration will reach there, and the sub-committee at Kanesville will give them all necessary information relative thereto. The point decided upon will be made known in the Harbinger as soon as the Committee reports.

We received a letter from Bro. Marks a few days before the Assembly, stating that he would be hindered from attending the Assembly on account of the sickness of his wife, but as soon as he can leave home, he will be at the place of gathering according to previous arrangements.

Bro. Ells has taken an Eastern mission, and his whereabouts will be made known thro' the Harbinger and Organ from time to time. Br. Cobb is also gone East into Pennsylvania. Bro. Butts will go directly to Kanesville with his family. Bro. Marks will choose and ordain a 1st chief over the 1st Quorum of Traveling Teachers, in his place, as soon as circumstances will admit; until he shall do so, the responsibilities of the office will continue to rest upon him, in connection with that of chief Evangelical Teacher, unto which he will be ordained as soon as he shall arrive here.

Our next will be issued early in the month.



# ZION'S HERALD, 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.

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All letters and communications must be post paid, and addressed to Charles B. Thompson, EDITOR, 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 voice of the Lord commanded me, and I said unto my son Mathusala, call to me all thy brethren and assemble for me all the children of thy mother; for a voice calls me, and the spirit is poured upon me, that I may shew you every thing that shall happen to you forever.

Then Mathusala went and called to me all his brethren and assembled his kindred, and I conferred with them concerning the truth: and I said unto them, Hear, my children, every word of your father, and listen in uprightness to the voice of my mouth; for I would gain your attention, while I address you.

My children, be attached to integrity, and walk in it. Approach not integrity, with a double heart; neither be associated with double minded men; but walk in righteousness, which will conduct you in good paths; and let truth be your companion; for I know that oppression will exist and prevail on earth; that on earth great punishment will in the end take place; and that there shall be a consummation of all iniquity, which shall be cut off from its roots, and every fabric raised by it shall pass away. Iniquity, however, shall again be renewed and consummated on earth. Every act of crime, and every act of oppression, and impiety, shall be a second time embraced.

When, therefore, iniquity, sin, blasphemy; tyranny, and every evil work, shall increase, and when transgression, impiety, and uncleanness also shall increase, then upon them all shall great punishment be inflicted from heaven. The Holy Lord shall go forth in wrath, and with punishment, that he may execute judgment upon the earth.

In those days oppression shall be cut off from its roots, and iniquity with fraud, shall

be eradicated, perishing from under Heaven. Every tower, palace, or temple; shall be surrendered with its inhabitants; with fire shall it be burned; for they shall be brought from every part of the earth, and cast into a judgment of fire. They shall perish in wrath, and by a judgment overpowering them forever.

The righteous shall be roused up from their slumber, and wisdom shall be raised up and conferred upon them. Then shall the roots of iniquity be cut off;—sinners perish by the sword; and blasphemers be annihilated everywhere. Those who meditate oppression, and those who blaspheme, by the sword shall perish.

And now my children I have described and pointed out to you the path of righteousness and the path of oppression; and again I will point them out to you that you may know what is to come. Hear, now, my children, and walk in the path of righteousness, but shun that of oppression; for all who walk in the path of iniquity shall perish forever.

Let not your spirit be grieved on account of the times; for the Holy, the Great One, has prescribed a period to all. Let the righteous man arise from slumber; let him arise and proceed in the path of righteousness, in all its paths; and let him advance in goodness and in eternal clemency. Mercy shall be shown to the righteous man; upon him shall be conferred integrity and power forever. In goodness and in righteousness shall he exist, and shall walk in everlasting light, but sin shall perish in eternal darkness, nor be seen from that time forward forevermore.

After this I, Enoch, began to speak from a Book, and I spake concerning the children of righteousness, concerning the Elect of the world, and concerning the plant of righteousness and integrity. And I, Enoch, said, concerning those things will I speak, and these things will I explain to you my children; I who am Enoch.

In consequence of that which has been shown me, from my Heavenly vision, and from the voice of the Holy Angels have I acquired knowledge; and from the tablet of Heaven have I acquired understanding, as well as from that which is written in the Book of remembrance, which has been written among us by our fathers: For in this Book it is written that the Lord which spake with me; the same is the God of Heaven; and He is my God, and your God; and ye are my children; why then should you counsel yourselves and deny the God of Heaven?

The Heavens hath he made; the earth is his footstool; and the foundation thereof is his: Behold! he hath laid it, and an host of men hath he brought in upon the face thereof.— And death hath come upon our fathers, nevertheless we know them, and cannot deny it, and the first of all we know, even Adam, for this Book of remembrance we have written among us according to the pattern given by the finger of God; and it is written in our own language. Now, according to what is written in this Book, our father Adam fell that we might be; for if Adam had not eaten of the tree of knowledge, voluntarily after Eve had eaten of it, they must have been separated forever, in which case our tabernacles could never have been prepared.

But by the fall came death also, and we are made partakers of misery and woe. Behold, Lucifer who rebelled against God, and became an adversary by keeping not his first estate, came among the children of men; and behold he tempteth them to worship him.— And men have become carnal, sensual, and devilish, and are shut out from the presence of God.

But God made known unto my fathers that all men must repent. And he called upon our father Adam, by his own voice, saying, I am God, I made the world and brought you forth upon it according to the plan I devised before you received your tabernacle. And now if you will hearken unto my voice and believe all that I say unto you, I will shew unto you the order of your redemption.

Behold, you must repent of all your transgressions, and be immersed in the water, in the name (as you are) my only begotten son. And behold you shall be full of grace and truth, as the savior annointed, and behold this is the only name which shall be given on earth to your seed whereby they can be saved. And ye shall ask all things in this name; and whatsoever you shall ask it shall be given.

And Adam spake unto the Lord, and said, why is it that men must repent, and be immersed in the water? And the Lord said unto Adam, Behold I have forgiven your transgressions in the garden of Eden, nevertheless,

your body is not yet redeemed from the fall, therefore your children are conceived in sin, and when they grow up, sin conceiveth in their hearts, and they taste the bitter in mortality, that they may know to prize the good in immortality. And it is given unto them to know good from evil; wherefore they are agents unto themselves, to act upon the law and order of redemption, which I am now giving unto you.

Wherefore, teach it unto your children, that all men everywhere must repent, or they can in no wise enter into the kingdom of God; for no unclean thing can enter there, or dwell in my presence. For (in the language of Adam) Man of Holiness is my name, and you are my son, therefore mine Annointed, who shall come of your seed, shall be called the son of man, and even, the Savior Annointed.

Now I give unto you a commandment to teach these things freely to your children; for inasmuch as they are born into the world by the fall, (which bringeth death,) by water and blood and the spirit which I made, and so became of dust, a living or rational soul, even so must they be born again; and by water they must prefigure their second birth, and they must be cleansed by the shedding of blood, even the blood of their bodies, when they return unto the dust, and then being quickened by the spirit which is sanctified by the truth, as it exists in my sons, they shall receive the mysteries of the kingdom.

For when ye are sanctified from all sin ye shall receive the words of eternal life, which shall exalt you in this life, and give you immortal glory in the world to come.

Now by your immersion in water, you know the order of your redemption and the commandment; and by the spirit that I gave, you know that you are justified, and by the blood of your lives, typified by your sacrifices, you receive a fullness of truth, which is sanctification, and then in you is given the record of Heaven; the comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things: and hath all power according to wisdom, mercy, truth, justice and judgment.

And now behold I say unto you, this is the plan of salvation and the order of redemption unto all men: The blood of your lives being shed,—mine Annointed, who shall come in the meridian of time, shall open the door of the resurrection, that ye may all be born again.

And behold all things have their likeness, and all things are created and made to bear record of me, both things which are temporal and things which are spiritual; things in heaven, and things on earth, both above and

below; all things which I have made, bear record of me.

Now it came to pass when the Lord had spoken these things unto Adam, he went down into the water, and calling on the Lord, he said, Our Father in heaven, I receive this immersion, as thine only begotten son; he then dipped himself and came forth again out of the water, and the spirit of God was in him, for he was quickened in the inner man. And the voice of the Father out of the Heavens, declared him clothed with the spirit of truth. This was the record of the Father to his son, to be recorded for the instruction of his seed forever.

The Lord said unto Adam, Thou art after the order of Him who is without beginning of days or end of years, from all eternity. Behold thou art one in me, a son of God; and thus may all thy seed become my sons. Amen.

Now our father Adam was over the congregation of the Lord, for he was the first of the Seven Chief Ones, who received the authority of the Priesthood of the sons of God. But behold there are seven divisions to the authority of the Priesthood, and there are seven divisions of the kingdom of God in which these seven divisions of Authority administer under the direction of the Seven Chief Ones, and the Seven Chief Ones appear at the head of the seven divisions, as they are developed in regular succession in each dispensation of God to man, as the days of the week succeed each other.

So when our father Adam succeeded in purifying a portion of his children in the congregation, he established also the Order of the Sons of the Prophets and placed our progenitor, Seth, over it.

And then, again, when some were prepared in that Order, he also established the Order of Prophets, and placed his grandson, Enos, over it; and Cainan was ordained to preside over the Order of the Seers which is typical of the Royal Priesthood.

Now I, Enoch, was born the seventh, in the first week, or, first succession of the Seven Chief Ones in the royal line from Adam; therefore I was entitled to the keys of the Royal Priesthood, which are the seventh in the Order of the Kingdom. Therefore our father Adam ordained me and placed me over the Kingdom, and, subsequently, he placed my father, Jared, over the Ministerial Priesthood; and my grandfather, Mahalaleel, over the Domestic Priesthood.

Thus, my children, has the Priesthood and order of redemption been fully revealed, and the kingdom of God established in this the first week, or the first succession in their tabernacles, of the Seven Chief Ones, of the Holy Priesthood of the sons of God. But after

me, in the second week, great wickedness shall arise, and fraud shall spring forth; yea, after this first week has been completed, iniquity shall grow up; and the Lord shall execute the decree upon sinners, according to his word, but the righteous shall be preserved in safety as the Lord hath said unto me.

Afterwards, in the third week, and during the completion of the second, a man of the plant of righteous judgment shall be selected; and after him the plant of righteousness, shall come forever.

Subsequently, in the fourth week, and during the completion of the third, the viscous of the holy and the righteous, shall be manifest. The order of a Priesthood, from generation to generation, shall be instituted, and an habitation shall be made for them.

Then, in the fifth week, and during its completion, the house of glory and dominion shall be erected for them. After that, in the sixth week, all those who are in it shall be darkened; the hearts of all of them shall be forgetful of wisdom, and in it shall the Anointed One ascend to the Most High. During its completion also the house of dominion shall be burned with fire, and all the race of the Elect root shall be dispersed.

Afterwards, in the seventh week, a perverse generation shall arise, abundant shall be its deeds, and all its deeds perverse. During its completion, the righteous selected from the plant of everlasting righteousness by the Concealed One, shall be rewarded; and to them shall be given sevenfold instruction respecting every part of the Kingdom of God.

Afterward, there shall be another week, the eighth of righteousness; in it a sword shall be given unto the righteous to enable them to execute judgment and justice upon all oppressors; yea, in it sinners shall be delivered up into the hands of the righteous, who, during its completion, shall acquire habitations by their righteousness; and the house of the great king shall then be built up forever.

After that, in the ninth week, shall the judgment of righteousness be revealed to the whole world. Every work of the ungodly shall disappear from the whole earth; which will be marked by their destruction, and all men who are spared shall be on the lookout for the path of integrity.

After this, on the seventh day of the tenth week, there shall be an everlasting judgment, which shall be executed upon all those who have not kept their several estates of the Holy Priesthood; and then a spacious and eternal heaven shall spring forth in the midst of the Angels. The former heaven shall depart and pass away; and a new heaven shall appear; and all the celestial powers shall shine with sevenfold splendor forever.

Afterwards, likewise, shall there be many weeks which shall eternally exist in goodness and righteousness. Neither shall sin be named there forever and ever.

I, Enoch, have written all this instruction of wisdom for every man of dignity; and every judge of the earth; for all my children who shall dwell upon the earth, and for subsequent generations—conducting themselves uprightly and peaceably.

### LESSON ON MARRIAGE.

What is marriage? Marriage is the union of a man and woman by Divine appointment, making the *twain* one flesh for the propagation of their species.

How long is the marriage union to last?—As long as they are capable of propagating their species; or as long as the life of the flesh, that is made one by their union. But this is terrestrial marriage, is it not? It is a Terrestrial marriage, but it is of Divine appointment, and is binding on the whole human race; for the Divine statute says, (to Adam and Eve,) “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.

But is there not also an institution called Celestial marriage, of Divine appointment?—Celestial marriage, necessarily implies a union of *Celestial beings*, hence it would be impossible to celebrate a celestial marriage by the union of Terrestrial or Telesstial beings.

But was not the union of Adam and Eve in marriage an eternal union, inasmuch as they were immortal beings at the time of their marriage, and were subjected to death by subsequent transgressions? Their union was a marriage of the flesh, and not of the spirit, for they were by their marriage made one flesh—not one spirit; hence the death of the flesh dissolved the union.

But will not they be re-united in the resurrection, by virtue of their first marriage?—They will not, for in the resurrection, they neither recognize their first marriage, nor are they bound by their having been given in marriage; but they are as the Angels of God, and will be (when the resurrection is completed,) united as one spiritual body, by the seal of the living God, in the Priesthood of his sons, and they are not divided into families; but are all one family, even the sons and daughters of God; and they all reign upon one throne; and inherit one Kingdom, even the Kingdom of their Father.

What is meant by the marriage of the Lamb? (See Revelations, 19th chapter, and 7th verse.) It means the Terrestrial matrimonial union of the Shiloh with his wife, for

the first resurrection and the Millennial reign. He is called the Lamb, because he comes in the name of Christ, to reign on earth a thousand years, and to hold the sceptre of the Kingdom of the Father pertaining to the earth during that time, he being one of the principal Horns of the Lamb, and one of his eyes, which are seven in number. (See Revelations 5th chap. 6th verse.)

In what then consists celestial marriage?—Celestial marriage (it there is such an institution,) consists in the union of all celestial beings as one celestial body, to reign upon one throne, and to inherit one Kingdom forever. There is, however, no revelation extant in which the term Celestial Marriage is applied to any institution.

### THE TEN VIRGINS.

*And five of them were wise, and five foolish.*  
—Matt. 25: 2.

[The above is the caption of the following editorial article, found in the “Times and Seasons,” Vol. 5, No. 36, edited by John Taylor, Nauvoo, Ill., dated Sept. 2d. 1844, which we copy as a rebuke to those who now claim that the Lord has appointed the Salt Lake valley as a place of gathering for the saints.]

“So much is said about stakes of Zion, recently, that a few words of Revelation on the subject may suffice. On the 235th page of the old Book of Doctrine and Covenants, (366th of the new,) we read as follows:—

“Verily, I say unto you, notwithstanding their sins my bowels are filled with compassion toward them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you: that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, shall it come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full.

“*And in that day, all who are found upon the watch tower, or in other words all mine Israel shall be saved.*... And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. 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 chil-

dren, 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."

"Now, brethren, the word of the Lord is plain, *no more places of gathering will be appointed of the Lord till there is no more room in Zion*; and should the wicked scatter the saints even so far and wide from their inheritance, yet, when Jacob begins to go up to the house of the Lord, and to the God of Israel, *they will come home*. The wise virgins will have oil enough in their lamps to see the "way marks," and walk in the old paths. Glory to God who giveth us the victory through our Lord Jesus Christ by adhering to his commandments, as given by Joseph Smith, his servant, the Seer."

When the editor of the "Times and Seasons" penned the above, he evidently had a correct view of the subject upon which he was writing, for now as Jacob is beginning to come up to the house of the Lord, to know the God of Israel, the saints are coming home, and the wise virgins can easily see the difference between the house of God in the covenant of Israel, and the kingdom of the "Beast" at the Salt Lake Valley, by comparing both with the commandments of God, given by Joseph.

But the foolish, because their light is gone out, will go on to the Salt Lake to buy oil, and when they return, the door of the Kingdom will be closed to the Gentiles, and they cannot enter; but they will begin to knock without, saying, Lord open unto us, for we have prophesied in thy name; and in thy name have we cast out devils, and done many wonderful works. But the Lord will then declare unto them, that he never knew them to do any of these things in his name, and will bid them to depart from him, because they have followed the workers of iniquity.

Thus the wise foresee the evil, and hide themselves under the pavillion of the Almighty, in the covenants of Israel. But the foolish (as Solomon says,) go on (to the Salt Lake) and are punished.

*1847* We have received, and publish in this number, the Minutes of the Big Pigeon Assembly—but their gift oblations have not yet come to hand. Our letters from Kanesville mostly come with the postage unpaid. Why is it so?

## THE APPOINTMENT OF BANEEMY

*On the Twenty-Second day of June, 1834,  
on Fishing River, Missouri.*

The Revelation was given through Joseph Smith making known the appointment of Baneemy, to gather up the strength of the Lord's house, to send wise men to purchase the land of Zion, and to sanctify the Armies of Israel in preparation for the redemption of Zion, to be possessed by the saints, after they should be cleansed, and endowed with power from on high; and numbered with Israel.

And on the 7th day of July, two weeks afterwards, in a council held in Clay County, Mo., Joseph Smith (having four days previously completed the organization of the church by organizing the High Council, which is the highest Tribunal of the Church, the chief Judicial Court, and the Exponent of the Laws of the Church,) says in his history as follows: "After singing and prayer, I gave the Council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeably to the pattern heretofore given; read the Revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the High Council, through which Council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth." (See Times and Seasons Vol. 6, no. 22, pages 1105 and 1109.)

Now, if Joseph had not at that time completed the organization of the Church, according to the pattern given unto him, and if the Lord hadn't prior to that time appointed thro' him a successor to hold the keys of Mysteries and Revelations, to gather up the strength of the Lord's house, &c., then he could not say in truth that he had accomplished the great work that the Lord had laid before him to do; for the Lord had said unto him, that he should lay the foundation of the Church and build it up unto the most Holy Faith;—(see D. C., sec. 46th, par. 1st.)—and that no one should be appointed to receive Revelations and commandments in that church except himself, (Joseph Smith). But that another should be appointed through him to hold the keys of Mysteries and Revelations, or the gift of Revelation and Commandment in his stead, for the building up of Zion and the redemption of Israel, after he should be taken away.—(See D. C., sec. 14, par. 2, also sec. 51, par. 2.)

Joseph, therefore, knowing that he had completed the organization of the Church, according to the pattern the Lord had laid be-

fore him; and knowing that he had given to the Church by Revelation all the Laws necessary (if obeyed,) to sanctify the saints, and fit them for the next department of the Kingdom, and knowing that his successor who was to minister the Laws of the next department, was already appointed through him according to the Law given in reference thereto; and knowing that the High Council which he had just organized, was authorized to expound the Laws given to the Church and thus to make known the will of the Lord, upon all important occasions pertaining to the work of the Church, in the building up of Zion, and the establishing truth in the earth, inasmuch as they should be faithful, and obey the commandments which the Lord through him had given unto them, and thus prepare them for the covenants of Israel, and the key-words, or the endowments of the Priesthood, to be administered by his successor, "Baneemy;"—therefore, he could with propriety say to the Council, that if he should now be taken away, his work would be done.

But the Church, after this, transgressed the Laws given unto them, and the High Council he had organized, apostatized; therefore it became necessary for the Lord to give other commandments to the Church, that they might be left without excuse, when he should reject them as a church with their dead. Hence, the commandment concerning tithing given at Far West, and the commandment to Thomas B. Marsh concerning the Twelve, given at Kirtland, in July, 1837, and the final command of the 19th of Jan., 1841, given at Nauvoo, Ill., concerning the building of the Temple, and the rejection of the church as the penalty of their disobedience to said commandment.

As no one was to be appointed to receive commandments and revelations in the church, except Joseph Smith, the church must necessarily be without revelation after his death, and as Baneemy's appointment is made known thro' Joseph, according to the law given concerning the reception of the gift of revelation and commandment, he is entitled to the gift; but his work is necessarily not in the church. Hence, he does not claim to be Joseph's successor in the church, but in the Priesthood; that is, in holding the keys of Mysteries and Revelations for the sanctifying of the Priesthood, and the redemption of Israel, the gathering up the strength of the Lord's house, &c.

And as no one was to receive that gift, until Joseph should be taken, inasmuch as he should abide in the church which he did; Baneemy, although his appointment was made known ten years before Joseph's death, could not be endowed with the gift until after his

death, and not until the church had ceased to exist as a church organized by Joseph. Hence Baneemy was not endowed with the gift until the 27th day of Dec., 1847, the day on which the church was fully disorganized and ceased to exist as a church organized by Joseph Smith.

Baneemy, therefore, does not claim to receive commandments and revelations in the church, nor to the church, but in Jehovah's Presbytery of Zion, and to the remnant of the seed of the church, and to Israel according to his appointment, as the Patriarch of Zion to gather up the strength of the Lord's house, and to send wise men to purchase the Land of Zion, and to sanctify the armies of Israel for her redemption, according to the law of righteousness and truth, and by the judgment of God Most High.

#### RETURNS OF THE SOLEMN ASSEMBLIES ABROAD.

The Class at Blandinsville, Ill., met in solemn assembly, at the house of Bro. Smith Stephenson, in McDonough county, on the 15th of April, 1853. Six persons offered gift oblations and partook of the feast before the Lord.

SMITH STEPHENSON,  
Teacher & Steward, pro tem.

The class at Colden, Erie co., N. Y., met in solemn assembly at the house of James Butts, sen., on the 27th of Dec., 1852, and also on the 15th of April, 1853. Four persons at each assembly presented gift oblations, and kept the feast unto the Lord, and mutually instructed each other during the day.

JAMES BUTTS, Sen., Teacher.  
RICHARD L. PETERS, Clerk;  
JOHN W. BUTTS, Steward pro tem.

The quorum at Big Figeon, Potawatamie county, Iowa, met in solemn assembly at the house of Bro. John Johnson, on the 15th of April, 1853. Ten persons offered gift oblations, and kept a feast unto the Lord, while they mutually instructed each other during the day.

DAVID WILBING,  
Teacher and Steward, pro tem.  
GUY C. BARNUM, Clerk.

We have also received since the Assembly, gift oblations from seven others, residing in different States, not numerated in the count at the Assembly here; making one hundred and forty-five persons who have presented gift oblation under the covenant, so far as heard from on the 15th of April, 1853; there is also a number of quorums yet to be heard from, which may swell the number to two hundred. One year ago, at the April assembly, there were but ten persons offered gift

oblations, and but two of that *ten* are numbered in the above list. From these statements our friends can judge of the progress of the work. The work of God always moves slow at first; but it is sure to prevail, finally, over all opposition: because it is the truth, and it will stand the test of time. It is unostentatious, therefore, men are not allured by it at first sight; but after a thorough investigation, all lovers of truth embrace it, because they know that their salvation, both temporal and spiritual, depends upon it, inasmuch as it is the work of God. This is the secret of the rapid progress of this work the past year, almost without exertion on the part of those who were previously in it. *It is the truth, therefore it prevails.*

### THE GATHERING.

The revelation containing the appointment of Baneemy, contains the following directions concerning the gathering which we of Jehovah's Presbytery of Zion, are under obligation to fulfill—it says: "Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together as much in one region as can be consistently 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 army of Israel becomes 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 fulfill 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; for it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given."

Now, Joseph Smith was Baurak Ale to the church, and during the existence of the church, he alone was authorized to do the work assigned to Baurak Ale and Baneemy, but as he is now gone to his glorious rest, and rests from his labors, Baneemy alone remains to complete the work assigned to them.—Hence, he alone is now authorized to gather up the strength of the Lord's house, &c., and to fulfil the commandment connected with his appointment, concerning the gathering.—

Therefore, we, the members of Jehovah's Presbytery of Zion, are about to gather together somewhere in the vicinity of Council Bluffs, on the Missouri river, as much in one region as can be consistently with the feelings of the people that we may enter into an organization, and be prepared to restore the kingdom to Israel; that Zion may be redeemed in due time and the New Jerusalem built, according to the prediction of Jesus Christ, contained in the Book of Mormon, first part, of the 10th chap. of the Book of Nephi, the son of Nephi, which was the son of Helaman, as follows:

"But if they (the Gentiles) 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 also will 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."

Now, therefore brethren, seeing that we, (the Baneemies, as the English Mormons call us,) are to be the honored instruments of laying the foundation of the great work of the Father, for the gathering and salvation of his people Israel, and of restoring to them the covenants he made with their fathers, Abraham, Isaac, and Jacob, let us haste and gather together as we are commanded. The subcommittee appointed at the last assembly to act under the direction of the Locating Committee, will be found in the vicinity of the place selected, to give all necessary information to those who shall go up this spring, and to make arrangements for those who shall signify their intention to go up in the fall. Let



all those, therefore, who intend moving up in the fall, make known to the sub-committee without delay their intentions, the amount of their means, and the amount of land they wish to occupy, and the kind of business they wish to follow, and also the number of their family, and their ages, and let their statements be accurate, and let them not fail to be there according to their statements; and then the committee can make arrangements accordingly. The sub-committee are instructed to look out the most eligible point in the vicinity of the Bluffs for the central locality of the gathering, taking into consideration our present circumstances, and the future of our work, and to report the result of their labors as speedily as possible to us, also to Bro. Marks, at Shabbona, DeKalb county, Ill., should he be unable to leave home to meet them at the Bluffs.

#### MOVEMENT AMONG THE JEWS.

A remarkable change, it is said, is in progress among the Jews in almost every country. Rabbinitism, which has enslaved the minds of the people for so many ages, is rapidly losing its influence. Multitudes are throwing aside the Mishna and the Talmud, and betaking themselves to the study of Moses and the Prophets. Among the Jews in London there is, at the present time, great demand for copies of the old testament. The subject of their restoration to Palestine, and the nature of the promises on which the expectation is founded, are extensively engaging their attention. In examining into these matters, they have obtained considerable assistance from a continental Rabbi, who has lately arrived among them, and exhibited a manuscript, in which he has endeavored to prove from Scripture, that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a society has been formed to further the movement proposed by the learned Rabbi.—*London Jewish Chronicle.*

The above account of the movement among the Jews, we copy from the "*Flag of our Union.*" It is another evidence of the truth of the work in which we are engaged; and it proves that the time has come for the gospel of the kingdom to be preached among the remnant of Jacob; for, according to the prediction of Jesus Christ which we have already quoted from the Nephite record, in our article on the Gathering contained in this number, in that day the work of the Father was to commence among all the dispersed of Israel, to prepare them to return to the land of their inheritance. We should be extremely pleased to obtain a copy of the printed man-

uscript referred to in the above extract; we doubt not it contains much to prove the work of Baneemy, of which, said movement, is no doubt an integral part. We hope soon to have an interchange of sentiment with the society formed in London to further the movement. And may the Lord Jehovah (blessed be His holy name,) speed the day when thy watchmen, O Israel, shall see eye to eye, and lift up the voice, and with the voice together sing, for then the Lord will bring again Zion.

#### THE SCHOOL OF WORKS.

At the next August Assembly the door of the first department of the school of works, will be opened to all those who are prepared for the covenant thereof. The school of works is for the practical demonstration of that faith we have received in the school of faith; in it we shall learn practically what we have learned theoretically in the first school; which will enable us fully to test those principles we have espoused in the first department of the kingdom. We hope, therefore, that the brethren will be diligent and seek to advance in faith, that they may soon be called on to put in practice those principles, which alone, according to our faith, can deliver us from the corruptions which are in the world through lust, and exalt us in the presence of God, and to the enjoyment of those blessings which God hath promised to the house of Israel in the last days.

#### LIST OF LETTERS

*Containing remittances, received since the Assembly.*

Dr. A. Young, Enterprise, Mo.;  
S. Stephenson, Blandinsville, Ill.;  
Jno. S. Canfield, Pisgah, Iowa;  
James Blakeslee, Batavia, Ill.;  
Stephen K. Alden, Burwick, Ill.;  
Thos. Dungan, String Prairie, Iowa;  
Wm. Caruthers, San Antonia, Tex.;  
A. Kuykendall, " " "  
Jno. W. Butts, Colden, N. Y.;  
S. Richardson, May Hill, Ill.  
A. Falconer, Pittsburg, Pa.

*W*e have not as yet (May 12th) heard anything from Bro. Marks, although we wrote to him at the close of the assembly, on the 18th of April, requesting an immediate answer; the fault must be with the Post Office. Bro. Mitchell, one of the sub-committee, who has been waiting here for information from Bro. Marks, will start for the Bluffs about the 15th inst.; whether we hear from Bro. Marks or not, and the sub-committee will then immediately enter upon the duties assigned them, according to their instructions.

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# ZION'S BARRINGER, 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.

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All letters and communications must be post paid, and addressed to Charles B. Thompson EDITOR, St. Louis, Mo.

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

This is another book which I, Enoch, write for my son, Mathusala, and for those who shall come after him, and preserve their purity of conduct in the latter days. You who have labored, shall wait in those days until the evil doers be consumed, and the power of the guilty be annihilated. You shall wait until sinners pass away, for their names shall be blotted out of the Holy Books; their seed shall be destroyed, and their bodies slain.—They shall cry out and lament in the invisible waste, and in the bottomless fire shall they burn: for there I perceived as it were, a cloud which could not be seen through, for from the depth of it I was unable to look upwards. I beheld also a flame of fire blazing brightly, and as it were glittering mountains, whirled around and agitated from side to side.

Then I enquired of one of the holy angels who was with me, and said: What is this splendid object? For it is not heaven, but a flame of fire alone which blazes; and in it there is the clamour, of exclamation, of woe, and of great suffering.

He said: There into that place which thou beholdest, shall be thrust the souls of sinners and blasphemers; of those who shall do evil, and who shall strive to pervert all that which God has spoken by the mouths of the prophets. For respecting these things there shall be writings and impressions above in Heaven, that the angels may read them, and know what shall happen both to sinners and to the spirits of the humble; to those who have suffered in their bodies, but have been rewarded by God; who have been injuriously treated by wicked men; who have loved God; who have been attached neither to gold nor silver, nor to any of the good things of the world, but have given their bodies to torment rather than to disobey God; to those

who from the period of their birth have not been covetous of earthly riches, but have regarded themselves as a breath passing away, and sought only to know the law of righteousness, and this they have kept; and much has the Lord tried them, and their spirits have been found pure that they might magnify his name.

All their blessings have I related in a book, and he has rewarded them; for they have been found to love God with an everlasting aspiration. While they have been trodden down by wicked men, they have heard from them revilings and blasphemies, and have been ignominiously treated while they were blessing me, saith the Lord. And now will I call the spirits of the good from the generation of light, and will change those who have been born in darkness, who have not in their bodies been recompensed with glory, as their faith may have merited.

