

ZION'S HARBINGER, AND BANEEMY'S ORGAN.

THE VOICE OF HIM THAT CRIETH IN THE WILDERNESS,
PREPARE YE THE WAY OF THE LORD!

VOL. 4.

Preparation, January, 1851.

No. 1.

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

COMMUNICATION,

By Bro. George Hickenloper, to his
Uncle, at Great Salt Lake City, Utah.

St. Louis, Nov. 15, 1853.

DEAR UNCLE:—Your letter of Aug. 31st, was received by due course of mail, but owing to want of time, I have deferred answering it until the present

time; and I am pained to say the spirit and tone of your letter almost discouraged me, for the moment, in the attempt to convince you of your error, or reclaim you from the vortex of corruption, sin and death, into which you have passively suffered yourself to be drawn, and I have almost been ready to exclaim in the bitterness of my soul, "is there no balm in Gilead? is there no physician there?"

You seem to affect astonishment that I am still connected with what you term "delusion." Did you for one moment indulge the vain hope that the work of Baneemy, (or as it is called in the Book of Mormon) the "work of the Father," was the work of a day, or a week; the wild chimera of a disordered brain; something like the morning mist, which is dispelled before the rays of the rising sun?

Did you class it with all those different church organizations that have Pheonix-like arisen from the ruins of the church, claiming to be the legitimate successors of Joseph Smith, all of which constitute Babylon, whose number is 666, which number was filled up when the church of Jesus Christ of latter

Day Saints, was organized at "Winter Quarters," on the 27th day of Dec. 1817, at which time Brigham Young was appointed a Prophet, seer, and revelator, by the vote of the church? If you did entertain any such thoughts, then you were for once mistaken, for we claim no affinity with them.

All the church organizations now existing upon the earth, are the organizations of men, and some of devils, and constitute "Babylon," from which we are commanded to withdraw ourselves, that we be not partaker of her sins, and that we receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.

The church organization was instituted for, and belongs exclusively to the Gentiles, and not to the house of Israel, and is designated in the Revelations of John as "the court, without the Temple," being the first, or preparatory department, in the Kingdom of God; and as the Gentiles have rejected the gospel, and sinned against it, and have slain the Prophets sent unto them; so also, has the Lord rejected them, and called his servants by another name. Isaiah 65th chap. 15th verse.

I have no inclination to force the precious things of God upon you, against your desire, and indeed the mission of Baneemy is not one of controversy.—My business is, to say unto you that God has rejected the church as an organization, and has taken the gospel

from the Gentiles, because they have sinned against it by rejecting, and slaying the Prophets sent unto them.

We present unto you the covenants of Israel, that you may subscribe with your hand unto Jehovah, and surname yourselves Israel, that you may be called after the name of Jacob.

Having done this, our mission is accomplished, and it remains with you to receive, or reject, as seemeth you good.

But dear Uncle, you are yet dear unto me by the indissoluble ties of nature and affection, and I will yet strive to bring you to a knowledge of the covenant, and will endeavor, with my scanty abilities, to set before you some of our principles, trusting that God will bless my efforts, and not let my words fall to the ground like empty air, unheeded and unnoticed.

I endeavored in my former letters, to show you that the church was rejected with her dead, according to the word of God for their disobedience, and for polluting the church with their abominations. See Rev. of Jan. 19th 1841; also, the word of God contained in the Book of Mormon, 4th chap. of Mormon.

Mormon is speaking of the things which should transpire immediately after the coming forth of that book (the Book of Mormon) and not previous.—He says, "Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things (the Book of Mormon) shall come forth among you.

Behold, I speak unto you as if ye were present, and yet ye are not. But behold, the Jesus Christ hath shown you unto me, and I know your doings; and I know that ye do walk in the pride of your hearts; and there are none save a few only (the covenant people of God) who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts; for behold, ye do love money, and your substances, and your fine apparel and the adorning of your churches, more than ye love the poor and the needy, the sick and afflicted. O ye pollutions, ye hypocrites, ye teachers who sell yourselves for that which will canker, why have ye polluted the holy church of God?"

Now I would ask you in all candor, of whom was the prophet Mormon speaking, when he used the language in the above quotation? But I can readily anticipate your answer. You will confidently affirm that he had allusion to the different sectarian churches—the creations of MEN, existing upon the earth at the time of the coming forth of the Book of Mormon; but such was not the fact, nor can you make it appear so, by any logic you may employ. Upon the principles of truth and honesty, you will be forced to make one, of two, humiliating concessions—either that he was referring to the church of "Latter-Day Saints," or, that all the different sectarian churches, with all their clashing and discordant principles, were recognized as the church of God, for he says, "why have ye polluted the holy church of God?"

But we are not under the necessity of going to the ends of the earth, to prove that the prophet Mormon was speaking in reference to the church of "Jesus Christ of Latter-Day Saints." We have proof positive; auricular as well as ocular, demonstrative of the fact, for we have heard with our ears, and beheld with our eyes, the pollutions spoken of, existing in the above named church.

Their pathway has been over violated. Their covenants, and broken laws, for they have repudiated and spurned the laws of God, and have ventured upon experiments, which, if not dangerous, are of

exceedingly "doubtful propriety," and it any other man volunteering his valuable is indeed humiliating to all the ennobling services to carry out "Joseph's meas- attributes of the exalted and virtuous ures." There was no necessity for a- mind, and painful to the heart of every gain laying the foundation of repent- one who loves virtue, and detests vice, ance from dead works, and of faith to- to witness men formed in the image of ward God; of the doctrine of baptisms, their God, who are incapable of appre- and of laying on of hands, and of res- ciating the blessing which they might urrection of the dead, and of eternal have enjoyed, or despising them, insti- judgment.

But leaving the principles of the doc- tation; lay their offerings upon its trine of Christ, it was their duty to go unpolluted; pander to its appetites, on to perfection, by entering into the and lusts, and would sell their birthright holy covenants of Israel, and obtain- (if they ever had any) and barter away ing the powers of the Holy Priesthood, their chances of salvation, for that which even the keys and key-words thereof. will corrode and canker their souls, and "For it is impossible for those who were defile them forever from the presence once enlightened, and have tasted of of their God. the heavenly gift, and were made part- takers of the Holy Ghost, and have tast- ed the good word of God, and

Baneemy does not, nor never did claim, to be the successor of Joseph and Smith, in the church, or gospel kingdom, the powers of the world to come, if they to lay again; and build upon the found- shall fall away, to renew them again, ation which he established, for Joseph, unto repentance; seeing they crucify to accomplish his mission, as you will themselves the son of God afresh, and find by reading the 2nd Chap. of the put him to an open shame." 2nd Book of Nephi, commencing at the Joseph's work was to translate the 2nd verse. Book of Mormon; to organize the

For Joseph truly testified, saying: church among the Gentiles, in all its de- "A seer shall the Lord my God raise up, partments; to set it in order, and preside who shall be a choice seer unto the fruit over it, and to build it up unto the most of my loins. Yea, Joseph truly said, holy faith, that they might be prepared, thus saith the Lord unto me: A choice at the appointed time, to enter into the seer will I raise up out of the fruit of covenants of Israel, according to the thy loins; and he shall be esteemed Book of Mormon. (See Book of Ne- highly among the fruit of thy loins. phi, son of Helaman, 10th chapter.)

And unto him will I give command- "But if they (the Gentiles) will re- ment that he shall do a work for the fruit pent, and hearken unto my words, and of thy loins, his brethren, which shall harden not their hearts, I will establish be of great worth unto them, even to the my church among them, and they shall bringing of them to a knowledge of the come in unto the covenant, and be num- covenants which I have made with thy bered among this the remnant of Jacob, fathers. unto whom I have given this land for an

inheritance, and they shall assist my And I will give unto him a command- people, the remnant of Jacob, and also, ment, that he shall do none other work, save the work which I shall command as many of the house of Israel as shall him. And I will make him great in come, that they may build a city, which mine eyes; for he shall do my work." shall be called the New Jerusalem; and

Thus you will see by the authority of then shall they assist my people that they God, that Joseph accomplished his work, may be gathered in, who are scattered which would preclude the necessity of 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 the 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."

You will discover that the establishing of the church among the Gentiles, was only a *preparatory* work to the work of the Father; a work which was absolutely necessary to prepare them for the reception of the covenants of Israel, and established expressly upon the condition of their repentance; as you will find by reading the Book of Do. & Cov. Sec. 8th, that Joseph was commanded to say *nothing but repentance unto this generation*, which was the extent of his mission.

It would be superfluous to inform you, that the Gentiles as a nation, rejected the gospel, spurned the conditions of their salvation, and Joseph having accomplished his mission, sealed his testimony with his blood, without which God could not have rejected the Gentiles as a nation, because "no testament is in force, while the testator liveth."

The work of Bancroft is the work of the Father, mentioned above, to prepare the way for the fulfilling of the covenants to the remnant of his people; and is entirely independant of the work of the Son in the gospel kingdom, or the work of Joseph Smith, inasmuch as he comes to reveal another, and superior order of Priesthood. His mission is to reveal the covenants of the Father for the restoration of the kingdom to Israel, in preparation for the coming of "Shilon," the shepherd and stone of Israel, who is to come of the lineage of Joseph, through the loins of Ephraim. (See Gen. 49th chap. 24th verse.

Nephi, the son of Helaman, in his 7th chapter, plainly gives us to understand, at that time the gospel should be taken from the Gentiles, and the kingdom restored to Israel; and to prevent the possibility of our being deceived, he mentions *certain things* which should exist at the time. Commencing (for the sake of brevity) at the 4th verse, he says: "And thus commandeth 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 of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischief, and all manner of hypocrisy, and murders, and priestcrafts, 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 I will remember my covenant which I made unto my people, O house of Israel, and I will bring my gospel *unto them*; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel."

When was there ever a time since the days of Noah, when the sons of "Japhet" occupied the exalted position they now occupy—the dominion of the world, and were lifted up in the pride of their hearts above all nations; and above all the people of the whole earth; while the elect of God—the offspring of "Shem" in piteous accents are crying:

"Great Spirit of our fathers lend an ear,
Pity the red man, to his cries give ear;
Long hast thou scourged him with thy
chastening sore,
When will thy vengeance cease, thy wrath
be o'er;
When will the white man's dire ambition
cease,
And let our scattered remnants dwell in
peace?"

Or shall we (driven to some unknown shore) Israel becomes very great; and I will become extinct, and fall to rise no more." soften the hearts of the people, as I did the heart of Pharaoh, from time to time,

Was there ever a time—an age, so prolific in the abominations designated by Nephi, as the present? Was there ever a time when, as now, *priestcrafts, whoredoms and secret abominations*, under the blasphemous and hypocritical mantle of "revelation," assumed the form of an established, and acknowledged religious system? When was there ever a time when the chosen seed; the rightful inheritors of this chosen land, have had their rights trampled upon, and their inheritance forcibly wrenched from their possession until they have not a spot they can consecrate as their home or a place to lay their heads.

O Israel, surely thy hour hath come. Long—long hast thou groaned beneath the iron heel of injustice, cruelty and oppression; and mercy weary with beseeching, hath retired behind the sword of justice, which is ready to fall upon the devoted heads of thy oppressors.— Surely the "signs of the times" indicate that the appointed time has indeed arrived for the remembering of the covenants of the Father, else, surely "the earth must be smitten with a curse."

Were I to ask you: to whom does the power and the right of restoring the position, I will refer to the words of covenants belong? you would probably answer that it was the mission of Joseph and Saviors," Vol. 5, page 595. Says Smit, or, peradventure you would say Joseph—"what are we to understand that it now belongs to Brigham Young, by the angel ascending from the east? inasmuch as Joseph was taken away, Rev. 7th chap. 2nd verse. We are to understand that the angel ascending from the east, is he to whom is given the right to carry out "Joseph's measures." But as I have shown you Joseph accomplished his work, you will at once perceive the utter absurdity of his pretensions.

By attentively reading the Book of everlasting gospel, saying, hark not the Doc. & Cov. 102nd Sec. Par. 5th, you will obtain a "key" which will effectually unlock this mystery. It is this: in their foreheads; and (says Joseph) "Now behold I say unto you my friends, if you will receive it, it is Elias which in this way you may find favor in the was to come, to gather together the tribes eyes of the people, until the army of of Israel (the strength of the Lord's

house) and restore all things." and every man his brother, saying know

I trust the above is sufficiently clear the Lord; for they shall *all* know me, to your understanding without further from the least of them unto the greatest comment, and I will leave you to draw of them, saith the Lord; for I will forgive their iniquity and will remember

This is the same character spoken of their sin no more," Jer. 31st Chap. in Malachi,—“Behold I will send you The consequence of this covenant Elijah the Prop'et before the coming of will be, that the law of God will be the great and dreadful day of the Lord; written in their hearts, and printed in and he shall turn the hearts of the fath—their minds, for they shall receive severers to the children, and the hearts of en-fold instruction in every department the children to their fathers, lest I come of the kingdom of God; and they shall and smite the earth with a curse.” become a delightful and highly favor-

By this time, (if you are not a dulled people, instructed in all the arts and scholar) you will have an “inkling” of sciences; and as the greatness, power, the character we assume for Baneemy, and dominion of the Gentiles shall wane and also, some understanding of his and pass from them, so, shall the power, mission, if (as Joseph said) you will greatness and dominion of the house of receive it. You will bear in mind, that Israel increase.

the Prophet referred to by Malachi, The sons of strangers shall build up was to be sent to the house of Israel, their walls, and their kings shall minis—and also that he was to *come out of Zion*, ter unto them; and all that despised for the prophet in speaking of him says, them, shall bow themselves down at the “There shall come out of Zion the de- soles of their feet; and they shall call liverer, and shall turn away ungodli- them the city of the Lord—the Zion of ness from Jacob.” the holy one of Israel.

We assume then for Baneemy, the As I have given you some understand- character of the deliverer of Israel, the ing of the work of Baneemy, and of only I gally authorized person to reveal his character, your curiosity will prompt the covenants and restore the kingdom you to ask, “who is this man? Is it to Israel, in preparation for the coming Thomas B. Marsh, or Sidney Rigdon, of “Shiloh,” and the redemption of Zion. or Charles B. Thompson? and why not Jeremiah, in speaking in relation to reveal himself to the world?”

the work of Baneemy says: “Behold! I will give you all the information, the days come saith the Lord, that I will concerning the first question, that it is make a new covenant with the house of possible for you or any one else to re- Israel, and with the house of Judah: ceive, until such times as they are qual- not according to the covenant that I fied to meet him in the courts of the made with their fathers in the day that I Temple of God, where he administers in took them by the hand to bring them *propria persona*; and they are only out of the land of Egypt; which cove- they who are pure, and who shall have nant they break, although I was a hus- o' tained the victory over the *Beast*; and band unto them, saith the Lord: but this over his image, and over his mark, and shall be the covenant t'at I will make the number of his name, w'ho will ever with the house of Israel; after those be permitted to know who he is, much days saith the Lord, I will put my lawless, enter into his presence. And all in their inward parts, and write it in such, shall stand upon the sea of glass their hearts, and I will be their God, and mingled with fire, and shall sing the song they shall be my people. And they shall of Moses and the Lamb.

teach no more every man his neighbor,

(TO BE CONTINUED.)

Minutes of the Solemn Assembly,

Held at the Lord's House, in the Town of Preparation, on the 27th, 28th and 29th days of December, 1853.

27th. The Assembly opened by singing, and prayer by Charles B. Thompson, Chief Teacher of the Schools of the Presbytery. After which he addressed the Assembly at considerable length, giving good and timely instruction, concerning the work before us. The covenant was then administered to five persons, who had not before taken it: after which all present (upwards of one hundred persons) renewed their covenants before the Lord, all of whom, together with between fifty and sixty others presented gift oblations, to be recorded before the Lord, in the Book of his Law.

The table being spread, all present surrounded it, and partook of a rich feast in the house of the Lord, the first ever served up (in this generation,) in a house built unto his name. After all had eaten and were filled, the table was removed, and the Teacher of the Assembly gave a discourse upon the law of Tything, shewing it to be a principle of law binding upon all men in all ages of the world, when the true Priesthood was on earth. Adjourned till 9 o'clock next morning.

28th. Met pursuant to adjournment, and opened by prayer. The Chief Teacher then appointed Hugh Lytle to assist him in arranging the records of the gift oblations, paid into the Lord's Treasury since the organization of the Presbytery, by those present, preparatory to their being entered under the covenant of Works, in the Book of the Law. During which time the Brethren present edified each other by mutual instruction. After the records were properly arranged, the covenant of the School of Works, in the first department thereof, was administered to all present. The table was then again spread with abundance of the good things of earth, which had

been consecrated unto God, for the service of his house, of which all present gladly partook, and thanked the Lord that they were so highly privileged.— After all had partaken of the consecrated food and were filled, the table was removed, and the Chief Teacher delivered a lecture on the necessity of strictly keeping all the commandments of God, which was listened to with the most profound interest by all present. After which adjourned till 9 o'clock next morning.

29th. The Assembly convened pursuant to adjournment, and opened by prayer. After which the Chief Teacher gave such instructions as made glad the hearts of all present, preparatory to the opening of the second department of the School of Works. He then proceeded to arrange the Tything records, in proper form to be entered under the covenant of the second department of the School of Works. The word of the Lord restoring the covenants of the Priesthood to Israel, contained in the Book of the Law, was then read, and the covenant of the second departments of the Schools of Faith and Works was then administered to all present, (numbering one hundred persons). The table being again spread with consecrated food, all present surrounded it, and witnessed their love and fellowship for each other, and the cause of God, by eating till they were filled with the rich viands supplied at their Father's table.

The table being removed, the Chief Teacher announced that in organizing the School of Works in the second department, a Chief Evangelical Pastor should be chosen, and two other Evangelical Pastors to assist him; he also announced that the Chief should be chosen by secret ballot. The ballots were then prepared, and the balloting commenced, at the second ballot, Andrew Hall was declared elect, having received a majority of all the votes cast. He was then ordained by the Chief Teacher of the Assembly, to the office

of Chief Evangelical Pastor in the second department of the School of Works. Bro. Hall then nominated for his assistants, Guy C. Barnum and John Thomas, who being presented to the quorum were unanimously accepted and were ordained to their offices by the Chief Teacher of the Assembly: they, together with Bro. Hall then proceeded to confirm the members of the quorum by the laying on of hands, all present being confirmed, the Chief Teacher proceeded to give instruction concerning the work of the quorum, and for the general good of all. Adjourned one hour.

Met pursuant to adjournment at early candle-light, and after the usual ceremony of opening, seventy two persons (72) were presented, accepted and organized in the Traveling department of the School of Faith, as follows:—

The office of Grand Evangelical Chief was left vacant, to be filled at the next Assembly.

Wm. Marks and Rowland Cobb—Chief Evangelical Teachers. (Formerly more to be chosen to complete the Quorum in its present form).

Josiah Ells, Hugh Lytle, and Orrin Butts, Evangelical Teachers. (Three more to be chosen to complete the Quorum).

QUORUMS OF TRAVELING TEACHERS.

1st. Quorum.

James M. Adams, 1st. Chief.
James Blakeslee, 2nd Chief.
Levi B. Wilder, 3rd Chief.
Wm. Blair, Jeshal Savage,
Joseph Younger. Harvey Childs,
Giles Cook, Joseph Wilder,
Davis Neptune, Edward Thompson,
Carter Graham, Curry Ferguson,
Duty Griffith, Alphonzo Young,

2nd Quorum.

Job V. Barnum, 1st. Chief.
David Jones, 2nd Chief,
Smith Stephenson, 3rd Chief,
Samuel Scott, 4th Chief,
Luther C. Cottingham, 5th Chief.
Henry Brooke, Stephen K. Alden,

David Abel, Milton Stow,
Alma Stow, Dennis W. Butts,
John Thomas, John Johnson
Alfred Sellers, Jon'. D. Haywood.

3rd Quorum.

Edward Johnson, 1st. Chief,
Thomas Dungan, 2nd Chief,
Andrew G. Jackson, 3rd Chief,
Edwin Mitchell 4th Chief,
John W. Butts, 5th Chief,
Daniel W. Butts, Wm. A. Moore,
Geo. Hickeoper, Edward Cook,
Edwin R. Briggs, Geo. R. Outhouse,
Iven Lytle, Enos D. Jones,
Jacob Paden, James H. Bishop.

4th Quorum.

Andrew Hall, 1st. Chief,
David Wilding, 2nd Chief,
Amos S. Chase, 3rd Chief,
Charles C. Perrin, 4th Chief,
Oliver C. Forester, 5th Chief,
George Rarick, J. P. Hendrickson,
Guy C. Barnum, Johnson F. Lane,
John R. McIntire, Wm. H. McGinnis,
Henry Platt, Homer C. Hoyt,
James Wilding, Wm. Hendrickson.

5th Quorum.

Stephen Blackman, 1st. Chief,
Frederick D. W. Negar, 2nd Chief,
Thomas Lewis, 3rd Chief,
G. H. Haywood, Branson L. Lewis,
S. Las, W. Leox, Andrew Haines.

After the organization of the above Quorums, the Chief Teacher announced that the business of the Assembly was completed, and proceeded to give such instructions as he deemed needful, in reference to the duties of these Quorums. He said, that the responsibility of gathering up the remnant seed of the church, devolves upon these Quorums, and if they could not go themselves they must send—that the testimony may go from them to all the remnant seed, that those present had come up to the house of the Lord, and had been taught of His ways, that they might walk in his paths—that they had become witnesses of the work of the Father, for all present could now testify that the

work is of God, having the witness in field, and all others who desire an inter- themselves; but they must needs watchest in the field, should come early, and and pray, lest they enter into temptation, pay their Tything.

and be overcome by the besetments of their natures, as it would be impossible to meet on the 2nd day of February, for them to stand, except by humility to make the arrangements.

and a strict adherence to the principles of moral righteousness, for he that transgresses those principles will loose the spirit of the work, and get into darkness, and if they repent not, will loose their salvation. *Adjourned sine die.*

The Quorum of Works is requested to meet on the 2nd day of February, for them to stand, except by humility to make the arrangements.

**—COVENANT,
To be taken on entering the Congregation of Jehovah's Presbytery of Zion.**

You do now most solemnly and sincerely renounce all connexion, fellowship and faith, in any and all church organizations, now upon the earth, among the Gentiles. And you do also renounce all sensual works of the flesh; such as murders, adulteries, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, drunkenness, revelings, and the like.

On Friday after the close of the Assembly, the Quorum of Works was called together for the transaction of business, connected with the Quorum. A Committee was appointed to view the groves of timber lying within our boundaries—(twelve miles square) and to report of the quality and quantity thereof. The committee consisted of Guy C. Barnum, Amos S. Chase and Hugh Lytle, who report that there is plenty of timber of a good quality, in the groves which we have claimed, lying within six miles of this place, all of which can be obtained by small expense of labor.