And I will bring them into the splendid light of those who love my holy name, and I will place each of them on a throne of glory; of glory peculiarly his own, and they shall reign during unnumbered periods. Righteous is the judgment of God, for to the faithful shall he give power in the habitations of uprightness, and they shall see that those who have been born in darkness, poverty and distress, and have been righteous, shall be at rest, and sinners shall cry out, beholding them while they exist in splendor and proceed forward to the days and periods prescribed to them.

And now my son Mathusala, I have shown unto you the things which I saw in vision, just prior to your birth. I will now relate another vision, which I saw before I was married; they resemble each other. The first was when I was learning a book; and this other before I was married to thy mother. I saw a potent vision, and on account of these things besought the Lord.

I was lying down in the house of my grandfather, Mahalaleel, when I saw heaven, in a

vision, and I was purified and snatched away unto it. But turning to look, I saw likewise the earth absorbed by a great abyss, and mountains suspended over mountains, and hills were sinking upon hills, and lofty trees were gliding off from their trunks and were in the act of being projected and of sinking into the abyss. Being alarmed at these things, my voice faltered as I cried out, and said: The earth is destroyed. Then my grandfather Mahalaleel cried me up, and said to me: Why dost thou cry out, my son? and wherefore dost thou lament?

I related to him the whole vision which I had seen. He said to me: Confirmed is that which thou hast seen, my son, and potent the vision of thy dream respecting every secret sin of the earth. Its substance shall sink into the abyss, and a great destruction take place. Now, my son, rise up and beseech the Lord of glory (for thou art faithful) that a remnant may be left upon earth, and that he would not wholly destroy it; for this great destruction which is to come upon earth, is to come down from heaven.

Then I arose, prayed and entreated, and wrote down my prayer for the generations of the world,—explaining everything to my son Mathusala. When I went out below, and looking up I beheld the sun ascending in the east and the moon descending in the west, a few scattering stars, and everything in the order it has been from the beginning; then I blessed the Lord of Judgment and magnified Him, because He has sent forth the sun in the windows of the east, that, ascending and rising in the face of heaven, it might also spring forth in the west, and pursue the path which has been pointed out to it. Yea, I lifted up my hands in righteousness, and blessed the Holy and Great One. I spoke with the breath of my mouth, and with a tongue of flesh, which God has formed for all the sons of mortal men that with it they may speak; giving them breath, a mouth, and a tongue to converse with.

Blessed art Thou, O Lord, the King, great and powerful in Thy greatness, Lord of all the creatures of Heaven, King of kings, God of the whole world, whose reign, whose kingdom, and whose majesty endure for ever and ever. From generation to generation shall Thy dominion exist. All the heavens are Thy throne for ever, and all the earth Thy footstool for ever and for ever. For Thou hast made them, and over all Thou reignest. No act whatsoever exceeds Thy power. With Thee wisdom is unchangeable; nor from Thy throne and from Thy presence is it ever averted. Thou knowest all things, seest and hearest them; nor is anything concealed from Thee, for Thou perceivest all things. The angels or

messengers of thy Holy Priesthood have transgressed, and on mortal flesh shall Thy wrath remain until the day of the Great Judgment. Now, then, O our Father, God, Lord, and Mighty King, I entreat Thee, and beseech Thee to grant my prayers, that a posterity may be left to me on earth, and that the whole human race may not perish; that the earth may not be left desolate without inhabitation. O Lord, our Father, let the race perish from the earth which has offended Thee, but a righteous and upright race establish for the plant of my seed forever. Hide not Thy face, O Lord, from the prayer of Thy servant.

After this I saw another dream, and explained it all to my son. I arose and said unto my son Mathusala: To thee, my son, will I speak. Hear my word, and incline thine ear to the visionary dream of thy father. Before I married thy mother, Edna, I saw a vision on my bed; and behold a cow sprung forth from the earth, and this cow was white. Afterwards a female heifer sprung forth, and after her two other heifers came forth, one of them was black and one was red. The black heifer then struck the red one and smote it to the earth. From that period I could see nothing more of the red heifer; but the black one increased in bulk, and fled away over the earth; but a female heifer which was with him tarried.

After this, I saw that many cows preceded forth resembling him, and following after him. The first female heifer also went out in the presence of the first cow; and sought the red heifer, but found him not. And she lamented with a great lamentation, while she was seeking him. Then I looked until that first cow came to her, from which time she became silent and ceased to lament. Afterwards she calved another white cow. And again there was calved a great many cows and black heifers. In my sleep I also perceived a white bull, which in like manner grew and became a large white bull. After him many white cows came forth, resembling him. And they began to calve many other white cows, which resembled them and followed each other.

Again I looked attentively, while sleeping, and surveyed heaven. And behold a single star fell from heaven, which being raised up, ate and fed among those cows. After that I perceived other large and black cows; and behold all of them changed their stalls and pasture, while their young began to lament one with another. And again I looked in my vision and surveyed heaven; when behold I saw many stars which descended and projected themselves from heaven to where the first star was, into the midst of the young cows and commenced

feeding with them. I looked and observed them; when behold they protruded their parts of shame like horses; and began to ascend the young cows, all of whom became pregnant and brought forth elephants, camels and asses. At these all the cows were alarmed and terrified; when they began biting with their teeth, swallowing, and striking with their horns. They began also to devour the cows; and behold all the earth trembling, shook with terror at them, and suddenly fled away.

Again I perceived them, when they began to strike and to swallow each other; and the earth cried out. Then I raised my eyes again towards heaven, and saw in a vision, that, behold, there came forth from heaven as it were the likeness of white men. One came forth from thence and three with him. Those three who came forth last took me by my hand, and raising me up from the generation of the earth, while every hill became diminished in the distance, as they elevated me to a high station, which appeared like a lofty tower on the earth. And they said: remain here, until thou perceivest what shall come upon those elephants, camels, and asses, upon the stars and upon all the cows.

Then I looked at that one of the four white men, who came forth first. He seized the first star, which fell down from heaven, and binding it hand and foot, he cast it into a valley; a valley, narrow, deep, stupendous, and gloomy. Then one of them drew his sword, and gave it to the elephants, camels, and asses, who began to strike each other. And the whole earth shook on account of them. And when I looked in the vision, behold one of those four angels, who came forth from heaven, collected together and took all the great stars, whose parts of shame resembled those of horses; and binding them hand and foot, cast them into the cavity of the earth where the first star was cast.

Then one of those four angels went to the cows and taught them a mystery, while they were trembling on account of the mystery revealed, a white cow was born and became a man, and fabricated for himself a large ship. In this he dwelt, and three cows dwelt with him in that ship, which covered them.

Again I lifted up my eyes towards heaven and saw a lofty roof. Above it were seven cataracts, which poured forth on a certain village much water. Again I looked, and there were fountains opened on the earth in that large village. The water began to boil up and rose over the earth; so that the village was not seen, while its whole soil was covered with water. Much water was over it, darkness and clouds. Then I surveyed the height of this water; and it was elevated

above the village. It flowed over the village and stood higher than the earth. Then all the cows which were collected there, while I looked on them were drowned, swallowed up, and destroyed in the water. But the ship floated above it. All the cows, the elephants, the camels, and the asses were drowned on the earth and all cattle. Nor could I perceive them. Neither were they able to get out, but perished, and sunk into the deep.

Again I looked in the vision until those cataracts from that lofty roof were removed, and the fountains of the earth became equalized, while other depths were opened, into which the water began to descend, until the dry land appeared. The ship remained on the earth; the darkness receded and it became light. Then the white cow, which became a man, went out of the ship, and the three cows with him. One of the cows was white, resembling that cow, which became a man; one of them was red as blood; and one of them was black. And the white cow, that became a man left them.

Then began wild beasts and birds to bring forth. Of all these the different kinds assembled together, lions, tigers, wolves, dogs, wild boars, foxes; rabbits, and the hanzar, the siset, the avest, kites, the phonkas, and ravens. Then a white cow was born in the midst of them. And they began to bite each other; when the white cow which was born in the midst of them, brought fourth a wild ass, and then also a white cow; and after that many wild asses. Then the white cow, which was brought forth after the wild ass, brought forth a black wild sow, and a white sheep at the same time. That wild sow also brought forth many swine; and that sheep brought forth twelve sheep. When those twelve sheep grew up, they delivered one of them to the asses. Again those asses delivered that sheep to the wolves; and he grew up in the midst of them. Then the Lord brought the eleven other sheep, that they might dwell and feed with him in the midst of the wolves. They multiplied and there was abundance of pasture for them.

But the wolves after a time began to frighten and oppress them, while they destroyed their young ones. And they left their young in torrents of deep water. Now the sheep began to cry out on account of their young, and fled for refuge to their Lord. One however, which was saved, escaped, and went away to the wild asses. I beheld the sheep mourning, crying, and petitioning their Lord, with all their might, until the Lord of the sheep descending at their voice from his lofty habitation, went to them, and inspected them. He called to that sheep which had secretly

stolen away from the wolves, and told him to make the wolves understand that they were not to touch the sheep.

Then that sheep went to the wolves with the word of the Lord, when another met him and proceeded with him. Both of them together entered the dwelling of the wolves; and conversing with them made them understand, that from thence forward they were not to touch the sheep. Afterwards I perceived the wolves greatly prevailing over the sheep with their whole force. The sheep cried out and their Lord came to them. He began to strike the wolves, who commenced a grievous lamentation; but the sheep were silent, nor from that time did they cry out.

I then looked at them, until they departed from the wolves. The eyes of the wolves were blind, who went out and followed them with all their might. But the Lord of the sheep proceeded with them, and conducted them. All his sheep followed him. His countenance was terrific and splendid, and glorious was his aspect. Yet the wolves continued to follow the sheep, until they overtook them in a certain lake of water. Then that lake became divided; the water standing up on both sides before their face. And while their Lord was conducting them, He placed Himself between them and the wolves. The wolves however perceived not the sheep, but went into the midst of the lake, following them and running after them into the lake of water. But when they saw the Lord of the sheep, they turned to fly from before his face. Then the water of the lake returned, and that suddenly according to its nature. It became full, and was raised up, until it covered the wolves. And I saw that all of them which had followed the sheep perished and were drowned.

### THE MISSION OF BANEEMY.

(BY GEORGE HICKENLOPER.)

A very common objection brought against the work of Bancemy, by those who have been following the different parties professing to be the legitimate successors of Joseph Smith, but have proved themselves to be apostates and deceivers of the blackest dye, is, what assurance have we that "Jehovah's Presbytery of Zion", or the work of the Father, is not also a deception gotten up for the base and unhallowed purpose of self-aggrandizement, and an insatiate lust after power? To this objection, which is frequently made in candor, we would say prove all things, and hold fast that which is good, for truth courts investigation, but shuns controversy, and is content to stand or fall upon its own merits. There is one infallible rule, by

which to test every principle purporting to come from God, and if any principle will not stand this test, then we may rest assured it is not of God and will not stand.

But in order to apply this test, it will be necessary to understand something of the character and attributes of Jehovah, and a knowledge of his dealings with his people in all ages of the world; for without a correct idea of his perfections and attributes, his government and laws, we can form no correct conclusions, and will consequently be incompetent to judge of the correctness of any principle, purporting to emanate from God.

The following quotations will serve our purpose, in showing the unchangeable character of God. "And thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the work of thine hands; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Again, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1st, 17th.). "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Malachi 3d, 6th). "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round" (Book of Doctrine and Covenants). "God is not a man, that He should lie; neither the son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numbers 23d, 19th.)

From the above passages of scripture, we can form very correct conceptions of the unchangeable nature of God. The kingdom of God also, in all its dispensations; in its organization, its laws, and all its operations, is a most perfect system, matured from before the foundation of the world, for the salvation and exaltation of the human family; and is as unchangeable as Jehovah himself. No discrepancies or imperfections have occurred, through a want of forethought in God, to mar the beauty of its organization, for known to God, are all his ways. But owing to the unbelief, and the hardness of the hearts of the children of men, the kingdom of God has never yet been set up upon the earth, in all its departments, and perfection. But in the last days, even in the present generation, we have a promise that the fullness of the Priesthood, which was lost through disobedience, shall again be restored, and the kingdom of God shall be set up and fully established in all its great

ness and splendor; that by this means, man may again be brought into the presence of Jehovah and converse with him face to face, as in the beginning of the creation.

But if gentile influence, in the loathsome and treacherous form of a Judas Iscariot, could have thwarted the designs of Jehovah, by crushing the sacred truths of heaven; and instituting doctrines abhorred and forbidden of God; — if hypocrites, in saintly garb — men who have “stolen the livery of Heaven, to serve the devil in”; wolves in the clothing of the lamb, could have succeeded in decoying the servants of God, by building up a second “Beast;” then would the purposes of Jehovah have failed, and virtue and truth would have fallen to the dust.

The wisdom of God, however, has proved to be superior to the cunning of the devil, for such characters are known by the *test* of the word of God, for, “we have also a more sure word of prophecy, whereunto we do well to take heed, (rather than to the cunning craftiness of man) as unto a light that shineth in a dark place” (2d Peter 1st, 19th.) “For the word of God is quick and powerful; and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit and of joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4th—10th).

If, therefore, we trust in God and give diligent heed to the more sure word of prophecy, and take the word of God for the man of our counsel, shall we be deceived by the machinations of the devil, and the cunning craftiness of men? Shall we not be enabled by the spirit of truth; that spirit, which discerneth the thoughts and intents of the heart, to detect error in whatever form it may be presented? No person ever yet trusted in God with an honest and sincere desire to do right, and been deceived. But who shall be deceived, snared and taken? those who trust in man and make flesh their arm, for, “Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.” (Jer. 17th).

The work of Baneemy, bears upon its own face the indelible stamp of truth, and if there was no evidence of his appointment through Joseph; the restoring of the covenants to Israel, would be sufficient to establish it, For, “Behold the days come, saith the Lord, when 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 days when I took

them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not saith the Lord, For this is the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my laws in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; And they shall not teach every man his neighbor, and every man his brother saying, know the Lord; for all shall know me, from the least to the greatest.”

Now there is an important matter to be taken into consideration, concerning these covenants, and the time, when they shall be made.

The idea was entertained while in the church, that the establishing of the church among the gentiles, or the gospel kingdom, was the restoring of the covenants mentioned above; but such was not the case, for we find the following words in the book of Mormon, Nephi 10th chapter page 479 last English Ed. “But if they (the gentiles) will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come into the covenant, and be numbered with the remnant of Jacob.”—And in another place it says “if they reject the gospel and sin against it, then I will remember the covenants to Israel.” Here then is a marked distinction between the *church* among the gentiles, and the *covenants* to Israel. The church was established among them and they rejected it by slaying the prophet sent unto them, and they crept in Judas-like in sufficient numbers to pollute it (as Mormon predicted) by introducing the most foul and loathsome abominations that ever blanchied the cheek of virtue, or disgraced the name of Japhet. The kingdom of God suffered violence, and the violent took it by force; but the times of the gentiles have been fulfilled, and although “Dan shall leap from Bashan, and judge his people as one of the tribes of Israel,” yet bigotry, superstition and error shall pale before the light of eternal truth.

Baneemy comes to cleanse and purify the Priesthood—the sanctuary of the Lord; to reveal the holy Orders of the Priesthood and the key-words pertaining thereto; and to sanctify and endow the armies of Israel in preparation for the redemption and exaltation of Zion, and the coming of the Elect One—Shiloh. He comes in the spirit and name of Elias, to restore all that was lost in the fall of Adam. He comes to speak comfortably to Jerusalem, and to say unto her that her warfare is accomplished, and that her iniquity is pardoned; because she has received at the Lord’s hand, double for all her sins. Put on

thy beautiful garments O Jerusalem, the holy city, for henceforth there shall no more come unto thee the uncircumcised and the unclean. Arise and shake thyself from the dust, for the Father has comforted his people, he has redeemed Jerusalem.

He comes to say unto Zion, thy God reigneth, arise and shine for the glory of the Lord is risen upon thee. Awake, awake again and put on thy strength, O Zion; Loose thyself from the bands of thy neck, O captive daughter of Zion: For thus saith the Lord, ye have sold yourself for naught; and ye shall be redeemed without money.

He is that angel whom John saw ascending from the east, having the seal of the living God, to seal 144,000 of the tribes of Israel in their foreheads, to hold the sceptre of power, to reign on the earth. He comes to battle with wickedness and error; in all the modes and forms, it may choose to assume; to lift up a standard against the enemy — the emissaries of satan, whether they appear as open and avowed enemies to the cause of truth, or transformed into angels of light, sailing under false colors that the may the more easily deceive and decoy away the flock of God.

He comes to name his sheep, to separate the righteous from the wicked, and place the good in vessels for the master's use, and to cast the bad away; to establish the kingdom of God by righteousness. For righteousness and truth have looked down from heaven; justice and mercy have met and embraced; while holiness, virtue and purity shall walk hand in hand. And he has so clearly marked out, and so well defined the way of truth, that "he who runs may read" and none but those who voluntarily choose the road to death, and prefer to "remain filthy still", can possibly err therein. And although the children of Zion have sold themselves for nought, they shall be redeemed without money; Zion shall be redeemed with judgment, and her converts by righteousness. "For he (Baneemy) shall deal prudently; he shall be exalted and extolled, and be very high, and shall cause astonishment among the nations; kings shall shut their mouths at him, for that which had not been told them, shall they see, and that which they had not heard shall they consider" (Isaiah 52d chapter). "The spirit of the Lord shall be 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 shall have set judgment in the earth; and the isles shall wait for his law" (Isaiah 42nd chap.)

Already do we see manifested the tokens of the mission of Baneemy, for the Jews in almost every country are making a universal move, to return to Palestine, the land of their fathers.

Recent information from the most authentic and reliable sources, assures us that they have burst asunder the bonds that have enslaved them in moral and political degradation for centuries, and they are now making every exertion to return to possess the land of their inheritances.

Their eyes shall again see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. The wilderness and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose. And to Zion also, shall the ransomed of the Lord return with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

But who shall abide in the tabernacle of the Lord, and dwell in his sanctuary? He that walketh uprightly, and speaks the truth in his heart; he that despises the gain of oppression; that shakes his hand from holding of bribes; that stoppeth his ears against the hearing of blood, and shutteth his eyes from seeing evil.

But the sinner in Zion shall be afraid, and fearfulness shall surprise the hypocrites; therefore let all men seek the Lord while he may be found, and call upon him while he is yet near. Let the wicked forsake the error of his ways, and the unrighteous man his evil thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

## THE GATHERING.

We received a letter from Bro. Marks on the 14th of April, containing instructions for the sub-committee in reference to the central point of the gathering, and also in reference to other matters pertaining to the work. Bro. Marks is confined at home at present on account of the illness of his wife, but says he will be here as soon as he can leave home. He was all ready to start with his mill for the bluffs, before the Assembly, but was hindered by the sickness of his wife.

Bro. Mitchell (one of the sub-committee), started from here the 19th of April, with his family for the bluffs; he took with him the contents of Bro. Marks' letter, to secure the house and lot purchased by the committee of location at Kanessville, and for the instruction



of the sub-committee; and on his arrival at the bluffs the sub-committee will immediately proceed to select a place, for the central point of the gathering, and their report will most probably appear in our next issue. Bro. Wm. Green of this place accompanied Bro. Mitchell, and will assist the sub-committee in the discharge of their duties, and on his return will bring their report.

We hope and believe, the necessary preparation will be made that we may leave this place, and go up to the bluffs directly after the August Assembly, as it is of importance that we should be there as early in the fall as possible, to make arrangements for the opening of the second Department of the school of Works, which is appointed by Revelation to take place on the 27th day of Dec. 1853. We are anxious to see the brethren gathered, and organized in preparation to receive the blessings promised, for we know that the Lord has great blessings in store for his people; when they are gathered and properly organized according to the order of his kingdom. And not only is it necessary for us to gather, to secure blessings to ourselves, but also that we may be qualified to become the honored instruments of securing the same blessings to the remnant of Jacob, and to the whole house of Israel: for "Jehovah's Presbytery of Zion is the Deliverer of Israel;" for it is the Presbyters of Jehovah, who are the only legal administrators of God's covenant unto Israel, "when he shall take away their sins."

While we contemplate the gathering of the children of the covenant, there is a joy flowing through the heart, unknown to the world; a prospect is before us, that the unbelieving cannot understand, for their mental vision is darkened through the want of faith. Nevertheless, we know that the time is near when it shall come to pass, that 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, while his 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 for the remembrance of their works: but all those whose names are not found written in the book of remembrance, will find none inheritance in that day.

The day has come when a great light has burst upon the understandings of them that sat in darkness, and we thank the Lord; that he is opening the eyes of many to behold it, and unstopping the ears of many to hear it, for verily it is the glad tidings of Israel's redemp-

tion, and the opening to them the mysteries of the covenants God made with their fathers. We need not recapitulate what has been done since the light of the great work of the Father burst forth upon us, like the light of mid-day peering into a dungeon; but suffice it to say, the work goes on, and from our knowledge of the subject, it will continue to do so, and increase in magnitude, until Shiloh comes, and the judgment sits: and the time is short, for a short work will the Lord make on the earth. Yea, verily, the day of reckoning is at hand, and it will be a day of glory to the saints, for the Lord has truly said that this generation shall not pass away till His house shall be built in Zion, and the cloud of his glory shall rest upon it. And let it be remembered that out of Zion has gone forth the law, and also the word of the Lord for Jerusalem.

The Jews are returning to Jerusalem according to the word of the Lord sent out of Zion by Baneemy; Jerusalem has since been redeemed from gentile domination, and made free to them as an inheritance; and they are aware that the time has come for their deliverance from gentile bondage, according to the promises of God made to their fathers. But Ephraim is to be the first born of God's kingdom in these last days, according to the word of the Lord by Jeremiah. The work of the kingdom must therefore necessarily begin with them; hence the gathering of the children of the covenant, on the frontier, near the residence of Ephraim, that we may be prepared to teach them the covenants of their fathers and open to them the door of deliverance.

Haste, then, O ye people of the covenant, and come up to the city of Preparation, and bring with you your substance, and sanctify yourselves from all filthiness of the flesh and spirit, that you may offer unto the Lord Jehovah, the God of Israel, an offering in righteousness, and be accepted: for if your offerings are not made in righteousness, you will be rejected; and then in all probability, you will be angry, as Cain was, and seek the life of your honored brother. Remember then that the Lord requires the heart and a willing mind; and it is the willing and obedient that is to eat the good of the land of Zion in these last days; to obey the Lord is better than sacrifice, and to harken to his commandments is better than the fat of rams.

The Lord does not want our substance, for the earth is His, and the cattle upon a thousand hills, yea, and all the gold of the earth is His: but He requires our hearts, and He knows that where our treasure is, there our hearts will be also; therefore in order to get our hearts, He calls for our treasure, and having secured that, He is sure to get our

Hearts with it. If we refuse to come up to the help of the Lord, with our substance, it shows that our hearts are not in the work of the Lord. And if we come with a part, and keep a part back, it shows that we are striving to serve God and mammon, which Jesus says we cannot do.

We have covenanted to serve God faithfully with all our hearts, minds and strength; then we are not to serve him with our lips only, but also with our bodily powers, and with our substance, which is our strength; and with our mental faculties which are our minds. Now if we do not fulfill this covenant, we need not expect that the Lord will perform his oath unto us, which he swore unto Abraham concerning his seed; for he that keeps not his covenant, is to be cut off from among his people. But brethren, I am persuaded better things of you—though I thus write; for I am persuaded, that neither heights, nor depths, principalities, nor powers, things present, or things to come, or any thing else, will be able to separate many of you from the covenants of the Father, revealed in "Jehovah's Presbytery of Zion."

Hence I look forward with confidence to the time when I shall meet you in the city of Preparation, and there prepare and accompany you from thence to the city of Deliverance, where we can rest in peace and safety, while God shall vex and overthrow the gentiles: after which Zion will be redeemed, and the New Jerusalem built. Should any ask where the city of Deliverance is to be found, we answer it will be made known to all those who are found worthy of deliverance, and are prepared in the city of Preparation. Therefore, whoever shall be found worthy to receive the endowments of the Priesthood in its three orders, will find deliverance from all the judgments of the ungodly, in the place appointed, under the pavilion of the most High, in his tabernacle, which will be called the city of Deliverance, and will be named so from the fact that it is the only place of deliverance, until Zion is redeemed with judgment, and Jerusalem cleansed with the spirit of burning.

(Communication.)

PATAVIA, KANE CO., ILL'S, MAY 13th, '52.  
Dear Brother Thompson:

I write at this time (not because I have much of importance to communicate) but to forward another Dollar to you for the Harbinger and Organ. Bro. Peas has become a subscriber. I have to day returned from a tour of two weeks and over; while gone I passed through Kendall and into DeKalb Co., where I administered the covenant to two persons, a Bro. and sister, Curtis F.

Stiles and his wife Mary J. Stiles; he intends to remove to the Bluffs, early in the present or coming fall. I left them rejoicing. I also visited LaSalle Co., where some of the Brethren reside; we had a profitable time together, and there are several more in that region that I think will take the covenant soon. Such as are enabled to discern the true light, rejoice exceedingly; for one I feel very thankful to the Lord Jehovah that he has been so kind and merciful to me as to show me the true light, as well as many others—praise Jehovah oh my soul! Bro. Curtis F. Stiles is a good man and will probably become a travelling teacher as soon as circumstances will admit. At any rate I can recommend him.—Your brother in the covenants of Israel, of Jehovah's Presbytery of Zion.

JAMES BLAKESLEE.

### CHURCH HISTORY.

*The following scrap of Church History is found in an ancient History of Connecticut, says the Alb. Daily.*

Soon after the settlement of New-Haven, several persons went over to what is now the town of Milford, where, finding the soil very good, they were desirous to effect a settlement: but the premises were in the peaceable possession of the Indians, and some conscientious scruples arose as to the propriety of deposing and expelling them. To test the case a Church meeting was called, and the matter determined by the solemn vote of that sacred body. After several speeches had been made in relation to the subject, they proposed to pass votes; the first was the following: Voted, that the earth is the Lord's and the fullness thereof. This passed in the affirmative. Second, voted, that the earth is given to the saints. This also being decided in the affirmative; the third was, voted, that we are the saints—which passed without a decent voice. The title was therefore considered indisputable, and the Indians were soon compelled to evacuate the place, and relinquish the possession to the rightful owners.

### ASSEMBLY RETURNS.

The Springville class met in Solemn Assembly, on the 15th of April 1853, at the house of Oliver Cromwell Forester, 3 miles from Kanesville; eight persons offered gift oblations, and spent the day in mutual instructions:

OLIVER C. FORESTER,

Teacher and Steward pro tem.

Of the Quorum at Pittsburg, Pa., also eight brethren and their wives, offered gift oblations.

A. FALCONER, Clerk.

# ZION'S HARBINGER, AND BANEEMY'S ORGAN.

"Righteousness shall go before Him, and set us in the way of His steps."—DAVID.

"The Believer shall come out of Zion, and turn away ungodliness from Jacob."—PAUL.

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All letters and communications must be post paid, and addressed to Charles B. Thompson, EDITOR, St. Louis, Mo.

## THE BOOK OF ENOCH, THE PROPHET.

(Continued.)

But the sheep passed over this water, proceeding to a wilderness, which was without both water and grass. The sheep whom the Lord first sent to them; was proceeding with them, and conducting them. And when he had ascended the top of a lofty rock, the Lord of the sheep sent him to them again. Afterwards I perceived their Lord standing before them, with an aspect—terrible and severe. And when they all beheld him they were frightened at his countenance. All of them were alarmed, and trembled. They cried out to that sheep, their conductor; and to the other sheep who had been with him, and who was in the midst of them, saying: We are not able to stand before our Lord, or to look upon him. Then that sheep who conducted them went away, and ascended the top of the rock; when the rest of the sheep began to grow blind, and to wander from the path which he had shown them; but he knew it not. Their Lord however was moved with great indignation against them; and when that sheep had learned what had happened, he descended from the top of the rock, and coming to them found that there were many which had become blind; and had wandered from his path. As soon as they beheld him, they feared, and trembled at his presence; and became desirous of returning to their fold. Then that sheep, taking with him other sheep, went to those which had wandered, and afterwards began to kill them. They were terrified at his countenance. Then he caused those which had wandered to return; who went back to their fold.

I likewise saw there in the vision, that this sheep became a man, and built a house for the Lord of the sheep; and he made the sheep all stand in that house. I perceived also that the sheep which proceeded to meet this sheep, their conductor, died. I saw, too, that all the

great sheep perished, while smaller ones rose up in their places, entered into the pasture, and approached a river of water. Then that sheep, their conductor, who became a man, was separated from them and died. All the sheep sought after him, and cried for him with bitter lamentation. I saw also that they ceased to cry after that sheep, and passed over the river of water; and that there arose other sheep, all of whom conducted them, instead of those who were dead, and who had previously conducted them. Then I saw that the sheep entered into a goodly place, and a territory delectable and glorious. I saw also that they became satiated; that their house was in the midst of a delectable territory; and that sometimes their eyes were opened, and that sometimes they were blind; until another sheep arose and conducted them. He brought them all back; and their eyes were opened.

Then dogs, foxes, and wild-boars began to devour them, until again another sheep arose, to be the Master of the flock—one of themselves, a ram who conducted them. This ram began to butt on every side those dogs, foxes and wild-boars, until they all perished. But the former sheep, who had conducted them, opened his eyes and saw the ram in the midst of the sheep acting without dignity, for he began to strike the sheep, treading upon them, and thus he had laid aside his glory. Then their Lord sent the former sheep, their conductor, to another sheep, and raised him up to be a ram, and to conduct them instead of the ram who had laid aside his glory. Going therefore to him and conversing with him alone, he raised up that ram, and made him a prince and leader of the flock. All the time the dogs troubled the sheep, the first ram paid respect to this latter ram. Then the latter ram arose and fled away from before his face. And I saw that those dogs caused the first ram to fall. But the latter ram arose and conducted the smaller sheep. This ram likewise begat many sheep, and died.

Then there was a smaller sheep, a ram, instead of him which became a prince and leader conducting the flock. And the sheep increased in size and multiplied. And all the dogs, foxes, and wild boars, feared, and fled away from him. That ram also struck and killed all the wild beasts, so that they could not again prevail in the midst of the sheep--nor at any time ever snatch them away. And that house was made large and wide; a lofty tower being built upon it by the sheep, for the Lord of the sheep. The house was low, but the tower was elevated and very high. Then the Lord of the sheep stood upon that tower, and caused a full table to approach before him.

Again I saw that those sheep wandered, and went various ways, forsaking that their house and their Lord called to some among them, whom he sent to them. But these the sheep began to kill. And when one of them was saved from the slaughter, he leaped, and cried out against those who were desirous of killing him. But the Lord of the sheep delivered him from their hands, and made him ascend to him, and remain with him. He sent also many others to them, to testify and with lamentations to exclaim against them.

Again I saw when some of them forsook the house of their Lord, and his tower; wandering on all sides, and growing blind. I saw that the Lord of the sheep made a great slaughter among them, in their pasture, until they cried out to him in consequence of that slaughter. Then he departed from the place of his habitation, and left them in the power of lions, tigers, wolves, and the zebt, and in the power of foxes, and of every beast. And the wild beasts began to tear them. I saw, too, that he forsook the house of their fathers, and their tower, giving them all into the power of lions to tear and devour them; and into the power of every beast.

Then I began to cry out with all my might, imploring the Lord of the sheep, and shewing him how the sheep were devoured by all the beasts of prey. But he looked on in silence, rejoicing that they were devoured, swallowed up and carried off; and leaving them in the power of every beast for food. He called also seventy shepherds and resigned to them the care of the sheep, that they might overlook them; saying to them and to their associates; every one of you henceforward overlook the sheep, and whatsoever I command you, do; and I will deliver them to you numbered. I will tell you which of them shall be slain; these destroy. And he delivered the sheep to them. Then he called to another and said; Understand and watch every thing which the shepherds shall do to

these sheep; for many more of them shall perish than I have commanded. Of every excess and slaughter, which the shepherds shall commit, there shall be an account; as, how many may have perished by my command, and how many they may have destroyed of their own heads.

Of all the destruction, each of the shepherds shall give an account: for according to the number I will cause a recital to be made before me, how many they have destroyed of their own heads, and how many they have delivered up to destruction, that I may have this testimony against them; that I may know all their proceedings; and that delivering the sheep to them I may see what they will do; whether they will act as I have commanded them, or not. Of this, however, they shall be ignorant; neither shalt thou make any explanation to them, neither shalt thou reprove them; but there shall be an account of all the destruction done by them in their respective seasons.

Then they began to kill, and destroy more than it was commanded them. And they left the sheep in the power of lions, so that very many of them were devoured and swallowed up by lions and tigers; and wild boars preyed upon them. That tower they burnt and overthrew that house. Then I grieved extremely on account of the tower, and because the house of the sheep was overthrown. Neither was I afterwards able to perceive whether they again entered that house.

The shepherds likewise, and their associates delivered them to all the wild beasts, that they might devour them. Each of them in his season, according to his number, was delivered up; but each of those destroyed were described in a book, and their number also. For more than was ordered the shepherds killed and destroyed. Then I began to weep, and was greatly indignant, on account of the destruction of the sheep; for in like manner also I saw in the vision him who wrote, how he wrote down, one destroyed by the shepherds every day.

He ascended, remained, and exhibited each of his books to the Lord of the sheep, containing all which they had done, and all which they had made away with; and all which they had delivered up to destruction. He took the book up in his hands, read it, sealed it, and deposited it. After this I saw the shepherds overlooking for twelve periods. And behold three of the sheep departed from the lions and tigers, and arriving at the place, went in; and began building all of which was fallen down of that house. But the wild boars hindered them, although they prevailed not over them, for soon they began to build as before, and they raised up that tower, which

was called a lofty tower. And again they began to place before the tower a table, with every impure and unclean kind of bread upon it. Moreover also all the sheep were blind and could not see; as were the shepherds likewise. Thus were they delivered up to the shepherds for a great destruction, who trod them under foot, and devoured them. Yet was their Lord silent, until all the sheep in the field, were destroyed. The shepherds and the sheep were all mixed together; but they did not save them from the power of the beasts.

Then he who wrote the book ascended, exhibited it, and read it at the residence of the Lord of the sheep. He petitioned him for them, and prayed pointing out every act of the shepherds, and testifying before him against them all. Then taking the book, he deposited it with him, and departed.

I observed during a time, that there was thirty-seven periods, in which the shepherds were overlooking respectively in each period. Others then received them into their hands, that they might overlook them in their respective periods. Afterwards I saw in the vision, that all the birds of heaven arrived; eagles, the avest, kites and ravens. The eagles instructed them all. They began to devour the sheep, to pick out their eyes, and to eat up their bodies. The sheep then cried out for their bodies were devoured by the birds. I also cried out and groaned in my sleep against those shepherds, that overlooked the flock.

And I looked while the sheep were eaten up by the dogs, by the eagles, and by the kites. They neither left them their body, nor their skin, nor their muscles, until their bones alone remained; until their bones fell upon the ground. And the sheep became diminished. I observed likewise during the time that these last shepherds were overlooking, that they had completed twenty-one periods, and including the former in their respective periods, fifty-eight periods.

I also saw that small white lambs were born of the sheep, that were left; who began to open their eyes, and to see, crying out to the sheep. The sheep however cried not out to them, neither did they hear what they uttered to them; but were deaf blind and obdurate in the greatest degree. I saw in the vision that ravens flew down upon those lambs; and that they seized one of them; and tearing the sheep in pieces they devoured them. I saw also that horns grew upon those lambs; and the ravens lighted down upon their horns, and overpowered them.

After this, as some of the sheep were feeding among the ravens, I saw that a large horn sprouted out on one among them, and that their eyes were opened. He looked at them.

their eyes were wide open; and he cried out to them. Then the dabelat (lovers of righteousness, the saints), saw him; all of whom ran to him. And I saw that the Lord of the sheep appointed twelve shepherds among the dabelat, and charged them to hunt up his sheep, which were scattered, and bring them back to his fold, that they might be delivered from destruction; for the eagles, the avest, the ravens and the kites were still carrying off the sheep, flying down upon them and devouring them. The sheep were silent, but the dabelat lamented and cried out. But the shepherds began secretly to oppress and to destroy the dabelat. Then the ravens contended and struggled also with the dabelat. They wished among them to break the horn of their leader, but they prevailed not, for although they killed him, his horn was not broken; for I saw, that it sprouted out upon one of the dabelat, after he was slain. And I looked on them, until the shepherds, the eagles, the avest, and the kites came, and cried out to the ravens to break the horn of the dabela; to contend with him and to kill him. But he struggled with them, and cried out that help might come to him.

Then I perceived that the man came who had written down the names of the shepherds, and who ascended up before the Lord of the sheep. He brought assistance, and caused every one to see him descending to the help of the dabela. And I saw too, that he gave a large sword to the sheep, who went forth against all the beasts of the field to slay them; while the eagles, the avest, ravens and kites, who had assembled and brought with them all the beasts of the field, and the blind sheep, all had come together and strove to break the horn of the dabela. But all the beasts and birds of heaven fled away from before the face of the sheep. I saw likewise, that the Lord of the sheep came to them in wrath, while all those who saw him fled away or fell down in his tabernacle before his face.

And I saw a throne erected in a delectable land; upon this sat the Lord of the sheep, who received all the sealed books, seven in number, which were opened before him by the seven white ones, whom the Lord had called; and he now commanded them to bring before him the first of the stars whose parts of shame resembled those of horses; the first star, which fell down first, and also those which followed after; and they brought them all before him.

And he spoke to the man who wrote in his presence, who was one of the seven white ones, saying; Take those seventy shepherds, to whom I delivered up the sheep, and who receiving them killed more of them than I commanded, and also the twelve who were appointed after, and bind them hand and foot.

Behold I saw them all bound and all standing before him. First came on the trial of the stars, which being judged, and found guilty, went to the place of punishment. They thrust them into a place, deep, and full of flaming fire, and full of pillars of fire. Then the seventy shepherds were judged, and being found guilty, were thrust into the flaming abyss. Then I saw that the man who wrote the book at the word of the Lord opened the book of destruction, of that destruction which the last twelve shepherds wrought; and pointed out before the Lord of the sheep that they destroyed more than the seventy who preceded them. Then I saw that the Lord of the sheep arose, and taking in his hand the sceptre of his wrath seized them, and thrust them into the flaming abyss. And at that time likewise the earth became rent asunder and another abyss was opened in the midst of the earth, which was full of fire. And to this were brought the blind sheep; which being judged and found guilty, were all thrust into the abyss of fire on the earth and burnt. And I saw the sheep burning and their bodies consuming, and all the beasts and birds of heaven likewise who had troubled, and devoured the sheep, being judged and found guilty, sank into the abyss and the earth was closed over them.

As I stood beholding him execute the judgment, I saw emerge from its place of deposit, that ancient house, which had been built for the Lord of the sheep, by that sheep that became a man. They brought out its pillars, every plant in it, and the ivory unfolding it. They brought it out from where they had deposited it in a place on the right side of the earth. I also saw that the Lord of the sheep produced a new house, greater, and loftier, than the former, which he bounded by a circular form. All its pillars were new, and its ivory new, as well as more abundant than the former ancient ivory which they had brought out.

And while all the sheep which were left were in the midst of it, all the beasts of the earth, and all the birds of heaven, which were left fell down and worshipped them, petitioning them, and obeying them in every thing. Then these three, who were clothed in white, and who holding me by the hand, had before caused me to ascend before the judgment took place; while him who spoke held me, raised me up and placed me in the midst of the sheep.

The sheep were all white, with wool long and pure. And I saw that they laid down the sword which had been given to them, and returned it to his house, sealing it up in the presence of the Lord. All the sheep would have been enclosed in that house, had it been capable of containing them; and the eyes of

all were open, gazing on the good One; nor was there one among them who did not behold Him. I likewise perceived that the house was large and extremely full. I saw too, that a white cow was in the midst of them, whose horns were great; and that all the beasts of the field, and all the birds of heaven, were alarmed at him and entreated him at all times. Then I saw that the nature of all of the sheep were changed and they became white cows; and the first of them spoke, and his word was obeyed, for he was a large beast, upon the head of which were great and lofty horns; while the Lord of the sheep rejoiced over him and over all the cows.

After this I saw that all who had perished, and had been destroyed, every beast of the field, and every bird of heaven, were again brought forth and assembled in that house; while the Lord of the sheep rejoiced with great joy, because all were good and had come back again to his dwelling.

I Enoch lay down in the midst of them; I awoke, and saw the whole. This is the vision which I saw, lying down and waking. Then I blessed the Lord of righteousness and gave glory to Him. Afterwards I wept abundantly, nor did my tears cease, so that I became incapable of enduring it. While I was looking on, they slowed on account of what I saw; for all was come and gone by; every individual circumstance respecting the conduct of mankind was seen by me. In that night I remembered my former dream; and therefore wept and was troubled, because I had seen that vision.

#### EPISTLE.

*of Wm. Marks, Chief Evangelical Teacher in the School of Faith, to all the Traveling Teachers, Quorums and Class of said School, in Jehovah's Presbytery of Zion, Greeting:*

BELOVED BRETHREN:

Having been chosen and ordained chief Evangelical Teacher of the Schools of Faith in Jehovah's Presbytery of Zion, it becomes my duty, to say something by way of encouragement, and also by way of instruction to those who are placed under my care, and supervision, and first, by way of encouragement let me state what I know in reference to the work in which we are engaged, in order to do this I must of necessity refer to my experience in the church. I was a member of the Church, some ten years before the death of Joseph and Hyrum Smith. I was appointed President of the Stake in Kirtland, Ohio, in 1837, and continued in that office at Kirtland until the fall of 1838, when I was called by Revelation to Far-West, Mo.; but before I arrived there the Saints

were ordered to leave the State: and when the Stake was organized at Nauvoo in the fall of 1839, I was appointed President thereof and continued in that office up to the death of Joseph the prophet. I always believed the work was of Divine origin, and that Joseph Smith was called of God to establish the church among the Gentiles.

During my administration in the church I saw and heard of many things that was practiced, and taught that I did not believe to be of God; but I continued to do and teach such principles as were plainly revealed, as the law of the church, for I thought that pure and holy principles only would have a tendency to benefit mankind. Therefore when the doctrine of polygamy was introduced into the church as a principle of exaltation, I took a decided stand against it; which stand rendered me quite unpopular, with many of the leading ones of the church. I was also witness of the introduction (secretly,) of a kingly form of government, in which Joseph suffered himself to be ordained a king, to reign over the house of Israel forever; which I could not conceive to be in accordance with the laws of the church, but I did not oppose this move, thinking it none of my business.

Joseph, however, became convinced before his death that he had done wrong; for about three weeks before his death, I met him one morning in the street, and he said to me, Brother Marks, I have something to communicate to you, we retired to a by-place, and set down together, when he said: "We are a ruined people." I asked, how so? he said: "This doctrine of polygamy, or Spiritual-wife system, that has been taught and practiced among us, will prove our destruction and overthrow. I have been deceived," said he, "in reference to its practice; it is wrong; it is a curse to mankind, and we shall have to leave the United States soon, unless it can be put down, and its practice stopped in the church. Now," said he, "Brother Marks, you have not received this doctrine, and how glad I am. I want you to go into the high council, and I will have charges preferred against all who practice this doctrine, and I want you to try them by the laws of the church, and cut them off, if they will not repent, and cease the practice of this doctrine; and" said he, "I will go into the stand, and preach against it, with all my might, and in this way we may rid the church of this damnable heresy."

But before this plan could be put into execution, the mob began to gather, and our attention, necessarily, was directed to them.

I again met Joseph when he was about to start for Carthage. He said to me, "Bro. Marks, I have become convinced since I last saw you, that it is my duty to go to Car-

thage, and deliver myself up as a lamb to the slaughter."

I mentioned the circumstances of these conversations with Joseph, to many of the brethren, immediately after his death; but the only effect it had was to raise a report that Brother Marks, was about to apostatize: and my statement of the conversation in reference to the practice of polygamy, was pronounced false by the Twelve, and disbelieved; but I now testify that the above statements are verily true, and correct.

When I found that there was no chance to rid the church of that abominable sin, as I viewed it, I made my arrangements to leave Nauvoo, and I did so firmly believing that the plans and designs of the great Jehovah, in inspiring Joseph to bring forth the book of Mormon, would yet be carried out in his own time, and in his own way. Well, brethren I have lived to see the foundation, and the platform laid, the principles revealed, and the order given, whereby the great work of the Father, can, and will be accomplished. There is no doubt resting on my mind in reference to this work of Bancemy being the work of God, for I am fully convinced that it is the work it purports to be, the work of the Father, spoken of in the book of Mormon, to prepare the way for the restoration of his covenants to the house of Israel. Now all who are convinced of this fact, ought to move forward and take a decided stand to labor for Jehovah and the benefit of mankind.

I intend from this time henceforth to labor in the cause, and give my influence, and substance to speed the work. Now, I call upon you my brethren, one and all, who have been ordained, and set apart to teach, and gather up the remnant seed of the church, to use all diligence and perseverance, to gather them up to the place of preparation, (which place will be made known through the Harbinger and Organ, in the sub-committee's report,) that we may be prepared, and receive the necessary instructions, to bear the kingdom to Israel.

It is necessary that all should bear in mind that the school of works in its first department will be opened at the next Solemn Assembly; and all should be prepared to send up an offering of sufficient magnitude to enable them to receive a large blessing. The present impoverished condition of the Lord's treasury and the urgent necessity of obtaining a printing Press, and the removing of the Chief Teacher, to the place of gathering, and other contingent expenses, appeal forcibly to us, to bring a large offering to the next Solemn Assembly to meet the present requirements of the work. A printing Press, we



must have, and Brother Thompson must be removed, which will require means to accomplish, and all should have the privilege of contributing their gift oblations, for the accomplishment of so desirable an object.

The gathering should be taught, and all who have means to remove and to sustain themselves through the winter should be to the place of gathering this fall, so as to get the necessary instructions, for the work hereafter to be assigned to them. I expect to be at the Solemn Assembly in August, and to go from thence to the place of gathering, there to remain during the winter, and I want the Chiefs of the different Quorums of Traveling Teachers to report to me as often as once in a month, that I may know of their whereabouts, and what they are doing, that I may communicate to them such information, as they need in reference to their mission, and that of their Quorums.

Signed, WM. MARKS.

St. Louis, June 15, 1853.

### REVELATIONS.

The word of the Lord came unto Banecmy, Patriarch of Zion on the 10th day of April 1853 saying; Behold I speak unto my servant, Charles B. Thompson, and say unto him, Verily, thus saith Jehovah, By their works shall ye know all those whom I have chosen, and ye shall administer unto them mine everlasting covenant, its laws, and its ordinances; but all those whose works does not prove them worthy ye shall reject, for ye shall not suffer my house to be polluted by them. Yea, verily, ye shall administer the covenant of the congregation, and the three covenants of faith to those who desire to receive them. And ye shall administer the three covenants of works to prove them, whereby ye shall know all those whom I have chosen, for if they faithfully keep the three covenants of works, then have I chosen them, and they shall enter the school of the Prophets, where they shall be cleansed, and prepared to enter the first Order of my Holy Priesthood, saith Jehovah. Even so, Amen.

*A Revelation given in October, 1850.*

Behold, verily thus saith Jehovah, I am the God of Abraham, Isaac, and Jacob. — Behold I made a covenant with Abraham, concerning his seed, and promised him that I would be a God unto him and his seed forever. And I gave unto him circumcision as a sign and seal of my covenant; and I also blessed him with the land of Canaan for an everlasting possession of him and his seed forever. This covenant and blessing I confirmed with Isaac, and renewed it unto Jacob whom I sur-

named Israel, and blessed him with the residue of the earth, as a blessing above the blessings of his progenitors, which blessing is the Royal Inheritance and goes with the birth-right. My covenants with Abraham, Isaac and Jacob, were covenants of Priesthood, of which there are three Orders. To the first all the literal seed of Abraham are entitled, who keep the covenant by retaining the sign and seal. To the second, all the literal seed of Isaac, are entitled who receive the covenant, and obey its ordinances and its laws. And to the third all the literal seed of Jacob are entitled, who receive and abide in the covenant and obey all its ordinances and all its laws. This third order is the Royal or Ruling order. The second is the Ecclesiastical (or Ministerial) order. And the first is the Patriarchal (or Judiciary) order. He who holds the birth-right of this Patriarchal order is the Chief Judge of my people, and ruler of the land of Canaan. And he who holds the birth-right of the second order is Chief Apostle, or High Priest, and Ruler of the Congregation — the Ecclesiastical kingdom. But he who holds the birth-right of the third — the Royal Order, is the Chief Prince and Shepherd of Israel — *the Shiloh* — the righteous king over all the earth whose throne is in Mount Zion.

Now therefore, as I said unto Abraham, "In thee shall all families of the earth be blessed." And as I said unto Isaac, "In thy seed shall all the nations of the earth be blessed." And as I said unto Jacob, "In thee and in thy seed, shall all the families of the earth be blessed," even so will I fulfill, for behold this is my covenant and law of justification unto all people.

Behold whosoever bringeth gifts and offerings unto my people shall receive blessings by the administration of the first order of my Holy Priesthood, and shall thereby be redeemed, and receive glory in the Celestial worlds. And their glory shall be according to the magnitude of the offerings they bring.

And whosoever payeth tything unto my Holy Presbytery of Zion, shall receive blessings by the administration of the second order of my Holy Priesthood, and thereby shall be redeemed and receive the glory of the Terrestrial kingdom.

And behold whosoever sacrificeth all that they have unto my kingdom; shall receive blessings by the administration of the third — the Royal Order of my Holy Priesthood, and thereby shall be redeemed and receive of my celestial glory, saith Jehovah. — And he that doeth not these things cannot inherit glory but must remain filthy still. Even so, Amen.

Again, Behold I say unto you, I sent Mo-

ses, of the tribe of Levi, to establish my kingdom with Israel under the authority of the first order of my Holy Priesthood but they would not hearken unto me as a people, saith the Lord. Therefore, I commanded Moses and he gave unto his brother Aaron, the birth-right of the Priesthood of that kingdom, which was the lesser, and my covenant was with Levi, saith the Lord.

And again I sent Jesus of the tribe of Judah, a prophet like unto Moses, and I raised him up among his brethren, to be a law-giver, between the feet of Judah, and to establish my kingdom on the earth under the authority of the second order of my Holy Priesthood, and I gave him the sceptre thereof until Shiloh comes, and my people gather to him.

And now behold *Shiloh*, the shepherd and stone of Israel, born of the tribe of Joseph, is at hand to establish my kingdom on the earth, (first with Ephraim,) under the authority of the third—the Royal Order of my Holy Priesthood, saith Jehovah. And this shall be an everlasting kingdom, never to be destroyed or left to other people, and it shall break in pieces and consume all other kingdoms, and my people Israel shall inherit it forever. And now behold I have sent unto you my servant, Baneemy, to declare these things and to prepare my people Israel, for the coming of Shiloh, in whose hand is the sceptre of power. And behold my servant, Baneemy holds the keys of the first Order, and administereth in the second Order of my Holy Priesthood, saith Jehovah. Therefore give ye heed unto my law, and commandments given through him. For behold he is the voice of him that crieth in the wilderness, prepare ye the way of Jehovah. Therefore, make straight the paths of your feet in the desert, that ye may walk in the high way of your God, when Shiloh comes and the valleys are exalted, and the mountains and hills made low, the rough places plain and the crooked straight, when the glory of your God shall be revealed and all flesh shall see it together.

Now, therefore, I say unto you, all ye, my servants when ye are endowed with this knowledge, go ye forth for the last time, among the Gentiles, bind up this my law, and seal up your Testimony: that I may send you to renew my covenant with the house of Israel and with the house of Judah, as I have promised. And before you shall have gone over the cities of the nations in search of Israel, Shiloh will have come for their deliverance, and the redemption of Zion. Even so, Amen.

**A** deaf and dumb pupil, when asked in writing, what is Eternity? wrote upon his slate, "*the lifetime of the Almighty.*"

## THE GATHERING AND THE AUGUST ASSEMBLY.

We have not yet received the sub-committee's report, but all the particulars in reference to the location will be known and published about the time of the Assembly; those who intend to gather this fall should make no delay, but get ready and make their way to the Bluffs as speedily as possible, all things will be ready so far as the selection of the place and the gathering of the authorities is concerned. We shall publish with the report of the committee, such information concerning the facilities of labor, and the obtaining of those things necessary to sustain us through the coming winter, as will enable all to judge of the propriety of their moving up this fall.

We shall leave this place directly after the next Solemn Assembly, which will be held in this place August 29th 1853; provided the necessary means can be had at that time.

We call attention to the Revelation published in the 3rd No. of the present volume, concerning the Solemn Assemblies, and also to the Revelations published in the present No. We hope none who have entered into the covenants of Israel will fail to appear before the Lord, with their gift oblations, as approximating offerings, unto Jehovah, at the coming Solemn Assembly. And as each individual is to receive blessings according to the magnitude of the offerings they bring, all should remember to give according as the Lord has blessed them with earthly substance and bodily ability. Those whose circumstances will not permit them to be at the Assembly should prepare their gift oblations, and send them either by mail or by some one of the brethren who is coming; and let all be sure to send them in time to reach here before the day of the Assembly, and let none fail to send an accurate statement of their worldly possessions, in the following form: 1st, the value of your real-estate, 2nd, value of your personal property, 3d, cash on hand, or at interest subject to your call: all notes and accounts not immediately collectable in cash to be called personal property.

It is necessary that all those who are desirous of entering into the school of works should strictly adhere to the above directions, that the magnitude of their offerings may be properly tested, and their faith shown by their works.

**A** We call attention to the epistle of Bro. Marks, which will be found in this No.; his testimony of Joseph's statements before his death, in reference to the overthrow of the church, through the introduction of that abominable heresy, the doctrine of polygamy, and the necessity of his yielding himself as a lamb to the slaughter, (no doubt in conse-

quence of his error, in suffering himself to be made a king contrary to the commandments given to him; see Doc. Cov., Sec. 12, Par. 5,) will be found to correspond with what we have before published in reference to his death, and the rejection of the church.

Bro. Marks came down with his mill about the 12th of June, and sent his partner up with the mill directing him to run it in the vicinity of Kanesville, till he goes up after the Assembly, when it will be removed to the location selected for the gathering.

Brother Marks returned home from here about the 15th of June, intending to go into Wisconsin on a mission immediately after, to administer the covenants, and to instruct the brethren who live in that direction concerning the order of the kingdom, &c., and to ordain Travelling Teachers, wherever he can find those who are qualified, and worthy. May the Lord Jehovah bless and prosper him.

Brother Green of this place, who accompanied the sub-committee on their mission, has just returned, (June 24th.) He informs us that a place has been selected by the committee, for the gathering, in the midst of an excellent grazing country; and arrangements will be made to cut as much grass as will be needed to keep all the cattle the brethren can bring with them, this fall; and the committee recommend that the brethren come as fast as they can, and that they bring all their stock cattle with them, and that they come by land, if possible, especially from Illinois, and Wisconsin, as the charge is very high for both freight, and passage, up the Missouri river. Let them come speedily, and secure the land in the vicinity of the place, as it is not in market, and can be held by pre-emption claims. On arriving at Kanesville, (Council Bluffs city,) they can inquire for Edwin Mitchell, next door to the Court house on Hyde street, who will give them all the information requisite. And let all emigrating brethren take with them a certificate of their standing in the Presbytery, from some one of the Traveling Teachers, or from the Chief or Teachers of their classes, to be presented on their arrival at the Bluffs.

(Communication.)

LIMESTONE, Peoria co., Ills. May 22, 1853.

Bro. C. B. Thompson:—

I wish to communicate some of my thoughts while communing with myself and my God.

As this is not a day of many words I shall not trouble myself to point out the proof to my assertions, but let those who are not well enough versed in the scripture to believe my assertions search for themselves. To those who are conversant with the scriptures it is

known that God made a covenant with Abraham that in him and in his seed all the kindreds of the earth should be blessed, and that the twelve sons of Jacob received their father's blessing just before his death, and his blessing on Judah, was that the sceptre should not depart from Judah, nor the law-giver from between his feet, till Shiloh comes, and unto him shall the gathering of the people be. Now it has generally been thought that Christ was the Shiloh; but was not the whole house of Israel scattered into every nation at his coming, and not gathered to him. Now the error of the Jews was, they were looking for one to come and restore to them the kingdom, or their right to rule the world; or in other words, they were looking for a temporal King, instead of a spiritual king, which was the office Christ claimed, for said he, "My kingdom is not of this world;" they did not understand that there was to be a prophet like unto Moses to first come and bring in the reformation, or a new code of laws, in which the uncircumcised were to be prepared, to be adopted into the house of Israel. Now when Christ came and received his sceptre, and became the law-giver, the sceptre did not depart from the house of Judah, of which house Priesthood was not mentioned. Well, say some, we did not understand it to allude to his first, but to his second coming; but mind you, he was of the house of Judah; but when Shiloh comes the sceptre will depart from Judah, therefore Shiloh must come of some other House, of the sons of Jacob. Now let us look and see if we can find which of the sons obtained this promise. Now Jacob says, while blessing his sons, "Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob; from thence is the shepherd, the stone of Israel." We find in 5th chapt. of 1st Chronicles that the birth-right belonged to Joseph; but, says some, how does the birth-right belong to Joseph; seeing he is the eleventh son? I answer, he was the first born of Rachael who was Jacob's first chosen, and only legal wife. We see then that there is one to come of the house of Joseph to reign over the house of Israel, and to him will the gathering of the people be, and Baneemy is his messenger sent to prepare the way before him, as John was sent before Christ.

I remain in the faith of the Covenant  
of Jehovah's Presbytery of Zion,  
Yours in Love,  
LEVI B. WILDER.

# ZION'S HERBINGER, 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.

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

It came to pass, after the sons of men had multiplied in those days, and daughters were born to them, elegant and beautiful, that some of the Angels (the sons of God who were Tabernacled, and possessed the Holy Priesthood in the flesh, as it was appointed unto them by Iame in the council of the sons of the morning,) beholding them became enamored of them, and they said to each other: "Come, let us select for ourselves, wives from the progeny of men, and let us beget children." And their leader, (one of the sons of Jared my father,) whose name was Samyaza, whom they appointed to take the lead in their crimes, said unto them; "I fear that perhaps you may be indisposed to the performance of this enterprise, and that I alone shall suffer for so grievous a crime, for it is written among the laws of the Holy Priesthood, that the Sons of God, shall not take to themselves wives of the daughters of men, for the Lord will give them each a wife of the seed of his chosen race.

"Now in the performance of this enterprise, we leave our class, in the Holy Priesthood, to mingle with women among the sons of men, which is a great transgression."

But they answered him and said: "We all swear and bind ourselves by mutual execrations, that we will not change our intentions, but we will execute our projected undertaking." Then they swore all together, and all bound themselves by mutual execrations, while they were assembled upon Ardis, which is the top of Mount Armon; for they called that mountain Armon, because they had sworn upon it, and bound themselves by mutual execrations. Their number was two hundred, and the following, were the names of their chiefs: Samyaza who was their leader, or first chief; Urakabameel, Akibeel, Tamiel, Ramuel Danel, Azkeel, Sarakuyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel

Ertael; Turel, Yomyael, Arazyal. These were the Prefects of the two hundred Angels, and the remainder were all with them. And they went forth from their own habitation, the Holy Presbytery of the sons of God, and took to themselves wives of the daughters of men. Each choosing for himself, as many as he inclined to, (for the matrimonial laws of the Holy Priesthood were disregarded by them,) and they approached them, and cohabited with them, and they taught them sorcery incantations, and the dividing of roots and trees.

And the women conceiving brought forth giants; (for their stature was superior to the sons of men,) and their fathers set them over the sons of men, to be their rulers. And they devoured all, which the labor of the sons of men produced, and they were so numerous that it became impossible for the sons of men to feed them; when they turned themselves against the sons of men in order to destroy them; and then they began to kill birds, beasts, reptiles, and fishes, to eat their flesh one after another, and to drink their blood, and they also eat the flesh of the sons of men.

Moreover Azazyel, taught men to make swords, knives, shields, breast-plates, the fabrication of mirrors, to reveal to their sight that which was behind them, and the workmanship of bracelets, and ornaments, the use of paint, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and of all sorts of dyes; so that the world became altered. Impiety increased, fornication multiplied; and they transgressed and corrupted all their ways.

Amazarak taught all the sorcerers, and dividers of roots; Armers taught the solution of sorcery; Barkayal taught the observers of the stars; Akibeel taught signs; Tamiel taught Astronomy, and Asaradel taught the motion of the moon. And men being destroyed cried out and their voice reached to heaven. And the earth also reproved the unrighteous, for I Enoch heard a voice from the bowels thereof saying:

"Woe is me, the mother of men! I am pained, I am weary, because of the wickedness of my children! When shall I rest and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?" And when I Enoch heard the earth mourn, I wept, and cried unto the Lord, saying: O, Lord, wilt thou not have compassion upon the earth? And it came to pass that I Enoch continued my cry unto the Lord saying: I ask thee in the name of thine only begotten, in the order of the Priesthood of thy sons the Holy Ones of heaven, to whom the souls of men complain saying: "Obtain justice for us with the Most High." Then Michael, Gabriel, Raphael, Suryal, and Urial, said one to the other, it is the voice of their cries. The earth deprived of her children crieth, even to the gate of heaven. Then they said to Our Lord, the King: "Thou art Lord of Lords, God of Gods, King of Kings. The throne of thy glory is forever and forever, and ever is thy name sanctified and glorified. Thou art blessed and glorified. Thou hast made all things, thou possessest power over all things, and all things are open and manifest before thee. Thou beholdest all things, and nothing can be concealed from thee. Thou hast seen what Azazyel has done, how he has taught every species of iniquity upon earth, and has disclosed to the world the secrets of the Holy Priesthood, Samyaza also, has taught sorcery, to whom thou hast given authority over those who are associated with him. They have gone together to the daughters of men, have lain with them, and have become polluted; and have discovered crimes to them. The women likewise have brought forth giants who have filled the whole earth with blood and iniquity.