And you do now sincerely renounce all faith in, and all worship, and service of any and all heathen and gentile gods, in any and all of their courts, temples and congregations. And you do earnestly desire to take upon you the everlasting Covenant, of faith worship and service, in Jehovah's Presbytery of Zion; to love supremely, worship only, and serve faithfully, the God of Abraham, Isaac and Jacob, whose name is JEHOVAH.

The Pastoral Council of the Quorum of Works also report, that fifteen hundred acres of good tillable land can be enclosed, on the north of the Town by making three miles of fence. And arrangements will be gone into on the first of February, to enclose it.

**—Covenant,
To be taken and subscribed, on entering the First Department of the School of Faith, the order of the sons of the Prophets, in Jehovah's Presbytery of Zion.**

After the field is enclosed, an estimate will be made of the expenses of enclosing, and also of the number of acres of good tillable land contained in the field, and then each person occupying land in the field will be required to pay to the enclosers, the amount per acre it has cost them to enclose it: according to the number of acres they occupy, and they will be free to work as many acres in the field as they choose to till, without further cost, provided they do serve the by-laws of the Quorum. All who belong to the Quorum should (if their circumstances will admit of it) engage in the work of enclosing the

I do now most solemnly and sincerely subscribe with my hand unto Jehovah, and surname myself Israel, that I may be called after the name of Jacob, in Jehovah's Presbytery of Zion. And I solemnly covenant to love supremely, worship only, and to serve faithfully, the God of Abraham, Isaac and Jacob, whose name is JEHOVAH, with all my heart, mind and strength.

HARBINGER AND ORGAN.

CHAS. B. THOMPSON, EDITOR.

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PREPARATION, IOWA,

TUESDAY, JANUARY 10, 1854.

Our Assembly and Triennial Feast is ended, and we can now safely say, our most sanguine expectations have been more than realized. Sixty-three persons signed the covenant of Works, in the first department thereof, and fifty persons (thirty-six of whom were heads of families) payed their Tything, and subscribed the covenant of Works in the second department thereof, and were organized into a Quorum of said department.

The utmost harmony and good order prevailed during the Assembly, and all apparently rejoiced—exceedingly, that they were so highly favored, in being permitted to be present on so momentous an occasion. A number that came doubting to the Assembly, returned with the testimony on their lips, that they knew this to be the work of God. And indeed, the light of truth, and the knowledge of God, was so apparent in the Assembly, that none could doubt the genuineness of the principles advocated.— Had the church received the same knowledge, at their Solemn Assembly in Kirtland, Ohio, in A. D. 1837, none who were present, would ever have doubted the genuineness of their endowments, but it was not so, they were not prepared at that time, and the Holy Mysteries were not opened to their understanding; but the time has now come, when that which is written by the Revelator John, is beginning to be unfolded in the eyes of the people.

The foundation of the kingdom of the God of heaven is now fairly layed upon the earth. We have not layed it upon a sandy foundation, but have dug deep, and layed it upon a tried rock, that it might not be moved, by either angels or men, principalities or powers, things present or things to come, life or death, heights or depths; for it is founded in the eternal principle of love, unadulterated—to God as supreme—to our neighbor as equal—and to our enemies, as we wish them to do unto us.

This number of the Harbinger and Organ being the first in our enlarged form, we shall send as a sample sheet, to various individuals who have not subscribed, or renewed their subscription, but shall not send any future numbers to any except those who renew their subscription for the fourth Vol., by sending us the money in advance.

We flatter ourself that our friends will take sufficient interest in the work to not only send on their own subscription, but will exert themselves to get others to subscribe also; the magnitude of the work demands of all lovers of the cause, an extra exertion to extend the circulation of "Baneemy's Organ," containing, as it does, information of the greatest possible importance, to the people of this generation.

The Law of Holiness, and the Sabbath day.

The following is the seventh law in the Constitutional Code, given for the government of the Schools of "Jehovah's Presbytery of Zion." That part of it referring to the *Sabbath*, was suppressed at the time of the publication of the Code in the 7th No. of the 2nd Vol., it not being binding on the Schools until the Law of Tything should come in force, at which time the true Sabbath would be restored.

The true Sabbath being now restored, we publish the full law, which is as follows:—

7th. *The Law of Holiness.*—"Thou to them to rest from their labors, &c., it shalt deny thyself of all ungodliness and is not in any place, called "the Sabbath." worldly lusts, and live soberly, righteous- And it evidently was only recognized as ly, and godly in this present world, re-a holy day, in consequence of their tra- membering the Sabbath day to keep it ditions; they being identified with the holy: six days shalt thou labor, and do Gentiles, and under the influence of all thy work, but the seventh is the Sab- their traditions, could not at once be bath of Jehovah thy God, which he hath brought to an observance of the true blessed, and sanctified for a day of rest Sabbath: therefore they were permitted unto his people forever: in it thou shalt to keep the day they have chosen, pro- not labor for gain, nor employ others to vided they would keep it unto the Lord, labor for thy pecuniary profit: but thou which they did not, and were rejected as shalt wors' ip Jehovah thy God, and do a church, with the Gentiles and their good on the Holy Sabbath day, that thou traditions.

mayest be Holy as thy Father in heaven But now, as the kingdom is restored is Holy." to Israel, the true Sabbath is restored al-

The seventh day is the Sabbath, and so, which is the day that Israel has al- (not the first) according to the above ways kept Holy unto Jehovah.

Law: hence Saturday is the Sabbath. The Prophet Isaiah speaking to the and not Sunday, for Saturday is the remnant of Israel in the last days, in his seventh day. 55th chap. 13th verse, says: "If thou

"And God blessed the seventh day, turn away thy foot from the Sabbath from and sanctified it: because that in it he doing thy pleasure on my holy day; and had rested from all his work which God call the Sabbath a delight, the holy of created and made." Gen: 2nd ch. 3rd the Lord, honourable; and shalt honour verse.

"And Iame and the three Lords of finding thine own pleasure, nor speak- the sons of God rested the seventh day ng thine own words: Then shalt thou from all their work, and Iame blessed delight thyself in the Lord; and I will the seventh day and sanctified it: and cause thee to ride upon the high places they agreed that man should be required of the earth, and feed thee with the herit- to observe it as a day of rest forever." age of Jacob thy father: for the mouth (Book of Enoch, 75th page of the 2nd of the Lord hath spoken it." Vol. of Harbinger and Organ.)

From these scriptures we learn that **'The wise shall understand.'**-DANIEL. the seventh day has always been the Sabbath; notwithstanding the gentiles "And then shall my Revelations, which I have caused to be written by my servant John, be unfolded in the eyes of all the people." (Book of Ether last part, of the first chapter.) have kept the first; they have done so without any divine warrant, as there is no Revelation extant that recognized Sunday the first day of the week, as the Sabbath. There is a Revelation how- Here follows the 4th and 5th chapters of the Revelations of St. John, ever contained in the Doc. Cov., Se- Copied from the true Translation: 19th, given on Sunday August 7th, 1831 "After this I looked and behold a door was opened in the Temple of the which recognizes Sunday as the Lord's Priesthood of heaven; and the first day, and it eno's upon the church, an voice, which I heard, was as it were of observance thereof, in assembling to- a trumpet talking with me; which said together to offer their sacraments unto some up at r, and I will shew thee the most high, &c., and although it is called therein a holy day, appointed un- things which must be hereafter. And

Kings and Priests, and we shall reign on the earth.

And I beheld also, and I heard the voice of many angels round about the throne, and the quorums of living beings and the elders, and the number of them was ten thousand times ten thousand, and a thousand of thousands; saying, with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings.

And every creature which is in the Priesthood of heaven, on the earth, and under the earth, and such as are in the sea, yea, all that are in them, heard I saying, Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four quorums of living beings said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

The Future.

Many speculations concerning the future, have been indulged in since the coming forth of the record of the Nephites, but as no exact data could be found to reason from, those speculations have been vague and uncertain. But the time has now come, when an exact data can be got at, to calculate from, so as to be reasonably certain of what is to take place in the future. It is a common saying that time and perseverance will accomplish all things, but the exact time it will take to accomplish a thing, has generally been made to depend upon circumstances: not so with the work of God, at the time appointed the thing must and will be accomplished, and all circumstances must bend to the object, not the object to the circumstances.— Hence, if a man is not ready to do the work appointed to be done at a certain time, another who is ready, will do the work, so that the purposes of God will not fail.

We have an instance before us, in the opening of the School of Works in its second department, which was appointed to be done at a certain specified time, and a certain preparation was necessary before it could be opened, which was first, the selection of a proper place, second provision to be made at that place for the Chief Teacher, and his removal thence. The duty of making this preparation was first made to devolve upon three individuals, appointed by Revelation, who were abundantly able to have accomplished the work, in a pecuniary point of view, without injury to themselves or families. But they neglected to do the work assigned them.— Was the work hindered in consequence? It was not; for the School of Works in its second department, was opened at the time appointed, and in the proper place. Was there any others appointed to do the work instead of the first three? There was not; but others seeing that those appointed was not going to do it, stepped forward and accomplished it of their own free will. Will those who accomplished the preparation, obtain the reward designed for the three who were appointed? They will, and more, for they were not commanded. From this data then, we can calculate the future; in A. D. 1836, the Lord has said the third department of the School of Works is to be opened, and a certain preparation is necessary to be made, before it can be opened, and who will make this preparation? We shall see, for it will be made during the two years and eight months, intervening between this and the 29th of August, A. D. 1836. If the first who engage to make this preparation should fail to accomplish it, as in the other case, others will step in and do the work, and get the reward; for hereafter it shall no more be said, I have labored and others have entered into my labors, for he that laboreth shall receive the reward of his labors. And it shall no more be said in Israel, the fathers have eaten sour grapes, and the children's teeth is set on edge; for the transgressor shall reap the reward of his doings.

The future is big with events, which will astonish the nations, the exact import of which is as easy determined by all those who hold the keys of the Priesthood, as the history of the past; for with them the future is understood by knowledge, with as much certainty as if it were past, and transpired under their immediate supervision. The possession of this knowledge made Joseph the ruler of Egypt and the world. It was the same that made Daniel the prince of the presidents, and chief of the princes, in the Medo-Persian kingdom. It was the same that saved Noah from being drowned in the flood. And it will be by the possession of the keys of the Priesthood, which unfolds the future with certain-

ty, that the one hundred and forty-four thousand of the tribes of Israel will get the victory over the beast, his image and mark, and over the number of his name, so as to stand on the sea of glass, which is mount Zion after it is redeemed.

THE SABBATH.—The first Sabbath ever kept under the *new* covenant, to Israel, was kept with solemn ceremonies, on the 31st day of December, 1853, in the Lord's house in the Town of Preparation, by the whole School of Works: and all rejoiced greatly that they were counted worthy to join in its holy ceremonies.

The Gathering.

The doctrine of the gathering is one peculiarly belonging to the people of God, and one which should claim the attention of all who are desirous of glorifying God by keeping his commandments. It is one in its practical operations which excites the attention of the world, and seems to arouse their indignation much. How often do we hear the question—"can we not serve God in this place as well as any where else?" and "it is the devotion of the heart the Lord wants, and that is all that is required." That we can serve God in one place as well as another we doubt not, if it be the will of the Lord that we should do so; but if a commandment be given, as to the Israelites of old, to gather away from bondage and oppression, to give heed to the teachings of his servants, then we would ask, who can serve the Lord and disobey his commandments?

It was ever the purpose of the Lord in every age, to classify his people by themselves—to separate them from the wicked of the earth—and so to organize and establish them, that he might be able to bestow upon them the blessings of his kingdom. And is there no necessity for this separation? Most assuredly there is. We look upon the world as alienated from God by sin—as entirely cut off from the enjoyment of those privileges of which the Saints partake. The Lord has, in his infinite mercy, devised a plan by which a fallen race can be reconciled to himself; and that is effected by their obedience to the ordinances of his house. Let us then contemplate for a moment the relative circumstances and conditions of the people of God and of the world: the one is in darkness, and under condemnation in consequence of sin; the other is adopted into the family of heaven, and has received of the spirit of the Lord, filling his whole body with light, opening to his understanding the glories of eternity, and elevating him in dignity according to his faithfulness as a son of God; while his future prospects are sublimely developed to his un-

derstanding, the full glories of the beatific vision is before him.

What affinity, then, we would ask, has light with darkness? what amalgamation can take place between elements so diverse in their nature? or will not spirit seek its kindred spirit? He that hath the spirit is no longer debtor to the flesh, but would rather be seeking the society of those who can multiply his happiness, which are so many individual reflections of the moral loveliness implanted by the spirit of God.

On these reflections then, do we arrive at the rationality of the doctrine of the gathering—and see the necessity of the servants of God, who are destined to become partakers of his own glory, being associated together, in order that they may be preparing for that high elevation, and growing in that wisdom and knowledge without which they cannot be prepared for his presence.

But again, the last days are the days of vengeance and judgement upon the wicked:—Let us then examine the conduct of God towards man when he was about to pour out his judgements upon them.

When he had determined, in consequence of the iniquity of our antediluvian forefathers, to destroy that race from the face of the earth, he did not do it without a warning unto the people, and without preparation for the safety of all who would give heed to that warning; but they heeded not the testimony of the servant—they rejected the offers of mercy and therefore perished. So also in the days of Lot, when he had determined a destruction upon the inhabitants of the cities of the plain, it was neither without a warning to them, nor a place of safety for those that would hearken and flee.

We read that in the last days there will be in existence a Babylon, of which the Chaldean city (the lady of Kingdoms) was a lively type, in which the pollution of the holy things of the Lord's house showed forth that pollution of the last days, when men should sit in judgement as God, calling upon the people to recognize their authority, and render obedience to their precepts as they would unto the God of heaven. And we read also, that the Babylon of the last days shall fall, shall be utterly destroyed; and the people of the Lord are commanded to come out of her, lest they be partakers of her sins and receive of her plagues. Now, we feel no hesitancy in speaking freely of this Babylon, which we affirm to be neither more nor less than that Babel, that confusion of systems which man has devised in the room of the kingdom of God; for verily as little understood of each other are the builders of the modern Babylon, as were those of antiquity when the Lord confounded their language and scattered them over all the face of the earth. In contemplating the modern

builders of religious systems, we find some declaring one thing necessary as a foundation, and others another; and instead of laboring conjointly to build a tower to heaven, each individual party are raising paltry mounds of their own, with the most anxious ambition to look over their neighbor, until all has become confusion and weakness, and by and by the wrath of heaven shall sweep away every vestige of their folly from the face of the earth, for the mouth of the Lord hath spoken it.— And this judgement shall take place in the last days, and it shall be a judgement the like of which hath not been before. And will not the Lord act like himself in providing a place of safety for his people? or when he has commanded them to come out of her, will he not prepare a place of refuge for them—a Goshen in which they may be protected while his fury is poured out upon the nations.

We read, then in the 24th chapter of Isaiah, that when his fury shall be poured out, when the inhabitants of the earth shall be burned up and few men be left, that there shall be in the midst of the earth a remnant among the people as the shaking of an olive tree, and as the grapes when the vintage is ended. And let us mark the location of those who are preserved: it will be in the midst of the earth, in the very place where Israel of old declared that the children of Joseph should become a multitude of nations, and in that place shall the deliverance be. We rejoice, therefore, in the revelations made known in the last days, of the decendants of Ephraim and Manasseh, and of the land of Joseph, and of the place appointed for the gathering of his people. We read also, in the 4th chapter of Micah, that the law shall go forth from Zion, and also the word of the Lord for Jerusalem. And also in the 8th verse of the same we read, that the tower of the flock, the strong hold of the daughter of Zion, that unto her shall come the first dominion; and that the kingdom shall also come unto Jerusalem.

And as we read in the old translation that from the seed of Joseph should the feeder be appointed by the stone of Israel; even so as Joseph the patriarch, though various means were adopted in order to destroy him, through the providence of God, became the savior of his family, so shall his seed become a feeder and shepherd unto the people of God and their children, into which the Lord has led them, as he did Joseph into Egypt, become a place of deliverance from the judgements that shall come upon the earth, for all that will hearken unto the tidings of salvation and become obedient unto them.

It is written in the first chapter of Ephesians and the 10th verse, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even

in him."

We also read in the second chapter of Daniel, of the setting up of a kingdom by the God of heaven, that should never come to an end; and, as we have before quoted, of the law going forth from mount Zion and also for Jerusalem. Now the place from whence proceeds a law must be the seat of government, and the seat of government will be attended by subjects acknowledging its authority; and that kingdom which shall never come to an end, cannot be set up unless the people are gathered together to become the subjects of it; also the people of God must be gathered together in the fulness of times, in order to be prepared, instructed and sanctified, that they may be fitted to meet the glorified saints whom the Lord will bring with him at his coming, who are looking forward to the time when they shall reign as kings and priests on the earth, knowing that without us they cannot be perfected, and are longing for the hour when the Lord shall reign in Mount Zion, and in Jerusalem, and when his glory shall be before them.

In presenting these reflections upon the great doctrine of the gathering, we bear testimony of what the Lord has commanded in the last days.

And while we bear this testimony, how many who may read these reflections will find the spirit within them bearing witness to the truth of these things, and feel its prompting influence bidding them arise and flee while the path is open, and hasten to assist in the building up of Zion, and in the establishment of that kingdom which shall never come to an end; but which, arising on earth, shall continue under the blessing of God to increase in glory and power until clothed upon by the radiance of heaven, its citizens shall be fitted to blend in harmony with the sons of light, in that glorious gathering of all things both in heaven and on earth, that shall be realized in the dispensation of the fulness of times. Then,

Come away to the west, the glorious west;
The land which the Lord hath greatly blest;
Where the soil hath rested for ages past,
To make a rich home for the Saints at last.

At a meeting of the Quorum of the School of Works, held on the evening of the 4th Jan. 1854, at the Lord's house, the following by-laws, introduced by the Pastoral Council, were unanimously adopted.

BY-LAWS OF THE QUORUM OF WORKS.

Art. 1. No young timber shall be cut in any of the groves claimed by the Chief Steward of the Lord's house, for building or any other purpose, where split timber can be made to answer, except ironwood, willow or box-elder.

Art. 2. No timber suitable for boards, shingles or staves, shall be used for any other

purpose.

Art. 3. It shall be the duty of all who build log houses, to calculate for doors, windows, &c., so as to cut no long timber to be again cut after it is raised.

Art. 4. No green timber that is standing shall be cut for fire wood, neither down timber suitable for building or rails.

Art. 5 There shall be a committee appointed, of persons acquainted with all kinds of timber, and their uses, who can readily determine at sight what timber is suitable for the different purposes, needed in this community; whose duty it shall be to superintend the cutting of all green standing timber, for any purpose whatever, and all persons who shall obtain a permit from the Chief Steward to cut green standing timber for any purpose whatever, shall employ one or more of this committee to direct and assist them in cutting the same.

The following named persons were then appointed on said committee: Orrin Butts, Samuel Scott, Andrew Hall and John Thomas.

HYMN.

(FOR JEHOVAH'S PRESBYTERY OF ZION.)

1. Hail to the stone and shepherd
Of Israel, come to reign;
He'll in the time appointed
His reign on earth begin!
He comes to break oppression,
To set the captive free:
To take away transgression,
And rule in equity.
2. He'll come with succour speedy,
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls condemned and dying,
Were precious in his sight,
3. His presence like the showers
Upon the fruitful earth,
Brings love and joy like flowers,
That spring forth into birth:
Before him on the mountains,
Baneemy's voice shall go,
And righteousness in fountains
From hill to valley flow.
4. For him shall prayer unceasing,
And daily vows ascend;
His kingdom still increasing,
A kingdom without end:
The tide of time shall never
His covenant remove;
His name shall stand forever,
The Saviour from above.

PROSPECTUS

Of the fourth Volume of Zion's Harbinger and Baneemy'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 Travelling 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 Volume 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 any 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.

ZION'S HARBINGER,

AND BANEEMY'S ORGAN.

THE VOICE OF HIM THAT CRIETH IN THE WILDERNESS,
PREPARE YE THE WAY OF THE LORD!

VOL. 4.

Preparation, February, 1854.

No. 2.

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

COMMUNICATION,

By Bro. George Hickenloper, to his
Uncle, at Great Salt Lake City, Utah.

(CONTINUED.)

These will be prepared at the appointed time, to enter into their chambers, and shut their doors about them, for a little moment; hiding themselves, as it were, until the indignation be overpast, when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; for the earth must disclose her blood, and no more cover her slain. (Isaiah 26 chap. 20th and 21st verses.

Baneemy is that character referred to in the 42nd chapter of Isaiah: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.— 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 not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

As touching the question—"Why does he not reveal himself to the world?" I would answer, that it is for some purpose in God—perhaps to show that his wisdom is superior to the cunning of the devil," and indeed his case is the only instance of the kind where men have been hid from the world, with Christ in God.

You will find a passage contained in the Book of Doc. & Cov. Sec. 65, par. 2nd, that reads thus: "Wherefore, I will that all men shall repent, for all are under sin, except those which I have reserved unto myself; holy men that ye know not of." We would certainly draw the conclusion from the foregoing sentence, that the Lord had reserved, and concealed from the world, holy men to accomplish his mighty purposes, in the great work of the restitution of all things.

Why is the identity of John the Revelator, and also, the three Nephites, concealed from the world? they were to remain on the earth until the coming of Christ. There seems to be only one plausible reason, and that is—the Gentile world is not worthy, nor is it necessary they should know them.

You will say perhaps, that I am claiming a great deal for Baneemy, and I will frankly admit the charge. It must be evident then, that he belongs to a superior order of Prophets—one who has taken the sons of his God, and been permitted to mingle in his presence, and drink deep from the fountain head of

knowledge, for he comes to usher in a more pure and glorious dispensation; to lift up a standard of truth, in opposition to falsehood and error; to overthrow the multiplied ignorance, and deep-rooted traditions of ages, and to unlock the hidden mysteries of the kingdom of God, which have been sealed from the foundation of the world. To him belongs the privi-

age of unlocking that long sealed and out of the mouth of the Jew; and at the mysterious Book, the Revelations of time they proceeded out of the mouth John, which contains the great mysteries of the Jew, or, at the time the Book pro- of the latter day work; the organiza- ceeded out of the mouth of the Jew, the tion of the kingdom of God, and the things which were written, were plain Holy orders of the Priesthood, which and pure, and most precious and easy to Nephi was forbidden to write, but which the understanding of all men. And were to be unfolded in the eyes of all behold, the things which this Apostle of the people, when God should restore the the Lamb shall write, are many things covenants to Israel in the last days.