And now behold the souls of those who are dead cry out, and complain even to the gate of heaven. And the groanings of the earth assends, nor can she escape from the unrighteousness which is committed in her. Thou knowest all things before they exist. Thou knowest these things, and thou knowest all that has been done by them, yet thou dost not speak to us. What on account of these things ought we to do to them?

Then the Most High, the great and Holy One spoke, and sent Arsayalalyur to the son of Lamaack, saying: "Say to him in my name, conceal thyself. When explain to him the consummation which is about to take place for all the earth shall perish, the waters of a deluge shall come over the whole earth, and all things which are in it shall be destroyed. And teach him how he may escape, and how his seed may remain on the earth."

Again the Lord said to Raphael: "Bind Azazyel hand and foot, cast him into darkness, and opening the desert which is in Dudael cast him in there. Throw upon him hurled and pointed stones, covering him with darkness, there shall he remain forever, cover his face that he may not see the light. And in the great day of judgment let him be cast into the fire. Restore the earth, which the Angels have corrupted, and announce life to it, that I may revive it. All the sons of men shall not perish in consequence of what the Watchers have done and taught their offspring. All the earth has been corrupted by the effects of the teaching and work of Azazyel. To him therefore ascribe the whole crime." To Gabriel also the Lord said: "Go to the biters, to the reprobates, to the children of fornication; and destroy the children of fornication, the offspring of the Watchers, from among men; bring them forth and excite them one against another. Let them perish by mutual slaughter, for length of days shall not be theirs. They shall all entreat thee, but their fathers shall not obtain their wishes respecting them, for they hope for their eternal life, and that they may live each of them five hundred years."

To Michael likewise the Lord said: "Go and announce to Samyaza his crime, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain when they shall see the perdition of their beloved, bind them for seventy generations, underneath in the bowels of the earth, even to the day of judgment, and of consummation, until the judgment the effects of which will last forever, be completed. Then shall they be taken away into the lowest depths of the fire in torments, and in confinement shall they be shut up forever. Immediately after this shall he, together with them, burn and perish; they shall be bound until the consummation of many generations. Destroy all the souls addicted to dalliance, and the offspring of the Watchers, for they have tyrannized over mankind. Let every oppressor perish from the face of the earth; let every evil work be destroyed; the plant of righteousness and of rectitude appear, and the work of righteousness and rectitude, become a blessing. Righteousness and rectitude shall be forever planted with delight.

And then shall all the saints give thanks, and live until they have begotten a thousand children, while the whole period of their youth, and their sabbaths shall be completed in peace. In those days all the earth shall be cultivated in righteousness, it shall be wholly planted with trees, and filled with benediction; every tree of delight shall be planted in it.

In it shall vines be planted, and the vine which shall be planted in it shall yield fruit to satiety, every seed which shall be sown in it shall produce for one measure a thousand; and one measure of olives shall produce ten presses of oil.

Purify the earth from all oppression, from all injustice, from all crime, from all impiety, and from all the pollutions which are committed upon it. Exterminate them from the earth, then shall all the children of men be righteous, and all nations shall pay me divine honors, and bless me; all shall adore me. The earth shall be cleansed from all corruption, from every crime, from all punishment, and from all suffering, neither will I again send a deluge upon it from generation to generation forever.

In those days I will open the treasures of blessings which are in heaven, that I may cause them to descend upon earth, and upon all the works and labor of man; Peace and equity shall associate with the sons of men all the days of the world, in every generation of it. Then shall wisdom be given to the Elect, all of whom shall live, and not again transgress by impiety or pride, but shall humble themselves, possessing prudence, and shall not repeat transgression. They shall not be condemned the whole period of their lives, nor die in torment and indignation; but the sum of the days of their life shall be complete, and they shall grow old in peace, while the years of their happiness shall be multiplied with joy, and with peace forever the whole duration of their existence.

Before all these things I Enoch was concealed, nor did any one of the sons of men know where I was concealed, where I had been, and what had happened. I was wholly engaged with the Holy Ones, and with the Watchers in those days. I Enoch was blessing the great Lord and King of peace. And behold the Watchers called me Enoch the scribe. Then the Lord said to me, "Enoch scribe of righteousness, go tell the Watchers of heaven, who have deserted their class in the Holy Priesthood, their holy and everlasting station, and have been polluted with women, and have done as the sons of men do by taking to themselves many wives, and have thereby greatly corrupted themselves upon earth, that on earth they shall never obtain peace and remission of sins. For they shall not rejoice in their offspring; they shall behold the slaughter of their beloved; shall lament for the destruction of their sons, and shall petition forever; but shall not obtain mercy and peace.

Then I Enoch passing on said to Azazyel: Thou shalt not obtain peace. A great sentence has gone forth against thee. He shall bind thee; neither shall relief, mercy, and supplication be thine on account of the oppression

which thou hast taught, and on account of every act of blasphemy, tyranny, and sin which thou hast discovered to the children of men.

Then departing from him I spoke to them all together. And they all became terrified and trembled, beseeching me to write for them a memorial of supplication, that they might obtain forgiveness, and that I might make the memorial of their prayer ascend up before the God of heaven; because they could not themselves thence forwards address him, nor raise up their eyes to heaven on account of the disgraceful offence for which they were judged.

Then I wrote a memorial of their prayer and supplication, for their spirits, for everything which they had done, and upon the subject of their entreaty; that they might obtain remission and rest. Proceeding on I continued reading the memorial of their prayer, until I passed over the waters of Danbadan, which is on the right to the west of Armon, when I fell asleep. And behold a dream came to me, and visions appeared above me. I fell down and saw a vision of punishment, that I might relate it to those polluted Watchers of heaven, and reprove them. When I awoke I went to them. All being collected together stood weeping in Oubelseyael, which is situated between Libanos and Seneser, with their faces veiled. I related in their presence all the visions which I had seen and my dream, and began to utter these words of righteousness reproving the Watchers of heaven.

This is the Book of the words of righteousness, and of the reproof of the Watchers, who belong to the world, according to that which He, who is holy and great, commanded in the vision. I perceived in my dream that I was now speaking with a tongue of flesh, and with my breath, which the Mighty One has put in the mouth of men, that they might converse with it, and understand with the heart. As he has created and given to men the power of comprehending the word of understanding, so has he created and given to me the power of reproving the Watchers the offspring of heaven. I have written your petition, and in my vision it has been shown me, that what you request will not be granted you, as long as the world endures. Judgement has been passed upon you—your request will not be granted you. From this time forward, never shall you regain your habitation. He has said that on earth he will bind you, as long as the world endures. But before these things you shall behold the destruction of your beloved sons; you shall not possess them, but they shall fall before you by the sword, neither shall you entreat for them, nor for yourselves. But you shall weep and supplicate in silence. You have not endured patiently, nor fulfilled the

commandments of the Lord; but you have transgressed and caluminated his greatness; and malignant are the words of your polluted mouths against his Majesty. Ye withered in heart no peace shall be to you! Therefore your days shall you curse; and the years of your lives shall perish; perpetual execration shall be multiplied, and you shall not obtain mercy. In those days shall you resign your peace, with the eternal malediction of the righteous, and sinners with the ungodly shall perpetually execrate you. The elect shall possess light, joy, and peace; and they shall inherit the earth. But you, ye unholy, shall be accursed, according to the words of this book which I write; for a vision thus appeared to me.

Behold in that vision clouds, and a mist invited me, the running of the stars, and flashes of lightning impelled and pressed me forwards, while winds in the vision assisted my flight, accelerating my progress. They elevated me aloft to heaven. I proceeded, until I arrived at a wall built with stones of crystal. A vibrating flame surrounded it, which began to strike me with terror. Into this vibrating flame I entered, and drew nigh to a spacious habitation built also with stones of crystal. Its walls too, as well as pavement, were formed of stones of crystal, and crystal likewise was the ground.

Its roof had the appearance of agitated stars and flashes of lightning, and among them cherubims of fire in a stormy sky. A flame burned around its walls, and its portals blazed with fire. When I entered into this dwelling it was hot as fire, and cold as ice. No trace of delight or of life was there. Terror overwhelmed me, and a fearful shaking seized me. Violently agitated and trembling, I fell upon my face. In the vision I looked, and behold there was another habitation more spacious than the former, an entrance to which was open before me, erected in the midst of a vibrating flame. So greatly did it excel in all points, in glory, in magnificence, and in magnitude, that it is impossible to describe to you either the splendor or the extent of it.

Its floor was on fire, above were lightnings and agitated stars, while its roof exhibited a blazing fire. Attentively I surveyed it, and saw that it contained an exalted throne, the appearance of which was like that of frost, while its circumference resembled the orb of the brilliant sun, and there was the voice of the cherubim. From underneath this mighty throne rivers of flaming fire issued. To look upon it was impossible. One great in glory sat upon it: whose robe was brighter than the sun, and whiter than snow. No angel was capable of penetrating to view the face of Him, the Glorious

and Effulgent, nor could any mortal behold him. A fire was flaming around Him. A fire also of great extent continued to rise up before Him, so that not one of those who surrounded Him, was capable of approaching Him, among the myriads of myriads who were before Him. To Him holy consultation was needless. Yet did not the sanctified, who were near Him, depart far from Him, either by night or day, nor were they removed from Him. I also was so far advanced, with a veil on my face, and trembling, that the Lord with his own voice called me, saying: "Approach hither, Enoch, at my holy word." And he raised me up, making me to draw near even to the entrance. My eyes were directed to the ground.

Then addressing me he spoke and said: "Hear, neither be afraid, O righteous Enoch, thou scribe of righteousness, approach hither, and hear my voice. Go, say to the Watchers of heaven, who have sent thee to pray for them; you ought to pray for men, and not seek one to pray for you. Wherefore, have you forsaken the laws of the Holy High Priesthood, which endures forever, to gratify your fleshly lust with women? You have defiled yourselves with the daughters of men, for you have taken to yourselves many wives, and have acted like the sons of the earth, having begotten an impious offspring.—You being spiritual, holy, and possessing the promise of Eternal life, have polluted yourselves with women; have begotten your offspring in carnal blood; having lusted like men do, who are without spiritual intelligence; who die and perish and know not that they exist after. Therefore have I permitted them to take as many wives as they choose, that sons might be born unto them, and that they may continue their seed upon the earth.

"But you from the beginning were made spiritual, possessing a knowledge of the life which is eternal not to be taken from you in all the generations of the world. Therefore I made not a plurality of wives for you, because being spiritual your dwelling is in the Holy Presbytery. Now, therefore, the giants, who have been born of spirit and of flesh by your unhallowed conceptions, shall be called upon earth, evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh, because they were created from above,



from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon earth and the spirits of the wicked shall they be called. The habitation of the spirits of the righteous shall be in heaven; but upon earth shall be the habitation of terrestrial spirits who have been born in carnal blood.

“The spirits of the giants shall be like clouds distilling their mists upon the earth; they shall rap, impress, corrupt, inspire, and excite; causing the sons and daughters of men, to fall and swoon; to contend, controvert, and bruise each other with excited passion upon the earth. They shall cause lamentation; no food shall they eat, but they shall thirst to communicate evil, they shall be concealed, and shall rise up to communicate to the sons of men and to women, just previous and during the days of slaughter and destruction deceiving them by their incantations, and arts of divination taught them by their fathers.

“And as to the death of the giants, whenever their spirits depart from their bodies, let their flesh, that which is perishable, be without judgment. Thus shall they perish until the day of the great judgment, at the consummation of the world, when it shall be consummated, respecting the Watchers and the impious.

“And now to the watchers who have sent thee to pray for them, who in the beginning were in the Holy Presbytery, say: In the Holy Presbytery have you been, secret things however have not been manifested to you, yet have you known a reprobated mystery. And this you have related to women, in the hardness of your hearts, and by that mystery have women and mankind multiplied evils upon the earth. Say to them: Never therefore shall you obtain peace.”

### LESSON ON TRUTH.

Why are we to base our hopes of salvation on truth? Because truth is the knowledge of things as they are, as they were, and as they shall be; that is, truth is matters of fact. Hence all truth is tangible and capable of being analyzed, and proven by demonstrative evidence. If therefore, I assert a thing to be the truth, and at the same time acknowledge that I cannot demonstrate it, I am only a believer in that truth; I cannot be a witness of it; for if I knew it was the truth, I could both

comprehend and demonstrate it. Nevertheless I may comprehend a truth, and not be able to demonstrate it, for the want of the necessary implements or means; but this does not argue that I could not demonstrate it, had I the means. Hence it is written, “faith without works is dead; being alone,” because faith without works presupposes us to believe a truth, and being satisfied that it is truth, we do not take the trouble to analyze it, and by works demonstrate it to be the truth; hence our faith is dead, it does not bring forth fruit; therefore, like a tree that is dead, it presently withereth away. Hence faith without works cannot do us any good; for our salvation consists in learning and practicing certain immutable principles of truth, or I might say *the* immutable principles of truth, for all truth is immutable. Hence truth is the foundation of all righteousness. Jehovah is God, because he understands, and is capable of acting upon and demonstrating all truth without being first taught the *MODUS OPERANDI*: and we are the sons of God, when we have been taught and have comprehended the *modus operandi* of demonstrating and acting upon the immutable principles of all truth.

The principle and only reason why the church was rejected is because their faith was without works demonstrative of the truth of the principles they professed to believe; but on the contrary their works were in demonstration of the opposite of those principles, and the effect was misery and woe. Hence their faith in the principles of truth has withered away; and they have put forth other principles in their stead which are false, and their hopes of salvation are based upon their new and false principles, which can never be demonstrated to be the truth: but the more they are acted upon, the more misery and destruction they will engender, as it has been from the beginning of their development in the church, so it will continue to be; the practice of those principles beget discord, distrust, disunion, and finally destruction; for in their practice all the fruits of the flesh are manifest, murder, adultery, fornication, uncleanness, lasciviousness, idolitry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, drunkenness, revelings, and the like.

Whereas the immutable principles of

truth, when demonstrated by works bring forth as a legitimate result, all the fruits of righteousness, such as love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, patience, brotherly-kindness, virtue, knowledge, godliness, and charity; against such there is no law, and why? because their hopes of salvation is based upon the truth which is the only legitimate root and offspring of all existence. In order then to get at the truth, we must study the nature and character of God, and his works, and try to learn the principles of existence, these we cannot learn without a teacher, but our Father in heaven has kindly offered to instruct us, if we will come unto him in faith, that is, believing, that he exists, that he is the rewarder of all those who diligently seek him, or, who diligently seek to learn of him. Then if we earnestly desire to learn of him, we will enter into the schools he has established for our instruction, even the schools of his Holy Presbytery of Zion, not only the schools of Faith, but also the schools of Works, where we can demonstrate the truth of our principles, both to ourselves and to the world, even to all who shall be able to comprehend the order, beauty, and magnitude of our works in demonstration of the fundamental truths of Godliness.

### CONFIDENCE.

The lack of confidence among brethren is a serious drawback to the cause of God, for unless we have confidence in each other, we cannot unite in the accomplishment of the work of the Lord; as his work requires a united action on the part of those engaged in it; confidence is the legitimate result of honorable, and punctual fulfilment of all our promises, and engagements one with the other. If I lend a man a piece of property, and he promises to return it after a certain time, and then instead of returning it according to his promise sells it and converts the proceeds of the sale to his own use, it is a moral impossibility that I should have confidence in that man. — Again, if I let a man have books or papers to sell on commission, and he promises to return me a certain amount per copy, or the books and papers, and he sells those books and papers, and converts the proceeds of the sale to his own use, my confidence in him is at an end; or if a brother ask to buy a book of me, and

when he gets it in his hand walks off with it, and never pays me for it, what confidence could I have in him. Again, if I sell an ox to a man, and he promises to pay me in a few weeks, and then moves off out of the place and makes no provision to pay me, I must necessarily consider him dishonest, and my confidence in him must fail. And when it is known that men have served one brother so, it must of necessity beget a general lack of confidence in those men. Such dishonest transactions, one with the other, and recklessly converting another's property to their own use, was the bane of the church; and such things will hereafter prove a bane to all who indulge in them.

Let none suppose for a moment that such transactions will be upheld in Jehovah's Presbytery of Zion, for all who are guilty of such things will be required to make full satisfaction to those they have defrauded, before they will be permitted to advance from the School of Faith, for all who are permitted to advance into the school of works, must be justified by the law of works which is, "Thou shalt keep all the commandments of Jehovah thy God, which is thy reasonable service." Now, some of the commandments are, "Thou shalt not lie. Thou shalt not covet. Thou shalt not steal. Let every man speak the truth to his neighbour. Thou shalt render unto thy brother a full equivalent for that which thou hast received of him. Thou shalt love thy neighbour as thyself." None, therefore can excuse themselves, for their dishonesty by saying, I am poor, and my brother is rich; if your brother is rich he is accountable to God for the use he makes of his riches, and you are accountable for your actions only, if you are poor, therefore let those actions be governed by the law of righteousness and truth, for depend upon it, in Jehovah's Presbytery of Zion, truth will be put to the line, and righteousness to the plummet, and no refuge of lies will screen any one from the just judgement of God, for our God is a consuming fire to the ungodly, but a stay and help to the righteous.

The three principle laws on which is based the righteousness of God, are first, to love God supremely. Second, to love our neighbour as ourselves, and Third, to love our enemies. — The theory of these three laws we learn in the Schools of Faith, but

the Schools of Works are for the practical development of those laws in all that we do; in the first department of works, we learn practically to love God, and in the second department, we learn practically to love our neighbour as ourselves, and in the third department, we learn practically to love our enemies.

Should we fail of practically attaining to these three degrees of the law of love, we must stop short of the fullness of the priest hood and short of the celestial kingdom.

We now ask the question, how is love practically developed? God so loved the world that while we were yet sinners he sent his only begotten Son to save us, this is the highest degree of love, for when we were in rebellion against him he loved us, and sent his Son to save us. Now all men love their benefactors, hence when we are convinced that God has sent a message for our salvation we naturally love him, and by this we know that we love him, if we keep his commandments cheerfully and gladly; then when we know that we love God, and keep his commandments, and can see our brother do the same things that we do, we have confidence in our brother, therefore we naturally love him as we do ourselves. This brotherly love creates such a joy in our hearts, that we begin to pity those who through enmity are incapable of this enjoyment. Hence we begin to love our enemies, and become anxious for their welfare, and we become willing to exert ourselves to do them good, and thus by degrees is love perfected in our hearts, and then we are born of God, and become his sons through the reception of the keys of the priesthood.

#### THE GATHERING.

We have received by letter from Bro. Butts, a full account of the doings of the sub-committee, in reference to the selection of the place of gathering; but as we have not received a formal report of the committee, we shall defer publishing particulars, until after the Assembly, and shall content ourself with giving such information as will be necessary, to satisfy the brethren that the place is selected, a Town plot laid out, and the necessary provision made, to secure the land to those who shall sincerely desire to be numbered with Israel, and to assist the remnant of

Jacob in building the new Jerusalem. The land is good, and the water is good, and there is plenty of timber for present use. We intend to go up directly after the Assembly, if the Lord will; and we wish it to be distinctly understood, that no individual speculation will be countenanced in that place either by those in the covenant, or out.

None therefore, need go thinking to aggrandize themselves, at the expense of others; we want no one to gather with us unless their object is to build up the kingdom of God, as revealed by Baneemy, if need be by the sacrifice of all they possess.

All information necessary in reference to the location, can be obtained by those moving up, on presenting their certificates of standing in the Presbytery, to David Jones, at Kanessville. He lives in the first house above the Court-house, on Hyde street, recently occupied by Bro. Mitchell.

Those moving up whose circumstances will admit of it, would, do well to take with them, all the cattle, and horses they can; and also a quantity of groceries; glass, sash, and nails, for building.— Also seeds of every desirable kind, both garden and fruit seeds, and many other things, that their own wisdom will suggest, as the country is entirely new, and at present for several miles, without inhabitants. The brethren in the vicinity of Kanessville, however, will raise considerable grain and vegetables this summer which will be taken to the place of location for next winter's consumption. Further information on this subject will be given in our next.

#### REVELATION.

*The word of the Lord came unto Baneemy, Patriarch of Zion, on the 26th day of June, 1853 saying:*

Verily, verily, thus saith Jehovah, unto my servant Charles B. Thompson: This earth is all my own, behold I made it and brought forth man upon it, therefore I must needs dispose of it as seemeth me good; and it is my will that my covenant people should inherit it. Therefore behold, I say unto you, I will bless the land unto all my people, who shall gather with you, and who shall keep all the covenants of my Holy Presbytery of Zion faithfully from the heart; for behold if they keep my covenants faithfully, I will rebuke the devourer for their sakes, and he shall not destroy the crops

of their fields, and I will send upon them the early and the latter rain, and their fields shall yield abundantly, yea, their barns shall be full, and their harvests great; and I will give them favor with the people, and none shall molest them, saith Jehovah your God. Even so, Amen.

We have received from Bro. Ells his rejoinder, in reply to the scurilous attack published by J. J. Strang, in the Northern Islander as a pretended reply to his private letter written to James Smith on the subject of the rejection of the church, and Baneemy's mission; and we shall publish it as soon as we can spare the room.

### THE LAW OF LOVE.

BY GEORGE HICKENLOPER.

If there is one law of God written in wisdom, above the rest; if there is a word that I would trace as with a pen of fire upon the hearts of the saints, that word is Love. If there is any thing that expands the mind and fits it for the reception of knowledge and intelligence, and repels the ministry of evil, it is the law of Love.

If there is a principle that requires the attention and the fostering care of the Israel of God, in the glorious and exalted work of the redemption of man, and the restoration of the earth to its original purity, as it emerged from the hands of its maker, when He pronounced all things good: surely it is the divine law of Love. The law of heaven is love; and though its NAME has been usurped by passion, and profaned to its unholy uses — still the eternal principle is the same and is pure.

The principle of love is clearly and beautifully set forth in the 4th chapter of the 1st epistle of John in these words: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. \* \* \* \* By this we know that we love the children of God, when we love God and keep his commandments: and his commandments are not grievous."

The apostle Paul seems to have had a correct view of the matter, in his epistle to the Corinths when he made use of the following language — "Though I speak with the tongues of men and of angels, and have not Charity (which is the pure love of God,) I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have

all faith, so that I could remove mountains, and have not love I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things and endureth all things."

In the above quotation the word love is substituted for the word charity, for they are strictly synonymous terms, as the meaning of the text will imply. The schools of preparation in "Jehovah's Presbytery of Zion" are eminently qualified for the practical development of the law of Love; and if we can abide the test of our covenants with Jehovah, we shall be sanctified in very deed and made fit to mingle with the spirits of just men made perfect in the presence of God. It is in these schools that we are taught to put in practice the Savior's golden rule which is to "do unto all men as we would have them do unto us." To bless and curse not; nor desire evil to come upon those who hate us and despitefully use us, but rather pray for them in the meek and forgiving spirit of Christ.

Charity will suffer wrong, rather than do wrong, because it endureth all things, and seeketh not her own; it suffereth long and is kind, because it thinketh no evil; and though all else should fail and pass away, yet shall charity endure.

How necessary it is then, that all those who have entered into the schools of preparation, should clothe themselves with the mantle of Charity, and strive diligently to acquire that meek and lowly spirit of Christ, who, though he was spit upon and suffered a cruel and ignominious death could but say "Father forgive them for they know not what they do."

Here was a practical demonstration of that love which is stronger than death; and until the covenant people of God shall have attained to the same degree of perfection in love, they can never sit down with Christ in his throne as he has sat down with the Father in his throne. Let them ponder upon this for it is "food for reflection."

*Friendship.* — Aristotle considers friendship of three kinds; one arising from virtue, another from pleasure, and another from interest; but very justly concludes, that there can be no true friendship which is not founded in virtue.

# 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.

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## THE BOOK OF ENOCH, THE PROPHET.

(CONTINUED.)

In the four hundredth year of my lifetime, on the fourteenth day of the seventh month, I, Enoch, saw a vision of the Judgement of Evil, and the Kingdom of God, as it shall be set upon the earth, in which vision many secret things were revealed to me. In that vision I saw that the heaven of heavens shook; that it shook violently; and that the Powers of the Most High, and the Angels, thousands of thousands, and myriads of myriads, were agitated with great agitation, and when I looked behold the Ancient of Days was sitting on the throne of his glory, while the Angels and Saints were standing around him. A great trembling came upon me, and terror, seized me. My loins were bowed down and loosened; my reins were dissolved; and I fell upon my face. The Holy Michael, Chief of the Holy Ones, then raised me up, and my spirit returned, for I was incapable of enduring this vision of violence, its agitation and the concussion of heaven. Then Holy Michael said to me: Wherefore art thou disturbed at this vision? Hitherto has existed the day of mercy; and mercy and long suffering the Most High has extended to all those who dwell upon the earth.

But when the time shall come, then shall power be given to those who subject themselves to the Judgement of righteousness; and the punishment of those who abjure that Judgement, and of those who take His name in vain will immediately follow, and the Judgement take place which the Lord of Spirits has prepared for them, when the Ancient of Days shall sit as thou hast seen in thy vision.

That day has been prepared for the elect as a day of Covenant; and for sinners as a day of inquisition. In that day shall be distributed for food two Monsters, Leviathan a female Monster, which dwelleth in the depths of the sea, above the springs of waters; and Behemoth, a male Monster, which possesses dominion in the wilderness, moving on his breast.

These Monsters were named Dendayen, in

the Garden in the east of Eden, where the elect and righteous dwell; where they received it from Adam, the first of men, whom the Lord of Spirits impregnated the earth to bring forth. And Adam called them Dendayen, (that is serpent) the male with his female. But they were separated in that day when the Lord of Spirits cursed them for inciting Adam and Eve to eat of the tree of knowledge.

Then I asked another Angel to show me the power of these monsters, how they became separated on that day, one going into the depths of the sea and the other into the dry desert. And he said: Thou son of man art desirous of understanding secret things; These monsters are by the decree of God appointed to become food, that the punishment of God may not be in vain, for when the male monster was cursed by the Lord of Spirits, for seducing Eve, he was condemned to move upon his breast in the dry desert, but his female was permitted to inhabit the depths of the sea. With these monsters the evil spirits have a habitation upon earth, but when they shall be slain and their bodies distributed for food, then shall children be slain with their mothers, and sons with their fathers, and the slaughter shall continue until none shall remain—except the elect and the righteous, that the punishment of the Lord of Spirits may not take place in vain. After that, Judgement shall exist with mercy and long suffering, because the evil spirits have not a habitation upon earth. Then another Angel, who proceeded with me spoke to me; and shewed me the first and last secrets in heaven above and in the depths of the earth; in the extremities of heaven, and in the foundations of it, and in the receptacles of the wind. He shewed me how each element, and each division of the elements have their spirits, and how each portion of creation is balanced; how the springs and the winds are numbered according to the force of their spirit. He shewed me the power of the moon's light, that its power is a just one; as well as the divisions of the stars, according to their respective names, and each division is again divided, and all are directed by a superior spirit, whom their hosts immediately obey.

And he also showed me why when the lightning flashes, that a cesation takes place during the thunder in the continuance of its sound, how the thunder and lightning is not separated, although both of them are not moved by the same spirit, for when the lightning lightens, the thunder sounds, and the spirit at a proper period pauses, making an equal division between them; for the receptacle, upon which their periods depend, is loose as sand. Each of them at a proper season is restrained with a bridle; and turned according to the spacios extent of the earth.

The spirit likewise of the sea is potent and strong; and as a strong power turns it back with a bridle, so is it driven forward and scattered against the mountains of the earth. The frost has its spirit, and the hail has a good spirit, and the snow also, which when it melts ascends from it like vapour, and is called refrigeration. The spirit also of mist dwells with them in their receptacle; but it has a receptacle to itself; for its progress is in splendour, in light, and in darkness, in winter, and in summer. Its receptacle is bright and an Angel is in it.

And the spirit of the dew hath its abode in the extremities of heaven, in connexion with the receptacle of rain; and its progress is in winter and in summer. The cloud produced by it, and the cloud of the mist, become united; one gives to the other; and when the spirit of rain is put in motion from its receptacle, angels come and opening its receptacle, bring it forth, that it may be sprinkled over all the earth, and form a union with every kind of water upon the ground, to afford nourishment to the earth from the Most High, who is in heaven. Upon this account therefore there is a regulation in the quantity of rain which the Angels bring forth. These things I saw; all of them, even to the garden of the righteous.

Then I beheld long ropes given to certain angels; who took to them wings advancing towards the north. And I enquired of the Angel who proceeded with me saying: Wherefore have they taken these ropes and gone forth? And the angel said; They are gone forth to measure an inheritance for the righteous, that they who trust in the name of the Lord of Spirits, may dwell with the elect for ever and ever, and this measured inheritance shall be given to the faithful and strong in the word of righteousness, and to them shall be revealed all the secrets contained in the depth of the earth, and he shall enlighten them in every secret thing.

In those days the kings who possess the earth shall be punished by the angels of punishment, whosoever they shall be found, there shall they be delivered up to punishment, that the Lord of Spirits may give rest to the earth for a short period; and that they may fall down and worship before Him, confessing their sins; for they shall bless and glorify the Lord of Spirits, say-

ing: Blessed is the Lord of Spirits, the Lord of Kings, the Lord of Princes, the Lord of the rich, the Lord of glory, and the Lord of wisdom. Thy power is from generation to generation; and thy glory for ever and ever.—Deep are all thy secrets, and numberless; and thy righteousness cannot be computed. And they shall also say: Now we know, that we should have glorified and blessed the Lord of Kings, Him who is King over all things; who has (heretofore) granted us rest to glorify, laud, bless, and to confess in the presence of his glory. And now small is the rest we desire; but we do not find it; we have heretofore rejected it, and now we do not possess it.—Light has passed away from before us; and darkness has covered our thrones forever. For we have not confessed before Him; we have not glorified the name of the Lord of Kings; we have not glorified the Lord in all his works; but we have trusted in the sceptre of our dominion and of our glory. In the day of our suffering and of our trouble, He will not save us, whither shall we find rest. We confess that our Lord is faithful in all his works,—in His judgement and in His righteousness. In his judgment He pays no respect to persons; and we must depart from His presence on account of our evil deeds. All our sins are truly without number, our souls are satiated with the instruments of crime; but that does not prevent us from descending into the flaming womb of hell. Afterwards their countenances shall be filled with darkness and confusion before the Son of man; from whose presence they shall be expelled, and before whom the sword shall remain to expel them. Thus saith the Lord of Spirits; This is the decree and the Judgment against the Princes, the Kings, the exalted, and those who possess the earth, in the presence of the Lord of Spirits.