Nephi, in his 3rd chapter, 1st Book, which thou hast seen; and behold, the remainder shalt thou see; but the things in speaking of the work of the Father, which thou shalt see greater, thou shalt in the restoring of the covenants, says *not write*; for the Lord God hath or- that John should write the events that dained the Apostle of the Lamb of God, should transpire subsequently. that he should write them. And also

“And it came to pass, that I beheld others who have been, to them hath he that the wrath of God was poured out shown all things, and *they have written* upon the great and abominable church, *them*, (these are contained in the seal- insomuch that there were wars and ru- ed portion of the Book of Mormon, mors of wars among all the nations and which Joseph was forbidden to translate) kindreds of the earth, and as there be- and they are sealed up to come forth in gan to be wars and rumors of wars a- their purity, according to the truth which mong all the nations which belonged to is in the Lamb, in the own due time of the mother of abominations, the angel the Lord, *unto the house of Israel*.

spake unto me saying: behold, the And I Nephi, heard and bear record, wrath of God is upon the mother of har- that the name of the Apostle of the lots; and behold thou seest all these Lamb was John, according to the word things: and when the day cometh that of the angel, and behold, I Nephi, am the wrath of God is poured out upon the forbidden that I should write the re- mother of harlots, which is the great- mainder of the things which I saw and and abominable church of all the earth, heard.”

whose foundation is the devil, *then*, at I have quoted this much, to show that that day, the *work* of the *Father* shall the things contained in the writings of John, are intimately and inseparably commence in preparing the way for the connected with the great work of the fulfilling of his covenants, which he last days, the dispensation of the ful- hath made to his people, who are of the- ness of times.

house of Israel.

And it came to pass, that the ange- Ether also, speaks of the same thing, and designates the *time* when the writ- spake unto me saying, look! and I look- ings of John shall be unfolded, (Book ed, and beheld a man, and he was dres- of Ether, 1st chap. 12th verse:) “Be- ed in a white robe; and the angel sai- unto me, behold one of the Twelve Apos- hold, when ye (the house of Israel) tles of the Lamb! Behold, he shall see shall rend that veil of unbelief, which and write the remainder of these things; oth cause you to remain in your awful yea, and also many things which have- state of weakness, and hardness of been; and he shall also write concern- hear, and blindness of mind, then shall ing the end of the world; wherefore, the great and marvelous things which things which he shall write, are just and- ev been hid up from the foundation true; and behold, they are written in of the world from you; yea, when you the Book which thou beheldst proceeding- shall call upon the Father, in my name,

with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenants which he hath made with your fathers, O house of Israel; and then shall my revelations, which I have caused to be written by my servant John, be unfolded in the eyes of all people."

Why were those things, contained in the Revelations of John, not permitted to be understood, and the sealed portion or the Book of Mormon, forbidden to be translated, until after the Lord should restore the covenants, and the Kingdom to Israel?

The answer is obvious: It was because those Books contained the great and glorious principles of the kingdom of God, and the Holy Priesthood, perfect in every department thereof, which the Gentiles—others who are not worthy—will never be permitted to understand.

They give an account of the rise, also the corruption and apostacy of the church of the latter days, and warn the people to come out of her (for she was numbered with Babylon) that they be not partaker of her sins, and receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. They inform

us that John was commanded to "rise and measure the Temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not, for it is given unto the Gentiles: from those who assume to be Israel, but and the holy city—even Zion—shall be not."

They told under forty and two months," which was literally fulfilled, because it was just three years and a half, or forty and two months, from the rejection of the church on the 27th day of June, 1844, to the 27th day of Dec. 1847, at which time the second "Beast" was established, at "Winter Quarters," in the strength of "Jehovah."

With Brigham Young as the "head," and Helen C. Kimball and Willard Richards, Baneemy is to overthrow the monstrous as the "horns." (See Rev. 13th chap. unreconciled absurdities; the dreamy

speculations, and the false and unreal theories of by-gone ages; not only theories of religion, but philisophical and astronomical theories; not only the traditions of the heathen world, but traditions that have become incorporated into the sacred writings of *divine revelation*, and have become so intricately interwoven with them, that it would be a matter of impossibility, to distinguish between Truth, and that which is error, except by the revealing of the true order of things, through a PERFECT medium; one who has been schooled in the presence of his God, and consequently above the influence of all tradition.

It must be conceded, as a matter of necessity, by all those who understand the *modus operandi* in which revelation is given, that all written revelation must be imperfect, not excepting the revelations given through Joseph Smith.

Much tradition and imperfection can be pointed out, in the Book of Mormon and Book of Doctrine and Covenants, which, for a wise purpose in the economy of God, was permitted to be so, but did not possess the knowledge to discover it.

The position I have assumed, that all written revelation, passing through a fallible and imperfect medium, must of necessity be in some measure imperfect, I think I can prove by sound logic and common sense, to be reasonable and correct.

Joseph was a man, subject to like passions as ourselves, and inherited a greater or less degree, all the weaknesses, frailties and imperfections, which human nature is heir, and being there, is to be found in heaven, and we brought up, schooled and nurtured, in the very hot-bed as it were, of religious tradition, it would not be unreasonable to suppose, that he in some degree, partook of the traditions of the age.

To make the subject clear to your understanding, I will introduce a figure,

which will exactly convey what I mean. The figure is this, and I think it will address itself to the understanding of the intelligent and reflecting mind: that all revelation through the human organs, is just as certain to bear the impress of the various and peculiar minds through which it came, as that *water*, for a time takes the *form* and *shape* of the vessel through which it passes, and in no other way can we account for the apparent (though not real) contradictions in the writings of inspired men.

You will probably ask: did not Joseph have an understanding of the work of the Father, and the manner and time of the making of the covenants with the house of Israel, and the future of God's work?

I will answer that he *did in part*, but not wholly, for it was not for him to know "the times and seasons which the Father hath placed in his own power."

Sometimes however, he was permitted to lift the veil of futurity, and to obtain a partial view, like the faint glimmings of a far distant light, but straightway, the vision would become closed up and he forbidden to reveal it; and for reasons, which I have already mentioned.

The work of Bansemy is the most glorious work in reality, that was ever revealed to man, and comprehends within the circle, of its radiations, all that is beautiful and lovely; all that is grand and sublime, or, in other words, all

Truth that is contained on earth or in heaven, but does not claim (as I have heard renowned men in the church vauntingly claim) any that is contained in hell, for all the truth that is contained there, is to be found in heaven, and we are content to receive it through the proper and legitimate channel. We do not deny the existence of truth in hell,

for we have become informed that there are many spirits there who once occupied an exalted position in the Priesthood, and these are they, which kept not their

first estate, but forsook their class in the suffered violence, and the *violent* took Holy Orders of the Priesthood, in the it by force," and lo, and behold! what is days of Enoch, to mingle with the daugh- the result?

ters of men, of which we have a remark- All their principles are merged in able and striking coincidence in these one—the gratification of their sensual last days. But this will not seem, lusts, a principle that desecrates the ho- strange, when we consider that this is, est ties; debases them to a debase- the dispensation of the restitution of all ment, from whence they may never a- things—good as well as bad—spoken of rise, and degrades them below the stan- by all the Holy Prophets since the world dard of *brute beasts*.

Such is "Polygamy," the leathsome began. embodiment of the present principles of I could tell you much more in relation to the church, (and I blush to think) into to Baneamy, and his work; the posi- the church, (and I blush to think) into tion he occupied in the orders of the which you would fain draw me. My Priesthood from the foundation of the God! can it be so, or is it a hideous world; the relation he sustains to the "Father" and the Son, but you could those who were once enlightened, and neither receive nor comprehend it.— have tasted of the heavenly gift, and We will now, in conclusion, just by way were made partakers of the Holy Ghost, of contrast, take a review of the *glori- and have tasted the good word of God, ous* principles of the church, as taught and the powers of the world to come; at the present time. could again become entangled and over-

You say that "Mormonism is a pro- come by the "corruptions that are in the gressive work," intimating thereby, I world through lust," and after they have suppose, that it cannot be confined with- known the way of righteousness, to turn in the narrow and contracted limits of away from the holy commandments of the "written word," as Brigham calls it. God. "But it is happened unto them

My candor compels me to acknowl- according to the true proverb, The dog- edge that its course for the last ten years, has turned to his own vomit again; and has been indeed *very progressive*, but the sow that was washed, to her wallow- its progress has been an inverse ratio to ing in the mire." the advancement and progression of the I have spoken thus plainly to you, on- principles of eternal truth. ly for your own welfare, and not with

There was a time, when the church the view of giving offence; but if *truth* was pure, and understood something of gives offence, better that offences come, the principles and purposes of God, in than that the truth should be concealed; the great work of the last days; but as and you may be a potent witness at some corrupt and wicked men crept in un- future day, when the archives of hea- awares, "who were before of old or- ven are unlocked, and the "Books" open- dained to this condemnation, ungodly ed, by which all men are to be judged, men, turning the grace of our God into that I have not shrunk from my duty in lasciviousness"—diffusing their corrupt- declaring to you the truth as it is in God, and unhalloved influence; the love of Exam- the picture I have drawn; truth grew cold; the spirit of God grad- hold it up to your scrutinizing gaze; ually withdrew its presence; one by one, view it in all its lights and shadows; were the sacred principles of eternal turn it round and view it obliquely, and truth trampled in the dust, and principles in every possible way, and see if you of men—nay, devils, introduced in their can discover anything. But *truth*—in- stead! Then came the conflict between controvertal le truth.

might, and right; "the kingdom of God" But as my limits are full, I must for

the present, unroll the curtain, praying some of you are guilty before me; but the blessing of God to accompany my feeble efforts in behalf of truth, and enlighten your understanding.

Your affectionate Nephew,

GEORGE HICKENLOPER.

To Wm. HICKENLOPER, Salt Lake City.

EXTRACTS

From the Doctrine and Covenants.

The following extracts from the Revelations contained in the Doctrine and Covenants, are taken from the Revelations in the order in which they were given, and will show the progress the church made in iniquity, as well as the promises, and threatenings of God to that people. We copy these extracts for the benefit of those of our readers who have not the Book of Doctrine and Covenants, and to call attention to the same; that we of Jehovah's Presbytery of Zion, may profit by what the Lord has said to that people, and learn wisdom by the things which they have suffered, and not be disobedient like unto them, and loose the reward of our labors.

A Revelation given in Jan. 1831.

Sec. 12. Paragraph 3rd 4th and 5th:

"Verily I say unto you, ye are clean but not all; and there is none else with whom I am well pleased, for all flesh is corrupt before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of

all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned: and behold the enemy is combined.

And now I shew unto you a mystery, a thing which is had in secret chambers to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, or your hearts of unbelief, for verily

I will be merciful unto your weakness. Therefore, be ye strong from henceforth, fear not for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold it is any footstool: wherefore, again I will stand upon it: and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh: and I will give it unto you for the land or your inheritance, if you seek it with all your hearts: and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

But verily I say unto you, that, in time, ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your law-giver, and what can stay my hand?"

A Revelation given Feb. 1831.

Sec. 13. paragraph 7th:

"And again, I say, thou shalt not kill: but he that killeth shall die. — Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast

out; but he that has committed a ^{murder} ~~ultery~~ ^{graph} and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.— Thou shalt not speak evil of thy neighbour, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not shall be cast out.”

A Revelation given June, 1831.

Sec. 70. Beginning in the middle of the 4th par. and ending with the section.

“Behold thus saith the Lord unto my people, you have many things to do, and to repent of: for behold your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men, that will not give your substance to the poor, for your riches shall canker your souls! and this shall be your lamentation in the day of visitation, and of judgement, and of indignation: The harvest is past, the summer is ended and my soul is not saved! Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands! But blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance: for the fatness of the earth shall be theirs: behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice: and their generations shall inherit the earth from generation to generation for ever and ever.”

A Revelation given August, 1831.

Sec. 20. Last half of the 15th par-

agraph. “Wherefore let all men beware how they take my name in their lips: for behold verily I say, that many there be who are under this condemnation; who use the name of the Lord, and use it in vain, having not authority. Wherefore, let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.”

A Revelation given in Sept. 1831.

Sec. 21. 7th paragraph:

“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 an hill, or in a high place, to judge the nations: or it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion: and liars and hypocrites shall be proved by them, and they who are not Apostles and Prophets shall be known.”

A Revelation given in Oct. 1831.

Sec. 24. “Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose goings forth is unto the end of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord make his paths straight.— The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, till it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people,

call upon the Lord, that at his kingdom with you; my blessings continue with may go forth upon the earth; that the you, for even yet the kingdom is yours, inhabitation thereof may receive it, and shall be forever if you fall not from be prepared for the days to come, in the your steadfastness; ever so: Amen."

which the son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth: wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that as I have commanded you; and as all thou O God may be glorified in heaven, have not faith, seek ye diligently and so on earth, that thy enemies may be subdued; for this is the honour, power and glory, for ever and ever: Amen."

A Revelation given March, 1832.

Sec. 76. 2nd and 3rd paragraph:

"Wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken. And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of sathan until the day of redemption. Behold this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you, whereby ye may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-on-li-Ahman; who hath appointed Michael, your prince, and established his feet, and set him upon high; and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life."

A Revelation given April, 1832.

Sec. 87. Paragraph 6th:

"Leave judgment alone with me, for it is mine and I will repay. Peace be

A Revelation given Dec. 27th 1832.

Sec. 7. from the 26th paragraph to the end of the section:

"Therefore, verily I say unto you, my friends, call your Solemn Assemblies together, that as I have commanded you; and as all thou O God may be glorified in heaven, have not faith, seek ye diligently and so on earth, that thy enemies may be subdued; for this is the honour, power and glory, for ever and ever: Amen."

of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light sreeches; from all laughter; from all your lustful desires; from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a Teacher, and let not all be spokesman at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; cease to be idle, cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things clothe your eyes with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not

faint until I come: behold, and lo, I will come quickly, and receive you unto myself: Amen.

To be continued.

HARBINGER AND ORGAN.

CHAS. B. THOMPSON, EDITOR.

PREPARATION, IOWA,

THURSDAY, FEBRUARY 9, 1854.

Colonization of the Indian Tribes.

The condition of the Indian tribes of North America is a subject of serious consideration at the present time, situated as they are, upon the last remains of a once rich and extensive inheritance, bequeathed them by their fathers;—the most of which they have been robbed of; and the balance they have bartered away to the white man, without receiving therefor any visible benefit, but are now worse in condition than before they sold their inheritance. And now, the poor Indian finds himself surrounded by the white race, who rob him of his game, and bid him begone from their presence, while the last foot of his Territory is being settled by the white man. For since the Nebraska bill passed the lower house of Congress, to make sure of its passage by the Senate, the people have been pouring into the Indian Territory, under the direction of the great political leaders, favorable to the measure, insomuch that they have organized the Territory provisionally, and sent their Delegate to Congress to claim a seat. — This Territory organized, and the Indians have no Territory left them, but must be hemmed in on small patches of reserves surrounded by the white race, who will soon (as in other States and Territories) demand that they sell out those reserves to Government: and then like the wandering tribes of Gipsies, they will have no inheritance for the soles of their feet, but must become like them, banished wandering beggars, outlaws and thieves. O ye philanthropic Americans, who

have been made rich on the inheritance of this people; are you willing that this should become the fate of those by whose inheritance you have been enriched, when by lending a helping hand in a proper way, you may avert it?

Once you were poor and they were rich, that is, they had a rich inheritance, more than they needed, and they with open arms invited you to share it with them, but after giving you an inch, you took an ell, afterwards a rod, and a mile; and when they expostulated with you for infringing on their inheritance further than you had leave, you brought into requisition your superior knowledge, in the use of the weapons of death, by which they were compelled to relinquish acre after acre, and Territory after Territory, until they have become hemmed in on all sides, and now hold claim to only a small Territory on the west of Missouri, Iowa and Arkansas, to the Rocky Mountains, and now that must also be rent from them, to make room for the emigrating white man.— The Nebraska Territory comprises all the Indian Territory, remaining unorganized under the Government of the United States. To what place then, will the Indians be transplanted, when this Territory is admitted into the Union? They cannot be sent to Liberia, or any other foreign country, for that would be contrary to nature. What then shall be done with them? The Government must change their policy toward them in this emergency, and what is the policy proper to adopt, is a question I am told that puzzles the President. The Government has expended nearly a million of dollars annually, for many years to benefit the Indians, and still they are not benefitted, but continually grow worse and worse in condition, as will be seen by a glance at the reports of the Indian bureau: a few only are benefitted, the great majority are made worse. Besides the Government expenditures, many thousands of dollars are also an-

nually appropriated, by the different themselves. The red man cannot amal- societies who have Miss onar'ies among gamate with the white race without de- them, to civilize and convert them. grading him, and he knows it. The

If, after all this outlay, they are not spirit of his fathers will not therefore benefitted, what can be done for them? permit him to submit tamely to Gentile The answer is at hand: let the Govern- laws, government, and language, to the ment set apart a Territory sufficiently exclusion of his own; if he is compell- extensive, on which to colonize all the ed to do so, he becomes dejected, and Indian tribes remaining within the boun- has no spirit to lift up himself: but give daries of the United States, and let Con- him a country, government, laws and gress appropriate a sufficient sum of language of his own, and he will then money to remove each tribe, as fast as be willing to pattern after the white man, they are willing to go, and to provide so far as he finds it his interest so to do, them with implements of husbandry, in all the arts of civilized life.

and other necessary means to commence. — But while he is compelled to aban- farming, and let them there make their don all that he has ever held dear, to en- own laws, plan and execute their own gage in the arts of civilization, he will government, entirely independent of not do so with any degree of spirit or any dictation from the Government of satisfaction, and the great majority the United States, and let this appro- would sooner retain their identity as a priation be made subject to be drawn people, and starve, than to give up their by the head Chief of each tribe, when nationality, and get rich. This is ac- needed by his tribe for the above uses, cording to the instinct of their nature, and let no white man settle in their they being of the house of Israel, like Territory, except he become subject to the Jews, are jealous of their nationality their laws, and at their request, and let & will not give it up only with their lives.

all such as will volunteer their services, It is worse than vain for Government and are acceptable to the heads of the to enter upon a policy with the Indians, tribes, go and settle among and teach having for its object their final amalga- them the arts of husbandry, letters, &c.; mation with the whites, as citizens of but let all such be entirely without t'he the United States, for such a policy protection of the Government of the could only end in the entire annihilation United States during their stay among of the race; which sad catastrophe, the them, and let them be wholly depend- great and philanthropic Nation who are ent on the Indian laws for protection, made rich on their inheritance, should and then they will not dare to swindle certainly strive to avert.

the Indians as many now do. And let We hope therefore, to be able to call this new Indian government be under the attention of Statesmen and the the protection of the Government of the Press, to this important subject, which United States by treaty stipulation, but at this junction of Indian Affairs, is of let it in every respect whatever, be a for- the greatest possible importance, both to eign government, and be treated as such the Government, and Indian tribes. As in the policy of the Nation. This pol- the policy of the Government must be icy would give Ind an character a chance somewhat changed towards the Indians, to develop itself, and the natural pride it is important that a proper policy should of their natures would soon make them be adopted, both for the saving of ex- a people again; they would no longer perse and for the benefit of the Indians. wander about as beggars, but would And we are confident, from our seek their home and country, where knowl'dge of Indian character, that the they could be respected, and respect above policy of colonizing them upon

lands peculiarly their own, under a government, laws and language, equally their own, is the only true policy for the benefit of the Indians, and at the same time, least expensive to the Government of the United States.

If any should ask how they could have a language of their own, without adopting the language of the Gentiles, since their dialects are not written? we answer, that we will guarantee to furnish them with an Alphabet, with which to write their dialects, and will engage to send Missionaries among them to instruct them in the same, if such a policy should be adopted, from which they can form their own language by use, as all other languages have been formed:

We as a people, profess friendship for the red men, not out of mercenary motives, but out of pity and philanthropy, believing them to be flesh of our flesh, and bone of our bone, descended from another branch of our ancient ancestry of the stock of Abraham, and of the seed of Israel, through the loins of Joseph. Hence, we esteem them as Brethren, and desire their welfare: but we are also citizens of the United States, have been raised and educated under the Government thereof, and cannot be weaned from its Constitutional law; we therefore desire its continuance over us, so long as its principles are maintained; and we know that whatever is for the interest of the Indians, is also for the interest of the Government, inasmuch as they are now a Government Charge, and will continue to be, unless their condition is improved.

The School of Works.

The School of Works having been opened at the time appointed by Revelation, the Law of Tything is henceforth, in force upon all the world; that is, upon all those who from henceforth, shall seek to attain to any glory above a Testial. And the Law of Gift Oblations, to be presented before you believe it to be the house of God,

the Lord at three several times in each year, is also in force upon all those who from henceforth seek for even a Testial glory, for this is the Law of Justification unto all people.

Some may think this a very stringent law, and hard to bear, but all those who will take the pains to examine the scripture upon this point, will find that justification from sin was never attained by any other principle. The best of men were subjected to this law in all ages of the world. Abraham the father of the faithful, paid tythes to Melchisedek, because Melchisedek was Priest of the Most High God. David, and all the Kings of Israel paid tythes to the Priesthood of Aaron. And what did they pay tythes for? that they might be justified by the Law.

But says one, Paul says we are justified by faith under the gospel dispensation. Very true, so were they justified by faith under the law, when they were justified at all; for Paul says also, that "by the deeds of the law (alone) no flesh were justified, and James says that "faith without works is dead, being alone." Hence, we are justified by faith, provided our faith is a living faith, and as James says, it cannot be a living faith unless it is accompanied by Works, what are the works? Obedience to the law of course is the works requisite, as "whatsoever is governed by law, is also preserved and sanctified by the same." We therefore, are justified by faith, if we keep the law, for if we had no faith in the law, we would not keep it, but having faith in it, we obey its requirements, and therefore are we justified from sin.

Well, says one, I would be willing to bring Gift Oblations, and pay Tythes, to the house of the Lord, I knew that it was the house of the Lord, and that thence, proper persons were there to receive it. Here then, your faith is put to the test of the Law of Tything which you are to be justified. If you bring Gift Oblations, to be presented before you believe it to be the house of God,

you must necessarily also believe, that the proper persons have been appointed to receive the consecrations thereof: and if you doubt the authority of the persons officiating in the house, you must necessarily doubt also, the house being God's house; and therefore inasmuch as you have acknowledged it to be the house of God, you must be classed among those of whom Jesus speaks when he says: "He that putteth his hand to the plow and looketh back is not fit for the kingdom."

But says one, there is so much deception and humbuggery in the world, that I don't know what to believe. To such we would say, that "the kingdom of God cometh not with observation," neither can it be found by listening to the sayings, "Lo, here! and lo, there!" for "behold the kingdom of God will first be discovered within you." That is, you will find within you, whenever the kingdom of God shall come unto you, a monitor bearing witness, a sure testimony, enlightening your mind, and giving you a comprehensive view of the kingdom as it is, and if you have not got that testimony then the kingdom of God has not come unto you, and you have no part nor lot in the matter, but are still in the gall of bitterness, and under the strong bonds of iniquity, which can only be broken by unfained repentance, humility, and much prayer.

That all may understand the Law of Tything, I will here repeat it: One tenth of all worldly possessions, including household furniture, clothing, money, debts due, real estate and every other kind of property; to be estimated separately, under the covenant, which is more solemn than an oath. Then after this first Tything, one tenth of the annual, that is, yearly increase, of the remaining nine tenths is also required, and also one tenth of the time and service of each family, which is due every tenth day, but if paid within the year will be acceptable.