I saw also other countenances in that secret place. I heard the voice of an angel, saying: These are the angels who have descended from their lofty habitation, and have revealed secrets to the sons of men, and have seduced the sons of men to the commission of crime.

They then raised me up into a certain place where there was the appearance of a burning fire; and when it pleased; it assumed the likeness of men. They carried me to a lofty spot, to a mountain, the top of which reached to heaven. And I beheld the receptacles of light and of thunder at the extremities of the place, where it was deepest. There was a bow of fire, and arrows in their quiver, a sword of fire and every species of lightning.

Then they elevated me to a bobbling stream, and to a fire in the west, which received the setting of the sun. I came to a river of fire, which flowed like water, and emptied itself into the great sea westward. I saw every large

river, until I arrived at the great darkness. I went to where all flesh migrate; and I beheld the mountains of the gloom which constitutes winter, and the place from which issues the water in every abyss. I saw also the mouths of all the rivers in the world, and the mouths of the deep.

I then surveyed the receptacles of all the winds, perceiving that they contributed to adorn the whole creation, and to preserve the foundation of the earth. I surveyed the corner stones of the earth, and beheld the four winds which bear up the earth, which constitutes the firmament of heaven. These winds occupy the height of the firmament, arising in the midst thereof, they constitute the pillars of heaven. I saw that these winds turn with the earth, and cause the orb of the sun and of all the stars to sit; and being over the earth they support the clouds also. I saw the path of the angels; I perceived it at the extremities of the earth, with the firmament of heaven above it. Then I passed on toward the south; where burnt both by day and night six mountains, formed of glorious stones; three toward the east and three towards the south. Those towards the east were of variegated stones; one of which was of margarite, and another of antimony.

Those towards the south were of a red stone. The middle one reaches to heaven, like the throne of God; a throne composed of Alabaster, the top of which was of sapphire. I saw too a blazing fire over all the mountains.

And there on the other side, I saw an extended territory, a place where waters were collected. I likewise beheld terrestrial fountains, deep in the fiery columns of heaven.—And in the columns of heaven I beheld fires, which descend without number, but they neither went on high nor into the deep. Over these fountains also I perceived a place which had neither the firmament of heaven above it, nor the solid ground underneath it; neither was there water above it, nor anything on it; but the spot was desolate. And there I beheld seven stars, like great blazing mountains and like spirits entreating me.

Then the angel said; This place, until the consummation of heaven and earth, will be the prison of the stars, and the host of heaven. The stars which roll over fire are those which transgressed the commandment of God before their time arrived; for they came not in their proper season. Therefore was he offended with them, and bound them, until the period of the consummation of their crimes in the secret year. Then Uriel said; Here the Angels, who cohabited with women, appointed their leaders; and being numerous in appearance made men profane, and caused them to err; so that they sacrificed to devils as to Gods.—For in the great day there shall be a judg-

ment, with which they shall be judged, until they are consumed; and their wives also shall be judged, for they led astray the angels of heaven by saluting them. And I Enoch, I alone saw the likeness of the end of all things. Nor had any human being seen it as I saw it.

## THE LAW OF OBEDIENCE.

(BY GEORGE HICKENLOPER.)

We are informed by the Book of Enoch, that man was formed in the creation, a living or rational soul—that is to say—he was endowed with perceptive, or reasoning faculties, and with the power to discriminate and choose between right and wrong; and to embrace or reject truth or error; hence, man was made an accountable and responsible being, to act independently, and upon the volition of his own free will.

He was placed here for the wise and philanthropic purpose that he might acquire knowledge, and increase the amount of intelligence given him, which he was not capable of doing in his disembodied state. Being pure and innocent, and knowing no evil; he was in the enjoyment of happiness. But it is a law of nature that if we would gain anything we must give up something; and in order that he might know to prize the good in immortality, it was requisite that he should taste the bitter in mortality. He therefore received a tabernacle, and it was given him to know good from evil, hence he became an agent unto himself; but being left to act upon his own free agency, Adam transgressed the command of God and fell, through the temptations of the Evil One, and as an inevitable consequence, came death also.

An order of redemption was therefore instituted, by means of which, man could again be brought into the presence of God, through the principle of obedience to all the laws and requirements of that order, and without obedience to all the laws of that order (which is the fulness of the Priesthood) no man can be saved or fully redeemed from the fall, and be sufficiently sanctified to enter into the presence of his Maker, as it was in the beginning when Adam conversed with him face to face.

Through the writings of Holy men, who wrote under the dictation of the inspiration of the Holy Ghost, we have the teachings and experience of near six thousand years before us, and how many instances have we seen exemplified where disobedience to the laws of God, has debared the children of men from the glories, the privileges, and blessings, of the Kingdom of God. In vain did Moses strive to sanctify the children of Israel, and through obediende to the laws of God, make them a kingdom of Priests, a holy nation, to inherit all



the blessings pertaining to the fulness of the Priesthood; but they hardened their hearts and would not; therefore the fulness of the Priesthood was taken from them, and the Lord swore in his wrath that they should not enter into his rest while in the wilderness.

Moses also, was taken from their midst, because they were not worthy of him. Again in the meridian of time, did Christ endeavor to restore the kingdom to Israel, but they rejected and slew him. "How oft would he have gathered them as a hen gathereth her chickens under her wing, but they would not;" and in consequence of this, the kingdom was taken from them and given to the Gentiles, that they might avail themselves of the blessings offered to the house of Israel, and which they rejected. But they also hardened their hearts and by corrupting themselves, as they always do, the church was enveloped in darkness, and the Priesthood was caught up to God and to his throne.

Since that time, because of their disobedience, the Jews have been a down-trodden and afflicted people; they have been scattered like the chaff of the summer thrashing floor, and have been a hiss and a by-word among all nations, and denied the common privileges of citizenship.

And again for the seventh time, was the Priesthood restored through Joseph Smith, and the kingdom was set up among the Gentiles, that they might be left without excuse, but again was it rejected by them, for they slew the Prophet sent unto them; and by introducing their abominations, they corrupted the Holy Church of God, in fulfillment of what had been abundantly predicted. In vain did Joseph strive to sanctify them BUT THEY WOULD NOT. He therefore, after finishing his work (for he accomplished all that he was sent to do) was taken from them, because they were not worthy of him, and has entered into his glorious rest.

It would be superfluous to enter into a recapitulation of the scenes which followed the rejection of the church as a penalty for their disobedience, for they are too well and painfully known, and the heart turns away sickened and sad at the contemplation of them; and to those who have subscribed with their hands unto Jehovah, and surnamed themselves Israel, in Jehovah's Presbytery of Zion, may the experience of the past serve as precepts to the future. We have seen men, to whom God spoke from heaven through the Prophet Joseph, men who were once enlightened, knowing themselves accountable to God for the proper use of those talents with which they were intrusted; desert the lamp of truth, throwing off the restraints of virtue and Holiness, and wandering on from worse to worse, drinking deep of the cup of pollution, and wallowing in the mire of

lust. Truly they are an apt illustration of the fact, that "after being once enlightened, if that light becomes darkness, how great is that darkness." They are like the dog that has returned to his vomit, or the sow that was washed, to her wallowing in the mire.

To us who have witnessed the baneful effects of disobedience, is afforded a lesson of incalculable importance, and it should serve as an incentive to us in giving heed to all the commands of God as they are made known unto us, "lest a promise being left us of entering into his rest, any of us should come short of it." We are required to obey all the commands of Jehovah our God, which is our reasonable service, and nothing more than this was ever required of his people, for it is by obedience to his laws that we are to become sanctified; and by sanctification, we are to be brought into the presence of God, to be made pillars in his Holy temple to go no more out.

The Lord will have a holy, pure and obedient people, or none at all. His laws which were instituted for the redemption and exaltation of man, are founded in eternal wisdom, and are the embodiment of Purity, Righteousness and Truth, and it were worse than vain for any people to cherish a hope of ever attaining the Kingdom of Heaven who suffer themselves to be allured from the paths of truth and virtue by the corruptions that are in the world through lust. And when we hear men say that "God will justify us in committing a little sin; yea lie a little; take the advantage of one because of his words; dig a pit for thy neighbor; there is no harm in this; and if so be that we are guilty, God will beat us with few stripes and at last we be saved in the Kingdom of God." And when we have seen men bearing the image of God, sacrificing peace of mind, and salvation of soul—when we see them deprive themselves of the highest and purest gifts of heaven for that which will corrode and canker the soul; we are constrained to mourn over the prostration of virtue and the depravity of the human heart.

These are they who have been lulled away into carnal security, and they are known by their cry, "all is well in Zion; yea Zion prospereth, all is well; and thus the devil cheateth their souls, and leadeth them carelessly down to hell." And because of their vain and foolish doctrines, taught by the precepts of men, they have become corrupted, and they have "sought deep to hide their counsels from the Lord; and their works are in the dark."

But the principles of Heaven have no affinity with duplicity and deceit, although they should be clothed in the garb of an angel of light. The Elect of God, will be able to distinguish between the principles of truth and those of error, for as Zephaniah the Prophet says:

"The remnant of Israel shall do no iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." &c. Lest there might arise a difficulty, in the minds of some, as to who are the "Elect of God;" and a fearful apprehension that *they* may not be included in the number; we would say for their comfort and consideration, that they are they who have retained in their hearts the testimony of Jesus, which is the spirit of God, and have the principles of truth engraven upon their inward parts, as with an iron pen and can never be erased. These are they in whose mouth is found no guile; for they are without fault before the throne of God. They are they *who are not defiled with women*; for they are virgins.— These are they which follow the Lamb whithersoever he goeth. They are they who have the word of God imprinted on their minds, and who love, and are obedient to, all his laws as they proceed from his mouth.

Therefore, let obedience be the watchword inscribed upon our banner, and the Lord Jehovah will fight our battles, and bring us off victorious in the end.

#### LIST OF LETTERS,

Containing remittances received since our last published list:

Wm. Marks, Shabbona Grove, Ill.  
 Nancy E. Randall, Burwick, Ill.  
 McCaslin Frost, Austin, Ft. Co., Iowa.  
 O. C. Forester & C. C. Perrin, Kane, Iowa.  
 James Blakeslee, Batavia, Ill.  
 James M. Adams, Vienna, Wisconsin.  
 Silas Wilcox, Austin, Fremont Co., Iowa.  
 William A. Moore, Knoxville, Ill.  
 Jacob Paden, Asbury, Ill.  
 Nathan N. Auway, Makinia, Illinois.  
 Nancy E. Randall, Burwick, Ill.  
 Orrin Butts, Kaneshville, Iowa.  
 James D. Vaughn, Laneville, Ills.  
 Stephen Richardson, Geneseo, Ills.  
 Wm. Blair, Shelburn, Nese.  
 John S. Canfield Pisgah, Iowa.  
 Levi B. Wilder, Peoria, Ill.  
 Smith Stephenson, Blandinsville, Ill.  
 Oliva E. Whitley, Nancy Lisk, "  
 James Blakeslee, Batavia, Ill.  
 John W. Butts, Colden, Erie Co., N. Y.  
 James M. Adams, Vienne, Wis.  
 James H. Bishop, Brimfield, Ill.  
 Davis Neptune, Port Perry, Pa.  
 John Chappalow, New Trenton, Ind.  
 Wm. Marks, Van Buren, Ill.  
 John A. Forges, Pittsburg, Pa.  
 John W. Butts, Colden, N. Y.  
 Roland Cobb, "  
 Josiah Ells, Canfield, Ohio.  
 A. Falconner, Pittsburg, Pa.  
 Stephen K. Alden, Burwick, Ill.  
 Abna Smith, Dixon, Ill.

#### PROSPECTUS

Of the fourth Vol. of Zion's Harbinger and Banermy's Organ.

After the first of January 1854, we shall issue the Harbinger and Organ, on the half of an Imperial sheet, 23 by 33 inches in size; each number will contain 16 pages instead of 8, as heretofore. It will be devoted as formerly to the dissemination of the doctrine and principles of Jehovah's Presbytery of Zion, and will contain such general news as the Editor shall deem important for the information of his readers. It will contain contributions from the pens of Traveling Teachers in all parts of the world, in reference to the spread of the work, and in reference to the most important events which are transpiring among the Nations. In short, it will be the most important Journal to the lovers of truth, published upon the face of the earth, containing, as it will, information concerning the past, the present and the future history of the world. No letters of controversy will be admitted into it. Good morals, and a strict adherence to the requirements of the laws of the land will be unwaveringly advocated, and zealously sustained by us. We have seen too much of the reverse of these principles and their consequences, ever to be decoyed from our purpose in sustaining the laws of the land, and advocating good morals, in every citizen: we shall therefore ever be ready to unite with all good citizens, in sustaining the law. And notwithstanding our peculiar religious principles, our moral principles will be found not to differ from our neighbors of other religious views. The colonization of the Indian tribes inhabiting our Frontier, upon lands peculiarly their own, where they can be taught the art of getting their living from the soil, instead of begging and hunting, will be zealously advocated by this journal: and ere long we hope a plan will be presented to the philanthropy of the nation, for the accomplishment of so desirable an object.

*Terms:*—The 4th Vol. of the Harbinger and Organ will be issued between the 1st and 15th of each month, at one dollar per year invariably in advance, as formerly, notwithstanding its enlargement.

Our Press and all the materials of our printing establishment being entirely new, we hope to present to our readers on the first of January a paper worthy of their support; and we shall expect a renewal of subscription from all those who have formerly patronized us, and also a large increase of subscription from their several vicinities.

The building in which our Press is worked at present consists of three rooms; in one our family resides, in another this sheet is printed, and the other is to be furnished with seats, for a meeting and school room.

## HARBINGER AND ORGAN.

PREPARATION, 10. Nov. 26th, 1853.

We salute our readers in this No., from the wilderness of Iowa; to which place we arrived with our Printing apparatus, on the 4th inst.

We left St. Louis on the 9th of September, having purchased a Printing Press and apparatus of Mr. P. A. Ladew, & Co., Type Founders, 31 & 33, Locust street. We shipped on board the good steam boat El Paso, Capt. Thornburgh Master, whose gentlemanly bearing, together with the courteous and accommodating disposition of his officers and waiters, rendered our passage up the river very pleasant. We arrived at Council Bluffs on the evening of the 16th of September, just one week from St. Louis; the quickest trip ever made, and considering the stage of the river, (which was very low) worthy of note.

On arriving at Council Bluffs we were obliged to store our Press, for the want of a suitable building at this place (Preparation) to set it up; the Brethren in Potawatamie county, however, engaged heartily in the work, and agreed to finish the building already begun for that purpose, forthwith; and the result is, we are here now, making Banceny's Organ speak from the wilderness literally, as he has done spiritually from the beginning of the work of the Father.

This place is beautifully situated, near the Soldier stream, in the edge of Menona county, about twelve miles up the stream from the Missouri river bottom. Timber here is very scarce, but there is enough for our use, with prudent management. The land is rich and fertile; the timber is scattered about in small groves in all directions. We have secured by pre-emption claims all the timber within six miles of this place, for the common benefit of all those who enter the 2nd. Department of the School of Works, and pay their Tything into the Lord's Treasury. We have made this arrangement in order to prevent a monopoly of the timber.

We have selected this place away from all other inhabitants, that we may (without molesting others) establish a temporal policy in the management of our affairs for the mutual benefit of all who engage with us in this work of the Father, for the restoration of the Covenants to Israel, and for the cultivation and civilization of the Indian tribes. We do not intend to build up a town after the order of other towns, for trade, traffic and speculation. Our town is laid out in acre lots, and in order to secure a title to a lot, a man has only to enter the covenant of works in the second department, and pay his tything into the Lord's Treasury. He is also entitled to farming land contiguous to the Town, upon the same terms, and also a privilege to get

what timber he needs from some grove contiguous; all those therefore, who cannot cheerfully enter into the above arrangements are most respectfully requested not to remove to this place. Any person however, desirous of settling any where beyond the bounds of this arrangement, which extends in all directions six miles from the centre of our Town can do so under their own arrangements, and they will be treated by us as friends, so long as they show themselves friendly.

We do not set up a monopoly of the lands which we have claimed, but we have chosen this place to establish, and set an example of temporal policy for the mutual benefit of all worthy of imitation. We hope therefore, that none will consider our position other than philanthropic, as one of the principles of our faith is good will to all men, both Jew and Gentile.

Contrary to our expectation when we published the last number, owing to unavoidable circumstances, there has not been provision made for the keeping of any more cattle than is already here. The Brethren therefore, who have cattle to winter, will make provision to winter them at some other point, and bring them here as soon in the spring as the grass will sustain them. We hope all the Brethren who can, will make their arrangements to be here in the spring early enough to break a large amount of prairie, to be planted and sowed with grain, that a large crop may be raised next season for the sustenance of those who shall come in the fall, as well as themselves.

The School of Works will be opened in the 1st. and 2nd. Departments thereof, at the Assembly to be held in this place on the 27th, 28th and 29th days of December next. The first day will be an Assembly for Gift Oblations, as usual on that day; and as the feast is to last three days, those who have provision to spare will remember to bring a liberal offering of the same, to furnish the table on those days. The second day the first Department of Works will be opened, and on the third day the 2nd. Department will be opened. All who are found worthy in the 1st Department will be permitted to appear before the Lord with their Tything Oblations, and receive their inheritance in this place. All those who send up their Tything will be presented by Proxy. No person will be admitted to the Assembly except those who belong to the Presbytery, as there will be no public meeting held during the Assembly. We mention this that if any contemplate attending the Assembly who have not taken the covenant, they may not be disappointed.

Owing to unavoidable circumstances our paper has been delayed from August to November, but we hope our readers will bear with us in

consideration of our removal from St. Louis to this place, and we will try to make up for the delay, in giving them the paper in an enlarged form after the 1st. of January. The four numbers from the present to December, will be issued one after the other as fast as we can get them out. Our readers must excuse us for issuing these four numbers without rules, as our rules were all cut at the type foundry, for the paper in its enlarged form, and will not answer for the present size.

The following rules have been adopted for the preservation of the timber in the vicinity of the Town of Preparation.

### RULES,

*To be observed by all those coming to reside, and all residents of the Town of Preparation.*

**Rule 1st.** All persons desirous of obtaining a lot for residence in this Town of Preparation, must apply to Charles B. Thompson, the Chief Steward of the Lord's House, who holds the Pre-emption claim of the Town plot, and of the groves of timber contiguous thereto.

**Rule 2nd.** No person inhabiting the Town or otherwise, is to cut any standing timber, either large or small in the spring grove, on the west of the Town, a part of which is within the Town Plot, without special order from the Chief Steward of the Lord's house.

**Rule 3rd.** No timber is to be cut in any of the groves claimed by the undersigned except by written authority from the Chief Steward of the Lord's house.

**Rule 4th.** Every inhabitant of the Town and country contiguous thereto, will be held accountable to the Chief Steward of the Lord's house, for any violation of the above Rules.

*Signed,*

HUGH LYTLE,	LUTHER C. COTTINGHAM
SILAS WILCOX,	ORRIN BUTTS,
IYEN LYTLE,	DANIEL W. BUTTS,
SAMUEL SCOTT,	MILTON STOW.
HENRY PLATTS,	EDWIN MITCHELL,
GEORGE RARICK,	ANDREW HALL,

*First Claimants and Residents  
of the Town and country  
contiguous thereto.*

Published by authority.

CHARLES B. THOMPSON,  
Chief Steward of the Lord's House.

### NOTICE.

We published some time since that the gift oblations presented at the Solemn Assembly, held in the Big Pigeon Quorum, April 15th, 1853. David Wilding Steward pro. tem., had not come to hand. We embrace this opportunity to inform the Brethren that since our arrival in this State, Bro. Wilding has payed the amount over to us. It was not his fault that it was not

received before, as he payed it over soon after the Assembly to one of the merchants in Bluff City, who agreed to send it to us, but for some reason did not.

### BAN-EE-MY.

Why is the successor of Joseph Smith called Baneemy? First, because his mission is to give public notice of the rejection of the church, and to make public proclamation interdicting its continuance, which is a curse upon the Gentiles: for "Ban" signifies a proclamation or edict; a public order or notice, mandatory or prohibitory. Second, to say unto Zion; "Behold your God reigneth," and to Jerusalem, "Behold your warfare is accomplished, and your iniquity is pardoned, for you have received of the Lord's hand double for all your sins,"—for "ee" is the initials of "ecce" (Latin) "behold." Third, to cry in the name of the Lord, "Behold my curse, interdiction, and notice of future work,"—for "my" is an affix to "Banee," and is a personal pronoun in the possessive case, and stands in this affix for Jehovah, our Father in heaven; whom Baneemy personates as the father of Zion, which his name signifies in the Adamic or pure language. But as it stands in English "Baneemy" signifies, the voice of him that crieth in the wilderness, and giveth notice of God's curse upon the Gentiles, in the rejection and interdiction of the church among them, and also of that which is to come, proclaiming the day of vengeance of our God, and the preparation necessary to be made for the restoration of Israel and their salvation in that day.

☞ One good rule to live by, is to talk little: hear much, and reflect upon what you hear, and then ask the Lord to give you understanding, when you ask him to forgive your trespasses, as you forgive those that trespass against you, before you retire to rest at night.

INTERESTING FROM SYRIA.—The exciting news is reported, respecting this country, that it has had what is called the "latter rain," an event which is said not to have happened since the destruction of Jerusalem, by the Romans. The absence of this "latter rain" has been regarded as a curse upon the land; and the chief cause of the loss of its former great fertility. It is therefore looked upon not only as a great blessing, and as a providential omen, or promise of coming good to that unhappy country.—By many it will be considered as the commencement of the promise recorded in Joel, where the return of the latter rain is associated with the return of the scattered Jews to their country, and with their general prosperity and happiness. It is apparently an event of much interest, whether viewed through prophecy or science.—[St. Louis Intelligencer.

## HYMN.

(FOR JEHOVAH'S PRESBYTERY OF ZION.)

1. We'll awake the world from sleeping,  
And as Watchman cry the hour;  
For all men shall hear us saying,  
'Tis the last—the eleventh hour!  
**Chorus.** We are the true born sons of Zion,  
None with us that can compare,  
Ministers of God—Jehovah,  
Shiloh's way we will prepare.
2. Lo! the Lion's left his thicket;  
Up ye remnant, be in haste,  
The destroyer of the Gentiles  
Goes to lay their Cities waste.  
We are the true born sons of Zion, &c.
3. Israel we will bring from exile,  
For the promise is to them;  
Japheth's time to rule is ended,  
He must leave the "tents of Shem."  
We are the true born sons of Zion, &c.
4. Comforting the house of Israel,  
This is what we'll say to them;  
Hear Baneemy's Proclamation,  
Jews rebuild Jerusalem.  
We are the true born sons of Zion, &c.
5. We will sound aloud the tidings,  
Call in all of Abra'm's seed;  
"THE ELECT ONE?"—Israel's Shepherd—  
Shiloh'll come in very deed.  
We are the true born sons of Zion, &c.
6. Then the Jews will own their Savior,  
Jesus "THE BELOVED SON!"  
And they'll mourning shout Hosanna!  
He is "THE ANOINTED ONE!"  
We are the true born sons of Zion,  
None with us that can compare,  
Ministers of God—Jehovah,  
Shiloh's way HE DID PREPARE.

## MINUTES OF THE ASSEMBLY.

August 29th, 1853.

The Assembly convened at the house of CHARLES B. THOMPSON, in St. Louis, Mo., at 10 o'clock, A. M., only sixteen persons were present, but Gift Oblations were offered in behalf of two hundred persons, amounting to about \$400.

The Assembly then surrounded the table of the Lord, and partook of a rich feast, prepared and served up by Sister Thompson, wife of the Chief Steward; and after receiving much good instruction from the Chief Teacher, the Assembly adjourned.

At 3 o'clock, P. M., the Traveling Teachers present assembled in the order of the 2nd Department of the School of Faith, and having renewed their Covenants, proceeded to the transaction of business. The following persons were then recommended and unanimously

ly accepted, as Traveling Teachers:  
OLIVER C. FORSTER, CURRY FURGUSON,  
CHAS. C. PERRIN, EDWARD THOMPSON,  
JOHNSON F. LANE, JOHN R. MCINTIRE.  
The four first named, together with Andrew Hall, were then ordained to their offices, under the hands of the Chief Teacher.

Andrew Hall, Jacob Paden and John R. McIntire, were then appointed a Committee, to raise sufficient means to move the Chief Teacher to the place of Preparation, after which adjourned *sine die*.

CHAS. B. THOMPSON, Teacher.  
THOMAS DUNGAN, Clerk.

## PREAMBLE AND RESOLUTIONS,

Unanimously adopted by the citizens of the Town of Preparation, and vicinity, in Mass Meeting assembled, on the 20th of Nov. 1853.

Whereas, the town of Preparation is situated about 20 miles from any Post Office established by the Government, and whereas, there is a public Journal published at this place, and the inhabitants have many correspondents in all parts of the country, and whereas it is a great tax upon our time, for every individual to receive their letters and papers personally from a Post Office situated at so great a distance from our place of residence, and also to carry our matter prepared for the mail so great a distance to be Posted. Therefore, in the interim, until the heads of the Department at Washington City can be notified of our condition, and petitioned to establish a Post office here, and a mail route to this place,

Resolved, That a temporary Post Office be immediately opened at this place, and we the undersigned citizens of the town of Preparation and vicinity, appoint our fellow citizen, CHAS. B. THOMPSON, to act as temporary Post Master, to receive at the Magnolia Post Office, all letters and papers directed to the undersigned at this place, and to hold the same until called for, and all postage and charges due thereon paid, by the persons to whom directed.

N. B. All letters and communications designed for the undersigned should be directed to Preparation, Iowa—Magnolia Post Office, Harrison Co.

CHARLES B. THOMPSON,	HUGH LYTLE.
ANDREW HALL,	SILAS WILCOX,
MILTON STOW,	EDWIN MITCHELL,
SAMUEL SCOTT,	HENRY PLATTS,
L. C. COTTINGHAM,	DANIEL W. BUTTS,
JAMES STOW,	IVEN LYTLE,
GEORGE RARICK, & 3	ORRIN BUTTS,

FIRE.—The Printing office of the Western Bugle burned!—We learn that a fire occurred at Council Bluff City, on the evening of the 11th Nov., destroying a number of stores, including the Post office and Printing office of the Bugle.

# 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. 3.

Preparation, October, 1853.

No. 10

PUBLISHED MONTHLY, BY CHAS. B. THOMPSON, AT \$1 PER ANNUM, IN ADVANCE.

All letters and communications must be post paid, and addressed to Charles B. Thompson, EDITOR, Preparation, Iowa, Magnolia Post Office, Harrison Co.

The following is Bro. Ells' rejoinder to the tissue of lies put forth, (under the name of James Smith) by J. J. Strang, in the Northern Islander, as a pretended reply to a private letter, written by Bro. Josiah Ells, to James Smith; (a private individual) as a mere letter of reference to certain passages of Scripture, in connexion with the rejection of the Church, and the mission of Baneemy, without the most distant idea of its ever being brought before the public, either in whole or in part. We cheerfully publish it, for the satisfaction of Bro. Ells, and for the vindication of the truth; lest any should be deceived by the garbled publication of Bro. Ells' letter, and the false conclusions presented in Strang's pretended reply thereto.

And we take this opportunity to say, that we have no objections to our principles being criticized, and proved false, if such a thing is possible. But the scriptures of the Old and New Testaments, the Book of Mormon, and the book of Doc. & Cov., must be the criterion of testimony, coupled with logical reasoning and other collateral evidence.

We throw our banner to the breeze, and declare our principles based upon the above named Books of Scripture, coupled with sound logical reasoning, the principles of moral righteousness, and direct revelation from the great Jehovah.

Hence, we will not complain of being denounced and stigmatized as imposters, if it is first proved that we are sailing under false colours. But we do object to being stigmatized as such, while we can maintain our principles as above stated. The cry of "imposter" however, in any event, would come with an ill grace from James J. Strang, whose character as a Prophet has been tested, and proved false in so many instances, that there can remain no more doubt, among those who are acquainted with his Prophetic career, in reference to his character in connexion with that name, "imposter." It is no new thing for him to garble the communications, and try to cover up by sophistry, the arguments of those who question his infallibility, and his inspiration, to cut up their communications in-

to paragraphs, and even to make paragraphs, in the middle of sentences, and to place long notes on foreign subjects, between those paragraphs, thus destroying the whole force and sense of the communications, of which his notes were a pretended reply. But here follows Bro. Ells' rejoinder:

James J. Strang:—Your insidious attack, in the letter signed James Smith, published in your paper, the "Northern Islander," Nov. 25th, 1852, in which you thought to stab me in the dark, has signally failed. That name no doubt was given at your own request, with the presumption you would honestly and fairly review the subject, but instead of that, you took advantage of the occasion; and betraying the confidence reposed in your ability and seeming honesty, you have put forth a tissue of misrepresentations and falsehoods you would not dare to have done over your own signature.

You perceived at a glance that the appointment of Baneemy was a legal appointment, according to law, by the mouth of Joseph Smith; and the special work whereunto he was called plainly set forth; and you saw too that if his calling and character was clearly understood, that thereby, your assumptions and pretensions would be driven to the four winds of heaven, to be remembered only as the things that had been, and you saw the utter impossibility on your part, of overthrowing the legitimate consequences, growing out of these facts:

That after all the Lord our God had not, forgotten to be gracious, that although for a while he seemed to hide his face, his purposes were ripening fast, and unfolding in his own due time, so that at the time appointed, Baneemy came forth, calling upon the scattered remnant of the Priesthood, to come out of Babylon and prepare to bear the kingdom to the nations of Israel, and find a hiding place according to the promise of the Lord while his indignation is poured out upon the Gentiles, for their rejection of the fulness of his gospel.

Hence you assayed by sophistry and ridicule, by misrepresentations and lies, to make the subject appear so at variance with the truth, that men who had read your caricature of the

matter, would not be willing to give the subject a sober and serious consideration—and so shameful and glaring has been your course upon the subject, that we venture to assert, that not a man upon Beaver Island, after he reads what you have written, and compares it with the case, as here stated, will be found willing to father your production.

For however much you may have imposed upon the credulity of James Smith and others with whom I am personally acquainted, so as to permit his name to go forth, so that you might write in answer to my letter. I believe them to be men of more honesty of purpose, and self respect, than to be willing to attach their names knowingly to so false and libelous a document as the one under consideration.