Any person may pay their Tything at any time hereafter, but will be charged time Tything from the first day of January, 1854. All debts owing, which the individual intends to pay, are to be deducted before they are Tythed; and they are expected to pay all their just debts, or they will not be held in fellowship in the School of Works.

Then after they are Tythed, all are entitled to one acre lot in the Town of Preparation, and as much land contiguous thereto as they can till, with a privilege to the timber, under the laws and regulations thereof; so that their Tything is not a burthen, but a privi-

lege, as they get in return more than they pay, except they are very rich, and if they are so, they only do what is requisite to escape that woe and curse, pronounced against the rich who will not give of their substance to the poor and needy of God's people. (See Doc. & Coy. Sec. 70, par. 5th, *quoted among the extracts in this number*;) and thus are they also great gainers by paying Tything to the house of the Lord.

We hope therefore, that all, both rich and poor, who believe that we are engaged in building up the house and kingdom of God, will not fail to speedily gather up to the place of preparation, and pay their Tything, that they may not only receive the temporal privileges granted, but that they may also receive justification from sin, so that they can from henceforth go on unto perfection, and not lay again the foundation of repentance from dead works.

But those who do not believe that we are engaged in the work of the Father, are respectfully invited to pay their Tything, and say where they are for the present, as we want none here, except those who can enter heartily into the spirit of the work.

TIME TYTHING.—Lest any should misunderstand what is meant by *time Tything*, we will here explain:—The time and service of each family includes the time and service of each individual thereof, who works for the benefit or support thereof, either in the house or out of it, the proceeds of their labor being applied in part, or in whole for the benefit or support of the family, or paid into the family treasury. The law requires one tenth of their time; and one tenth of their time is to be rendered exclusive of their board, that is, they are not to board themselves out of the Lord's time, nor charge the Lord with board, during the time of rendering service to Him, by taking it out of the service due to Him: Therefore, *let all understand that the Lord requires by the law of Tything, all that you can earn in one day out of ten; during the year, from early dawn to the usual time of suspending that kind of labor you work at on each day, and board yourself.*

Each head of a family should call at the Office of the Chief Steward, and enter his name and also that of each individual of his family, who contribute by their labor, to the benefit or support of his family, with the price per day of each one's labor attached; so that, in case they should fail to pay it, or any part of it, in labor individually, it can be paid by other members of the family, or the amount can be paid in property or money.

Should any defer paying their *time Tything* until the end of the year, they will then have it to pay in cash, or that which is its equivalent, before they can be admitted to the Feast.

Synopsis of a Discourse,

Delivered by the Editor on Sabbath, the 4th day of Feb., 1854, at the Lord's house, in the Town of Preparation.

TEXT.—The 14th and 15th Psalms.

"The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good.

The Lord looked down from heaven upon the children of men, to see if there was any that did understand, and seek God.

They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one.

Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

There were they in great fear: for God is in the generation of the righteous.

Ye have shamed the counsel of the poor; because the Lord is his refuge.

O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Lord who shall abide in thy Tabernacle? who shall dwell in thy Holy Hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not on his money to usury, nor taketh reward against the innocent: He that doeth these things shall never be moved."

It is evident that the Psalmist had reference to the people of this generation, when he penned these two Psalms, for, notwithstanding the boasted attainments of the people of this generation, in knowledge and literature, arts, sciences, and new inventions; it cannot be disputed, that with all their attainments, they are fast approaching the character that the Psalmist terms a "fool." It is not only the open infidel, that unblushingly declares that "there is no God," that the Psalmist refers to, but also those who hypocritically wear the garb of christianity, for a cloak, and make long prayers, and high professions of piety, and profess great authority from God to teach and direct the human family in the way of salvation, who say in their hearts "there is no God." And they say also, "who seeth us; and who knoweth us, while their works are in the dark." Their minds are so absorbed in the gratification of their lusts, appetites and desires, that they do not

seek to know any thing else, but how they may be gratified in their carnal desires; therefore the Psalmist calls them *fools*, because they will not put their reasoning faculties in requisition, only to gratify the desires of the flesh, which will only satisfy but a moment as it were; and they say in their hearts that there is no God, because they find it necessary sometimes, to infringe upon, and break the laws of righteousness, in order to gratify their carnal desires, and if they can hide their sins from man, they persuade themselves that none sees, or knows their works.

In view of these things, the Psalmist exclaims, "They are corrupt! they have done abominable works! there is none that doeth good!"

And then to prove that he spake by authority, he says: "The Lord looked down from heaven upon the children of men, to see if there was any that did understand, and seek God;" and pronounced them "all gone aside, and altogether become filthy, insomuch that there was none that done good, no, not one."

And while contemplating on these facts he again exclaims, and asks, "Have the workers of iniquity no knowledge? who eat up the people of God, as they eat bread, and call not on the name of the Lord." Have they not got the faculty of reasoning from cause to effect, and from effect to cause, that they have thus said in their hearts, "there is no God." Does not the works of nature prove his existence, and does not the heavens shew forth his handy work? or who was it that created the earth and its innumerable inhabitants of insects, creeping things, cattle, beasts and mankind? where is the wise Master Builder that made the earth, and hung it upon nothing, and set it to rolling upon its axis, and appointed to it its annual revolutions around the sun? And who was it that created the sun and placed it in the heavens? and who created the stars, and made them to revolve as so many myriads of worlds in the space above us; and appointed them their paths, that one should not come in contact with the other for ages and centuries? Surely man has not done all these things. Then a superior power exists, who not only has made them and placed them in their spheres and orbits, but who also upholds and directs them in their courses.

Again, is the human body formed by the wisdom of man? what wise man directed its formation, and set it in motion? who can by his wisdom comprehend his own existence? from whence then came he into being? The fact that man lives upon what springs forth from the earth, proves that he was created for the earth, and that the earth is his abode. And again, the fact that one man has a beginning and an end personally here upon the earth,

proves that every man had a beginning also; that walketh uprightly, and worketh righteously, and speaketh the truth in his heart." From whence then, came the first man, and woman? can any one give a more reasonable account of his existence than divine revelation gives?

Surely he that made the worlds also created man upon the earth. And for what intent? The order of the heavens, and the sublimity of the earth's formation, with its vegetable and animal productions, for the use of man, and the exquisite workmanship of the human body, including the organs of his mind, proves that he who formed these things had an object in view—a design—a motive for action; and cannot we determine the object, at least in part, by contemplating the order of his works? and can we not in some measure, also thereby discover the character of Him who made us? He sendeth his rain upon the just and unjust, and causeth the change of the seasons, that the earth may bring forth abundance for the sustenance of all. Can any man change the order of the seasons, or cause it to rain upon the earth? Then is not God a good being, thus to feed and clothe his creatures, both the just and unjust? and is he not good who causeth day and night, that man may rest? and in the summer season after the scorching rays of the sun has warmed the soil of the earth, and dried the surface thereof, is he not a good being who sends the dew, to replenish the withering herbs, for the sustenance of his creatures? Surely these things prove that there is a God, and that he is good.

Then we can answer the question of the Psalmist. "The workers of iniquity have no knowledge, who shame the counsel of the poor because the Lord is their refuge; and who call not on the name of the Lord: "for God is in the generation of the righteous."

In contemplating this subject, and viewing the condition of the human family at the time of which the Psalmist spake, he was led to mourn over the fallen condition of his brethren, the children of Israel, and in the fulness of his heart he exclaimed, "O that the salvation of Israel were come out of Zion!" knowing that until then, they must remain in their fallen condition.

Then in his prophetic vision he was permitted to gaze upon the events which are to transpire when "the refreshing shall come from the presence of the Lord," and the "times of restitution" appear, when the sins of his brethren should be blotted out. Then in the fulness of his joy, he cried out, "When the Lord bringeth back the captivity of his people Jacob shall rejoice, and Israel shall be glad."

Then again, he discovered that they were not "all Israel that are of Israel." Therefore, again he cries out, "Lord wilt thou abide in thy tabernacle? who shall dwell in thy Holy Hill? The Lord answers, "He

that walketh uprightly, and worketh righteously, and speaketh the truth in his heart." What is it to walk uprightly? It is to deal justly and keep the law, to observe that which is commanded, both in doing and not doing, that you may be justified by the law, and by your conscience. And what is it to work righteousness? as there seems to be a difference, according to the construction of the sentence, "He that walketh uprightly, and worketh righteousness." Working righteousness, in contradistinction to walking uprightly, consists in showing mercy beyond that which you are commanded in the law: we are commanded to forgive our enemies, if they trespass against us (whether they repent or not) at three different times, and the fourth time we are to bring these testimonies before the Lord, and then he will deliver our enemy into our hands, and justify us in taking vengeance on him, for his trespasses wherein he has trespassed against us; but even then, if we spare him we shall be rewarded for our righteousness. (See laws of the ancients in the Doc. & Cov.) Again, "men ought to do many things of their own free will, without waiting to be commanded, whereby they may bring to pass much righteousness, for he that waiteth to be commanded in all things, and receiveth the commandment with a doubtful heart, and obeyeth it with slothfulness the same is damned." (Doc. & Cov.)

We must therefore, not be content to obey the law only, whereby we are justified, but we should be ready to lay hold with our mights, and do every good thing, and thereby bring to pass much righteousness, whereby we will be sanctified. For by obedience to the letter of the law, we are only justified, but by obedience to the spirit of the law, we are preserved and sanctified, because the spirit of the law enlightens our minds, and leads us on and shows us many things which we should do, which are in accordance with the law, but not mentioned in it, which if we do, we shall work righteousness.

If then, we want to be sanctified and prepared to receive greater things, even the fulness of the Priesthood, that we may abide in his tabernacle, and dwell in his Holy Hill Zion, we must not be content to walk uprightly only, but we must also work righteousness.

"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

Backbiting with the tongue, is so common and hard to overcome, that James says, that "if a man is able to bridle his tongue, the same is a perfect man, and is also able to keep in subjection his whole body," and he further says, "the tongue is an unruly evil, full of deadly poison; that it will set on fire the whole course of nature, and it is set on fire of hell." Now, it is the tongue that stirreth up the pas-

sions, hence the passions of the human mind, when stirred up in wrath, according to James, is the fire of hell; and indeed who could conceive of a worse hell, than to be in the midst of a company of human beings, who are stirred up in wrath against each other. From such a hell, Brethren and Sisters, we may be delivered by bridling our tongues, and not speaking evil of one another, or mentioning one another's faults to the third person, but if a Brother or a Sister do wrong, go to them and tell them their fault, between you and them alone, and endeavor to reclaim them, and if they repent forgive them as the law requireth, and not blaze their faults abroad, as it is common to do; for remember that none that backbiteth with their tongue, can abide in the Lord's tabernacle, nor dwell in his Holy Hill, Zion. Now I have warned you, and forewarned you, that you may sanctify yourselves from this sin, and no more take up a reproach against your neighbor, but if any of you hear aught against your neighbor that you tell it not again, except it be to that neighbor, to reclaim him from the error of his ways: and then let your words be in meekness, with a kind and affectionate spirit, not with railing accusation, lest you anger him, and thus you may save a soul from death, and cover a multitude of sins.

"In whose eyes a vile person is contemded," (that is, despised, scorned, slighted, neglected, or rejected with disdain.) Now they that will honor, or associate with vile persons cannot "abide in Gods Tabernacle, nor dwell in his Holy Hill." Remember this, my Brethren and Sisters. "But he honoreth them that fear the Lord." What honor have those that fear the Lord in a wicked and adulterous generation? yet those that shall abide in his Tabernacle and dwell in his Holy Hill, will honor those that fear the Lord.

"He that sweareth to his own hurt, and changeth not." If he is called upon to testify under oath, he will tell the truth, although it be against himself, and will not try to change the truth into a lie, as many do, to screen themselves from loss or blame: but they will swear to their own hurt, and not change from it, because they, like their Father in heaven, love the truth, and abhor lying in any shape, for any cause whatever. Such, and such only, "shall abide in his Tabernacle, and dwell in his Holy Hill."

"He that puteth not out his money to usury" For if you have surplus money to put to use, you are required to put it into the Lord's treasury, to help to build up his house, and to establish his kingdom upon the earth. — "He that doeth these things shall never be moved." but shall stand and abide in God's Tabernacle and dwell in his Holy Hill, even Mount Zion when it is redeemed, and given to his Saints for an everlasting inheritance.

Minutes of a Meeting of the Quorum of Works.

The Quorum of the School of Works met at the house of the Lord, according to previous appointment, on the 2nd day of February, 1854.

The Chief Pastor of the Quorum then stated the object of the meeting: which was to take into consideration and decide upon, the best and most appropriate plan, for the fencing and improving, the Big field, on the north of the Town, proposed to be made for the benefit of those of the Quorum, who desire land to till therein: which is to be laid off in shares, according to the amount of labor each shall perform in the fencing thereof. Those who do not assist in fencing are to have their shares by paying to those who do, the amount per acre they have expended in fencing and preparing it. It was then

Resolved, That the field be enclosed with a fence of various kinds, some ditch, some rails, some stake and rails, and some poles, as the Pastoral Council shall determine, after examining the ground over which the fence is to be built. And it was

Resolved 2nd, That the Pastoral Council be authorized to determine the kind, quality, and price of each division of the fence, with authority to call to their aid as many as they should choose to counsel them in the matter. It was then

Resolved, That the fence be built by subscription. A subscription being drawn up, fifteen persons subscribed it, setting the amount of their subscription opposite of their several names, which amounted in the aggregate to two hundred and sixty-one dollars. — It was then

Resolved, That whenever any one is ready to commence work upon the fence of the Big field, they can do so under the direction of the Pastoral Council.

It was then proposed by Bro. Hall the Chief Pastor, that a law be passed by the Quorum to prohibit swine running at large in the Town. And after a few remarks upon the subject, it was

Resolved, That a committee be appointed to draft a resolution upon that subject. The following persons were then selected as said committee: George Rarick, Henry Platt and Hugh Lytle, who subsequently reported the following resolution, which was unanimously adopted.

Resolved, That from and after this date, no swine shall be permitted to run at large in the Town of Preperation, and should any be found running at large hereafter in the streets and commons thereof, they shall be subject to be taken and placed in the Pound of the Lord's house, and disposed of as the Chief Steward thereof shall direct.

The following resolution was then presented by Bro. Hugh Lytle, and unanimously adopted.

Resolved, That, if any person in the Town of Preparation or vicinity, belonging to the School of Works, shall own or have in charge, any breachy horses, mules, oxen, or stock of any kind, and shall turn them loose to run at large, knowing them to be breachy, and they break over a lawful fence, and damage any individual thereby, the owner or person having in charge such breachy stock at the time of their being turned loose, shall pay such damage to the individual damaged, as shall be assessed therefor by the Pastoral Council, and shall also forfeit, and pay into the treasury of the Lord's house, the sum of one dollar for the first offence, and two dollars for the second offence, and five dollars for each subsequent offence.

Resolved 2nd, That the Pastoral Council be authorized as fence viewers, to determine what is a lawful fence.

The report of committees appointed at a former meeting of the Quorum, were then read and accepted.

Bro. Forester, who was appointed a committee to purchase claims in a grove of timber within our designated boundaries, reports that he has purchased according to directions.

Bro. Abel, of the committee appointed to search out a cross road to Magnolia, reports that a good road can be had to that place, which will not be over fifteen miles in length, by making one bridge, besides the one at our Town, over the Soldier stream.

ASSEMBLY NOTICE.

The first Tri-annual Solemn Feast and Assembly, for 1854, will be held at the house of the Lord, in the Town of Preparation, Iowa, on the 15th day of April. Those Brethren who intend to gather in the spring, would do well to make their arrangements to arrive here before the Assembly, pay their Tything, and enter the School of Works, at the Assembly.

BIRTH-DAY HYMN.

BY CHARLES B. THOMPSON.

1. This day just forty years ago,
My mother gave me birth:
From where the tree of life doth grow,
I come to dwell on earth.
2. My mission is to teach the Law,
That justifies from sin:
The kingdom which a Daniel saw,
With Israel to begin.
3. The covenant law thereof is just,
Which Israel will obey:
And in Jehovah they will trust,
Who'll take their sins away.

4. The cov'nant which the Lord hath said
He'd make with Jacob's race;
Of which we often sure have read,
A covenant of peace.

5. I have that covenant come to teach,
To gather Israel home:
The gospel of his word to preach,
— And unto all say come!

6. And now my mission I've begun,
In Preparation here:
And as I'm called Jehovah's son,
I sure have naught to fear.

PREPARATION, Jan. 27th, 1854.

ZION'S HARBINGER AND BANEEEMYS ORGAN,

IS EDITED BY

CHARLES B. THOMPSON,

— AND PUBLISHED —

Between the first and fifteenth of each month, at the house of the Lord in the Town of Preparation, which is located in the south edge of Monona county, Iowa, about fifty miles North-west of Council Bluffs City.

TERMS.

The 4th Volume of the *Harbinger and Organ* is printed on the half of an Imperial sheet, (Octavo form) and is furnished at \$1.00 per year, invariably in advance, as formerly, notwithstanding its enlargement.

Eleven copies will be furnished to one address for ten dollars, provided it is specie funds and delivered to us free of expense or risk. And all our Agents who furnish us with ten NEW subscribers, and pay us ten dollars specie funds, free from expense or risk, shall receive a copy gratis.

All money sent us, should be specie funds, that is, money that will pass at par, both here and elsewhere, as all discount charged on money sent us, will be deducted from the amount sent, and credit given accordingly. — Money may be remitted by single subscribers at our risk, provided it is presented to the Post Master before witness, and a register of the letter containing it required according to law, and all postage thereon paid. For the requisite directions of all letters designed for us, See (the) index, under the head of the paper.

Our Press and all the materials of our Printing establishment, being entirely new, we are now able to present to our readers 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.

ZION'S HARBINGER, AND BANEEMY'S ORGAN.

THE VOICE OF HIM THAT CRIETH IN THE WILDERNESS;
PREPARE YE THE WAY OF THE LORD!

VOL. 4.

Preparation, March, 1854.

No. 3.

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

Communication.

St. Louis, Jan. 1st. 1854.

BRO. THOMPSON:—Once more it has been my lot to witness the ushering in of another year, and I would fain extend to you and yours, the greetings of a happy New Year.

The old year has gone to "that mystic realm where dwell the shades of years that passed before him." One more year, heavily freighted with life's hopes and disappointments; with its smiles and bitter tears, has gone to mingle with the past, and be forgotten: and it were fitting on such an occasion, to scan the retrospect; to take a view of our past actions, and to commune with those scenes connected with our brief existence, and as it were, ask them what report they bore to heaven.

Whether, while gazing back upon the past, we are not constrained to mourn its wasted treasures, and with aching hearts to turn away from the sorrows and desolations of the past, subdued and abashed, with renewed purpose of heart to the brighter future—to "that better day that's coming," about which so much has been said and sung.

In glancing back upon the past, we cannot but recall some bitter recollections; instances where the rod of affliction has fallen heavily upon us, teaching us the salutary lesson that "whom the Lord loveth he chasteneth;" but happy are we, if amidst the dark and gloomy shadows of trial and adversity,

we can discover "the silver lining to the cloud," and in the truthfulness of our hearts exclaim, like one of old, "Though he slay me, yet will I trust in his name."

Thrice happy are we, if in our afflictions, we can recognize that "still small voice"—that angel of mercy and truth, who seems to stand over us, and while in beseeching tones he rebukes us for past errors; points out the better way, with the kindly admonition—walk ye in it.

It has ever been natural with us (and this alone has borne us up) to look forward with bright anticipations of joys, of happiness, and many good days to come. It is through the long vista of future years, that we can discover the glimmerings of our joys and our hopes; but they always seem fitting in the distance like the "chased roc," beckoning us onward, and bidding us hope, when our spirits are crushed and borne down under the accumulated weight of misfortune, affliction, and disappointed hopes.

But avaunt! such thoughts; we will consign them to oblivion with the old worn out year. A bright unsullied year is before us, and we will fearlessly and undaunted launch forth upon it, with renewed vigor, knowing that a great and glorious work is before us, and while the harvest is great and the laborers are few, it remains for us to battle more manfully; to employ our time, our talents, and even our whole hearts, mind

and strength, not counting our lives dear, for the advancement of truth.

The establishing of the kingdom of God, and the restoration of his chosen people Israel, in the latter days, of all other themes, are the most delightful in contemplation, the most grand in conception, and of all others, most concern us at present. They were themes upon which Prophets and holy men of old delighted to dwell, and compared with which, all others were of minor importance. Many expected to witness the sight of those glorious events, but alas they little knew "the times and the seasons which the Father had placed within his own power," consequently they died without the sight; yet they died with the glorious assurance that they should stand in their stations at the latter day, upon the earth.

If it be true that "coming events cast their shadows before," surely present indications—the developments of the age; the upheaving of nations; the fierce and deadly conflict of might *versus* right; the stalking forth at noon-day on land and sea, of that Angel of Death—Cholera; the return of the Jews to their own land; the advent of the "latter rain" in Syria; and last, but not least, the manifestations of evil spirits, who, in the days of Enoch the Prophet and scribe of righteousness, kept not their first estate, but left their holy habitations, and are now, "like clouds distilling their mists upon the earth; rapping, impressing, corrupting, inspiring, and exciting; causing the sons and daughters of men to fall and swoon, to contend, controvert and bruise each other with excited passion on the earth,"—are all and singular, so many foreshadowings of some momentous event. And lo! what is that event? It is the establishing of the kingdom of God by righteousness, as seen in Prophetic vision by Daniel;—for surely the fulness of the Gentiles has come in, and their cup of iniquity is filled to the brim and running over.

It was truly a source of gratification to receive the *Harbinger & Organ*, "literally speaking from the wilderness," for we had not heard anything definitely from you, either officially or otherwise, since your departure.

And when I read the rules and regulations, and the temporary organization of the infant colony at the "embryo City of Preparation," and the intents and purposes for which they were gathered there—"That we may 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,"—my heart rejoiced within me, for I fancied I could see in that humble organization, the type, or more properly, the germ of that long looked for kingdom, established for Israel's deliverance, which, like the little stone in Daniel's vision, shall commence to roll, and increasing in magnitude, power and greatness, it will soon fill the whole earth, and shall stand firm and unshaken amid the crash of thrones, and the wreck of crumbling empires.

I fancied the happy era had commenced to dawn, when under the administration of the "Prince of Peace," nations and individuals shall cease to hunt and destroy each others lives; when the science and implements of virtue, knowledge, happiness, and human preservation, shall be substituted for those of vice, ignorance, misery, slaughter and destruction, while peace on earth, and good will to man shall reign universal.

I fancied the time had arrived, or was about to be ushered in, when we could appropriate to ourselves the consoling words recorded in Psalms:—"Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come. * * * For he hath looked down from the height of his sanctuary; from heaven did the Lord be-

hold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms to serve the Lord." And also the words of Isaiah: "O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.— And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror: for it shall not come near thee. Behold, *they* shall surely gather together, but not by me: who-soever shall gather against *thee* shall fall for thy sake. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment shalt thou condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord."

To the "ignorant and the unlearned," or those who are exceedingly wise (in their own conceit) these things may sound like foolishness, and they will be ready to ascribe it to the blind fanaticism of the age; while their most lucid and formidable argument is humbug! gammon! or some other equally classical expression.

But even this, will not discourage or swerve us from our purpose, for we are sensible of the fact that there are those who "will not believe it, though a man should declare it unto them."

The very idea of reclaiming the poor degraded Indians from the chains of ignorance, vice, oppression and misery; and elevating them to that scale of greatness, power and dignity among the nations of the earth, to which *we know* they were destined by Jehovah; seems to the Gentile, supremely absurd and ridiculous.

days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him.— And behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill.— And again, hot drinks are not for the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the *richer blessing* upon the head of *Ephraim* and his fellows."

It is evident that Jacob had a perfect understanding of his business when he crossed his hands "guiding them wittingly" in blessing the sons of Joseph; and a world of meaning was embodied in his significant words, "I know it, my son, I know it." Neither were the dreams of Joseph without their meaning wherein he beheld the sheaves of his brethren making obeisance to his sheaf;— and also the sun, moon, and the eleven stars, making obeisance to him.—

In view of all these things, what a glorious, humane and philanthropic mission is ours; to enlighten and purify their minds, and by moral precepts; the instruction in the arts and sciences; and the introduction of virtuous principles; subdue the evil passions and propensities of their nature; raise them to a position of honor among the nations, and bring them back to a knowledge of their God, whom, if they have not known, they have served no other.

Such is our mission to the children of Ephraim, and who, that has a heart,—

blood, and shall no more cover her slain."

Soon shall the nations, kindreds, and tongues of the earth, hear the breathings of our testimony vibrating in their ears; and while bowing with humble reverence to our mandates, with trembling tongues shall they acknowledge the sceptre of those whose right it is to reign.

But I fear I am intruding on your patience, and the rules of brevity, and will close.

Yours in the bonds of the covenant,
 GEORGE HICKENLOPER.

EXTRACTS

From the Doctrine and Covenants.

(CONTINUED.)

Speed, O speed on thou happy day when Israel shall be free—when righteousness shall be consummated upon the earth; when the horrid din of strife and war shall no longer be heard; when the widow's tear and the orphan's moan shall no longer appeal to heaven for redress; when cruelty and oppression shall cease to exist, and when righteousness shall cover the earth as the waters cover the great deep.

We are fortunately, not among those who place the evil day afar off, and say, "O these things will not happen in my day, for since the fathers fell asleep all things remain as they were, all is well in Zion, all is well."

No, verily no. We know that the Lord has spoken, and has said in *this generation*, shall these things be accomplished, and lest any might think the time too short for the accomplishment of so great events, he has said he would cut his work short in righteousness.

We have heard the summons of the Lord, "Come my people enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his hiding place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her

And again the order of the house prepared for the presidency of the School of the Prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words those who are called to the ministry in the church, beginning at the High Priest, even down to the Deacons: and this shall be the order of the house of the Presidency of the School: He that is appointed to be President or Teacher, shall be found standing in his place in the house, which shall be prepared for him. Therefore he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God, (for he should be first in the house; behold this is beautiful, that he may be an example) let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant, and when any shall come in after him, let the Teacher arise, and, with uplifted hands to heaven; yea, even directly, salute his brother or brethren with these words:

Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token or remembrance of the

everlasting covenant, in which covenant days, I have warned you, and forewarn I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, for ever and ever. Amen.

And he that is found unworthy of this salutation shall not have place among you: for ye shall not suffer that mine house shall be polluted by them. And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the President or Teacher with uplifted hands to heaven, with this same prayer or covenant, and by saying Amen, in token of the same.

Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the School of the Prophets. And ye are called to do this by prayer and thanksgiving as the spirit shall give utterance, in all your doings in the house of the Lord, in the School of the Prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

And ye shall not receive any among you, into this school, save he is clean from the blood of this generation: and he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted.

And again, the ordinance of the washing of feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer: and after partaking of bread and wine he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen."

A Revelation given in March, 1833.

Sec. 81. paragraph 1st:

"Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last

days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him.— And behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies.— And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill.— And again, hot drinks are not for the body, or belly."

A Revelation given in March 1833.

Sec. 85. 1st and 2d paragraphs:

"Thus saith the Lord, verily, verily I say unto you, [Joseph Smith] my son, thy sins are forgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren, have come up into my ears: therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time.

Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

And again, verily I say unto thy brethren Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of

this last kingdom: * * * *

And this shall be your business and mission in all your lives to preside in council and set in order all the affairs of this church and kingdom."

A Revelation given June, 1833.

Sec. 96. paragraph 1st and 2d:

"Verily thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance, in all things out of temptation: and I have loved you: Wherefore ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation wherewith I design

to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. But behold, verily I say unto you, there are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day; and for this cause, I gave unto you a commandment, that you should call your solemn assembly: that your fastings and your mourning might come up into the ears of the Lord Sabaoth, which is by interpretation, the Creator of the first day; the beginning and the end.

Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high: for this is the promise of the Father unto you: therefore I commanded you to carry, even as mine apostles at Jerusalem: nevertheless my servants sinned a very grievous sin; and contentions arose in the school of the prophets, which

was very grievous unto me, saith your Lord: therefore I sent them forth to be chastened."

A Revelation given Dec. 1833.

Sec. 98.

"Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I the Lord have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jarrings, 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 Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity should call your solemn assembly: that they feel after me,

your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the Creator of the first day; the beginning and the end.

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, it shall 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 man shall ask it shall be given unto him. they that have been scattered shall be gathered: and all they who have mourned shall be comforted; and all they who shall be no sorrow because there is no death. In that day an infant shall not be crowned. Therefore let your hearts die until he is old, and his life shall be comforted concerning Zion; for all as the age of a tree, and when he dies flesh is in mine hands: be still and he shall not sleep, (that is to say in the know that I am God. Zion shall not be moved out of her place, notwithstanding of an eye, and shall be caught up, standing her children are scattered, they and his rest shall be glorious. Yea, that remain and are pure in heart shall verily I say unto you, in that day when return and come to their inheritances; the Lord shall come he shall reveal all they and their children with songs of things; things which have passed, and everlasting joy; to build up the waste hidden things which no man knew; places of Zion. And all these things things of the earth by which it was made, that the prophets might be fulfilled.—and the purposes and the end thereof; And behold, there is none other place things most precious; things that are appointed than that which I have appointed; neither shall there be any other things that are in the earth, and upon er place appointed than that which I the earth, and in heaven. And all they have appointed for the work of the who suffer persecution for my name, gathering of my saints, until the day and endure in faith, though they are cometh when there is found no more called to lay down their lives for my room for them; and then I have other sake, yet shall they partake of all this places which I will appoint unto them, glory. Wherefore, fear not even unto and they shall be called stakes, for the death; for in this world your joy is not curtains, or the strength of Zion. full, but in me your joy is full. There-

Behold it is my will, that all they fore, care not for the body, neither the who call on my name, and worship me life of the body; but care for the soul, according to mine everlasting gospel, and for the life of the soul: and seek should gather together and stand in ho-the face of the Lord always, that in ly places, and prepare for the revelation patience ye may possess your souls, and which is to come when the veil of the ye shall have eternal life. When men covering of my temple, in my taberna-are called unto mine everlasting gospel, cle, which hideth the earth, shall be ta-and covenant with an everlasting cove-ken off, and all flesh shall see me to-nant, they are accounted as the salt of gether. And every corruptible thing, the earth, and the savor of men.—They both of man, or of the beasts of the are called to be the savor of men.—field, or of the fowls of the heavens, or Therefore, if that salt of the earth loose of the fish off the sea, that dwell upon its savor, behold it is thenceforth good all the face of the earth, shall-be con-for nothing, only to be cast out and trod- sumed; and also, that of element shall den under the feet of men. Behold, melt with fervent heat; and all things here is wisdom concerning the children shall become new, that my knowledge of Zion; even many, but not all: they and glory may dwell upon all the earth. were found transgressors, therefore, And in that day the enmity of man, and they must needs be chastened. He that the enmity of beasts; yea, the enmity exalteth himself shall be abased, and of all flesh shall cease from before my he that ataseth himself shall be exalted. face. And in that day whatsoever any] And now, I will show unto you a par-

able that you may know my will concerning the redemption of Zion: a certain nobleman had a spot of land, very choice; and he said unto his servants, go ye into my vineyard, even upon this very choice piece of land, and plant round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower: that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchman, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower? and consulted for a long time, saying among themselves, what need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose, and were afraid, and fled; and the enemy destroyed their works, and broke down the olive trees.

Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchman upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon

the tower, would have seen the enemy while he was yet afar off, and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and receive my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; breaking down the walls of mine enemies; throw down their tower, and scatter their watchman: and inasmuch as they gathered together against you; avenge me of mine enemies; that by and by I may come with the residue of mine house and possess the land.

And the servant said unto his lord, When shall these things be? And he said unto his servant, When I will: go ye straightway; and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom. And his servant went straightway, and done all things whatsoever his lord commanded him, and after many days all things were fulfilled.— Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of the harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat

and the tares, that the wheat may be secured in the garner to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be, while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints: all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

Now verily I say unto you, let all the churches gather together all their monies; let these things be done in their time, be not in haste; and observe to have all things prepared before you.— And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient; yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice. And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another.— And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, (for men ought always to pray and not to faint,) which saith, There was in a city a judge which feared not God, neither regarded man.— And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. And he would not for a while, but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming, she weary me.— Thus will I liken the children of Zion. Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hy-

ocrites and unbelievers; even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you, must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work. That men may discern between the righteous and the wicked, saith your God.

And again, I say unto you, it is contrary to my commandment, and my will, that my servant Sidney Gilbert should sell my storehouse, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed, be polluted by mine enemies, by the consent of those who call themselves after my name; for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed, and are soon to befall the nations. Therefore, it is my will that my people should claim, and hold claim, upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom they shall dwell thereon; they shall build, and another shall not inherit it: they shall plant vineyards, and they shall eat the fruit thereof; even so: Amen.

To be continued.

FROM SARGEANTS BLUFFS.—From Mr. Townsley, just arrived from the above place, we learn that early last week a company of Sioux braves numbering 86, well armed, had started from that place for the Omaha country with a sworn determination to annihilate that small tribe. The Omahas have entrenched themselves behind huge brush barricados, and expect an attack from the Siouxs. All is excitement and bustle among them, and we

would advise all our citizens to stay on this side of the river. There will doubtless be a bloody engagement soon between them. Trade with the Indians dull; winter mild; no news from the Yellowstone.—[Bugle.]

HARBINGER AND ORGAN.

CHAS. B. THOMPSON, EDITOR.

PREPARATION, IOWA,

THURSDAY, MARCH 2, 1854.

The Salt of the Earth.

Jesus said to his Disciples, "*Ye are the Salt of the earth, and if the Salt hath lost its savor wherewithall shall the earth be salted.*"

From this we learn that those who hold the Priesthood of the sons of God, are the salt of the earth, and if so, they are the savor of men, as much as salt is the savor of meat; for meat without salt would spoil and become worthless, and not only so, but it would become offensive. Hence, according to the words of Jesus, the whole earth, without the Priesthood would be as meat without salt; would be "utterly spoiled," and the inhabitants thereof would "languish and fade away." And why? because the salt had lost its savor—the Priesthood had fled from the earth, because those who held it by ordinance, had "transgressed the laws, changed the ordinance, and broken the everlasting covenant.—Therefore, hath the curse devoured the earth, and they that dwell therein are desolate: Therefore, the inhabitants of the earth are burned, and few men left," as Isaiah says.

And again, it is said in the Doc. & Coc. Sec. 98: "When men are called unto mine everlasting gospel, and covenant, with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men.—They are called to be the savor of men. Therefore, if that salt of the earth loose its savor, behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men." Hence, it is again

said in the Doc. & Cov. Sec. 104: "Be-languish and fade away. He therefore hold, vengeance cometh speedily upon; that hath knowledge hath salt in himself, the inhabitants of the earth; a day of nevertheless he may not be able to im-wrath; a day of burning; a day of part to others of his savor; lest he should desolation; of weeping; of mourning be found deficient himself. But those and of lamentation; and as a whirl-who hold the Priesthood are so highly wind it shall come upon all the face of seasoned with knowledge through the the earth; saith the Lord. And upon operation of the *key of knowledge*, that my house shall it begin; and from my they can impart of their savor without house shall it go forth saith the Lord. endangering themselves thereby.

First among those among you saith the Lord; who have professed to know my men? Knowledge is power, and pow- name and have not known me, and have er is one of the attributes of Jehovah, blasphemed against me in the midst of which constitutes him "mighty to save." my house, saith the Lord." And why Man by his superior knowledge can does it go forth first among those who govern and control the most powerful have professed to know the Lord and animals, whose physical strength are have not known him, notwithstanding; tenfold to his; he also can propel large they have been in the midst of his house masses of matter which no physical to blaspheme? Because they are the strength could move, by his knowledge salt that has lost its savor, and they are and mechanical skill. Men by their fit for nothing else but to receive the superior knowledge obtain the highest Judgments of God as above described. offices of state, give laws, rule over, and

But how are those who hold the Priest-hood to impart this savor to men and How are governments founded? by the not loose it themselves? Meat is saved exercise of knowledge in—a superior in large quantities, by being gathered degree above the masses, the exercise of and packed, with salt sprinkled through which is called wisdom. "There was a between the pieces, so that each piece little city, and few men within it; and may come in contact with the salt: in there came a great king against it, and this way a small portion of salt will besieged it, and built great bulwarks save a large amount of meat; whereas against it: Now there was found in it if each piece was salted separately it a poor wise man, and he by his wisdom would require much more salt; and delivered the city; * * * * Then when the meat is salted sufficiently to be said I wisdom is better than strength." seperated from the outward salt, it is (Eccl. 9th chap. 14th 15th 16th verses.) found to have received a portion of the The exercise of knowledge is therefore, salt in itself, so that every part of it is better than strength. Knowledge is seasoned therewith, insomuch that it can therefore the savor of men by its ex-now come in contact with the atmos-ercise in delivering man from evil; both pheric air and retain its sweetness. temporal and spiritual, or in other words.

Those who hold the Priesthood, and both mental and physical, for mental are thereby the salt of the earth, possess evil is spiritual evil, and temporal evil knowledge by virtue of the keys they is physical evil. What is mental evil? hold, which they can impart to others, Mental evil is ignorance, and the inor- without depriving themselves of the dinate desires of the mind, the gratifi- same, because they have an inexhausti- cation of which constitutes moral evil. ble fountain from which they constant- What is temporal evil? Evil wherein ly draw supplies. Knowledge then is the body is made to suffer. the savor of men, without which they Knowledge in sufficient quantity prop-

erly exercised, will deliver from all this knowledge to the human family, temporal evil, both those who possess it becomes necessary to establish schools, the knowledge, and also those who are to appoint and qualify Teachers, as the objects of its exercise, but those on- mediums, through whom to communi- ly who possess the knowledge can be- cate this knowledge to all those who delivered from mental, or spiritual evil, are willing to become scholars in those by its exercise, for ignorance and inor- schools: and as the Teachers or me- dinate desires can only be dislodged diums must of necessity be few at first, from the mind by the reception of knowl- the scholars must needs gather to the edge, and that knowledge properly ex- Teachers, or places where the schools- exercised.

Knowledge or intelligence, which are synonymous in their signification, is an attribute of Deity, and properly explain- ed, is the light of truth, or in other words, an understanding of "matters of fact," or of things as they are, as they were, and as they shall be. All will therefore readily perceive, that man- kind at the present day, possess knowl- edge only in a small degree; hence the clashing of creeds, and opinions upon all subjects that occupy the atten- tion of the people, and also the moral and physical evils to which they are subject. Did they possess sufficient knowledge to understand things as they are, as they were, and as they shall be, they would all be of one heart, and one mind—would all believe alike, and would pursue the same course, and at- tain the same object, viz: deliverance from all moral and physical evils. The Priesthood was therefore instituted by the God of heaven, as a channel or me- dium through which to communicate knowledge to the human family, in suf- ficient quantity to deliver them from all moral, mental, temporal or physical evil—to make them of one heart and one mind, to turn to them a pure language, that they may all call upon him with one consent—all pursue the same course and attain to the same object, viz: the salvation of their souls, that is, the sal- vation of both spirit and body, which is the soul of man; which salvation con- sists in deliverance from evil, moral and physical.

In order therefore, to communicate

knowledge communicated; as one Teacher can communicate knowledge to a large number gathered in one place, as easy as to one individual. Hence, all will perceive that it would require many more Teachers, to com- municate the requisite quantity of knowledge for the salvation of the human family, to each individual sep- arately, than it would if they were to gather together in large bodies, to be instructed. Hence, the commandment to gather with us, in the preparation. And the Prophet says, "many people shall say, come and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he shall teach us of his ways, and we will walk in his paths; for [or because] the law shall go forth from Zion, and the word of the Lord for Jerusalem."

Our Town.

Since our last issue we notice the Lumber on the ground, for three additional houses, contiguous to our sanctum: one of which has already assumed the form of a neat frame dwelling, and will be tenented in a few days.

We hear also, of a number of contracts for buildings to be immediately erected, both in the Town, and in the country contiguous. This is right. Let all who desire instruction in the School of Works, in the second department thereof, come to this place as soon as their circumstances will admit, as every day that you tarry you loose ground, which you will not be able to regain, without much diligence. Brethren of the School of Works, let no frivolous circumstance prevent you from coming to this place speedily, for here is the house of God, and the gate of heaven to you, and remember that judgment is layed to the line and righteousness to the plummet, and no man can with impunity disregard the

covenants which he has made with Jehovah, after he has solemnly recorded them in the book of his Law. Therefore, we say by way of warning, to all who may feel inclined to grasp the world, or any idol therein, disregarding their covenants, Beware!! for the rod of chastisement is over you, and you may calculate to be purged of all your idols, unless you renounce the name of Israel, and even in that case, there remaineth no more sacrifice for your sins, but a certain fearful looking for of Judgment, which will devour all the adversaries. And also, let all those who desire to be instructed in the things pertaining to their salvation, and deliverance with Israel, come on speedily, with their Tythes, Gift Oblations, and sin offerings, to the house of God, that they may be justified from sin, and receive an inheritance, where they can be sanctified by the reception of the knowledge of the truth, communicated in the School of Works, established here in the Town of Preparation. Again we say, come speedily! for the time is precious, and there is none to spare.

PREPARATION POST OFFICE.—We learn by a communication from Col. J. L. SHARP, of Mills Co., now in Washington City, that the subject of our Post Office has been presented to the proper authorities, by Gen. A. C. DODGE, Senator from this State. Mr. Sharp expresses his opinion that we will soon receive notice of our appointment as P. M. &c., and that we will soon have the conveniences of a Post Office in our new Town and county.

This will indeed be satisfactory, as the inconvenience of conveying all our mail matter some twenty miles to get it posted is seriously felt by this community, as well as by those who are in correspondence with us, and particularly by those who order our paper between the times of its issue.

The Coming Assembly,

AND ORDER OF THE QUORUMS OF FAITH AND WORKS.

At the coming Assembly we expect to fully organize the Grand Quorum of Evangelical Teachers, which consists of thirteen; one Grand Chief, six Assistant Chiefs, and six Teachers: whose duty it will be to organize and set in order all the Quorums of Traveling Teachers, to the number of twenty, and appoint them their Missions in all the World, and when there is twelve Quorums of Traveling Teachers fully organized, the Council of seven Evangelical Chiefs shall add to their Quorum six additional Teachers, and six Minor Chiefs; placing over every two Quorums of Traveling Teachers, a Quorum of two Evangelical Teachers and one Minor Chief over them, and shall thereafter add to

their Quorum one Minor Chief and two Evangelical Teachers, as soon as two additional Quorums of Traveling Teachers shall be organized, until the full number of Quorums of Traveling Teachers are organized to the extent of their authority; the whole making a Grand Quorum of Evangelical and Traveling Teachers, consisting of twenty Quorums of Traveling Teachers, of fifteen each, belonging to the Second Department of the School of Faith; and ten Quorums of Evangelical Teachers of three each, belonging to the Third Department of the School of Faith, and a Grand Council of seven Evangelical Chiefs of the same Department, consisting of thirty-seven Evangelical Chiefs and Teachers, constituting a Great Grand Quorum of the Teachers of the Third Department of the School of Faith; the whole of both Departments numbering three hundred and thirty-seven.

We will also fill up the Quorum of Works, which is already organized in the Second Department, which will take seventy persons to accomplish, including the Evangelical Chief and his two Assistant Pastors, as soon as that number of names are found in the Book of the Law, subscribed to the Covenant of said Department; and when more than that number are found recorded there, we shall organize another Quorum after the same pattern, and appoint a Great Chief over them, who will be authorized to preside over all the Chiefs of Quorums, to the number of seven, including himself, and he is also authorized to preside over one Quorum as Chief in common with the other Chiefs; the whole making a Council of seven Chiefs, presiding over a Great Quorum of seven Seventies, including themselves. Two of these Great Quorums constitute a Grand Quorum of the Second Department of the School of Works, over which Grand Quorum, a Council of seven Grand Chiefs will preside, one of which presides over the whole Department, which numbers in all nine hundred and eighty-seven persons.

The First Department of Works may be organized at any time, and in any place, where there are a sufficient number gathered, who desire to enter into the Covenant thereof. Five persons may constitute a Class in the First Department of Works, including a Pastor. Ninety-nine persons including five Pastors, three of whom are Chiefs, make a Quorum of this Department. Five Quorums make a Great Quorum, over which a Council of five Chiefs preside, the whole numbering five hundred persons, which completes this Department.

SCRAP OF ANCIENT HISTORY.

One night about the going down of the sun, as Abraham was sitting at the door of his tent,

lo, a man bent with age coming from the way of the wilderness, leaning on his staff. Abraham arose and met him, and said unto him, turn in I pray thee, and wash thy feet, and tarry all night, and arise early in the morning and go on thy way. And the man said nay, but I will abide under this tree. But Abraham pressed him greatly, so he turned and they went to the tent. And Abraham baked unleavened bread and they did eat. And when Abraham saw that the man blessed not God, he said unto him, Wherefore doest thou not worship the Most High God, Creator of heaven and earth? And the man said, I worship the God of my fathers, in the way they have appointed. And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth with blows into the wilderness. And God called unto Abraham, saying, Abraham, where is the stranger?— And Abraham answered and said, Lord he would not worship thee, neither would he call upon thy name, therefore have I driven him out before my face into the wilderness. And the Lord answered and said, Have I not nourished him and clothed him these hundred and ninety years, and could'st not thou, who art thyself a sinner, bear with him one night? And Abraham said, Let not the anger of my Lord wax hot against thy servant; lo, I have sinned, forgive me I pray thee. And Abraham arose and went forth into the wilderness, and sought diligently for the man and found him, and returned with him to the tent; and when he had treated him kindly, he sent him off on the morrow with gifts.