You will therefore be obliged to bear your own infamy—black and disgraceful as it is. Notwithstanding you thought under the covert of the circumstances, you would be safe in your lair.

So far as I am personally concerned, I care nothing, but you have taken advantage of the occasion presented, maliciously to attack what I conceive to be the truth of heaven—to direct attention, and thereby attempt to sustain the fraud you are practicing—and having addressed the letter to me upon the subject, I deem it my imperative duty, to make a reply, reviewing your statements, lest by being silent, it might be construed into an acquiescence of their truth.

If you had met the subject honestly and fairly, like a man who believes he is contending for the right, my answer should have been of another tone—but instead of this, you laid the flattering unction to your soul, that because of your crafty mode of attack, with a masked battery, and the great flourish you gave your trumpet, you could say what you pleased with perfect impunity. Evils would never know who done it. Baneemyism (as you call it) would be demolished, and of course no one would be left to venture a reply. Therefore, serpent like you threw out water like a flood (in five columns of your paper.) But Baneemyism, God-like, and truthful, breasted the torrent, and determined to uncover the creature in his den.

Notwithstanding you have proclaimed yourself the appointed of God—the “man like unto Moses,” and declared you were ordained and anointed of Angels, and by connecting yourself with the church of the Living God, have clothed yourself with the vesture of a sheep: yet so truthful are the standards for judgement, in spite of all your efforts to conceal, the character and the ravening of the wolf are plainly revealed. Hence your misrepresentations and howlings about the tithes.

Read the law for judging false Prophets, “a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit—by

their fruits ye shall know them.” By a parity of reasoning no man can write lies in hypocrisy to deceive, and yet be a servant of the living God—impossible.

And in order to show clearly that your real intention in writing was to deceive, we will review the statements in your letter, in reply to mine.

I pass the first paragraph as being all bluster and wind—and leave the reader to judge, after he has read the whole case, whether the Lord does as you say, indeed, “make most bungling work of it, in comparison, with his work and word in times past.”

“You inform me that Baneemy, appointed of God, sent forth his proclamation to the remnant seed of the church—but who is this Baneemy? Pray tell.”

If the Lord had wished it to be generally known who he is, no doubt he would have revealed it—as he did that of Baurak Ale. His appointment is made known in the D. & C., Sec. 102, Par. 8. He is that personage whom John saw, ascending from the East, having the seal of the living God, for the sealing in the forehead of the 144,000, of the tribes of Israel, to hold the sceptre of power, when they shall have been made Kings and Priests, to reign on the earth. The Prophet Isaiah declares “the Spirit of the Lord shall be upon him, he shall bring forth judgement to the Gentiles—he shall not cry, nor lift up, nor cause his voice to be heard in the streets, a bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgement unto truth: he shall not fail nor be discouraged, till he shall have set judgement in the earth; and the Isles shall wait for his law.” And as it is said, “the Lord reveals his secrets to his servants the Prophets.” “The man like unto Moses” cannot long remain in darkness.

“You have not lived so long in the world, and yet remain ignorant of the fact that more than one man has claimed to be Baurak Ale, or Baneemy, since the death of the Prophet Joseph, and by that means claim some kind of pre-eminence.”

The sickly whining of this declaration betrays the falsity of your statement: and it is a *notorious fact*, that amidst all the aspiring to be great ones, none have claimed that title but the true Baneemy himself, and like all the servants of God, his doctrine proves the truthfulness of his pretensions.

“But Baneemy has sent forth his proclamation, to the remnant seed of the church, that they may come up before the Lord, &c., and be endowed by organizing schools of the Prophets, and thus, be perfected in their ministry for the salvation of Zion, and as many as will believe, among the Gentiles. But who are the remnant seed of the church?”

They are those saints holding Priesthood, to whom the Lord made promise by the mouth of Joseph, that they should return to Zion with songs of everlasting joy: he denominates them the pure in heart—and the strength of his house (for the strength of his house consists not in



numbers—but in purity,) and Baneemy's calling; pertains unto them in the first instance, to organize them into schools of the Prophets and thus be perfected in their ministry—for behold "the gifts and callings of God are without repentance"—therefore the offices of the Priesthood must remain with those on whom they have been conferred, until the judgement of this dispensation, at which time they will be taken from the unprofitable servants, and they bound hand and foot, will be cast into outer darkness, where shall be weeping and gnashing of teeth.

Every Elder well instructed in the Kingdom of God, knew this to be their calling, viz: to possess the spirit of Prophecy, (D. & C., Sec. 13, par. 5.) "for the testimony of Jesus is the spirit of Prophecy," and the Lord forbid the Elders to speak in his name unless they had the spirit, and declared if they were obedient in this thing, he would fulfil their word—for by the power of his spirit they should thresh the Nations.

"If I am not mistaken, your doctrine is, that the church, not merely as a body, but as individuals, were rejected, universally throughout the world; and yet this rejected people, are required to organize the school of the Prophets, and Baneemy, who of course was rejected with the rest, presides over the school—a fine school indeed."

This is not a mistake, but a wilful perversion of the truth on your part—no such an idea as the rejection of the church in their individual capacity, can be found in my letter—nor in any of our publications. We teach the rejection of the church as an organization; and its consequent disorganization disqualified its officers to act legally in the things pertaining to the Kingdom of God. But why did you not show such a school not necessary, for the salvation of Zion, and the nations of Israel. Ah, your sneer shows your utter ignorance upon the subject.

"You charge me to read the papers sent, but as I read them, I can come to no reasonable conclusion, how any man who ever heard a gospel sermon, can profess to subscribe to such principles; I say profess, because no man can subscribe to such a bundle of contradictions, for in subscribing to one principle you deny another. For instance; your paper states that Joseph was to have a successor in the Priesthood, but not in the church—now what was the Priesthood of Joseph Smith? It was that which made him the Presiding Elder over all the Church—the Priesthood of his successor will be the same, (i. e.) the Presiding Elder over all the church."

Hold! not quite so fast. Joseph's authority to preside over the church, was derived, 1st. by being chosen by the body of the Melchisedek Priesthood. 2nd, by an appointment and ordination to that office, and 3d, by being upheld by the confidence, faith and prayers of the church, (see Doc. & Cov. Sec. 3d, par. 11th. The facts above stated proves your claim to the successorship in the Presidency of the church null, and void, for you have never been quali-

fied by either of the three above requisites.—But to make the matter more plain; I will answer your question.

The Priesthood of Joseph Smith consisted in authority from God,

1st. To bring forth and translate the Book of Mormon.

2nd. To lay the foundation of the church, and build it up unto its most holy faith, with the promise from God that he should retain the keys of the kingdom he thus established; both in this and the eternal worlds. Doc. & Cov. Sec. 85, par. 2nd. Hearken to what he says about the successorship. We quote from the "Times & Seasons," Vol. 6th, page 1105 and 1109, history of Joseph Smith; to show that he considered the successor in the Priesthood appointed.

On the 22nd day of June 1834, the appointment of Baneemy was made known by revelation bearing that date, and on the seventh of July, two weeks afterwards, in a council held in Clay county, Missouri—Joseph having four days previous completed the organization of the church, by organizing the High Council, which is its highest tribunal: its Chief Judicial court; and the exponent of its laws, says in his history as follows:

"After singing and prayer, I gave the Council such instructions; in relation to their high calling as would enable them to proceed to minister in their office, agreeable to the pattern heretofore given; read the revelation upon the subject, and told them that if I should be now taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord—and that I had done my duty in organizing the high Council, through which council, the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth."

If his successor had not been appointed he could not in truth made the above statement.—Not one word, in the event of his being taken away, of a successor to preside over the church, on the contrary, if the church had continued its allegiance to heaven; the responsibility of its continued truthful guidance, devolved upon the high council, for their office and calling in that case was to reveal the mind and will of the Lord—so said Joseph Smith: his words I repeat, that the mind and will of the Lord might be known on all important occasions, in the building up of Zion and of establishing the truth in the earth.—

If they (the High Council) had maintained their integrity, they had power to reveal the mind of the Lord; where then the necessity of a successor to preside over all the church? all that pertained to its organization could be known.

by the keys and powers already revealed.—These facts are positive against your claims, and lay witheringly low your pretended authority and calling from Heaven.

“Again, they tell us that the 12th Chap. of Revelations was fulfilled, in the church going into the wilderness at the death of the Prophet Joseph, and that it was to remain there three years and a half, &c. If this was a true application, we should expect when the time was expired, to see some one called and ordained, Moses like, or as was Joseph—by the voice of God and the ministering of Angels, to bring the church out of the wilderness.”

Fortunately for us, this is the case. Baneemy received his appointment by the voice of God, through the legal representative of Jehovah then upon the earth. But if our exposition of the 12th chap. of Revelations, is a false one, why did you not give us yours? Humanity and truth alike demanded it at your hands.—The answer is at hand, you dare not: its analysis would destroy your character as a prophet, and show you unto Israel a deceiver.

“If any person professes to believe in Mormonism, let them read the 6th Sec. D. & C. They will there get the word of the Lord, to tell them when the church went into the wilderness, and when it came out—that it was driven into the wilderness, after the death of the Apostles, and that the Lord was then at the time of the giving of this revelation, beginning to bring forth the blade, and this was in the very infancy of the church.

The church built by the apostles, undoubtedly was destroyed by the mystery of iniquity which they describe as being already at work in their day—and that the Latter Day church was in its infancy at the time of the giving of the aforesaid revelation, we are perfectly aware.—

But we ask, what has that to do with its future disobedience, and rejection? We defy you to show successfully, that the prediction of John in the 12th Chap. of Revelations had its full application at any time prior to the Latter day.

You will observe that John, in the 12th, Chap. describes the church, (under the figure of a woman) going into the wilderness, at two different times; the first time she fled, and her child was taken up to God's throne, but the second time she flew on the wings of an eagle, but her seed remained for the dragon to make war with:

And in the 13th Chap. also, he describes two Beasts: the first one had power given him over all kindreds and tongues and nations—and it was given him to make war with the saints, and overcome them. Daniel says he wore out the saints—i. e. made an end of them. An angel recommitted the gospel to man. A second Beast arose in the midst of the earth, and although he exerciseth all the power of the first Beast, yet it seems there was an 144 thousand that obtained a victory over this second Beast, and over his image, and over the number of his name—and inasmuch as the first Beast entirely obliterated the Saints, it follows as a matter of course, that the remnant seed of

the woman, (i. e. the church) are those who got the victory over this Beast, and over his image and the number of his name. For the Lord has declared the Priesthood shall never again be taken from the earth, notwithstanding it has been so perverted as to form a second Beast.—Show it otherwise if you can.

“But Baneemy is to organize the Priesthood which is held by this rejected people and he has told how— but God gave the church the order of the Priesthood, after the order of the only begotten Son of God; and as Baneemy's order is something entirely diverse from this, I conclude it is of another order, &c.”

I have shown before that your statements of the church being rejected as individuals, was not founded in truth. Consequently your conclusions are absurd; your assertions of Baneemy's Priesthood are untrue, also. We have proved he was appointed of God, and his doctrine proves the truth of his appointment, and the wide spreading of the work shows his labour is not in vain.

Again, the order of the Priesthood was not fully developed in the church, as you will learn by reading the 13th par. 103 Sec. Doc. & Cov. The order of Baneemy therefore, is not (as you say) entirely diverse, but only a full development of that which was only in part revealed to the church, in consequence of her rejection.

“You wish me to read the seventh Chap. of Nephi, and having forgotten what you had previously written, as the system you advocate requires people to be forgetful in order not to apostatize from it, you go on to state the Scripture to be fulfilled, and that the Gospel is taken from the Gentiles and conveyed to the house of Israel.”

As you decline quoting, or making any comment upon the seventh Chap. of Nephi; presuming that would be the readiest way of getting clear of the subject. The passage referred to, will be found on the 473d and 474th pages of Nauvoo edition of the Book of Mormon, and for the benefit of our readers I will quote it.

“Behold, because of their (the Gentiles) belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter days shall the truth come unto the Gentiles and the fulness of these things shall be made known unto them—but wo saith the Father, unto the unbelieving Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel, and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet of them because of the mercies of the Father, unto the Gentiles—and also the Judgment of the Father upon my people who are of the House of Israel.

Verily, verily, I say unto you, that after all this, and I have caused my people, who are of the house of Israel, to be smitten and afflicted, and to be slain and to be cast out from among them, and to become hated by them, and to be-

come a hiss and a bye word among them.— And thus commanded the Father that I should say unto you at that day—when the Gentiles shall sin against my Gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people upon the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders and priest-crafts, and whoredoms—and of secret abominations: and if they shall do all those things, and shall reject the fulness 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 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 unto the knowledge of the fulness of my Gospel, but if the Gentiles will repent and return unto me saith the Father, behold they shall be numbered among my people, who are of the house of Israel, and I will not suffer my people who are of the house of Israel, to go thro' and tread them down, saith the Father. But if they will not turn unto me, and hearken to my voice, I will suffer them, yea I will suffer my people O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as *salt that hath lost its savor*—which is thenceforth good for nothing, but to be cast out and to be trampled under foot of my people, O house of Israel.”

In the above text, the following propositions are clearly set forth.

1st. That the fulness of the Gospel shall be made known unto the Gentiles in the Latter Days.

2d. That the Gentiles would scatter and tread under foot the house of Israel on this land, because of the mercies of the Father, unto the Gentiles, and because of his judgement to the house of Israel.

3d. That because of these mercies, the Gentiles would be lifted up in the pride of their hearts, and would sin against, and reject the Gospel.

4th, That Jesus Christ declared that because of this pride of the Gentiles, and their rejecting of the Gospel, the Father would bring the fulness of the Gospel from among them.

5th. That at that point of time, when he brings the fulness of his Gospel from the Gentiles he will remember his COVENANTS to the house of Israel, and will bring the fulness of his Gospel unto them.

6th. That from that period of time, no Gentile can obtain salvation, only as they are num-

bered with the house of Israel.

7th. That if the Gentiles do not repent and thus identify themselves with Israel, they will go through and destroy them—as salt that has lost its savor.

8th. That the work of bringing the fulness of the Gospel from the Gentiles and turning it to the house of Israel, is emphatically said to be the WORK OF THE FATHER.

9th. That the time when this work of the Father should commence is clearly and distinctly pointed out.

From the foregoing facts, the conclusions are clear as noonday, that none but a blind man, or an imposter, will continue to preach the fulness of the gospel to the Gentiles, for they have both sinned against and rejected it by murdering the Saints, and killing the Prophets, and refusing to make Restitution for the wrongs committed, the nation is guilty of the blood and murder of the servants of God.

“But in a previous part of your letter, you inform me that the great object of Baneemy organizing the school of the Prophets is, that all nations may hear the fulness of the Gospel in their own tongues, and mention the Gentiles in particular. Now will you tell what you mean by this, or are you indeed so forgetful, or shall I be left to believe that you are thus miserably duped and not having the love of the truth in your heart, given over to believe a lie.”

You had better read my letter again, to refresh your memory, for it seems there is a good deal of FORGETFULNESS on your part; whatever there may be on mine. My words are “that after the House of Israel have received the Gospel, after that; every man shall hear the fulness of the Gospel in his own tongue through those who are ordained to that power, and through the administration of the Comforter shed forth upon them by the revelations of Jesus Christ. Remember after Israel has received it, not before, and when judgement has desolated the homes of those who have rejected the Gospel. The Prophet says, “when thy judgments are abroad in the earth, the people will learn righteousness.” For the Lord does not take away the gospel one day and offer it again the next.

“But your half quoting the word of God, spoken to Oliver Cowdery, and your misapplying the same, &c.”

I did not quote as you state. I advise you to read my letter again, for there is no danger of your apostatizing for want of forgetfulness. I merely stated the fact, and referred to Sec. 51 Doc. & Cov. and left the reader to draw his own conclusions. But your attempting to alter that revelation, after it had passed three editions in the hands of the man who revealed it, in order to make it blend to your purpose, shows how keenly you felt it stood in the way of your aspirations. This accounts for the virulence with which you assail me.

“Your anxiety to make out that the church was composed of Gentiles, or in other words a Gentile

church and thus try to establish one point of your doctrine, by overthrowing another in your folly.—Whereas the word of God is spoken by Joseph and declares that the church is of Israel, and it was our Fathers that were led out of Egypt and out of bondage.”

This is a wilful and deliberate falsehood.—So far from trying to make out the church was Gentile, I stated the very reverse. I said the Gentiles would sin against the Gospel, and reject it, and because they thus sinned, the gospel would be taken from them. O shame, where is thy blush—O where!

“Again you tell me, Joseph told the church when he sent them up to redeem the land of Zion, that the land must be redeemed by power. But what has this to do with Bancemyism? for they quote a passage from Doe. & Cov., “for in time ye shall have no King nor Ruler, for I will be your King.” This passage though spoken for the encouragement of the saints, is now twisted and turned to mean something else,—\* \* \* that there was to be no King nor Ruler but Gentle Kings or Rulers until Christ comes in person.”

Here we have two falsehoods in one sentence.

1st. We do not twist nor turn the revelation to make it mean something else. It suits our purpose just as it reads. Therefore, there is no necessity of alteration on our part.

2nd. So far from stating there will be no King, nor Ruler but Gentile Kings and Rulers, until Christ comes in person, we say and publish the very contrary.

And in particular we name *Shiloh*, who was to be revealed in the last days, whom the Lord will raise up, to hold the sceptre of universal empire. He was designated by the spirit of prophecy, resting upon Jacob of old, who as a Prince, prevailed with God, and in his last blessing, upon his sons, sealed the sceptre of his kingdom upon the head of Judah, until the coming of *Shiloh*—and to *him* shall the gathering of the people be. He is the Shepherd and stone of Israel, from the mighty God of Jacob, through the loins of Joseph, whose glory is like the firstling of his bullock, and his horns are like the horns of the unicorn, and with them he will push the people together to (or from) the ends of the earth.

And so high is his calling before the Lord Most High, that Bancemy is only his Messenger to prepare the way before him, for *Shiloh* is one of the three Chief Ones of the seven Spirits of God, sent forth unto all the earth, and one of the seven horns of the Lamb—see Rev. 5th Chap. Hence, the appropriateness of the language descriptive of his character, “The Mighty and strong One—holding the sceptre of power—clothed with light for a covering—whose mouth shall utter words—eternal words—and he will set in order the house of God, and arrange by lot the inheritances of the Saints.”

I will leave our readers to judge whether your character comports with this description, given in the revelations of God, “of the man like unto Moses,” who was King in Jeshurun;

and whether we teach there will be no Kings nor Rulers but Gentile Rulers, until Christ comes in person. Shame—shame!

As to your being crowned “*KING OF SAINTS*,” I give it as my opinion, it is blasphemous in the highest degree, as it is one of the titles of the Lord God Almighty, (see Rev. 15th Chap. 3d verse.) I can readily understand how Melchisedec could be crowned King of righteousness, and as Jesus Christ and others held that order of Priesthood, I presume that was the designation of their titles. But the *Beast* will arrogate to himself all the titles of the Most High; and this is an instance.

“But what has this to do with Bancemyism, or anything pertaining to it? it has to do with the church and kingdom on the earth, as revealed by Joseph Smith, and James J. Strang, his successor.”

We would like to know what you had to do with the revealing of the church, or the kingdom either, (as you seem to make a distinction.) But the revelations say the church was the kingdom, and he who obtained those keys still retains them, and we publish the dispensation as still his, [J. Smith’s]. But you say you revealed the church and kingdom. *Indeed!* on the contrary the church was revealed and fully organized, and its elders disseminating its principles over all the land, years before you tarnished their ranks with your name.

“But will you not follow me a little farther, in Joseph’s letter to W. W. Phelps, in which he speaks of the Mighty One being raised up; where he declares also, that those whose names are not found written in the book of the Law of the Lord in that day, and who have not paid their tithes according to his Law, shall find none inheritance in that day.”

I am afraid you are growing avaricious, as you chime in the *TYTHING* into this revelation. Read it again. There is not one word about tything in the original, but perhaps you are *FORGETFUL*. I will here append the elegant paragraph referred to in your letter.

“There is one thing truly astonishing, that no apostate party, whatever, however strong their pretensions to faith in Joseph Smith as a Prophet, but the error they have embraced gives the lie to their pretensions.”

Your own case is a striking instance.

“You undertake to prove something by quoting Zion should not be moved out of her place, that there should be none other place appointed than that which I have appointed, but why not go on and quote the rest, and not stop here, La Roy Sunderland like, in the middle of a sentence, and say, until there is no more room for them, then I have other places which I will appoint which shall be called stakes for the curtains or strength of Zion.”

This is another false statement. I did not quote, but merely mentioned the fact, and referred to the text upon the subject. A quotation is an extract from the text, this you know, and this my letter proves for itself I did not give. Neither could I fill a sheet of letter paper with citations without destroying (for want of room) the object in view. For my letter it will be perceived by every one who reads it,

was merely an introduction, recommendatory of the matter contained in the papers sent. Hence as I intimated to James Smith, I should have been more explicit, but in consequence of the subject being canvassed at large in the papers, it was not necessary for me to enter into detail.

So your comparing me to La Roy Sunderland is all moonshine, made for the sake of effect. I would not dream of comparing you with him for truthfulness.

"The fact that Nauvoo was appointed of God as a corner stone and stake, is known to every individual who can read the Doc. & Cov., and yet Nauvoo was appointed years after Jackson Co. Mo., but was only appointed a stake."

Here in your anxiety to get Zion built somewhere else, other than it is declared it shall be, you flatly contradict yourself. If Nauvoo was appointed a corner stone, then it was a foundation place, consequently more than merely an appendage, but after admitting this, that it was appointed a corner stone, you turn round, and in the next breath say it was only appointed a stake. To such miserable shifts are men driven, who attempt to practice a fraud upon their fellows. Jackson county was pointed out by the finger of God unconditionally, irrevocably for the building of Zion, before the Saints in any numbers were there. Nauvoo was on the contrary an entirely conditional appointment, as its history and the revelation concerning it proves, in no other way does the revelations agree.

The appointment of Nauvoo was not made until some time after the Saints had laid out the site for the building of a city, and were concentrating the whole church upon it. Let us take a glance at the history of its foundation.

The Saints being driven out of Missouri, landed in deep distress, at Quincy, Illinois.—Public sympathy was aroused on their behalf. Meetings were held and means raised to supply their immediate wants, by the inhabitants of the surrounding neighborhood. Dr. Isaac Galland offered what was called Commerce, to the Saints, as a location for settlement, but Joseph being still in prison, his council was immediately sought, and his reply was to take the first opening Providence might cast in their way; not one word of Revelation upon the subject—but to take the first opening Providence threw in their way. But the Lord, as if in compassion for their suffering, for his name sake, the bowels of his mercy yearned over them, and he made them the conditional offer of Nauvoo, for a corner stone and stake of Zion, that if they fulfilled the conditions he would consecrate the spot and make it holy.

And because they had always plead, that they had been hindered from accomplishing what the Lord had commanded them to perform, by their enemies. The Lord determined to re-

move this plea, and unless they repented to leave them without excuse. Therefore, he speaks to them in the following positive language: "but I command you all ye my Saints to build an house unto me, and I grant to you a sufficient time to build an house unto me. \* \* And if ye do not these things ye shall be rejected with your dead, saith the Lord your God." This was the final command—they did not accomplish it, and wrath and indignation followed.

"There was two ways in which there should cease to be room for the Saints at the place appointed for the city of Zion. Here were the conditions: They were to obey God, and live there, and possess the land, and gather in from all parts of the earth, until it was filled up with Saints, or disobey and be prevailed against by their enemies, and their enemies take possession of the land, and drive them out; in either case the saying would be fulfilled; until there would be no more room for them; and was fulfilled in the latter."

Your definition of there ceasing to be room, is truly Jesuitical; you try to embody the consequences in the fact, in order to escape from the difficulty in which your position has placed you. The promise was, if obedient they should prevail—if disobedient to be driven out. The definition of room in this case, is want of space, the common acceptance of the term—nothing else was intended, and only by increasing numbers and faithfulness, would there be other appointments made. Your definition, when stripped of its sophistry, is a burlesque upon common sense, and contemptible in the extreme.

"Yet Zion has not been moved out of her place, although other places have been appointed since that time, as stakes of Zion, such for instance, as Nauvoo, Voree, and Beaver Islands; &c. And God has and does require his Saints to gather together and stand in holy places, and separate themselves from Babylon."

So you admit after all your bluster and sophistry, that Zion has not been moved out of her place. We have shown that Nauvoo was only a conditional appointment, and as it failed, the threatened rejection of the Church took place. Therefore, the appointment of VOREE and BEAVER ISLAND, is a *delusion, or something worse*, and cannot in the nature of things, be true.—It is contrary to the word of Jehovah, and the revelations upon the subject.

One word about holy places. A holy place, as I understand it, is a consecrated one. Consequently satan has no power there, sickness is far removed, the days of a man in such a place, would be as the days of a tree, in these last days, and there the Elect of God would long enjoy the work of their hands. The Lord said if the Temple was accepted he would consecrate the spot, but we never reached the proffered boon, and death reigned in our midst, and he who has the power of death, stalked a broad over all the land.

Hearken then to the voice of mercy, O ye men of Israel, ye scattered remnant of the Priesthood, and while the Lord is willing to perform the oath of his Covenant unto you, be

**HARBINGER AND ORGAN.**

Preparation, Iowa, December 2, 1853.

ye not found mocking, lest your bands be made strong, but hasten and "subscribe with your hands unto the Lord, and surname yourselves Israel," that the blessing of Jacob's God may be upon you for evermore.

**JOSIAH ELLS.**

Canfield, Ohio, June 16th, 1853.

*Mr. James Smith*—Sir: I leave you to draw your own conclusions, by observing:—If you can still continue your affinity with J. J. Strang, under the betrayal and the imposition he has tried to palm upon the world in your name, then do you give to all men, the most demonstrative evidence, that there is a lie in your right hand, and that you are the most miserably duped of men. I hope however, for the sake of humanity, you have still sufficient courage, and moral integrity left, to burst the band that binds you; and that yet I shall see you a free man in Israel, rejoicing in the fulness of God. J. E.

**H Y M N .**

(FOR JEHOVAH'S PRESBYTERY OF ZION.)

AIR:—"The old oaken bucket."

1.

Now let us rejoice, in the day of salvation,  
No longer as strangers, on earth need we roam;  
Good tidings are sounding, to us and each nation,  
And shortly the hour of redemption will come.

CHORUS.

We'll hail to the dawning of Zion's glad morning,  
So long by the Prophets of Israel foretold;  
And hush'd are the accents of sorrow and mourning,  
"Baneemy" is saying—"All Israel come home."

2.

We'll love one another, and never disséble,  
But cease to do evil, and ever be one;  
And while the rebellious are fearing and tremble,  
We'll watch for the day when the "Shiloh" shall come.

We'll hail to the dawning of Zion's glad morning,  
So long by the Prophets of Israel foretold;  
And hush'd are the accents of sorrow and mourning,  
"Baneemy" is saying—"All Israel come home."

3.

In faith we'll rely, on the arm of "Jehovah,"  
To guide through these last days of trouble and gloom;  
And after the scourges and judgments are over,  
We'll reign with the just, when the "Shiloh" shall come.

We'll hail to the dawning of Zion's glad morning,  
So long by the Prophets of Israel foretold;  
And hush'd are the accents of sorrow and mourning,  
"Baneemy" is saying—"All Israel come home."

**EARTHQUAKE.**—A terrible earthquake occurred at Thebes, on the 18th, 19th and 20th of August, nearly destroying the City, and causing many deaths.

We give up this number to Bro. Ells's rejoinder; and we hope it will prove acceptable to those of our readers who love to see truth vindicated, and imposition exposed.

We would remind our subscribers, that our terms is invariably in advance, for the Harbinger and Organ; and our rule is established, not to send the paper to any individual until their subscription money is received. Therefore, let it be remembered, that we will not send the paper to any individual, unless the money accompanies the order, and no paper will be continued beyond the time paid for.

**WANTED.**—Provisions of all kinds, on tything and subscription, and those Brethren in Harrison and Pottawatamic counties, who have provisions to dispose of, would do well to bring them to us, instead of selling them elsewhere, inasmuch as they intend to pay their Tything, and enter the School of Works.

**FOR SALE.**—We have on hand for sale, Evidences in Proof of the Book of Mormon—a book of 256 pages; price 50 cts. Baneemy's Proclamation; price 5 cts. The first Vol. of Zions Harbinger and Baneemy's Organ, consisting of 2 numbers only; price 20 cts. Also, the 2nd Vol. consisting of 12 numbers, price one Dollar, and the third Vol. will be for sale at the Assembly; price one Dollar.

**THE WEATHER.**—We have had the finest weather this fall, that ever was known in this latitude. It seems as though the elements have been made subservient to those who were engaged in the work of gathering, and establishing this place. The word of the Lord has indeed been verified thus far, for he has blessed the land unto us, in giving us favorable weather for the accomplishment of the work of preparing for the opening of the School of Works.

**THE LAMANITES.**—We have had several visits from Omahas and Otoe Indians. They came over to hunt, and visited us to trade their venison for corn and clothing.

We shall issue a number of the Harbinger and Organ each week, until the present volume is completed.

# ZION'S HARBINGER, AND BANEMY'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.

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

These are the names of the Angels who watch. Uriel, one of the holy angels, who watches over clamour and terror. Raphael, one of the holy angels, who watches over the spirits of men. Raguel, one of the holy angels, who inflicts punishment upon the world, and the luminaries. Michael, one of the holy angels, who watches over human virtue, and commands the nations. Sarakiel, one of the holy angels, who watches over the spirits of the children of men that transgress. Gabriel, one of the holy angels, who watches over (Ikisat,) all that is powerful and great on earth, over paradise, and over the cherubim. Then I made a circuit to a place in which nothing was completed. And there I beheld neither the tremendous workmanship of an exalted heaven, nor of an established earth, but a desolate spot prepared and terrific. There too, I beheld seven stars of heaven, bound in it together, like great mountains, and like a blazing fire. I exclaimed; for what species of crime have they been bound, and why have they been removed to this place? Then Uriel, one of the holy angels who was with me, and who conducted me, answered:— Enoch, wherefore dost thou ask; wherefore reason with thyself, and anxiously enquire? These are those of the stars which have transgressed the commandment of the Most High God; and are bound here, until the infinite number of the days of their crimes be completed.

From thence I afterwards passed on to another terrific place; where I beheld the operation of a great fire blazing and glittering, in the midst of which there was a division. Columns of fire struggled together to the end of the abyss, and deep was their descent. But neither its measurement nor its magnitude was I able to discover; neither could I perceive its origin. Then I exclaimed: How terrible is this place, and how difficult to explore! Uriel, one of the holy angels who was with me, answered and said: Enoch, Why art thou alarmed and amazed at this terrific place, at the sight of this place of

suffering? This, he said, is the prison of the angels; and here are they kept forever.

From thence I proceeded to another spot, where I saw on the west a great and lofty mountain, a strong rock and four delightful places. Internally it was deep, capacious, and very smooth; as if it had been rolled over: it was both deep and dark to behold.

Then Raphael, one of the holy angels who were with me answered and said: These are the delightful places where the spirits, the souls of the dead, will be collected; for them were they formed; and here will be collected all the souls of the sons of men. These places in which they dwell shall they occupy until the day of Judgement, and until their appointed period. Their appointed period will be long, even until the great Judgement. And I saw the spirits of the sons of men who were dead; and their voice reached to heaven, and among them was the voice of accusation. Then I enquired of Raphael, an angel who was with me and said: whose spirit is that, the voice of which reaches to heaven and accuses? He answered, saying: This is the voice of the blood of Abel, who was slain by Cain his brother, and he will accuse that brother until his seed be destroyed from the face of the earth; until his seed perish from the seed of the human race. At that time therefore, I enquired respecting him, and respecting the general Judgement, saying: why is one separated from another? He answered: Three separations have to take place between the spirits of the dead, that they may attain to their three estates in the flesh; and thus have the spirits of the righteous been separated. First by a chasm, second by water, and third by fire from above, are sinners separated from the righteous, that the righteous may complete their estates upon the earth. And in the same manner likewise are sinners separated, when they die and are buried in the earth, Judgement not overtaking them in their lifetime. Here their spirits are separated. Moreover, abundant is their suffering, until the time of the great Judgement, the castigation, and the torment of those who eternally execrate, whose souls are punished and bound there forever.



And thus has it been from the beginning of world. Thus has there existed a separation between the souls of those who utter complaints, and of those who watch for their destruction, to slaughter them in the day of the triumph of sinners. A receptacle of this sort has been formed for the souls of unrighteous men, and of sinners; of those who have completed crime, and associated with the impious, whom they resemble. Their souls shall not be annihilated in the day of Judgement, neither shall they arise from their condition. Then I blessed God and said: Blessed be my Lord, the Lord of glory, and of righteousness, who reigns over all forever and forever.

From thence I went to another place, towards the west, unto the extremities of the earth, where I beheld a fire blazing and running along without cessation, which intermitted its course neither by day nor by night; but continued always the same. I enquired saying: What is this, which never ceases? Then Raguel, one of the holy angels who was with me, answered, and said: This blazing fire which thou beholdest running towards the west, is all the luminaries of heaven.

I went from thence to another place, and saw a mountain of fire flashing both by day and by night. I proceeded towards it; and perceived seven splendid mountains, which were all different from each other. Their stones were brilliant and beautiful; all were brilliant and splendid to behold; and beautiful was their surface. Three mountains were towards the east and strengthened by being placed one upon the other; and three were towards the south, strengthened in a similar manner. There were likewise deep valleys, which did not approach each other. And the seventh mountain was in the midst of them. In length they all resembled the seat of a throne, and odoriferous trees surrounded them. Among these there was a tree of an unceasing smell; nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark never withered, and its fruit was beautiful. Its fruit resembled the cluster of the palm. I exclaimed; Behold! this tree is goodly in aspect, and pleasing in its leaf, and the sight of its fruit is delightful to the eye. Then Michael, one of the holy and glorious angels who were with me, and who presided over them, answered and said: Enoch, why dost thou enquire respecting the odour of this tree? and why art thou inquisitive to know it? Then I, Enoch, replied to him and said: Concerning every thing I am desirous of instruction, but particularly concerning this tree. He answered me, saying; That mountain which thou beholdest, the extent of whose head resembles the seat of a throne, will be the seat on which shall sit the holy and great Lord of glory, the everlast-

ing King, when He shall come and condescend to visit the earth with his goodness. And that tree of an agreeable smell, not one of the odour of carnal flesh, there shall be no power to touch, until the period of the great Judgment. When all sinners shall be punished and consumed forever; this shall be bestowed on the righteous and humble. The fruit of this tree shall be given to the Elect. For towards the north this tree of life shall be planted in the holy place, towards the habitation of the everlasting King. Then shall they greatly rejoice and exult in the Holy One. The sweet odour shall enter into their bones; and they shall live a long life on the earth, as thy fathers have lived; neither in their days shall sorrow, distress, trouble and punishment afflict them. And I blessed the Lord of glory, the everlasting King, because He had prepared this tree for the Saints, formed it; and declared that he would give it to them.

From thence I proceeded to the middle of the earth, and beheld a happy and fertile spot, which contained branches continually sprouting from the trees which were planted in it. There I saw a holy mountain, & underneath it water on the eastern side, which flowed towards the south. I saw also on the west another mountain higher than that; and between them there were deep but not wide valleys. Water ran from towards the mountain to the west of this; and underneath there was likewise another mountain. There was a valley, but not a wide one below it; and in the midst of them were other deep and dry valleys, towards the extremities of these mountains. These mountains, which contained all these valleys, which were deep, but not wide, consisted of a strong rock, with trees planted in them. And I wondered at the rock and at the valleys, being extremely surprised. Then I said: What means the blessed land, all these lofty trees, and the accursed valley between them? Then Uriel, one of the holy angels who were with me, replied: This valley is the accursed of the accursed forever. Here shall be collected all who utter with their mouths unbecoming language against God, and speak harsh things of his glory, arrogating to themselves the titles which alone belong to him, and who blaspheme by taking his name in vain. Here shall they be collected. Here shall be their territory. In the latter days an example of Judgement shall be made of them in righteousness before the Saints: while those who have received mercy shall forever, all their days, bless God the everlasting King. And at the period of Judgment shall they bless him for his mercy, as He has distributed it to them. Then I blessed God, addressing myself to Him, and making mention, as was mete, of his greatness.

From thence I proceeded to the middle of the mountain in the desert, the level surface

only of which I perceived, it was full of trees of the seed alluded to; and water leaped down upon it. There appeared a cataract composed as of many cataracts both towards the west and towards the east. Upon one side were trees and upon the other water and dew.

Then I went to another place from the desert toward the east of that mountain which I had approached. There I beheld choice trees, particularly those which produce the sweet smelling drugs, frank incense and myrrh; and trees unlike to each other. And over it, above there was the elevation of a mountain at no great distance. I likewise saw another place with valleys of water which never wasted; where I perceived a goodly tree, which in smell resembled Zsakinon. And toward the sides of these valleys I perceived cinnamon of a sweet odour. Over them I advanced towards the east. Then I beheld another mountain, containing trees, from which water flowed like Nektro. Its name was Sarira, and Kelboneba. And upon this mountain I beheld another mountain, upon which were trees of Alva. These trees were full, like almond trees, and strong; and when they produced fruit, it was superior to all perfume.

After these things I surveyed the entrances of the north, above the mountains, I perceived seven mountains replete with pure nard; odoriferous trees, cinnamon and papyrus. From thence I passed on above the summits of the mountains to some distance, and went over the Erythraean sea. And when I was advanced far beyond it, I passed along above the angel Zateel, and arrived at the garden of righteousness. In this garden I beheld, among other trees, some which were numerous and large, and which flourished there. Their fragrance was agreeable and powerful, and their appearance both varied and elegant. The tree of knowledge also was there, of which if any one eats he becomes endowed with great wisdom. It was like a species of the tamarind tree, bearing fruit which resembled grapes extremely fine; and its fragrance extended to a considerable distance. I exclaimed: How beautiful is this tree, and how delightful is its appearance! Then holy Raphael, an angel who was with me, answered and said: This is the tree of knowledge, of which thy ancient father and thy aged mother ate, who were before thee; and who, obtaining knowledge, their eyes being opened, and knowing themselves to be naked, were expelled from the garden.

From thence I went on to the extremities of the earth; where I saw large beasts different from each other, and birds various in their countenances and forms, as well as with notes of different sounds. Beyond these beasts I perceived the extremities of the earth, where the angels path from heaven ends. The gates

of heaven stood open, and I beheld the celestial stars come forth. I numbered them as they proceeded out of the gate, and wrote them all down, as they came out one by one according to their number. I wrote down their names altogether, their times and their seasons; as the angel Uriel, who was with me, pointed them out to me. He shewed them all to me, and I wrote down an account of them. He also wrote down for me their names, their regulations and their operations.

From thence I advanced on towards the north to the extremities of the earth. And there I saw a great and glorious wonder at the extremities of the whole earth. I saw there heavenly gates opening into heaven; three of them distinctly separated. The northern winds proceeding from them, blowing cold, hail, frost, snow, dew and rain. From one of the gates they blew mildly; but when they blew from the two other gates, it was with violence and force. They blew over the earth strongly.

From thence I went to the extremities of the world westwards; where I perceived three gates open, as I had seen in the north; the gates and passages through them being of equal magnitude. There were also three gates open at the extremities of the earth southwards, from which issued dew, rain and wind. From thence I went to the extremities of the earth eastwards; where I saw three heavenly gates open to the east, which had smaller gates within them. Through each of these smaller gates the stars of heaven passed on, and proceeded towards the west by a path which was seen by them, and that at every period of their appearance. When I beheld them, I blessed; every time, in which they appeared, I blessed the Lord of glory, who had made these great and splendid signs, that they might display the magnificence of his works to angels and to the souls of men; and that these might glorify all his works and operations; might see the effect of his power; might glorify the great labor of his hands; and bless him forever.

From that time I was not drawn in the midst of them; but being seated between two spirits I proceeded to where the angels received their ropes, to measure out a place for the righteous and the elect. There I beheld the fathers of the first men, and the saints who dwell in that place forever.

Afterwards my spirit was concealed ascending into the heavens. I beheld the sons of the holy angels treading on flaming fire, whose garments and robes were white, and whose countenances were transparent as crystal. I saw two rivers of fire glittering like a hyacinth. Then I fell on my face before the Lord of spirits. And Michael, one of the arch-angels, took me by my right hand, raised me up, and brought me out to where was every secret of

## LESSON

## For the Schools of Jehovah's Presbytery of Zion.

mercy and secret of righteousness: He shewed me all the hidden things of the extremities of heaven; all the receptacles of the stars; and the splendours of all, from whence they went forth before the face of the holy. And he concealed my spirit in the heaven of heavens. There I beheld in the midst of that light; a building made of stones of ice; and in the midst of these stones vibrations of living fire. My spirit saw around the circle of this flaming habitation, on one of its extremities, that there were rivers full of living fire, which encompassed it. Then the Saraphim, the Cherubim, and Ophanin surrounded it: these are those who never sleep but watch the throne of His glory.

And I beheld angels innumerable, thousands of thousands, and myriads of myriads, who surrounded that habitation. Michael, Raphael, Gabriel, Phannel, and the holy angels who were in the heavens above, went in and out of it. Michael, Raphael, and Gabriel, went out of that habitation, and holy angels innumerable. Then I fell on my face, while all my flesh was dissolved, and my spirit became changed. I cried out with a loud voice, with a powerful spirit, blessing glorifying, and exalting. And those blessings, which proceeded from my mouth, became acceptable in the presence of the Ancient of Days.

The Ancient of Days came, *who is Michael*, with Gabriel, Raphael, and Phannel, and with thousands of thousands, and myriads of myriads, which could not be numbered. Then that angel Michael spake to me, and with his voice saluted me, saying: Thou art the offspring of man, who art born for righteousness, and righteousness has rested on thee. The righteousness of the Ancient of days shall not forsake thee. He said: On thee shall he confer peace in the name of the existing world; for from thence has peace gone forth since the world was created. And thus shall it happen to thee forever and ever. All who shall exist, and shall walk in thy path of righteousness, shall not forsake thee forever. With thee shall be their habitation, with thee their lot; nor from thee shall they be separated forever and ever. And thus shall length of days be with the offspring of man. Peace shall be to the righteous; and the path of integrity shall the righteous pursue, in the name of the Lord of spirits forever and ever.

A part of the jaw bone of one of those monsters that Enoch speaks of, has been found near Peru, Illinois. The teeth measured across three and five inches.

Never despair in adversity. Work and persevere. When a wheel is going around, the bottom must turn up—sometimes.

What is the work of Baneemy? The work of Baneemy is the Work of the Father, spoken of in the Book of Mormon, to prepare the way, and to restore the covenants of the fathers to their children of the house of Israel, to gather up the strength of the Lord's house, to send wise men to purchase the land of Zion, and to sanctify the armies of Israel, in preparation for the coming of the Shiloh who will lead them as Moses did, out of bondage by power at the redemption of Zion, and will then divide the inheritances to 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, which is also the book of Remembrance.

What is the book of the Law of God?—The book containing the Covenants of the Priesthood, and the Revelations and commandments connected therewith.

Why is it also called the Book of Remembrance? Because it also contains the names, and the record of the works of those who fear the Lord.

Who is the head of the Presbytery of Zion? Our Father in heaven, Jehovah.

Who is the Law-giver, and holds the Sceptre of the Kingdom of God, until Shiloh comes, and the people all gather to him? Jesus of Nazareth, the Anointed One.

Who now holds the Keys of the kingdom pertaining to the earth? Baneemy, the Concealed One.

What are the keys of the kingdom pertaining to the earth? They consist in the exclusive power, authority and right, to receive from Jehovah, through the Law-giver, the law and commandments to the inhabitation of the earth.

What authority is vested in the Law giver, who holds the sceptre until Shiloh comes, and all the people gather to him? All power both in heaven and on earth is given unto him, and he has the exclusive right to command and direct both angels and men; he being the mediator between God and man, all the revelations of God to man necessarily must come through him.

When are we to become equal with him, and set down in the Father's throne with him?—When we are prepared, and become the Sons of God, through the sanctifying influences of the Covenants of the Presbytery of Zion, and the keys of the holy Priesthood.

What are the keys of the preparatory department of Jehovah's Presbytery of Zion? They consist in the exclusive power, authority, or right, to receive from Baneemy, the Concealed One, the laws and commandments pertaining to said department of the Presbytery, and to

direct the administration of the Covenants thereof, and the Organization thereof, and consequently constitutes the holder, the Chief Teacher of said department.

What are the three grand pillars, or distinguishing principles of Jehovah's Presbytery of Zion; whereby it is distinguished from all other religious societies?

First, the rejection of the Church, and interdiction of its continuance, and the consequent rejection of the Gentiles. Second, the restoration of the kingdom to Israel, the Covenants of the fathers to their children, making them "a kingdom of Priests," that they may become a holy nation through obedience to the law of righteousness, and the Covenants of the Priesthood. Third, the promise of the coming of Shiloh, born of the tribe of Joseph, (to whom Jacob gave the birth-right,) to redeem their inheritances, and to divide it to them by lot.

What are the four corner stones, or grand foundation principles of Jehovah's Presbytery of Zion? Truth, Justice, Love and Mercy.

What are the key-stones thereof? Righteousness, Holiness, Purity and Virtue.

How is its structure to be raised? By Patience, Humility, Long-suffering and Obedience.

How are the head stones thereof to be brought forth with shoutings, crying grace, grace unto it? Through Faithfulness, Energy, Determination and Perseverence.

#### REFERENCES.

*The rejection of the Church*, 20th Sec. of Doc. & Cov., Par. 15th. last clause; 14th Sec. Par. 3rd; 103rd Sec., Par. 10, 11, 13 & 14, pages 398 & 400; Book of Mormon, page 519, 3rd edition, near the bottom of the page.

*The Land of Zion—the City to be in Jackson county, Mo., and the Saints commanded to gather there, and no where else, except in the regions round about*, Doc. & Cov. Sec. 27th, Par. 1st.; also, Sec. 4th, Par. 1st, and Sec. 98th, Par. 4th, last half, and Sec. 102, Par. 7th.

*The appointment of Baneemy*, Sec. 102, Par. 8th.

*The Law of the appointment*, Sec. 14th, Par. 1st. & 2nd.

*The necessary qualifications of the appointed*, Sec. 16th Par. 11th.

*The endowment of Baneemy*, (see his first Proclamation.)

*The doctrine of Polygamy condemned*, Doc. & Cov. Sec. 13th, Par. 7th, Sec. 65th, Par. 3rd, Sec. 109th Par. 4th, Book of Mormon page 125th & 126th, 2nd chap. of Jacob.

*The Church forbidden to have a King*, Doc. & Cov. Sec. 12th Par. 5th, and Book of Mormon, page 81, top of the page, chap. 7th of

the 2nd Book of Nephi.

*The redemption of Zion must come by power*, Doc. & Cov. Sec. 101st, Par. 3rd. And God will raise up a man to lead his people like Moses—same quotation. He (the Lord God) will send one mighty and strong, holding the sceptre of power in his hand, (see Times & Seasons, Vol. 5th No. 19th, page 673, letter of Joseph Smith to W. W. Phelps, from Kirtland Ohio, dated Nov. 27th, 1832).

#### RELIGIOUS PROSCRIPTION IN UTAH.

*"Dan shall judge his people as one of the tribes of Israel: and shall be a serpent by the way, an adder in the path, that biteth the horses heels so that his rider shall fall backwards, [yet he shall say] 'I have waited for thy salvation, O Lord.'" (Gen. 49th chap. 16th, 17th 18th verses.) "Dan is a lion's whelp; he shall leap from Bashan." (Deut. 33rd chap. 22nd verse).*

Brigham Young the great man made Prophet of the Last days, President of the Mormons, Governor of Utah Territory, and Chief of the Danites, after proclaiming, (in an epistle of the Twelve dated Dec. 23rd, 1847 and in many subsequent epistles,) to all the world, unrestrained religious toleration in the great basin of the Salt Lake valley, to all sects of religion, (except the Israelites, because they refuse to bow the knee and confess to the Jesus) and invites them all to come and settle among his people, and promises that he will hail them as brethren. But as soon as a few attempt to exercise religious rights there, contrary to his dogmas, like a lion's whelp he leaps upon them, and like an adder in the path he bites at them, to cause them to fall backwards; and after all this he has the audacity to say, "we have waited for thy salvation O Lord."

Read the following, copied from the *New York Herald*, of the 10th of June.

*Of a speech delivered by Brigham Young at Great Salt Lake City, Utah Territory, on the 27th day of March, 1853.*

When I went from meeting last Sabbath, my ears were saluted with an apostate crying in the streets, here, I want to know if any one of you who have got the spirit of Mormonism in you, the spirit that Joseph and Hyrum had, or that we have here, would say, let us hear both sides of the question; let us listen and prove all things. What do you want to prove? Do you want to prove that an old apostate, who has been cut off from the church thirteen times for lying is anything worthy of notice? I heard that a certain gentleman, a picture maker in this city, when the boys would have moved away the wagon in which this apostate was standing, became violent with them, saying let this

man alone, these are saints that are persecuting, (snoringly.) We want such men to go to California, or anywhere they choose.

I say to those persons, you must not court persecution here, lest you get so much of it you will not know what to do with it. Do not court persecution. We have known Gladden Bishop for more than twenty years, and know him to be a poor dirty curse. Here is sister Vilate Kimball, Brother Heber's wife, has borne more from that man than any other woman on earth could bear; but she won't bear it again. I say again, you Gladdenites, do not court persecution, or you will get more than you want, and it will come quicker than you want it. I say to you, bishops, do not allow them to preach in your wards. Who broke the road to these valleys? did this little nasty Smith and his wife? No; they staid in St. Louis while we did it, peddling ribbons, and kissing the gentiles. I know what they have done here, they have asked exorbitant prices for their nasty stinking ribbons, (voices; "that's true.") We broke the roads to this country. Now, you Gladdenites, keep your tongues still, lest sudden destruction comes upon you. I will tell you a dream that I had last night. I dreamed that I was in the midst of a people who were dressed in rags and tatters; they had turbans upon their heads, and these were also hanging in tatters. The rags were of many colors, and when the people moved, they were all in motion; their object in this appeared to be to attract attention; said they to me: "we are Mormons, Brother Brigham." "No, you are not," I replied. "But we have been," said they, and began to jump, and caper about and dance, and their rags of many colors were all in motion to attract the attention of the people. I said, you are no Saints, you are a disgrace to them. Said they, "We have been Morinons." By and by along came some mobocrats, and they greeted them with "how do you do, sir, I am happy to see you." They kept on that way for an hour. I felt ashamed of them, for they were in my eyes a disgrace to Mormonism. Then I saw two ruffians, whom I knew to be mobbers and murderers, and they crept into a bed where one of my wives and children were. I said, that you call yourselves brethren; tell me is this the fashion among you? They said, O, they are good men, they are gentlemen.

With that I took my large bowie knife that I used to wear as a bosom pin in Nauvoo and cut one of their throats from ear to ear, saying "go to hell across lots." The other one said "you dare not serve me so." I instantly sprang upon him, seized him by the hair of the head, and bringing him down, cut his throat, and sent him after his comrade; then told them both if they would behave themselves they should yet live, but if they did not I would unjoin their

necks. At this I awoke. I say rather than that apostates should flourish here, I will un-sheath my bowie knife and conquer or die. (Great commotion in the congregation, and a simultaneous-burst of feeling assenting to the declaration.) Now, you nasty apostates, clear out or judgement will be put to the line and righteousness to the plummet. (Voices generally, "go it, go it.") If you say it is right, raise your hands. (All hands up.) Let me call on the Lord to assist us in this and every good work."

The dream the Governor relates is evidently ominous; the most of his followers are without doubt of the class of those he dreamed surrounded him, and we doubt not the Governor at times is ashamed of them, and perhaps occasionally cuts some of their throats; but then again he finds it necessary to flatter them, and call them the best people God ever made.

### SPECIAL NOTICE.

All Brethren who have bills against the Lord's house, to be allowed on tything, will please bring or send them in, by the 20th of December as it will take some time to arrange the accounts, and as the tything must be all settled up, on or before the day of the Assembly, in order to entitle them to a seat in the Assembly on the third day of the feast. And let all remember that their blessings, temporally, (and perhaps spiritually,) for the next twelve months at least, depend upon their being honest with the Lord, in making their charges for service, and property given in to the Lord's house, on tything. No man will be justified in charging any more for services rendered, or for property, goods or provisions, than their cash value at the place delivered. And let all those who come to the Assembly not fail to bring an accurate valuation of all property both personal and landed, or real, of which they are possessed; as all will be required to make an accurate statement thereof before the Lord, and we wish them to avoid the fate of ANANIAS and SAPPHIRA, (see Acts 5th chap. 1st. verse. No kind of property is to be exempt from this valuation, neither clothing nor household goods; for this is the beginning of the Law of Tything in the Schools of Preparation, that we may prove our love to God, and his work; and that which is now tythed, will not be tythed again. And the Lord promises four fold in blessing to those who pay their tything accurately and conscientiously. But those who do not will have to be tythed again, in order to start right, according to the law given for their sanctification, and perfection. We have been thus particular, in order that all may understand their duty, and the way to do it.

# HARBINGER AND ORGAN.

Preparation, Iowa, December 10, 1853.

**THE SCHOOL OF WORKS.**—We have come to this place for the purpose of opening and organizing the School of Works, which consists of three Departments, and in its organization, it represents the order of the Melchisedek Priesthood in all its offices: as the School of Faith represents the order of the lesser Priesthood. No man can attain to the Melchisedek Priesthood without he first enters the Covenant of Works and keeps it faithfully from the heart, whereby he will be sanctified by the laws thereof, and thereby qualified for the key-words thereof, when he is made clean in the School of the Prophets.

The School of Works was revealed to Joseph, in what is called "the order of Enoch, for the benefit of the poor," and he attempted to establish it in the church, but could not in consequence of transgression. The school of Faith, also, he attempted to establish in Kiriland, and delivered those lectures contained in the first part of the Book of Doc. & Cov., to a class of said school, but he was obliged to disband it, in consequence of transgression. The order of the School of the Prophets was also revealed unto Joseph (see Doc. & Cov. Sec. 7th) and at one time he attempted to organize such a school, but contentions arose among the scholars, and the Lord was obliged to disband them, and send them forth to be chastened. (See Doc. & Cov. Sec. 96th, Par. 2nd.)

Now, we the remnant seed of the church, being organized as Jehovah's Presbytery of Zion, and knowing the rock on which the church has split, will be able to steer clear of those rocks and shoals upon which the church foundered, if we are only willing to learn wisdom from that which the church has suffered, in consequence of her transgression, and henceforth be obedient to the things commanded us of the Lord. Now we ask what were the sins of the church, for which they were chastened and rejected? Read it for yourselves in the Revelation containing the appointment of Baneemy, (Doc. & Cov. Sec 102 Par. 2nd.)—"Behold they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance as becometh Saints, to the poor and afflicted among them; and are not united according to the union required by the law of the celestial kingdom: and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer." Then follows in the 7th and 8th

Par. of the same section, directions, with promise both to the church, under the administration of Baurak Ale, and to us under the administration of Baneemy, as follows:—

"And let my people who dwell in the regions round about, [the land of Zion,] be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not Judgement, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently 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 judgement 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 army of Israel becomes 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 [my servant] 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 land in Jackson county, that can be purchased, and in the adjoining counties round about: for it is my will that these lands should be purchased, and after they are purchased that my Saints should possess them according to the laws of consecration which I have given."

The church did not follow these directions, therefore they were chastened, robbed, plundered, driven, and finally rejected: and the Lord took his servant Baurak Ale, from among them. But Baneemy has since been qualified according to his appointment, and through him the Lord has called unto us, the remnant of her seed, to gather together and to fulfil the commandments left unfulfilled by the church. Therefore it becomes us to take warning by the things that the church has suffered, and be obedient to the things required of us from the Lord; for we have the most positive assurance that God is not slack concerning his promises, but will fulfil all his words, both in blessings to the obedient and judgements to the disobedient: therefore, again we repeat, take warning, gather up to the place of Preparation, and bring your substance with you, and use it as the Lord requireth to build up his house, and to make preparation for the return of the Kingdom to Israel; that the deliverer may go forth out of Zion and turn away ungodliness from Jacob, even the messenger of the covenant whom Israel will delight in, which is the Holy Presbytery of Zion, with Shi-



Job at its head, as the stone laid in Zion for a foundation; therefore haste ye, and enter into the School of Works, and work for the Lord in his vineyard, in this the eleventh hour; and be diligent, that you may receive the penny at the close of the day.

### Items of News,

clipped from our exchanges:

A ship from Liverpool was wrecked on the 28th ult. on the coast of Scotland, and out of 348 passengers and crew on board only 102 were saved.

War has actually commenced between Russia and Turkey, and a battle has been fought.

A northwest passage around the American continent has been discovered after centuries of fruitless search.

A great fire occurred on the 1st instant at Green Bay, Wisconsin, destroying \$100,000 worth of property.

Major General Twiggs has been ordered by the Secretary of War to repair immediately to the Creek Nation, and enquire into the difficulties there; and also endeavor to prevent Indian hostilities.

**INDIAN FIGHT.**—We are informed that a war party of Sioux's came down upon the company of Omahas who were above, on the Sioux River quietly hunting, and killed two or three, and stole many of their ponies, and drove the Omahas into the Missouri river.

The Indians continue to trouble the Mormons at Salt Lake Valley.

One third of the city of Sonora, California, is burned down, destroying one and a half million dollars.

At last accounts a most fearful fire was raging in the woods about Detroit and Ann Arbor in Michigan, spreading over upwards of 10,000 acres of swamp, destroying houses and barns, obstructing railway trains and filling the city of Detroit with the densest smoke.

A terrible conflagration occurred on the 5th inst. at Milwaukie, destroying \$50,000 worth of property.

Late advices from the plains announce that Major Fitzpatrick has effected a treaty with the Camanches and Kiowas, in which the red men agree for the sum of ten thousand dollars per annum to surrender all American and Mexican prisoners, to keep the peace with the whites, and to grant the right of way to a rail or other road through their territory, unobstructed passage to emigrants, and the privilege of establishing military forts. The Pawnees continue quite troublesome. A party of them recently stopped the Salt Lake mail, and robbed the guards.

Sim is never at a stand still; if we do not retract from it, we shall advance in it) and the further on we go, the more tedious the road back. So with righteousness also; if a man does not persevere in that which is right, the current of evil that besets him, will certainly carry him down the stream with it.

### ERRATUM.

In the Minutes of the August Assembly, Solon Powers' name was inadvertently left out of the list of Traveling Teachers, ordained at the Assembly. The four referred to as first named, were Solon Powers, Curry Ferguson, Edward Thompson and John R. McIntire. The other three were not present, therefore could not be ordained.

### THOUGHTS ON THE RESTITUTION.

BY SISTER ELIZA ELLS.

1. What does the restitution mean;  
Can man be born again,  
A second time of flesh come forth?  
Yes—God doth so ordain.
2. Restore, it means to bring man back,  
To what he was before,  
To infancy, to flesh, to life,  
And God, for evermore.
3. Or, if a man has righteous been,  
Restored to right again:  
Or, if a man a sinner's been,  
Restored to it again.
4. Until he does believe in Christ,  
And covenant to keep  
God's holy law, and live in love;  
For what man sows he'll reap.
5. To Israel God made promises,  
Altho' a sinful race,  
To bring them back upon this earth,  
And there plead face to face.
6. But none the resurrection power,  
To God and life will know,  
'Till past the great millennial year,  
But those whose blood did flow.
7. As witness of their steadfast faith,  
Their confidence in God,  
Which neither life nor death could shake,  
But sealed it with their blood.
8. How will the Lord his word fulfil,  
To Jacob and his seed he spake;  
That to their land again he'd bring  
Them and their seed, for his own sake?
9. They must be born again of flesh,  
Restored to what they were before,  
For God has laid that glorious scheme,  
To bring man back to him once more.
10. Shall we then sin, that grace abound,  
O, God forbid the thought;  
Marvelous indeed, are all thy ways,  
And great the work that's wrought.

Canfield, July 19th, 1855.



# 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.

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## THE BOOK OF ENOCH, THE PROPHET.

(CONTINUED.)

The second vision of wisdom which I Enoch saw, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth the son of Adam. This is the commandment of the word of wisdom, which I received to declare and to tell to those who dwell upon earth.

Hear from the beginning, and understand to the end, the holy things which I utter in the presence of the Lord of Spirits. Those who were before us thought it good to speak; and let not us, who come after obstruct the beginning of wisdom. Until the present period never has there been given before the Lord of Spirits that which I have received, wisdom according to the capacity of my intellect, and according to the pleasure of the Lord of Spirits; that which I have received from him, a portion of life eternal; was in three parables, which I declared to the inhabitation of the world.

Parable the first. When the congregation of the righteous shall be manifested; and sinners be judged for their crimes, and be troubled in the sight of the world; when righteousness shall be manifested in the presence of the righteous themselves, who will be elected for their good works duly weighed by the Lord of Spirits; and when the light of the righteous and the elect, who dwell on earth, shall be manifested; where shall the habitation of sinners be, and where the place of rest for those who have rejected the Lord of Spirits? It would have been better for them had they never been born. When, too, the secrets of the righteous shall be revealed, then shall sinners be judged, and impious men shall be afflicted in the presence of the righteous and the elect.