TO OUR CORRESPONDENTS.

We have many correspondents who ask and expect, a returned answer to all their letters. They do not realize the vast amount of business with which we are charged, or they would not expect to receive answers to letters, (except through the Harbinger and Organ,) unless on some special important business.— We have no time to answer letters through mere courtesy. We shall publish each month in the Harbinger and Organ, a list of all letters received, containing remittances during the interval between the time of publishing each number.

All letters for information, upon temporary matters pertaining to the gathering, should hereafter be directed to Andrew Hall, (post paid) as he is the Chief Pastor of the Quorum of the Second Department of Works, and consequently the head of the Pastoral Council in this place. Those who have requested answers to their letters and have not received them, must not be offended, for we have done the best we could under our circumstances. When we get our Post Office in

operation, we shall endeavor to have all letters answered, that need to be answered to communicate any information not contained in our paper.

LIST OF LETTERS,

Containing remittances, received since our arrival in Preparation:

Thomas Dungan 2,	Wm. A. Moore;
James H. Bishop,	Nathan N. Anway,
James Blakeslee,	Giles Cook,
Elizabeth L. Ivins,	Josiah Ells,
George Hickenloper,	Nancy Lisk,
Levi B. Wilder,	Nancy E. Randall,
	Rowland Cobb.

We have received a large number of letters not contained in the above list, but as they contained no remittances, we do not publish them.

A petition has been presented to the County Judge of Harrison county, to order an election for county officers in Monona county, at the ensuing April election, which will be held on Monday the 3rd day of April throughout the State.

ELECTORS.—The following is the first paragraph of Article Second of the Constitution of Iowa:

"The right of suffrage.—Every white male citizen of the United States, of the age of twenty-one years, who shall have been a resident of the State six months, next preceding the election, and the county in which he claims his vote twenty days, shall be entitled to vote at all elections which are now or hereafter may be authorized by law."

All electors residing in the State, who intend moving to this county this spring, should if possible, gain a residence here twenty days prior to the election, which can be done we suppose (as we cannot find it defined in the Code,) by selecting their land, and depositing a portion of their goods upon it, with the *bonafide* intention of bringing the balance as soon as possible.

The following is the list of county offices to be filled when the election is ordered:

- One Judge of the County Court,
- One Prosecuting Attorney,
- One Clerk of the District Court,
- One Recorder, One Sheriff,
- One Surveyor, One Coroner,
- One Supervisor of Roads.
- One Drainage Commissioner,
- One School Fund Commissioner,

The steamboats Asia, St. Ange, and Garden City, was sunk by a gorge of ice, while lying at the wharf in St. Louis, on the night of the first of February.

NEWS.

BILL,—

To Organize the Territory of Nebraska.

The following is the first section of the bill now before Congress, providing for the organization of the Nebraska Territory.—We copy from the "Bugle."

Sec. 1.—That all that part of the United States included within the following limits, except such portions thereof as are hereinafter expressly exempted from the operations of this act, to wit: beginning at the southwest corner of the State of Missouri; thence running west, on the line of thirty-six degrees and thirty minutes of north latitude, until it intersects the one hundred and third meridian of longitude west of Greenwich; thence north, on the meridian, until it intersects the thirty-eight parallel of north latitude; thence west, on the said parallel of latitude, to the summit of the Rocky Mountains; thence northward, along and upon the summit of said range of mountains, to the western boundary of the Territory of Minnesota; thence southward, on and with said boundary, to the Missouri river; thence down the centre of the main channel of said river to the State of Missouri; thence south, on and with the western boundary of said State, to the place of beginning, be, and the same is hereby, created into a temporary government by the name of the Territory of Nebraska; and, when admitted as a State or States, the said Territory, or any portion of the same, shall be received into the Union with or without slavery, as their constitution may prescribe at the time of their admission: Provided, That nothing in this act contained shall be construed to prohibit the government of the United States from dividing said Territory into two or more Territories, in such manner and at such times as Congress shall deem convenient and proper, or from attaching any portion of said Territory to any other State or Territory of the United States: Provided further, That nothing in this act contained shall be construed to impair the rights of person or property now pertaining to the Indians in said Territory, so long as such rights shall remain unextinguished by treaty between the United States and such Indians, or to include any territory which, by treaty with any Indian tribe, is not, without the consent of said tribe, to be included within the territorial limits or jurisdiction of any State or Territory; but all such territory shall be excepted out of the boundaries, and constitute no part of the Territory of Nebraska until said tribe shall signify their assent to the President of the United States to be included within the said Territory of Nebraska, or to effect the authority of the government of the United States to make any

regulation respecting such Indians, their lands, property, or other rights, by treaty, law, or otherwise which it would have been competent to the government to make if this act had never passed.

TREATY WITH THE OTOES CONCLUDED.

—Maj. Gatewood finally succeeded in closing a treaty with the Otoes on Friday last. The Gazette makes the following statement in regard to the country treated for, and purchased from the Otoes and Omahas.

"The amount of land embraced in this treaty is between two and three millions of acres, for which it is stipulated that the Government shall pay them \$12,000 annually for the space of thirty years. The lands they reserve for their future occupancy, lies due west from old Fort Kearney, upon the west side of the Big Blue, being ten miles in width, and running west indefinitely. This opens the entire country from about twenty miles above the mouth of Big Sioux, to the Little Nemaha river. The amount of land embraced in the two treaties, is between eight and ten millions of acres, which opens all that portion of country opposite the state of Iowa, bordering on the Missouri River, including Atchison county in Missouri, and the ratification of these treaties will extinguish the Indian title to over one half of Nebraska."—[Bugle.

NEW YORK, Jan. 29.

GREAT EXPLOSION.—French & Bull's cartridge factory, Rownswood, Long Island, exploded yesterday afternoon, killing nearly thirty persons—mostly boys and girls employed in filling cartridges, upwards of 50,000 cartridges exploded. A magazine containing three tons of powder narrowly escaped. The number employed generally in the building is about 30. All that were inside at the time of the explosion were instantly killed.—Three girls belonging to one family were killed.

A later account thinks the number exaggerated. The scene is described as terrible.—No piece larger than a walking stick can be found, and hands, limbs, trunks, and human bodies are scattered in every direction.

PROVERBS.—Heed no Disciple for a Teacher if knowledge be not found upon his tongue.

Luc.—What a volume in a word—an ocean in a tear.

I had an open enemy; I gave him gifts and won him.

The clear eye of penetration quietly readeth off the truth.

Trifles lighter than straw, are levers in the building up of character.

HYMN.

(FOR JEHOVAH'S PRESBYTERY OF ZION.)

1. This is the land the Lord hath bless'd,
Where all the Saints should come:
This is the day for righteousness,
And Israel's gathering home.
2. The word will soon go forth "destroy,"
And all the wicked burn:
With songs of everlasting joy,
Ye pure in heart—return.
3. Your homes along the Soldier stream,
In Preparation are;
As Canaan was by Israel seen,
With Jordan rolling there.
4. Though wicked men and Satan try
To keep you from this land;
Let them all know you'd sooner die,
Than break the Lord's command.
5. For soon the tree of life you'll see,
And find an end of strife;
And then the righteous rising free,
Shall have eternal life.
6. Let then the will of God be done,
In Preparation here,
That we may all unite in one,
And our Jehovah fear.
7. Then in the remnant he doth call,
Delivered, we'll be bless'd,
And from the Gentile scourges all,
We'll find a place of rest;
8. Until the mouth of God shall deign
The Mystery to reveal;
Then We'll go forth with law, divine,
Our words with blood to seal.
9. Then in the resurrection morn,
We all will live again;
And all our children will be born
Without the sting of sin.
10. How long our Father, O how long,
Will that pure time delay?
Send on, send on thy Holy One,
He'll bring the glorious day.

**PROPOSED
WEEKLY NEWSPAPER.**

In consideration of the growing importance of our Town, and the rapid settlement of the country contiguous, we propose to issue from the *Harbinger and Organ Office*, about the first of June or July next, a weekly Newspaper, to be called

THE PREPARATION NEWS.

The News will be devoted to News, Agriculture, Commerce, Education, Domestic

Economy, Moral Righteousness, and Advertising. It will be issued on a small sheet at first, until the advertising columns shall require, and the subscription list warrant, its enlargement. The News will be furnished to subscribers at \$1.50 per year, (until enlarged) payment to be made invariably in advance.—Advertisements will be inserted at the usual rates charged by weeklies in this upper country. The politics of the News will be to support the best men, and the best measures, irrespective of party or religion.

N. B. The above is a mere notice of the forth coming paper, that our friends may be preparing to extend its circulation, and to obtain advertisements for its columns. A regular Prospectus will be issued in due time.

**ZION'S HARBINGER
AND BANEEMYS ORGAN,**

IS EDITED BY

CHARLES B. THOMPSON,

AND PUBLISHED

Between the first and fifteenth of each month, at the house of the Lord in the Town of Preparatton, which is located in the south edge of Monona county, Iowa, about fifty miles North-west of Council Bluff City.

TERMS.

The 4th Volume of the *Harbinger and Organ* is printed on the half of an Imperial sheet, (Octavo form) and is furnished at \$1.00 per year, invariably in advance, as formerly, notwithstanding its enlargement.

Eleven copies will be furnished to one address for ten dollars, provided it is specie funds and delivered to us free of expense or risk.—And all our Agents who furnish us with ten NEW subscribers, and pay us ten dollars specie funds, free from expense or risk, shall receive a copy gratis.

All money sent us, should be specie funds, that is, money that will pass at par, both here and elsewhere, as all discount charged on money sent us, will be deducted from the amount sent, and credit given accordingly.—Money may be remitted by single subscribers at our risk, provided it is presented to the Post Master before witness, and a register of the letter containing it required according to law, and all postage thereon paid. For the requisite directions of all letters designed for us, See (C) index, under the head of the paper.

Our Press and all the materials of our Printing establishment, being entirely new, we are now able to present to our readers 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.

ZION'S HARBINGER, AND BANEEMY'S ORGAN,

THE VOICE OF HIM THAT CRIETH IN THE WILDERNESS,
PREPARE YE THE WAY OF THE LORD!

Vol. 4.

Preparation, April, 1854.

No. 4.

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

EXTRACTS From the Doctrine and Covenants.

(CONTINUED.)

A Revelation given June 22, 1834.

Sec. 102. "Verily I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:

Behold, I say unto you, were it not for the transgressions 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: 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.

I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation; but I speak concerning my churches abroad: there are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will

keep our moneys. Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high: for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion; for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil, I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints.

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; concerning the purchasing of all the but the strength of mine house have not lands in Jackson county, that can be bearkened unto my words; but inas-purchased, and in the adjoining counties much as there are those who have heard round about; for it is my will that these kened unto my words, I have prepared lands should be purchased, and after they a blessing and an endowment for them, are purchased that my saints should if they continue faithful. I have heard possess them according to the laws of their prayers, and will accept their offer-consecration which I have given; and ing; and it is expedient in me, that they after these lands are purchased, I will should be brought thus far, for a trial of hold the armies of Israel guiltless in their faith.

And now, verily I say unto you, which they have previously purchased commandment I give unto you, that as with their moneys, and of throwing many as have come up hither, that can down the towers of mine enemies, that stay in the region round about, let them may be upon them, and scattering their stay; and those that cannot stay, who watch men, and avenging me of mine have families in the east, let them tarry enemies, unto the third and fourth generation for a little season, inasmuch as my generation of them that hate me.

But firstly, let my army become very great, and let it be sanctified before me, I will counsel him concerning this matter; and all things whatsoever he shall that it may become fair as the sun, and appoint unto them shall be fulfilled. clear as the moon, and that her banners

And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom of our God and his Christ: there-fore let us become subject unto her laws. Talk not judgement, neither boast of faith, nor of mighty works; but care-fully 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 the land of Kirtland: and let those 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 those that are chosen, and they shall be 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 power after many days to have time to gather up the strength of my house, and to have sent wise men to fulfil that which I have commanded

Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland: and let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption.— There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy: and it shall be manifest unto the people, until the army of Israel becomes very great: and those that are chosen, and they shall be sanctified: and inasmuch as they followed the heart of Pharaoh, from time to time, until my servant Baurak Ale, and Baneemy, whom I have appointed, shall accomplish all things pertaining to Zion, And again I say unto you, sue for peace, not only the people that have smitten you, but also to all people; and

lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace, unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good: therefore be faithful, and behold, and lo! I am with you even unto the end, even so; Amen."

A Revelation given July 23, 1837.

Sec. 104. Paragraph 9th, 10th and 11th:

"Verily, verily, I say unto you, darkness covereth the earth and gross darkness the minds of the people, and all flesh has become corrupt before my face! Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath; a day of burning; a day of desolation; of weeping; of mourning and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin; and from my house shall it go forth saith the Lord. First among those among you saith the Lord; who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house saith the Lord.

Therefore see to it that ye trouble not yourselves concerning the affairs of my church in this place, saith the Lord: but purify your hearts before me, and then go ye into all the world and preach my gospel unto every creature, who have not received it, and he that believeth and is baptised shall be saved, and he that believeth not, and is not baptised shall be damned."

Revelation given July 8, 1838.

Sec. 107. "In answer to the question: O Lord shew unto thy servants how much thou requirest of the properties of thy people for a tything?"

Verily thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my church of Zion, for the building of mine house,

and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tything of my people: and after that, those who have thus been tythed, shall pay one tenth of their interest annually, and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

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 judgments, 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.

A Revelation given in Nauvoo, Jan. 19, 1841.

Sec. 103. Paragraphs 10th, 11th, 12th, 13th and 14th:

"And again, verily I say unto you, let all my saints from afar; and send ye swift messengers, yea, chosen messengers, and say unto them, Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fulness of the Priesthood; for a baptismal font there is not upon the earth;

that they, my saints, may be baptized and your memorials for your sacrifices, for those who are dead: for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God. For, verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me; for therein are the keys of the holy priesthood, ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? I give unto them.

For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore, verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies,

and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my church, things which have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fulness of times; and I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof; and the place whereon it shall be built: and ye shall build it on the place where you have contemplated building it; for that is the spot which I have chosen for you to build it. If ye 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 these 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

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

abominations, which you practice before I thought it over; and settled in my mind as to the best course to be pursued.

A Pastoral letter written by Joseph Smith, to the church, Sept. 6, 1842.

Sec. 106. Paragraph 11th:

"Now the great and grand secret of the whole matter, and the sum and bonum of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living."

The Law of Love.

It was not mere good nature, but the adoption of the peace principles, which made Wm. Ladd thus gentle hearted.— A story which he often told with peculiar relish, will illustrate this moulding of his character.

I had, said he, a fine field of grain growing upon an out farm at some distance from the homestead. Whenever I rode by I saw neighbor Pulsifer's sheep in the lot, destroying my hopes of harvest. These sheep were of the gaunt, long-eared kind, active as spaniels; they could spring over the highest fence, and no partition wall could keep them out. I complained to neighbor Pulsifer about them, sent him frequent messages, but all without avail. Perhaps they would be kept out for a day or two. The legs of the sheep were long, and my grain rather more tempting than the adjoining pasture. I rode by again; the sheep were still there—I became angry, and told my men to set the dogs on them, and if that would not do, I would pay them if they would shoot the sheep.

I rode away much agitated; for I was not so much of a peace man then as I am now, and I felt literally full of fight. All at once a light flashed upon me. I asked myself, would it not be well for you to try in your own conduct the peace principle you are preaching to others?

The next morning I rode over to see neighbor Pulsifer. I found him chopping wood at his door.

"Good morning, neighbor."

No answer.

"Good morning," I repeated.

He gave a kind of a grunt, like a hog, without looking up.

"I came," continued I, "to see you about the sheep."

At this he threw down the axe, and exclaimed in a most angry manner—

"Now, aren't you a pretty neighbor, to tell your men to kill my sheep? I heard of it—a rich man like you to shoot a poor man's sheep."

"I was wrong, neighbor," said I; "but it will not do to let your sheep eat up all my grain; so I came to say that I would take your sheep to my pasture, and put them with mine, and in the fall you may take them back; and if any one is missing, you may take your pick out of my whole flock."

Pulsifer looked confounded—he did not know how to take me. At last he stammered out:

"Now, Square, are you in earnest?"

"Certainly I am," I answered; it is better for me to feed your sheep in my pasture on grass, than to feed them here on grain; and I see the fence can't keep them out."

After a moment's silence, Pulsifer exclaimed:

"The sheep shan't trouble you again; I will fetter them all; but I'll let you know that when any man talks of shooting, I can shoot too; and when they are kind and neighborly, I can be kind too."

The sheep never again trespassed on my lot. And, my friends, he would continue, addressing the audience, remember when you talk of injuring your neighbors, they talk of injuring you; and when nations threaten to fight, oth-

er nations will be ready too. Love will ed to persevere to the end. O. C. For-
 beget love—a wish to be at peace.—ester remarked, that although he had not
 You can only overcome evil w th good. moved up here, still his heart was in the
 There is no other way.—[Dem. Rev. work, and he s'ould persevere therein.

Minutes of the Solemn Assembly, length upon the necessity of sanctifying
Held in the house of the Lord, in the ourselves; and keeping the covenants
Town of Preparation, Monona Co., faithfully from the heart, as the only
Iowa, on the 15th day of April 1854. way we can obtain the key of knowl-

The Assem'ly opened by singing a edge, which alone will enable us to know
 new hymn, composed by the Chief God, "whom to know is eternal life."
 Teacher, on the coming of the Shiloh. Bro. Amos Chase expressed his joy and
 After which prayer was offered by the satisfaction on being present at an As-
 Chief Teacher; and then the Covenants s m'tly; where he could learn the ways
 of the Congregation, and of the first of the Lord, and thereby be enabled to
 department of Faith, was administered walk in his paths; he desired an inter-
 to seven persons who had not before tā- est in the prayers of the Saints; that he
 ken them; after which these Covenants might always be found faithful to the
 were renewed by all p esent. Covenants received, for in keeping them

The names of all who had presented he was well assured there was great re-
 Gift Oblations at this Assembly, were ward. Bro. Hugh Lytle remarked that
 then called and answered to; some in he rejoiced in this work, and said he
 person and some by proxy. The Chief knew it to be the work of the Father,
 Teacher then gave instruction on the and was determined to persevere in it,
 order of Prayer; after which the Gift and try to keep all the commandments
 Oblations, and those who gave them, of God. Bro. Rarick said he had un-
 were solemnly presented before the shaken confidence in the work, and was
 Lord, in the order which he has appoint- determined to persevere unto the end,
 ed. The Chief Teacher then proceed- and to keep the commandments of God,
 ed to give general instructions to all even all his words as t ey come from his
 present, upon the necessity of being ho- mouth. Bro. Stow also expressed the
 ly, pure, and strictly honest with all men, same views.

in all cases to render good for evil, and The Chief Teacher then announced
 not railing for railing, to bless and curse the table of the Lord spread, and ready
 not. Do trinal principles were set forth to be surrounded. The table being un-
 of a pure and holy character, which equal to the numbers present, t e aged
 rejoiced the hearts of all present, be- Brethren and Sisters were first called
 cause t ev were now permitted to come on to partake, to the number of forty,
 to understanding—and to learn doctrine, after which the younger Brethren and
 An appropriate hymn being then sung, Sisters partook, and then the children,
 all present were invited to speak their of a rich feast, prepared by the Chief
 minds and feelings, and thus mutually Stewardess, Sister C. B. Thompson,
 edify each other. Bro. Butts remarked consisting of all the good things to be
 upon t e holiness of the day, it being had in this upper country; pies, cakes
 Sabbath, and a Solemn Assembly day of various kinds, meats, sauce, and all
 also, and said he had unshakea confi- the little appurtenances. After the
 dence in the work. Father Job Bar- Feast was over the Chief Teacher dis-
 num remarked that he had been very coursed upon t e difference betw en the
 much edified and instructed since he Gospel of repentance to the Gentiles
 came to this place, and he felt determin- and the Gospel of the Kingdom to Israel,

and other doctrinal points, key-words, Wm. S. White, Thomas A. Curtiss, &c. John Outhouse, Joseph F. Younger,

Then followed testimonies in favor of the Chief Teacher then announced the work, from various Brethren. After that the Evangelical Quorum of Teachers which the Chief Teacher explained was to be filled, to the number of fully the order of the three glories or thirteen: seven Chiefs and six Teachers three Kingdoms, called Terrestrial, Terresters; there being only two Chiefs and Terrestrial, and Celestial; showing that all three Teachers ordained in that Quorum who attained the Celestial glory are one, in glory, and cannot stand then put in nomination and unanimously accepted to fill that Quorum, those who attain to a Terrestrial glory viz:

are one also, although lesser than the Andrew Hall, Geo. Hickenloper, Celestial; but those of a Terrestrial differ Guy C. Barnum, A. G. Jackson, in glory one from another, as the stars John Thomas, Nelson Messenger, differ in glory. Therefore those who Amos S. Chase, David Wilding, claim pre-eminence in the kingdom of God, are only in a Terrestrial kingdom, Traveling Teachers, caused by the and can only inherit, by the practices above persons being chosen Evangelical laws thereof, a Terrestrial glory.—cal Teachers, were then filled as follows:—Adjoined till evening. Benediction:—Milton Stow was chosen First by the Chief Teacher. Chief of the Fourth Quorum, in the place of Andrew Hall, promoted.—

Met pursuant to adjournment, and after the offering of prayer, the Covenantants of the Congregation and First department of Faith, was administered to one person. The Chief Teacher then delivered a discourse on the Law of God, and the uses to which it is to be applied; also that it is a principle of equality, calculated to sanctify those who are governed by it, and preserve them for a Terrestrial glory, making them one, or equal. He also explained its requirements to the satisfaction of all present. Many of the Brethren followed with remarks upon the same subject. After which adjourned till 10 o'clock, Sunday the 16th.

Met pursuant to adjournment, and after the offering of prayer, the following persons were recommended, accepted, and ordained Traveling Teachers:—

Thomas Sellers, Nelson Messenger, Alexander Hunt, Curtis F. Stiles, John B. Hunt, George Evers,

The School of Works was appointed to meet at 3 o'clock P. M., and the Quorum of Evangelical Teachers at 1 P. M., and the Assembly adjourned till those Quorums had finished their business.

The Evangelical Quorum met pursuant to appointment. Present, eight Teachers; who on being instructed

that a Grand Chief was to be chosen the instructions received in the Schools to preside over the Quorum, and that of Jehova's Pres'ytery of Zion. a majority of the votes of the whole Quorum was necessary to a choice, proceeded by secret ballot to elect such Chief. At the sixth ballot, Andrew Hall received seven votes, and was declared elected. Bro. Hall, after being ordained Grand Chief, under the hands of the Chief Teacher, nominated John Thomas, George Hiekenloper, Guy C. Barnum, and Hugh Lytle, Minor Chiefs, who were unanimously accepted, and the three that were present, viz: John Thomas, Guy C. Barnum and Hugh Lytle, were ordained under his hands; also; David Wilding, Nelson Messenger and Amos S. Chase, were ordained Evangelical Teachers under his hands. The Quorum was then dismissed, and the School of Works was opened for business. After transacting the requisite business of the Quorum, it was dismissed, and the Assembly called to order; and after some general instruction was given by the Chief Teacher, the Assembly adjourned *sine die*.

CHAS. B. THOMPSON, *Teacher*.

JOHNSON F. LANE, }
HUGH LYTLE, } *Scribes*.

HARBINGER AND ORGAN.

CHAS. B. THOMPSON, *EDITOR*.

PREPARATION, IOWA,

THURSDAY, APRIL 27, 1854.

The Law of Tything again.

Notwithstanding so much has been said about the Law of Tything, but few have understood the requirements thereof. The Law of the Covenant, in its letter and spirit, requires, first: One tenth of all earthly possessions, possessed on the first day of January, 1854, and one tenth of the increase thereof, including time spent in bringing the remaining nine tenths, annually [every year] forever, and one tenth of the time and service of each family, also forever, for and in consideration, of

the instructions received in the Schools to preside over the Quorum, and that of Jehova's Pres'ytery of Zion. Now Brethren, according to this law, contained in the Covenant which you have subscribed with your own hands, you are required to pay time Tything; one tenth of the service of each family, then one tenth of the increase of your stock, cows, hens, money, teams, and indeed, the increase of all the property you possessed on the first of January, 1854, including the increase of your lands, gardens, ducks, geese, sheep, and every other thing you possess, that is capable of increasing by your putting it to use or labor.

But what you can earn by your own hand labor, independant of your possessions, and without the use or assistance of any of your property, if you have payed your time Tything, is your own, and you have a right to use it as seemeth you good, as also nine tenths of the increase of your property, after you have payed one tenth into the Lord's Treasury.

Again, when you come to this place, you receive an inheritance, without money and without price—which is an increase, and must according to law be Tythed, which Tything is one tenth of what you raise upon it forever.

Your time Tything, during the time of making your crops, is all that you pay (according to this arrangement) for the use of your lands; the improvements you make upon them are your own, inasmuch as you have payed Tything on the means expended to make them, and the labor you have spent upon them. Hence, you can sell them if you choose, but not the land. However, whoever buys the improvements, takes the land upon the same terms, that is, to pay one tenth of the increase, including time spent in bringing the remaining nine tenths, annually to pass the increase.

If a man makes his crop upon land that he owns himself, either by claim or in fee simple, and he has payed Tyth-

ing on it by valuation, he is not required to pay time Tything during the time he actually spends in making that crop, for that is payed in the tenth of his crop. But if the land, on which his crop is raised, is without valuation, that is, if he gets his land for nothing, as in this place, his time Tything is not reckoned in with the tenth of his crop, but a tenth of his crop is due to the Lord's Treasury, and his time Tything also, during the year.

At first sight, this law may appear hard, but let any one contemplate and reason for a moment upon it, and they will see that it is not hard, but easy; for instance, a poor man rents a farm in the midst of a thriving community, for an indefinite period, but is privileged to occupy it as long as he pleases, upon the terms stipulated, which is, that he shall have all the improvements he makes upon the land, which, when he wishes to leave it, he can sell, but he is to render unto the owner of the land, for the use thereof, one tenth part of the labor he actually spends in making crops upon the land. Would this be a hard bargain? All will say not. This then, Brethren, is exactly the requirement of the Law of Tything upon your inheritances in this place. For, as stated above, you are by law, under the bond of the Covenant, subscribed by your own hands in the Book of the Law of God, required to pay into his Treasury, one tenth of the increase of your property, and one tenth of your time and service, for and in consideration of the instruction you receive in the schools of Jehovah's Presbytery of Zion.

Now, when any one thinks the instruction received is not worth what they have covenanted to pay for it, they can come and repudiate the bond, by withdrawing from the School, and their names will be blotted out of the Book of Remembrance. Hence, none need complain of being brought into bondage by the Law of Tything, for every

individual has power to repudiate his bond, as to future Tything, at any time he chooses.

Any person who has no property that is capable of increasing, but labors for a living, is only required to pay time Tything. That which he makes by his labor during nine tenths of his time, is his own, and is already Tythed, provided he has payed one tenth of his service to the house of the Lord.

It is not the amount gained at the end of the year, that is to be Tythed as increase, but only the actual increase of every species of property that has been Tythed, reckoned separately, and not by the aggregate. Hence, if a man has no property that is capable of increase, then he has no increase Tything to pay.

The Law given to the Church respecting Tything is not applicable to us; as that law was binding on the rich only, such as had surplus property, and that is a standing law unto the rich forever. But we are a poor people, and have no surplus property; if we had, we would put it into the hands of the Lord's Steward, for the building up of his house, according to commandment. Again, we belong to another and higher department of the kingdom, than the church was, and the laws of this department are more strict, and sanctifying in their operation than were the laws of the church.

As to the disposition that is to be made of the Tything, it ought to be sufficient to know that it will be used as directed by the Lord. He has appointed an Agent to receive it, and manage it, and this ought to be a sufficient guarantee that it will be prudently managed. But, says one, in the church it was not prudently managed, and much of it went to waste; and the balance was squandered upon unworthy objects. The reason for that is easily accounted for, when we take into consideration the fact that but one person was ever appointed in the church, by revelation, to

receive and manage the Tythings and create a capital for the establishment of consecrations of the church; and that the house of the Lord, that when the person, who was Edward Partridge, was Son of man comes, he may not again set at nought, and his authority despised, say that he has not where to lay his head and the Tythings, consecrations, &c.,—and also, that all the Sons of God were payed in'o the hands of Joseph may have a habitation upon the earth; Smith; of whom the Lord said, that that they may no longer wander about he should not have strength in temporal in sheep skins and goat skins, being des-labors, but only in the duties of his call-ti-ute, afflicted and to ment d, and have ing, which was that of a spiritual lead-their habitation in dens, and caves of er to the church. When God appoints the earth, because the world is not wor-a man to an office or calling, he will thy of them. It is second, to create a qualify him for it. But when man con-capital to be expended in establishing fers authority, without the word of the Schoo's among the Indian tribes of A-Lord, it is oiten conferred on unqualified m-rica, to enlighten an-civilize them, to persons. teach them the arts of agriculture and

As to forming any plans, other than science, that they may be redeemed those plans recommended by the word from poverty, degra lat on and starva-of the Lord, for the management of the tion, (which is now inevitable with them sacred treasures of "the house of God," unless taught to cultivate t e soil,) and it would be equivalent to considering like the Prodigal Son, return to their him incapable of managing the affairs Father's house, where there will be of his own house, and plac'ng man's bread enough and to spare. It is third, wisdom above the wisdom o' Go!.—to create a fund to purchase Mount Zion, If the word o' God is not suffie ent as-when it has been redeemed from pollu-surance to any man, that his Tything tion by Judgment.

will be prudently managed, and used. Now Brethren, if you are found where most needed, if payed into the worthy to be made Sons of God by the hands of the Lord's Steward, he had reception of the key-words of the Priest-better not pay it: as "the sacrifices of hood, you will have a habitation in that the wicked are an abomination in the house, which your Tything helps to es-sight of the Lor!—and how much more tablish, and then you will beg n to reap when he offers them with a wicked the profits from your Tything invest-mind." (See Prov. 15th chap. 8th ments; at the same time you will realize the public good, and general benefit verse.)

The Law of Tything, like all other accruing from the same. capital investments for public works, is keenly felt at first, when the capital is invested, but afterwards, inasmuch as the object is good, and the principles o' the object well carried out by those who have the management of the capital, it will yield a profit to those who pay in their investments. Personal profits on the investments is not however, the on-ly object for which the capital is invest-ed; some public good, and the general benefit of many, is also a consideration.

Many ask, to what use is t. is Tything to be put? We answer: It is first to

Monona County Organized.

Pursuant to an order from Judge Cooper, of Harrison county, for the elec-tion of county officers for this county, in accordance with a petition o' our citi-zens, to him directed for that purpose, at the April Election held on the 3rd inst., the following county officers were elected; the principal of whom have since qualified:

County Judge.--CHAS. B. THOMPSON,
Dis't Clk.—GEORGE HICKENLOPER.
Prosecuting At'y—ISAAC ASHTON.

Recorder and Treasurer—**HUGH LYTTLE.**
Sheriff—**JOHNSON, F. LANE.**
Coroner—**AARON COOK.**
Drainage Commissioner—**GUY C. BARNUM.**

School Fund Commissioner—**FREDERIC D. WINEGAR.**

The county being divided into two Townships, the following Township officers were also elected; viz: for Preparation Township:

Trustees—**ORRIN BUTTS, EDWIN MITCHELL, CHARLES C. PERRIN.**

Township Clerk—**GUY C. BARNUM.**

Assessor—**AMOS S. CHASE.**

Justices of the Peace—**ANDREW HALL, NELSON MESSENGER.**

Constables—**SAMUEL SCOTT, GEORGE RARICK.**

For Ashton Township:

Trustees—**ISAAC ASHTON, JOSEPH RANDOLPH, JOSIAH SUMNER.**

Township Clerk—**AARON COOK.**

Assessor—**LORENZO DRIGGS.**

Justices of the Peace—**J. B. GUARD, LORENZO DRIGGS.**

Constables—**JOSIAH SUMNER, MARRION OWENS.**

By the organization of the county we secure to ourselves all the privileges and protection the laws of the State of Iowa guarantees to the counties, and citizens in general; and although our numbers are few at present in this county, the prospect is that we shall have many accessions during the present season to our numbers, which will soon place our county among the foremost of the frontier counties, both for numbers and wealth. We consider that every elector should be at the polls on the day of the election, and cast his vote for the officers of his county and Township, as well as for such State officers as are to be elected, and for such candidates as their predilections dispose them to desire elected, without fear or favor from any one. All electors should exercise their own judgment in reference to ev-

ery candidate, and should vote for the one they deem the best qualified, and most likely to be faithful and honest in discharge of the duties of his office, without regard to party or influence.

Party influence often defeats the best men, and the best measures. This is an evil we should endeavor to guard against in building up our new county, and not let party influence swerve us from our duty to ourselves, and the best interest of our county, State, and country at large.

We have no occasion to organize under party discipline, if we have a judgment of our own in reference to men and measures, and if any elector has not a judgment of his own in reference thereto, he should immediately set about informing himself, and to this end should take an independent Newspaper, such as "THE PREPARATION NEWS" will be. (See proposals on 4th page.)

We ought to respect all men of every party, so far as their conduct proves them worthy of respect, but we should not carry our predilections for any party in politics, so far as to lose sight of the object for which governments and offices are instituted, viz: for the benefit of the governed, and not for the triumph of party, or the aggrandizement of favorite individuals.

Good, honest and wise men should be sought for and upheld, for all offices of trust, in a Government like ours, where the people have a voice in choosing their rulers. And no demagogue should be permitted, by party discipline or influence, to obtain our suffrages, or support.

It is generally held forth by leaders of parties that certain measures and principles are the characteristics of their party, and that all who approve of those measures and principles must necessarily join their party. But this is not so. Measures and principles in party discipline, are only cat's paws for demagogues to decoy people into their sup-

port. Measures and principles are to the county, as swamp lands which are much the same with all parties, so far to be drained and sold for the benefit of as their practical operation is concern the county, the proceeds of which, affected: and good honest wise men of all ter reclaiming the land, by drainage, parties, if elected to office by the suff- &c., is to be expended in making roads, rages of the people, will carry out the bridges &c., in the county.

measures and principles dictated to them by the people, according to the spirit and letter of our republican institutions. Hence, we need not enquire to what party a candidate belongs but only, Is he honest and capable of filling the office to which he aspires.— For it matters not to what party he belongs, or whether he belongs to any party, provided he is honest, capable, and attached to our republican institutions, and will be likely to regard the will of his constituents, and his oath of office. We would therefore recommend that all electors break the yoke, and throw off the trammels of party, and exercise their own judgment in reference to the qualifications of all candidates for office, under their suffrage, of whatever party they may claim to be, and support such as they have reason to believe are both capable and honest. By so doing the offices of our country would be filled by men who have the interest of the country at heart, instead of demagogues who seek only self aggrandizement and a fat living from the Government.

Our County.

The county of Monona, though somewhat broken, contains some of the best farming lands that are to be found in our country. Timber in some parts of the county is somewhat scarce, but in other parts there is a plenty, which with proper management by county officials, can be made subservient to those parts that are lacking, so as to secure the settlement of the whole county. Water privileges and mill seats are numerous, and a good landing for steamboats can be had on the Missouri river, within the county. A large amount of rush bottom, covered with large timber, belongs

Notwithstanding we have a large amount of swamp land within our county, it is so located that it does not effect the health of the county. For there is not, a more healthy county in all Iowa, than Monona county; lying as it does, on a high rolling prairie, interspersed with small streams, mostly from springs, and the swamp lands are mostly watered by springs which immerge from the ground in the bottoms contiguous to the larger water courses; all of which can easily be reclaimed by drainage, as the beds of the large streams are deep, and only in time of high water does the waters of the streams effect the land, and then only by overflowings, which is of but short duration, and happens only at long intervals, sometimes not once in ten years.

The county contains upwards of six hundred and eighty square miles; and is bounded on the west by the Missouri river, on the north by Woodbury county, on the south by Harrison county, and on the east by Crawford, an unorganized county. The population is now only about one hundred and fifty or two hundred inhabitants; and the best of the land is still unoccupied; none of which has as yet come into market. We would therefore, recommend to all who intend settling in this county, that they make all reasonable haste in emigrating hither, that they may by pre-empt on claims, secure the most eligible locations for settlement, and assist in reclaiming the drainage lands, by which they can secure to themselves many advantages. The Homestead law just passed by the Congress of the U. S. will enable all the poor of the county to secure a farm in this vicinity, without price, if they come soon.

The Progress of the Work of the Father.

THE Solemn Assembly just closed is the seventh one held by the Schools of Preparation in Jehovah's Presbytery of Zion, and was held on the seventh day of the week, in the seventh year after the key-words of the Priesthood were given to Baneemy. This being the seventh year since the keys of the Priesthood was restored, after the rejection of the Church, it is a Sabbatical year, and should be regarded as such, as pertaining to the conscience; that is, we should endeavor to keep this year more holy, by sanctifying ourselves in it, and keeping ourselves more unspotted from the world, than in any former year; cleansing ourselves from all filthiness of the flesh and spirit, we should in this year, perfect holiness in the fear of God; that we may in the next seven years be able to occupy a higher position in the Kingdom of our Father, than we have during the first seven years.

We well recollect the day, six years ago, the first day of last January, when the voice of Baneemy first saluted our ears, as we was walking in the front room of our house, near the corner of Eighth, on Carr street, St. Louis Mo., calling us to the office of scribe, to write a Proclamation, as he should dictate. He had received the key-words, and a commandment to make the Proclamation, just three days and a half previous. We shall never forget the strange feelings that came over us, when we heard that name "Baneemy" pronounced in connexion with "Patriarch of Zion," as he declared himself the "Apostle of the Holy Priesthood of the Sons of God; having received from the Lord JEHOVAH, through Christ Jesus, the Son of God, all the keys and key-words of his Holy Priesthood, instituted for the regeneration, resurrection, perfection, and exaltation of the human family;" and that "the Church of Jesus Christ of Latter Day Saints was rejected with her dead." Nor shall we forget the thoughts, and unspeakable joy that filled our heart, when he said, "Therefore know ye, Oh! ye scattered remnant of the seed of the Church, that you are not cast off; neither has the promise failed; notwithstanding the Church has been rejected and blotted out of existence; the Priesthood and promises remain; and after your organization and redemption by righteousness, you shall obtain the blessing, as the remnant of Jacob."

We wrote on, and finished the Proclamation—scarcely realizing whether we were in the body or not; but as we wrote the word "Amen," the words, "You must be my Agent to publish and send this Proclamation abroad to all the remnant seed of the Church, for I am concealed from the world with Christ in God, and must remain concealed until the

consummation of righteousness," brought us to a sense of being bona fide in the body. All the responsibility of our calling rushed upon us in a moment, and we could but exclaim, "Who is sufficient for these things?" But feeling willing to stand in the breach, and manifest our love for Zion, we consented to act as desired; and then the last paragraph of the Proclamation was added, requesting applicants for further information to address "B." care of "C. B. Thompson."

We read the Proclamation over and over again, and became sanguine in expectation, that all the honest in heart would believe it, as soon as it should reach them: we also became certain that in publishing this Proclamation we should bring upon ourself the anathemas of the rejected Church, and perhaps her vengeance; but we rejoiced in being counted worthy to put ourself in jeopardy for the salvation of Israel, and the redemption of Zion, knowing that the set time to favor her had come.

We published and sent abroad the Proclamation, but judge of our surprise, when for two long years the Proclamation was entirely unheeded. None, or comparatively none, manifested any interest in the principles it set forth, but the time was not lost to us. We were in frequent communication with Baneemy, and was constantly gaining instruction, which qualified us for the discharge of the duties which have since devolved upon us.

A few at the end of two years embraced the Covenant, but in consequence of their scattered condition, could not be properly instructed in the principles of the Covenant: therefore they became unfruitful. But at the end of four years an enquiry began to be awakened in regard to Baneemy's work; and in order to answer the enquiry, we commenced the publication of the "Harbinger and Organ" Monthly, which for two years previous, had only been issued yearly, for lack of means to publish it of ener.

In April A. D. 1852, the first Solemn Assembly of the Schools of Preparation of Jehovah's Presbytery of Zion was held. It consisted of ten persons, including ourself; all of whom were ordained Teachers in the School of Faith. We have since seen marvelous things in the progress of the work.—There has as yet been but little exertion made to spread the knowledge of this work; but still it rolls on. At the last Assembly just closed, there was none from a distance present; nevertheless there was an hundred and twenty who partook of the Feast in the house of the Lord. Yes, an hundred and twenty souls sat at the table of the Lord, in his house, and ate the Feast of the Covenant, on the 15th day of April, A. D. 1854. When we contemplate these things, we can but exclaim, "What hath God wrought! How mar-

velous are thy ways O Lord, thou King of Saints, how unsearchable is thy wisdom, and thy ways past finding out!"

There are now gathered at this place twenty families, where it was entirely uninhabited till last June, when the locating Committee selected it for a place of Preparation, all of whom are in the faith, and steadfast; and we have received information that from fifteen to twenty families more are on their way, and soon to start, to locate here within a few months to come. Houses are going up in every direction. Since our last issue four comfortable frame dwellings have been erected in the Town, and one in the country contiguous, and the lumber is on the ground for a number more; besides, four new log cabins have been put up within our boundaries, in the country. Bro. Marks arrived a few days after the Assembly, and is making arrangements to build all the necessary buildings for the use of his family. Truly, "the Lord will work, and who shall hinder it." Not only have the numbers increased in the Presbytery, but those numbers have increased in faith and good works; the knowledge of correct principles, which enlighten the mind; have a tendency to sanctify the affections, and desires; the fruits of which are plainly manifest in those who have come up to the mountain of the Lord, to the house of the God of Jacob, to be taught of his ways, and to walk in his paths. Narrow contracted self interest is beginning to give way to the more enlightened policy of seeking the public good, and the general interest of all, wherein each person seeks to build up his neighbor, instead of pulling him down, and all mutually assist each other in the toils and cares of life.—Peace on earth, and good will to man, is the legitimate result of obedience to the principles of righteousness revealed by Baneemy. All righteousness is the result of obedience to principles revealed from Jehovah, of which the precepts of Jesus and of his beloved disciple John, stand foremost. All those precepts are founded in the one principle—*Love*. It is the root of all other principles revealed from God; for though we have all faith to remove mountains, and give all our goods to feed the poor, and though we give our lives in sacrifice, still if we have not love, it profiteth us nothing; because love is a principle of Godliness, which alone will make us like God, for God is love; and love worketh no ill to his neighbor, but suffereth long with the rebellious and disobedient, and is kind, seeking not her own, but her neighbor's wealth. Love thinketh no evil of any one, and never rejoices in iniquity, but rejoices in the truth; that is, in matters of fact. Truth being a knowledge of things as they are, as they were, and as they shall be, coupled with love as a practical principle, brings to pass right-

eousness, which is the fruits of Godliness, or in other words, the signs that we have become God-like.

Satan can counterfeit every principle of the kingdom of God, except love. That he cannot counterfeit. Therefore Jesus said, "By this shall all men know that you are my Disciples; because you love one another."

This principle of Love coupled with Truth, has already begun to bring forth its fruit in this place; and the signs are visible, that the Brethren in Preparation are becoming more God-like in their demeanor towards one another, than formerly. Therefore we say, it would be well for all the Saints to come up to the house of the Lord, and be taught of his ways, that they may find the old paths, they shall find rest to their souls. Come Brethren, come up to the preparation; for it is good for us to be here, and if you will come with us we will do you good; for the Lord Jehovah has spoken good concerning Israel in these last days. Come then, let no frivolous thing keep you from the house of God, even from your Father's house, where there is bread enough and to spare, where the fatted calf is preparing for the great feast of fat things, of wines on the lees well refined, of fat things full of marrow, to be held in Mount Zion.

Notice to our Subscribers.

This number has been delayed in order to publish in it the Minutes of the Assembly. As our stock of paper is exhausted in publishing this number, and as we cannot issue the May number until we get a supply of paper from St. Louis, the next number may be delayed also. As we could not send till after the Assembly, our supply may not reach here till June. Our readers will please bear with us this time, and we will endeavor to make such arrangements in the future, as will enable us to promptly issue each number in its appointed season.

LIST OF LETTERS,

Containing remittances, received since our last issue:

Wm. Marks,	A. G. Jackson,
Elijah Coville &	Thomas Carico,
Elijah Banta,	James Blakeslee,
Rowland Cobb,	D. W. Price, Esq.,
James M. Adams,	Wm. Blair,
P. M. for Jerusha Crandall,	
John W. Butts.	

PROVERBS.—A friend is above gold, precious as the stores of the mind.

Beware of the hater in his coolness; for he meditateth evil against thee.

We have received letters from various quarters, complaining of the non-reception of our paper by our subscribers; besides, we have sent for a number of exchanges which have not been received, which we cannot account for, except it be some knavery in those who have the handling of our papers during their passage to the place to which they are directed. We have mailed our papers regularly to all our subscribers, and exchanges, and why so many of them should fail to reach their destination is not easily accounted for, upon any other principle than that they are designedly intercepted. We shall institute an enquiry into the causes of the failure, and endeavor to find out how far they are permitted to go on the route of their destination, and shall mark where they stop. We hope, however, that it may not prove to be any one's fault, only the irregular operation of the mails during the winter season; if so, we shall hear no more complaints, now since the spring has removed all obstructions to the mail routes. All our subscribers who receive this paper and have failed of receiving any former numbers, will please inform us, and we will send the missing numbers again.

BRO. THOMPSON:—The following verses are not altogether original. In rumaging over some old books I accidentally came across them. I thought I perceived too much merit in them to be assigned a place among "the things that were;" so after improving them a little by adding and subtracting therefrom I send them to you, and you can dispose of them as seemeth you good.