From that period those who possess the earth shall cease to be powerful and exalted. Neither shall they be capable of beholding the countenances of the holy; for the light of the countenances of the holy, the righteous, and the elect, has been seen by the Lord of Spirits. Yet shall not the mighty Kings of that period

be destroyed; but they shall all be delivered into the hands of the righteous and the holy. Nor from thenceforward shall any obtain commiseration from the Lord of Spirits, because their lives in this world will have been completed.

In those days shall the elect and holy race descend from the upper heavens; and their seed shall dwell with the sons of men. But I Enoch saw it written in the books of indignation and wrath, and of hurry and agitation; Never shall sinners from thenceforwards obtain mercy saith the Lord of Spirits:

A cloud then snatched me up, and the wind raised me above the surface of the earth, placing me at the extremity of the heavens. There I saw another vision: I saw the habitations and couches of the Saints. There my eyes beheld their habitations with the angels, and their couches with the holy ones. They were entreating supplicating, and praying for the sons of men; while righteousness like water flowed before them, and mercy like dew was scattered over the earth. And thus shall it be with them forever and forever. At that time my eyes beheld the place of the elect, of truth, faith, and righteousness. Countless shall be the number of the holy and the elect, in the presence of God forever and forever. Their residence I beheld under the wings of the Lord of Spirits. All the holy and the elect sung before him, in appearance like a blaze of fire; their mouths being full of blessings, and their lips glorifying the Lord of Spirits. And righteousness incessantly dwelt before him.

There was I desirous of remaining, and my soul longed for that habitation. There was my antecedent inheritance; for thus had I prevailed before the Lord of Spirits. At that time I glorified and extolled the name of the Lord of Spirits with blessing and with praise; for he has established it with blessing and with praise according to his own good pleasure. That place long did my eyes contemplate. I blessed and said: Blessed be He, blessed from the beginning and forever. In the beginning before the world was created, and without end is his knowledge. What is this world? Of every existing generation these shall bless thee who do not sleep in

the dust, but stand before thy glory, blessing, glorifying, exalting thee, and saying; The holy, holy Lord of Spirits fills the whole world of spirits. There my eyes beheld all who, without sleeping stand before Him and bless Him, saying: blessed be thou, and blessed be the name of God forever and forever. Then my countenance became changed, until I was incapable of seeing.

After this I beheld thousands of thousands and myriads of myriads, and an infinite number of people standing before the Lord of Spirits. On the four wings likewise of the Lord of Spirits, (i. e.) on the four sides, I perceived others, besides those who were standing before Him. Their name too, I know; because the angel, who proceeded with me, declared them to me, discovering to me every secret thing. Then I heard the voice of those on the four sides, magnifying the Lord of glory. The first voice blessed the Lord of Spirits for ever and forever. The second voice I heard blessing the Elect One; and those who suffer, are crucified and tormented on account of their righteousness before the Lord of Spirits.— The third voice I heard petitioning and praying for those who dwell upon earth, and supplicate the name of the Lord of Spirits. The fourth voice I heard expelling the impious angels, and prohibiting them from entering into the presence of the Lord of Spirits, to prefer accusation against the inhabitance of the earth.

After this I besought the angel of peace, who proceeded with me, to explain all that was concealed. I said to him: Who are those whom I have seen on the four sides, and whose words I have heard and written down? He replied: The first is the merciful, the patient, the holy Michael. The second is he who presides over every suffering and every affliction of the sons of men, the holy Raphael. The third who presides over all that is powerful, is Gabriel.— And the fourth who presides over repentance, and the hope of those who will inherit eternal life, is Phannel. These are the four angels of the Most High God, and their four voices which at that time I heard.

After this I beheld the secrets of the heavens and of the kingdom, according to its divisions; and of human action, as they weigh it there in balances. I saw the habitations of the elect, and the habitations of the holy. And there my eyes beheld all the sinners, who denied the Lord of glory, and whom they were expelling from thence, and dragging away, as they stood there; no punishment proceeding against them from the Lord of Spirits. There, too, my eyes beheld the secrets of the lightning and the thunder; and the secrets of the winds, how they are distributed as they blow over the earth: the secrets of the winds, of the dew, and of the clouds. There I perceived the plate from

which they issue forth, and become saturated with the dust of the earth. There I saw the woods—the receptacle out of which the winds become separated, the receptacle of hail, the receptacle of snow, the receptacle of the clouds, and the cloud-itself, which continued over the earth before the creation of the world. I beheld also the receptacles of the moons, where they came, whither they proceeded, their glorious return, and how one become more splendid than another. I marked their rich progress, their unchangeable progress, their disunited and undiminished progress; their observance of a mutual fidelity by a stable oath; their proceeding forth before the sun; and their adherence to the path allotted them, in obedience to the command of the Lord of Spirits. Potent is his name forever and forever.

After this I perceived, that the path both concealed and manifest of the moon, as well as the progress of its path, was there completed by day and by night; while each, one with another, looked towards the Lord of Spirits, magnifying, and praising without cessation, since praise to them is rest; for in the splendid sun there is a frequent conversion to blessing and to malediction. The course of the moon's path to the righteous is light, but to sinners it is darkness; in the name of the Lord of Spirits, who created a division between light and darkness, and, separating the spirits of men, strengthened the spirits of the righteous in the name of his own righteousness. Nor does the angel prevent this, neither is he endowed with the power of preventing it; for the Judge beholds them all, and judges them all in his own presence.

Wisdom found not a place on earth where she could inhabit; her dwelling therefore is in heaven. Wisdom went forth to dwell among the sons of men, but she obtained not an habitation. Wisdom returned to her place, and seated herself in the midst of the angels.— But iniquity went forth after her return, who unwillingly found an habitation, and resided among them, as rain in the desert, and as dew in a thirsty land.

I beheld another splendor, and the stars of heaven. I observed that he called them all by their respective names, and that they heard.— In a righteous balance I saw that he weighed with their light the amplitude of their places, and the day of their appearance, and their conversion. Splendor produced splendor; and their conversion was into the number of the angels, and of the faithful. Then I enquired of the angel, who proceeded with me, and explained to me secret things, what their names were. He answered: A similitude of these has the Lord of Spirits shown thee.— They are the names of the righteous who dwell upon the earth, and who believe in the name of the Lord of Spirits forever and forever.— Another

thing also I saw respecting splendor; that it rises out of the stars, and becomes splendor; being incapable of forsaking them.

There I beheld the Ancient of days, whose head was like white wool, and with him another, whose countenance resembled that of man. His countenance was full of grace, like that of one of the holy angels. Then I enquired of one of the angels who went with me, and who shewed me every secret thing, concerning this son of man; who he was; whence he was; and why he accompanied the Ancient of days. He answered and said to me: This is the Anointed One, to whom righteousness belongs; with whom righteousness has dwelt; and who will reveal all the treasures of that which is concealed, even the hidden mysteries of the Holy Priesthood, to the elect and righteous of the sons of men upon the earth; for the Lord of Spirits has chosen him and Anointed him to represent the Elect One in the flesh, until the consummation of righteousness. Therefore, has his portion surpassed all before the Lord of Spirits in everlasting uprightness; until the judgement shall set, and the Elect One, who is the Ancient of days, shall regain his dominion upon the earth.—Then this son of man, whom thou beholdest, shall accompany the Ancient of days, while he shall raise up Kings, and the mighty from their couches, and the powerful from their thrones; shall loosen the bridles of the powerful, and break in pieces the teeth of sinners. For He shall hurl kings from their thrones and from their dominions; because they will not exalt and praise the Lord of Spirits, nor humble themselves before him who had granted them their kingdoms. The countenances likewise of the mighty shall be cast down, filling them with confusion. Darkness shall be their habitation, and worms shall be their bed; nor from that their bed shall they hope to be again raised, because they exalted not the name of the Lord of Spirits.—They condemn the ministers of heaven, and lift up their hand against the Most High. They tread upon and inhabit the earth, and in it exhibit all their works of iniquity. Their strength being in their riches, and their faith in the gods whom they have formed with their own hands. They deny the name of the Lord of Spirits, and expel His ministers from the temples in which they assemble; and with them all the faithful, who suffer in the name of the Lord of Spirits.

After that period, in the place where I had seen every secret sight, I was snatched up in a whirlwind, and carried off westwards. There my eyes beheld the secrets of heaven, and all which existed on earth; a mountain of iron, a mountain of copper, a mountain of silver, a mountain of gold, a mountain of fluid metal, and a mountain of lead. And I enquired of the angel who went with me, saying: What

are these things? He said: All these things which thou beholdest shall be for the dominion of the Elect One, that he may command, and be powerful upon earth. And that angel of peace answered me saying: Wait but a short time and thou shalt understand, and every secret thing shall be revealed to thee, which the Lord of Spirits has decreed. Those mountains which thou hast seen, the mountain of iron, the mountain of copper, the mountain of silver, the mountain of gold, the mountain of fluid metal, and the mountain of lead, all these in the presence of the Anointed One (the Messiah—the Christ) shall be as a honey-comb before the fire, and as water descending from above upon the mountains; and shall become debilitated before his feet; for those metals shall be of no value in his kingdom, which is spiritual, and of faith, pertaining to the conscience, wholly ecclesiastical in its dominion upon earth. Therefore in his kingdom men shall not be saved by gold and silver. Nor shall they have it in their power to secure themselves by flight. There shall be neither iron for war, nor a coat of mail for their breasts.—Copper shall be useless unto them; and lead shall not be coveted; for they shall esteem all things useless, except the knowledge of the righteousness of the Lord of Spirits. For all these things shall be rejected, and perish from the hearts of the righteous upon the earth, when the Anointed One (the Messiah) shall appear in the presence of the Lord of Spirits. But when the Ancient of days, shall come to reign, the earth and the metals thereof shall be sanctified for the use of the Saints, who shall inherit the earth, when the kingdom of the Elect One is established.

Then I beheld a deep valley; and wide, but not at its entrance. I saw all who dwell on land, on the sea, and in the islands, bringing to it gifts, presents and offerings; yet that valley was not full.—Their hands committed iniquity, and whatsoever was produced by labor, those sinners devoured with crime. But they shall perish from before the face of the Lord of Spirits, and from the face of his earth, when the Elect One shall receive the sceptre of power, and shall stand up in behalf of the elect and righteous, for his kingdom shall not fail forever and ever. I beheld the angels of punishment who were dwelling there, and preparing every instrument of Satan. Then I enquired of the angel of peace who proceeded with me, for whom these instruments were preparing. He said: These they are preparing for the Kings and powerful ones of the earth, that thus they may perish. After which the righteous and chosen house of his congregation shall appear, and thenceforward shall they be unchangeable, in the name of the Lord of Spirits. Nor shall those mountains exist in his presence, except as

the earth and the hills, and as the fountains of water exist. And the righteous shall be released from the vexation of sinners.

Then I looked and turned myself to another part of the earth, where I beheld a deep valley burning with fire, and to this valley they brought monarchs and the mighty. And there my eyes beheld the instruments which they were making, fetters of iron without weight. Then I enquired of the angel of peace, who proceeded with me, saying: For whom are these fetters and instruments prepared? He replied: These are prepared for the hosts of Azazyel, that they may be delivered over and adjudged to the lowest condemnation; and that their angels may be overwhelmed with hurled stones; as the Lord of Spirits has commanded.

Michael, Gabriel, Raphael, and Phanuel, shall be strengthened in that day, and shall then cast them into a furnace of blazing fire, that the Lord of Spirits may be avenged of them for their crimes: because they became ministers of satan and seduced those who dwell upon earth.

In the days when punishment goes forth from the Lord of Spirits, the receptacles of water which are above the firmament shall be opened, and the fountains likewise, which are under the firmament and under the earth, all the waters, which are in the earth and above it shall be gathered, and mixed together, the waters which are above the firmament shall be the agent, and the water which is under the firmament shall be the recipient; and all shall be destroyed who dwell upon earth, and who dwell under the firmament in the extremities thereof. By these means shall they understand the iniquity which they have committed on earth; and by these means shall they perish.

Afterwards the Ancient of days will repent and say: in vain has the Lord of Spirits destroyed all the inhabitation of the earth, for the remnant who are spared are still inclined to iniquity, therefore the Lord of spirits will swear by his great name, saying: Hence forwards I will not act thus toward all those who dwell upon earth: but I will place a sign in the clouds and it shall be a faithful witness between me and them forever, as long as time shall last upon the earth. Afterwards, according to this my decree, when I shall be disposed to seize men before land, by the instrumentality of angels, in the day of affliction and trouble, my wrath and my punishment shall remain upon them, my punishment and my wrath saith God, the Lord of Spirits.

O ye kings, O ye mighty, who inhabit the world, you shall behold my Elect One, the Ancient of days, setting upon the throne of my glory. And he shall judge Azazyel, all his associates, and all his hosts, in the name of the Lord of Spirits.

There likewise I beheld hosts of angels, who were moving in punishment, confined in a net-work of iron and brass. Then I enquired of the angel of peace, who proceeded with me, to whom those under confinement were going? He said: To each of their offspring and beloved; that they may be cast into the fountains and deep recesses of the valley: and that valley shall be filled with their offspring and beloved; the days of whose life shall be consumed, but the days of their error shall be innumerable. Then shall princes combine together and conspire. The chiefs of the east among the Parthians and Medes, shall remove kings, in whom a spirit of perturbation shall enter. They shall hurl them from their thrones, springing as lions from their dens, and like famished wolves into the midst of the flock. They shall go up and tread upon the land of the elect; the land of the elect shall be before them. The threshing floor, the path, and the city of my righteous people shall impede the progress of their horses. They shall rise up to destroy each other; their right hand shall be strengthened; nor shall a man acknowledge his friend or his brother; nor the son his father and his mother; until the number of the dead bodies shall be completed by their death and punishment; neither shall this take place without cause. In those days the mouth of hell shall be opened, into which they shall be immersed; hell shall destroy and swallow up sinners, from the face of the elect.

After this I beheld another army of chariots, with men riding in them. And they came upon the wind from the east, from the west and from the south. The sound of the noise of their chariots was heard. And when that agitation took place, the Saints out of heaven perceived it; the pillar of the earth shook from its foundation; and the sound was heard from the extremities of the earth to the extremities of heaven at the same time. Then they all fell down, and worshipped the Lord of Spirits. In those days my eyes beheld the secrets of the lightnings and the splendors; and the Judgement be long to them. They lighten for a blessing and for a curse, according to the will of the Lord of Spirits. And there I saw the secrets of the thunder, when it rattles above the firmament, and its sound is heard. The habitations also of the earth were shown to me. The sound of the thunder is for peace and for blessing, as well as for a curse, according to the word of the Lord of Spirits. Afterwards every secret of the splendors, and of the lightnings was seen by me. For blessing and for fertility they lighten.

"To obey is better than sacrifice, and to hear than the fat of rams." (Samuel.)

## HARBINGER AND ORGAN.

Preparation, Iowa, December 26, 1853.

## THE LAW OF TYTHING.

"And again behold, on the 27th, 28th and 29th days of December, A. D. 1853, and every three years thereafter, ye shall keep the feast of Tything—a grand Triennial solemn feast unto me; and all my people who are worthy shall appear before me in solemn Assembly with their tything offerings for my holy Presbytery of Zion, and thereby witness unto me, that they are not unworthy to be called by the name of mine Anointed, that I may fulfil the promises unto them, which I swear in my covenant with him, even with mine Anointed." Revelation given 28th of January 1852, (see page 19th of 3rd Vol. Harbinger and Organ.)

"Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion, shall be Tythed of their surplus properties, and shall observe this law or they shall not be found worthy to abide among you. And I say unto you if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgment may be kept thereon, that it may be most holy, behold verily I say unto you, it shall not be a land of Zion unto you: and this shall be an ensample unto all the stakes of Zion, even so, amen." Revelation given in Far West Mo., July 8th 1838. (See Doc. & Cov. Sec. 107th Par. 2nd.)

Again, "I the Lord stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my Saints, for all things are mine; but it must needs be done in my own way: and behold this is the way that I the Lord have decreed to provide for my Saints: that the poor may be exalted in that the rich are made low; for the earth is full, and there is enough to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall with the wicked, lift up his eyes in hell, being in torment." (See Doc. & Cov. Sec. 99th Par. 2nd.)

"Behold now it is called to-day (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the Tything of my people; for he that is tythed shall not be burned (at his coming;) for after to-day cometh the burning; this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble: and I will burn them up, for I

am the Lord of hosts; and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor whilst it is called to-day.

"Behold, the Lord requireth the heart and a willing mind; and the willing and the obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land; for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." (See Doc. & Cov. Sec. 21, Par. 5 and 7.)

In the foregoing Revelations the law of Tything, as a necessary sanctifying principle to be observed by the Saints, is plainly set forth, and strongly urged upon our consideration, by the consequences that is to follow the disobedience of the law.

If we obey this law faithfully from the heart with a willing mind, we are to eat the good of the land of Zion, in these last days. But if we are rebellious and disobey, we are to be plucked out of the land, and finally burned up, at the coming of the Son of man. Again we are informed in the above revelations, that the Lord's purpose in giving us the law of Tything, is to provide for his Saints in his own way, and if we believe him we will be obedient, and not fear the lack of any thing, inasmuch as we are Saints.

But how, says one, is the Lord to provide for his Saints by requiring Tything of them? Answer. With the Tything he will provide, and prepare an inheritance for them, upon which they will be supplied, by his blessing, with all the necessaries and comforts of life, with about half of the corporal labor that they are now compelled to perform among the Gentiles, for a bare subsistence. And when the judgments come upon the land, with famine, pestilence and war, they will be secure in their inheritance from all these evils.

How eager then ought all to be to pay their Tything, and rejoice that they have the privilege of doing so, seeing so great a reward awaits them; and if they believe the promises of God, they will not hesitate, or fear, to thus invest their means, because they are assured of so large a percentage upon their investment.— But leaving temporal blessings out of our consideration, the knowledge of God, and the mysteries of the Priesthood, revealed to those who qualify themselves by self-denial for the reception thereof, in the Schools of Jehovah's Presbytery of Zion, is ample reward for all our Tything, and every other sacrifice we are called upon to make by the Revelations of God. The law of tything was always one of the qualifying principles of the preparations for the endowments of the Priesthood; Abraham payed tythes to Melchisedec before he received the covenant of circumcision, and was blessed of

him, to hold the keys of the lesser Priesthood. Afterward his posterity, who were worthy to minister in that Priesthood, could receive tythes of their brethren who were not sanctified by the law and covenants thereof. The law of tithing therefore is one of the laws by which (if we are governed by it) we are to be preserved, perfected and sanctified. (See Doc. & Cov. Sec. 76, Par. 8th.)

"And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same." If therefore, we are not governed by this law, we cannot be preserved by it; neither can we be perfected, or sanctified, because this law is necessary to our sanctification, according to the word of the Lord. Therefore, Brethren, we exhort you to work while the day lasts; pay your tithing, and abide the law that you may become perfected and sanctified by the same, that you may be found worthy to be preserved from the judgments of the ungodly, and to inherit all things, according to the promises of God to his elect, when the **Shiloh** comes to reveal the glory of God, that all flesh may see it together.

*Text, from the true Translation.*

"Behold, my servant [Baneemy] shall deal prudently; he shall be exalted and extolled, and be very high; causing astonishment among many nations, his visage and form being concealed from the sons of men, even Kings shall shut their mouths, when told of him, whom they cannot see, and when hearing of that of which they have not considered." (Isaiah 52nd chap. 13th, 14th, 15th verses.)

**Preparation Price Current.**

*Corrected Monthly by Chas. B. Thompson.*

For hauling from Kanesville, per hundred,	75
Flour per hundred,	\$4,75
Corn per bushel,	90
Meal, " " "	88
Potatoes per bush.	85
Pork per hundred,	\$5,00
Beef " " "	\$5,00
White beans per bush.	\$1,25
Butter per lb.	20
Lard " " "	8
Tallow " " "	10
Hay, per ton, delivered,	\$4,00
Oats, per bush.	75
Common labor, without board,	\$1,00
Mechanics, wit' out board,	\$1,25
Teaming per day, find self and team,	\$2,00

Why are the people of this generation like the Antediluvians in Noah's day. Because they repented not at the preaching of Noah, and behold, a greater than Noah is among them.

**CONTENTS,**

**Of the First, Second and Third Volumes.**

1. The voice of him that crieth in the wilderness—Baneemy's first proclamation.	
<i>Zion's Harbinger and Baneemy's Organ.</i>	
VOL. 1.	
Art. No. 1.	page.
1. The perfect Law of Liberty,	1
2. The Proclamation of Baneemy, to all the nations of the Gentiles,	1
3. The hiding chambers of the saints,	3
4. The rejection of the church,	3
5. The keys of the kingdom,	4
6. Joseph's prophetic gift,	4
No. 2.	
7. The word of the God of Abraham, Isaac and Jacob, to his servants of the seed of the church of Jesus Christ of Latter Day Saints, having the testimony of Jesus Christ,	1
8. A proclamation by the Chief Teacher of the preparatory department of "Jerusalem's Presbytery of Zion,"	2
9. Communication from Wm. A. Staley alias J. C. Brewster,	3
10. The word of the Almighty God, to the people of the United States &c.,	3
11. The mission of Joseph Smith,	4
VOL. 2.	
No. 1.	
1. Charity and Bigotry,	1
2. The mission of Baneemy,	1
3. Address to the conference of Brewsterites,	4
4. Extract of a letter to a friend,	7
5. The mission of Baneemy continued,	9
6. The red men,	13
7. The signs of the times,	13
8. News from the Traveling Teachers,	14
9. Letter from R. Stephens,	14
10. " " " " Giles Cook,	14
11. " " " " Henry Brooke,	15
12. " " " " Dr. R. Parkhurst,	15
13. " " " " R. Stephens again,	15
14. Instructions,	16
15. Assembly notice,	16
16. Notice to subscribers,	16
17. Rates of Postage,	16
No. 3.	
18. The new Priesthood covenant to Israel,	17
19. The mission of Baneemy continued,	20
20. The Lamanites are Ephraimites,	22
21. Communication of C. B. Thompson to J. J. Strang,	22
22. Assembly notice,	24
No. 4.	
23. The rejection of the church, again,	25
24. Origin, promises, present condition and future destiny of the Jews,	27
25. Books for sale.	30



Art.		page.	Art.		Page.
26.	Editorial article concerning acts of Assembly, &c.,	30	66.	Letter from Orrin Butts,	72
27.	Editorial notice concerning committee of location, &c.,	31	67.	“ “ Samuel Scott,	72
28.	Acts of the Solemn Assembly, April 15, 1852,	31	68.	The Book of Enoch, <i>commenced</i> ,	73
29.	The mission of the Traveling Teachers,	32	69.	Letter from Bro. David Abel,	78
30.	Letter from Polly Younger,	32	70.	“ “ Orrin Butts,	78
31.	Poetry, a hymn by Dr. R. Parkhurst, No. 5.	32	71.	“ “ Wm. Caruthers,	79
32.	The work of the Father,	33	72.	Report of the committee of location,	79
33.	Baurak Ale,	39	73.	Editorial article concerning the above,	79
34.	Assembly notice,	39	74.	“ “ concerning the Book	
35.	Song, for “Jehovah’s Presbytery of Zion,	40		of Enoch,	79
36.	Notice to subscribers,	40	75.	Advice to parents,	80
	No. 6.		76.	Notice to subscribers, and agents,	80
37.	Origin, promises, present condition and future destiny of the Jews, <i>continued</i> ,	41	77.	Gold may be remitted safe.	80
38.	The work of the Father, again,	47		No. 11.	
39.	Assembly notice,	48	78.	The Book of Enoch, <i>continued</i> ,	81
	No. 7.		79.	Communication, from Bro. Josiah Ells to a friend,	83
40.	Constitutional code of laws, for the government of the schools of preparation, &c.,	49	80.	Editorial notice of the above communication,	88
41.	A prophetic vision,	49	81.	Directions concerning the holding of Solemn Assemblies abroad, Dec. 27, 1852.	88
42.	Lessons for the schools of faith,	52	82.	Correction, concerning Bro. Falconer,	88
43.	Objections answered and refuted,	53	83.	Notice to whom it may concern,	88
44.	Letter from Alfred Seliers,	55	84.	Hymn, the red men.	88
45.	“ “ Henry Brooke,	55		No. 12.	
46.	“ “ Wm. Marks,	55	85.	The Book of Enoch, <i>continued</i> ,	89
47.	“ “ Richard Stephens,	55	86.	The law of obedience,	92
48.	“ “ G. Cook & E. B. Wilder	56	87.	The necessity of bringing gifts and offerings to the house of God,	93
49.	“ “ Orrin Butts,	56	88.	Communication of A. G. Jackson, to Phil’a. class,	94
50.	Synopsis of news from Bros. Cook, Younger and Jones Traveling Teachers,	56	89.	Editorial correction of Bro. Ell’s letter	95
	No. 8.		90.	Editorial notice of staying in St. Louis till spring,	95
51.	Lessons for the schools of Faith, <i>continued</i> ,	57	91.	Editorial remarks and notice to subscribers,	95
52.	The gospel of the kingdom,	57	92.	Editorial notice to the Saints to remove to the place of gathering,	96
53.	Who is Charles B. Thompson?	59	93.	Notice of books for sale, and wanted,	96
54.	Antiquity of the spiritual rappers,	61	94.	Errata, and removal,	96
55.	Antiquity of the order of the Solemn Assemblies,	62		VOL. 3.	
56.	Letter from Orrin Bro. Butts,	63		No. 1.	
57.	Synopsis of a letter from Bro. Hugh Lytle,	63	1.	The book of Enoch, <i>continued</i> ,	1
58.	Hymn, for Jehovah’s Presbytery of Zion, by Dr. R. Parkhurst,	64	2.	Objections of Mr. C. and R. answered and refuted,	2
59.	Editorial instruction,	64	3.	Minutes of the Assembly, Dec. 27, 1852,	7
60.	The order of the Traveling Department of the schools of Faith,	64	4.	Progress of the work in St. Louis, Mo.	8
	No. 9.		5.	Notice to whom it may concern,	8
61.	The lineal descent of the Priesthood,	65		No. 2.	
62.	Who is Baneemy?	69	6.	The book of Enoch, <i>continued</i> ,	9
63.	Editorial article concerning the Acts of Assembly &c.,	70	7.	Celestial marriage—polygamy condemned,	10
64.	Acts of 2nd Assembly, Aug. 29, ’52;	70	8.	Who is Baneemy?	14
65.	News from the committee of location,	71	9.	Minutes of the Assembly <i>continued</i> ,	15
			10.	Assembly notice,	15
			11.	The gathering,	15
				No. 3.	
			12.	The book of Enoch, <i>continued</i> ,	17



Art.		page.	Art.		page.
13.	Revelation concerning the Solemn Assemblies,	19	56.	Prospectus of fourth Vol. of Harbinger and Organ,	69
14.	Communications from Bros. Wm. Marks and J. Blakeslee,	20	57.	Editorial notice of arrival at Preparation,	70
15.	Communication from George Hickenloper, to the mormon council in St. Louis, Mo.	22	58.	Notice of the opening of the school of works,	70
16.	Removal,	24	59.	Editorial apology for delay of publication,	70
	No. 4.		60.	Rules adopted for preservation of timber in vicinity of Preparation,	71
17.	Rejection of the church, by George Hickenloper,	25	61.	Notice of the reception of gift obligations,	71
18.	The book of Enoch, <i>continued</i> ,	29	62.	Ban-ee-my, its signification,	71
19.	Minutes of Assembly, April 15, 1853.	30	63.	One good rule to live by,	71
20.	Editorial notice of Assembly,	32	64.	Interesting from Syria,	71
	No. 5.		65.	Hymn, for Jehovah's Presbytery of Zion,	72
21.	The book of Enoch, <i>continued</i> ,	33	66.	Minutes of Assembly, August 29, 1853,	72
22.	Lesson on marriage,	36	67.	Preamble and resolutions concerning post office,	72
23.	The ten virgins,	36	68.	Fire at Bluff city,	72
24.	Notice of the non-reception of gift obligations,	37		No. 10.	
25.	The appointment of Bancemy,	37	69.	Bro. Ells' rejoinder,	73
26.	Returns from Assemblies abroad,	38	70.	Hymn, for Jehovah's Presbytery of Zion,	80
27.	The gathering again,	39	71.	Earthquake at Thebes,	80
28.	Movement among the Jews,	40	72.	Editorial notice of Bro. Ells' rejoinder,	80
29.	The school of works,	40	73.	" " to subscribers,	80
30.	List of letters containing remittances,	40	74.	Provisions wanted on tything and subscription,	80
31.	Editorial notice,	40	75.	Books and papers for sale,	80
	No. 6.		76.	Editorial notice of the weather,	80
32.	The book of Enoch, <i>continued</i> ,	41	77.	The Lamanites' visit,	80
33.	The mission of Bancemy, by George Hickenloper,	44	78.	Notice of weekly issue, till Jan. 1851,	80
34.	The gathering, once more,	46		No. 11.	
35.	Communication from J. Blakeslee,	48	79.	The book of Enoch <i>continued</i> ,	81
36.	Church history,	48	80.	Behemoth jaw bone found,	81
37.	Assembly returns,	48	81.	Never despair in adversity,	81
	No. 7.		82.	Lessons for the schools of the Presbytery,	84
38.	The book of Enoch, <i>continued</i> ,	49	83.	References,	85
39.	Epistle of Wm. Marks,	52	84.	Religious proscription in Utah,	85
40.	Revelations,	54	85.	Special notice,	86
41.	The gathering and the August Assembly,	55	86.	Editorial notice of the opening of the school of works,	87
42.	Editorial notice of Bro. Marks' epistle,	55	87.	Items of news,	88
43.	Editorial notice of the place of gathering,	56	88.	Erratum,	88
44.	Communication of Levi B. Wilder,	56	89.	Thoughts on the restitution, by sister Ells,	88
	No. 8.			No. 12.	
45.	The book of Enoch, <i>continued</i> ,	57	90.	The book of Enoch, <i>continued</i> ,	89
46.	Lesson on truth,	61	91.	To obey is better than sacrifice,	92
47.	Confidence, the way to get it,	62	92.	Editorial—the law of tything,	93
48.	The gathering, selection of the place,	63	93.	Text, from the true translation,	94
49.	Revelation concerning the gathering,	63	94.	Preparation price current,	94
50.	Notice of the reception of Bro. Ells' rejoinder,	64	95.	One greater than Noah among us,	94
51.	The Law of love, by George Hickenloper,	64	96.	Contents,	94
52.	Friendship, by Aristotle,	64			
	No. 9.				
53.	The book of Enoch <i>continued</i> ,	65			
54.	The law of obedience, by George Hickenloper,	67			
55.	List of letters containing remittances,	69			

CONUNDRUM.—Why are the Israelites the chosen of the Lord? Because their name is real.