Yours, &c.,

GEO. HICKENLOPER.

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Mat. 6th chap. 14th verse.

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out
**CONSTANTLY ON HAND AND
FOR SALE,**

AT THE LORD'S STORE HOUSE IN THE TOWN
OF PREPARATION,

FLOUR, Meal, Pork, and Butter, on reasonable terms—for cash only. Also, all the Books and Papers published by C. B. Thompson, can be had on application.

WANTED,

AT THE LORD'S STORE HOUSE, ON
TYTHING & GIFT OBLATIONS,

ALL kinds of Country Produce, Money, Dry Goods, and Groceries of good quality; also young stock—Cows, Oxen, good Horses, Harnesses and Wagons. Also all kinds of Farming Utensils, and Mechanical Tools.

WANTED,

IN THE TOWN OF PREPARATION
AND VICINITY,

ANY number of good honest folks, who love righteousness and hate iniquity, and are desirous of entering into the Covenants of Israel, paying their Tything, receiving their inheritance, and abiding the Laws thereof. All such will find a good home, and plenty of friends in this place.

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Economy, Moral Righteousness, and Advertising. It will be issued on a small sheet at first, until the advertising columns shall require, and the subscription list warrant, its enlargement. The News will be furnished to subscribers at \$1.50 per year, (until enlarged) payment to be made invariably in advance.— Advertisements will be inserted at the usual rates charged by weeklies in this upper country. The politics of the News will be to support the best men, and the best measures, respective of party or religion.

N. B. The above is a mere notice of the forthcoming paper, that our friends may be preparing to extend its circulation, and to obtain advertisements for its columns. A regular Prospectus will be issued in due time.

ZION'S HARBINGER AND BANEEMY'S ORGAN,

IS EDITED BY
CHARLES B. THOMPSON,
AND PUBLISHED

between the first and fifteenth of each month, at the house of the Lord in the Town of Preparation, which is located in the south edge of Monona county, Iowa, about fifty miles North-west of Council Bluff City.

TERMS.

The 4th Volume of the *Harbinger and Organ* is printed on the half of an Imperial sheet, (Octavo form) and is furnished at \$1.00 per year, invariably in advance, as formerly, notwithstanding its enlargement.

Eleven copies will be furnished to one address for ten dollars, provided it is specie funds and delivered to us free of expense or risk. And all our Agents who furnish us with ten NEW subscribers, and pay us ten dollars specie funds, free from expense or risk, shall receive a copy gratis.

All money sent us, should be specie funds, that is, money that will pass at par, both here and elsewhere, as all discount charged on money sent us, will be deducted from the amount sent, and credit given accordingly.— Money may be remitted by single subscribers at our risk, provided it is presented to the Post Master before witness and a register of

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Called in his most sacred word,
David—branch of righteousness.

- 6. The Deliverer from the Lord,
Sent to Jacob's chosen seed ;
As 'tis written in his word,
Out of Zion he shall come.
- 7. Joseph Smith of him foretold,
A man like Moses was of old,
Strong and mighty he will hold,
God's Royal Sceptre here on earth.
- 8. He'll be raised of chosen seed,
And God's holy people lead ;
They from bondage shall be freed,
To Mount Zion they will come.
- 9. T' comfort Zion he will come,
And all Israel gather home ;
From the New Jerusalem,
He'll reprove the world of sin.
- 10. The Lord from heaven he will come.
The second Adam to his home ;
Of the seven Spirits one,
He is Michael Ancient of Days.

PROPOSED WEEKLY NEWSPAPER.

In consideration of the growing importance of our Town, and the rapid settlement of the country contiguous, we propose to issue from the *Harbinger and Organ Office*, about the first of June or July next, a weekly Newspaper, to be called

THE PREPARATION NEWS.

The News will be devoted to News, Agriculture, Commerce, Education, Domestic

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ZION'S HARBINGER,

AND BANEEMY'S ORGAN.

THE VOICE OF HIM THAT CRIETH IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD!

VOL. 4.

PREPARATION, MAY, 1854.

No. 5.

ALL communications must be post paid, and addressed to Charles B. Thompson, Preparation, Monona Co., Iowa.

FIRST PROCLAMATION.

By **BANEEMY, Patriarch of Zion, and Apostle of the Holy Priesthood, of the Sons of God.**

To all the scattered members of the Priesthood, and remnants of the seed of the Church of Jesus Christ of Latter-Day Saints, in all the world, sendeth Greeting :

DEAR BRETHERN:—Having received from the Lord Jehovah, through Christ Jesus, the Son of God, all the keys, and key-words of his Holy Priesthood, instituted for the regeneration, restitution, perfection, and exaltation of the human family; I have been commanded of Him, to lift up my voice, and make proclamation unto you as followeth: First, that the Church, (named above) of which you have been members, was rejected of the Lord with her dead, on the 27th day of June, 1844. [See Doc. Cov. page 398 to 402, 2nd Ed.; also, Times & Seasons, Vol. 2nd, No. 15, page 426.] And was on that day partially disorganized by the Martyrdom of the Prophet and Patriarch, the only two persons to whom the Grand key-words, or fulness of the Holy Priesthood had then been given in this generation. Therefore, the Church being left without the keys, by which she had formerly received Revelation to guide Her, became enveloped

in darkness; insomuch that many scattered abroad, while others followed the different false Prophets and Teachers, who arose in this time of darkness, to lead away the flock of God. And those who remained of the Church, under the rule and Presidency of the Twelve, being deprived of the wings of the great American Eagle: [which was given to the woman, (representing the Church. See Rev. 12th Chap.) that she might fly into the wilderness, into her place, (which wilderness signifies disorganization and darkness,) which was her place, after being rejected of the Lord; in which state she was nourished for a Time, Times, and half a Time, from the face of the serpent.] And the serpent casting out of his mouth water (which signifies people, multitudes, &c. See Rev. 17th Chap. 15th verse) as a flood after the woman, that he might cause her to be carried away of the flood. She (the Church) fled to an unpeopled part of the Earth, where the Earth helped Her; by swallowing up the flood, &c., that is the people that constituted the flood were exhausted by the distance, as water is exhausted while running over the unwatered Earth.— But the Dragon is still wroth with the woman, and will make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. But the

Time, Times, and half a Time, having expired; viz: three years and a half from the martyrdom of the Prophet, and Patriarch.

On the 27th day of December, 1847, I looked again for the Church; but she was not to be found, for every vestage of her former organization had disappeared from the Earth. And I beheld the Priesthood, alone remaining, and that in an unorganized state; and none having the key-words of authority, to organize and cleanse it, for the final Restitution of all things, and for the exaltation, or lifting up of Zion. Therefore, I cried unto the Lord, and He heard me, and gave unto me the key-words of authority, and a commandment, to organize, and cleanse the Priesthood, that the pure in heart might get the victory over the Beast, and over his image, and over his mark, and over the number of his name.

For behold, I looked, and saw another Beast coming up out of the same unpeopled Earth, that helped the woman; and by close examination, I saw that some of the same stars that adorned the woman, constituted the head and horns of the Beast: for this Beast has two horns (signifying kings, or supreme authorities,) like a lamb, called Presidency, and Patriarch. But he speaks as a Dragon. Hear Him!

"It mattereth not what a man's religious faith is, whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint, or a Mormon, or a Campbellite, or a Catholic, or an Episcopalian, or a Mahomedan, or even a Pagan, or any thing else, if he will bow the knee, and with his tongue confess that Jesus is the Christ; and will support good and wholesome laws for the regulation of society, we hail him as a Brother. But (contra-wise) if he shall

deny Jesus, &c., he shall have no place among us."—(See Epistle of the Twelve, dated Dec. 23rd, 1847.)

And he claims to exercise all the power of the First Beast before Him (which first Beast is that anti-christian power that arose when the former-day Church of Christ was disorganized, and destroyed in the wilderness, in the days of Constantine the Great,—called the universal Church or Kingdom of Christ on Earth, the head of which is at Rome,) for he claims to hold the sceptre of the Kingdom of God on Earth. And saith to those who dwell on the Earth, come and make an Image to the first Beast, in the great basin of the Salt Lake Valley, of the Rocky Mountains, North America. The remainder of His history and future progress, you can read at your leisure, in the Revelations of St. John. Now let him that hath understanding count the number of the Beast. For he is the last anti-christian power, that shall arise before the final exaltation of Zion.—See Rev. 14th Chap. and 1st verse.

But Zion is still a wilderness, and Jerusalem a desolation, and the converts of Zion have sold themselves for nought; but the pure in heart of them, shall be redeemed without money by righteousness. But Zion must be redeemed with Judgment. And the destruction of the transgressors, and of the sinners, shall be together; and they that forsake the Lord shall be consumed. Therefore, for Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof goes forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see her righteousness; and all kings her glory: and she shall be called by a new name, which the mouth of the Lord shall name.—(See Isaiah, 62nd Chap., 1st and 2nd verses.)

They shall look upon Zion the city of our solemnities; and their eyes shall see it, as well as Jerusalem, a quiet habitation, a Tabernacle that shall not be taken down; for not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; and the Lord will be our judge, the Lord will be our lawgiver, and king, and he will save us. Therefore know ye, Oh! ye scattered remnant, of the seed of the Church, that you are not cast off; neither has the promise failed, notwithstanding the Church has been rejected and blotted out of existence. The Priesthood and promises remain; and after your organization and redemption by righteousness, you shall obtain the blessing, as the remnant of Jacob; and you shall be in the midst of many people, as a dew from the Lord, and as the showers upon the grass, that tarrieth not for man, nor waiteth for the Sons of men, being the remnant which the Lord our God shall call.—(See Joel, 2nd Ch., 32nd verse.) Possessing the key of deliverance and retribution you shall be among the Gentiles, in the midst of many people, as a Lion among the beasts of the forest, and as a young Lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces, and none can deliver. (See Micah, 5th Chap., 8th verse.)—But know this first, that you are forbidden of the Lord to receive the mark of the Beast, or the number of his name. For I have been commanded to organize only such of you, in the Priesthood, as shall get the victory over the Beast, and over his image, and over his mark, and over the number of his name. And all such shall stand upon the sea of glass mingled with fire; and shall sing the song of Moses and the Lamb. These will be prepared at the appointed time,

to enter into their chambers, and shut their doors about them, for a little moment; hiding themselves as it were, until the indignation be over past; when the Lord cometh out of his place to punish the inhabitants of the Earth for their iniquity: for the earth must disclose her blood, and no more cover her slain.—See Isaiah, 26 chap., 20th and 21st verses.) And because the former rulers of the Church (now the head and horns of the Beast) have said: “we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.” Therefore thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste, for judgment will I lay to the line, and righteousness to the plummet: and the hail shall sweep away their refuge of lies, and the waters shall overflow their hiding place. And their covenant with death shall be disannulled, and their agreement with hell shall not stand, when the overflowing scourge shall pass through, then they shall be trodden down by it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your hands be made strong: for behold, I, Baneemy, who received my name in the council of Heaven, which name signifies Father of Hosts, a consumption, even determined upon the whole earth; give ye ear therefore, and hear my voice; hearken, and hear my speech. For verily I say unto you, as I have received it from the Lord.

The leaders and pretended Priesthood authorities of all the Church organization now upon the Earth, are Shepherds

for the fleece, and not of the flock of God; and their Church organizations are not of God; but are some of men and others of devils. And the Lord will have no more Church organization, until after the Redemption of Zion. But he has commanded me to organize Schools of Preparation, for the Order of the Priesthood of Regeneration and Restitution, in all the world wherever a sufficient number of the pure in heart of the seed of the Church are to be found; therein to prepare them for the first Order of the Priesthood.

After which followeth the second and third Order, in which three orders is all the keys, powers and fulness of the Priesthood of the Sons of God. All of which will be administered in proper order to the pure in heart, whereby they will be prepared to stand on Mount Zion with the Lamb; having his Father's name written in their foreheads. And now Dear Brethren, these things are no fiction, no wild chimeria of the brain; but solemn and eternal truths, on which depends the salvation both of the dead and living. And having warned you as the Apostle and Witness of the Lord, I will now entreat you as a Brother, to refrain from all evil, and from the love of this world, which must soon perish as Babylon with all its grandeur and promised enjoyment. If you are attached to any Church organization, immediately withdraw yourselves, and go ye out of the midst of her, be ye clean that bear the vessels of the Lord, (for the Offices of the Priesthood is the vessels of the Lord,) and as speedily as possible, obtain a membership in a School of Preparation for the Orders of the Priesthood, where you will learn your duty—also of the acts and purposes of God. And the time is short, therefore waste it not; but improve every moment, for the days are evil, and Satan has come down among us, having great wrath—because he knoweth he hath but a short time. Therefore cease from man, and no more trust in the arm of flesh, and the spirit of truth shall direct you, and lead you to the living Fountain of the Water of Life, and to Bethlehem, or the House of Bread—even that Bread that came down from Heaven, where all your wants will be sup-

plied. And may the Grace of Our Lord Jesus Christ be with you: Amen.

St. Louis, Mo., Jan. 1st., 1848.

REVELATION.

THE WORD OF THE LORD, BY THE VOICE OF BANEEMY, CAME UNTO CHARLES B. THOMPSON, CHIEF STEWARD OF THE LORD'S HOUSE, IN JUNE, 1854, SAYING:

Behold, verily I say unto you, my son, I have beheld thy work which thou hast done in Preparation, and am well pleased with that which thou hast done.—

For verily my Law of Justification unto all people, is now in force upon all the world, so far as they have heard thereof; and it is thy calling to make known this Law to all people, as speedily as possible. Therefore, I have approbated thee in making the minucies thereof known, to those who call themselves mine Israel; for behold this is the invitation which I have sent to the rich and the learned, and the noble, to come to the marriage supper of my Son, but as was foretold by mine Elect one, they have with one consent made excuses, and have turned to their farms, merchandise, and families, saying: "I have bargained, purchased and married, and must needs go and see, prove, and attend to them; I pray thee have me excused." Therefore, behold I have sworn in my righteousness, that they shall not taste of my supper. But go ye straightway and call them to the sacrifice, that they may be left without excuse, in the day that I shall send you out into the highways and hedges, where Ephraim and Manasseh is, to compel them to come in, that the number of my house may be complete; that I may send them out as hunters, to push the people together as with the horns of unicorns. And be ye diligent, and this shall be my seal and blessing upon you: a wise Steward in the midst

of my house, a ruler in my kingdom; thou hast been faithful in a few things, I will make the ruler over many things.

Behold, I appointed thee to select a suitable place on the frontier, near the Lamanites, for a door of entrance into the land of Ephraim, and for a place of Preparation to enter therein. But you desired me to appoint a committee, and I did so; but the committee hearkened not to my voice, in that they done only a part of that which I command them; therefore I rejected their work, saith the Lord. But thou hast accomplished that which I appointed unto thee, and didst open the School of Works, at the time I appointed, and didst send forth the law of tything according to my covenant, which thou didst administer to those who entered the School of Works at the time appointed. And had all those who have taken upon them the name of Israel in my covenant, been faithful to the covenant they have taken, there would have been sufficient in my Treasury to have secured the land unto my people, until they could have accomplished the work of the Preparation, for their entrance into the land of Ephraim; but many (like the committee I appointed) have not hearkened to my voice, and have kept part, or all of their Tything back. Wo unto them, for their reward lurketh from beneath, and not from above, for they have lied unto me, and their judgment lingereth not, for I am not to be mocked in these last days. But those who have hearkened to my words, and have kept faithfully from the heart the covenants which they have made with me, shall not loose their reward; for behold I will accept them in the covenant of sacrifice, and they shall go into the land of Ephraim, and shall be honored as my sons and daughters among the children of Ephraim. Therefore behold, I com-

mand you to say unto them, that I will accept a voluntary sacrifice at their hands, that I may cut my work short in righteousness, inasmuch as it is made faithfully from the heart; and they will thereby be prepared to enter the land of Ephraim, and present before me their sacrifices acceptably on the day which I have appointed; and I will from henceforth be their God, and they shall be my people forever. Nevertheless, if they observe not the covenant of sacrifice faithfully, I will not accept them, but they shall be cut in sunder as to their inheritance, and shall be sent away out of the land; for why, saith the Lord, should they cumber the land of my vineyard? seeing they despise their oath, by breaking my covenant. Therefore, let them see to it, that they observe these things, and do them, lest judgment overtake them in an hour when they think not. Even so: Amen.

HARBINGER & ORGAN.

PREPARATION, IOWA,

THURSDAY, AUGUST 3, 1854.

THE "NEWS."

We have returned from St. Louis, and can now salute our readers with a hearty good cheer; for we have been prospered, and now appear before you in a tidy new dress, well fitted to our person, as you see we are as neat as a new pin. Yes, we have returned, and have brought with us a full set of Job Type, and all the appurtenances for the publication of our Weekly News, which will be issued as soon as it can be got out. We have made arrangements to issue it larger than first contemplated, and consequently shall charge \$2,00 per year, invariably in advance. Rates of advertising will be published in the first number.

THE LAW OF SACRIFICE.

IN this number will be found a Revelation, in the which we are commanded to teach the Law of Sacrifice, and to say unto those who have been faithful, that the Lord will accept a voluntary sacrifice at their hands, that he may cut his work short in righteousness, provided they make the sacrifice faithfully from the heart.

The Law of Sacrifice, like the Law of Tything, is embodied in a covenant, the 7th in order from the first, called the covenant of the 3rd department of Works. The provisions of this law are the same as referred to in the Revelation containing the appointment of Banneky. After speaking of the sending of wise men to purchase the land in Jackson county, and in the adjoining counties round about, he says: "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." Again, Sec. 90, last clause of 3rd par. "For according to the Law, every man that cometh up to Zion, must lay all things before the Bishop in Zion." The following paragraphs of the 18th Sec. of Doc. & Cov., from the 1st to the 12th paragraphs inclusive, given in August 1831, embodies the principles of this law:

"Hearken, O ye Elders of my church, and give ear to my word, and learn of me what I will concerning you and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or death; and he that is faithful in tribulation the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of

your God concerning those things which shall come hereafter, and the glory which shall follow, after much tribulation.— For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory, the hour is not yet but is nigh at hand.

Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause have I sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also, that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also, that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord well prepared, unto which all nations shall be invited. Firstly the rich and the learned, the wise and the noble; and after that cometh the day of my power; then shall the poor, the lame and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold I the Lord have spoken it.

And that the testimony might go forth from Zion; yea, from the mouth of the city of the heritage of God: yea, for this cause I have sent you hither; and have selected my servant Edward Partridge and have appointed unto him his mission in this land: but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold his mission is given unto him, and it shall not be given again. And

whoso standeth in his mission, is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children; and to judge his people by the testimony of the just, and by the assistance of his counsellors, according to the laws of the kingdom which are given by the prophets of God: For verily I say unto you, my law shall be kept on this land.

Let no man think he is ruler, but let God rule him that judgeth, according to the council of his own will: or in other words, him that counilleth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land: wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand, are the laws of the church; and in this light ye shall hold them forth. Behold here is wisdom.

And now as I spake concerning my servant Edward Partridge: this land is the land of his residence, and those whom he has appointed for his counsellors.— And also the land of the residence of him whom I have appointed to keep my store-house: wherefore let them bring their families to this land, as they shall council between themselves and me: for behold it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant: wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness: for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall

in nowise lose their reward. But he that doeth not any thing until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing: then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above.

And now I give unto you further directions concerning this land. It is wisdom in me, that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And also, this is a law unto every man that cometh unto this land, to receive an inheritance; and he shall do with his moneys according as the law directs. And it is wisdom also, that there should be lands purchased in Independence, for the place of the store-house: and also for the house of the printing.

And other directions, concerning my servant Martin Harris, shall be given him of the Spirit, that he may receive his inheritance as seemeth him good.— And let him repent of his sins, for he seeketh the praise of the world.

And also let my servant William W. Phelps stand in the office which I have appointed him, and receive his inheritance in the land. And also, he hath need to repent, for I the Lord am not well pleased with him, for he seeketh to excel and he is not sufficiently meek before me. Behold he who has repented of his sins the same is forgiven, and I the Lord remembereth them no more.

By this ye may know if a man repenteth of his sins. Behold he will confess them and forsake them. And now verily I say, concerning the residue of the elders of my church, the time has not yet come for many years, for them to receive their inheritance in this land; except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For behold they shall push the people together from the ends of the earth: wherefore assemble yourselves together, and they who are not appointed to stay in this land, let them preach the gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high and the low, and the poor, to repent; and let them build up churches inasmuch as the inhabitants of the earth will repent.

And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion.

And I give unto my servant Sidney Rigdon, a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit, unto him; and an epistle and subscription, to be presented unto all the churches, to obtain moneys, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct.— For behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit.— Behold here is wisdom; let them do this lest they receive none inheritance, save

it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds unto this land, to labor for the saints of God. Let all these things be done in order. And let the privileges of the lands be made known from time to time, by the bishop, or the agent of the church. And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.”

Again, in May 1831, three months prior to the giving of the above, a Revelation was given concerning this law, and temporal organization in Kirtland, where they were only to tarry for a season, as follows:—

“Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions: for it must needs be that he receive directions how to organize this people: for it must needs be that they are organized according to my laws, if otherwise they will be cut off: wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church: and if he shall

transgress, and is not accounted worthy to belong in the church, he shall not have power to claim that portion which he has consecrated unto the bishop for the poor and needy of my church: therefore, he shall not retain the gift, but shall only have claim on that portion that is deceded unto him. And thus, all things shall be made sure according to the laws of the land.

And let that which belongs to this people, be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money, to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people not be taken and given unto that of another church; wherefore if another church would receive money of this church, let them pay unto this church again according as they shall agree; and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

And again let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I the Lord shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them;

wherefore let them act upon this land as for years; and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just and a wise steward, shall enter into the joys of his Lord, and shall inherit eternal life. Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not: Even so. Amen."

From the foregoing Revelations we learn the nature of the Law of Sacrifice, and the intent thereof. And as a hint to the wise is sufficient, we shall not at this time multiply words further in explanation. Suffice it to say, a boon is offered to those who have come forward punctually, and observed the Law of Tything, and they shall not loose their reward. But those who have not, are now called on to sacrifice, before they have been sanctified by the Law of Tything. Therefore, but few will find it in their hearts to obey the call, until the midnight cry is heard; and then before they will be able to get the necessary preparation, the door will be closed, and they shut out; and this will be their lamentation in that day: "The harvest is past, the summer is ended, and my soul is not saved."

All those whose hearts have been in the work, and have been hindered from coming up to the Preparation, by circumstances beyond their control, will not be shut out, inasmuch as they continue faithful to the covenants and law, according to the best of their ability: for the Lord will provide for them, if he has to send his angels to fetch them, after he has gathered out of his kingdom all things that offend.

Brethren: the Law of Sacrifice is not in force, neither will it be, until two

years from the 29th of August next; but the Lord grants a privilege of voluntary sacrifice, that we may not be subject to loss, in consequence of the transgression of others. Hence, a man will be justified by the law, if he pays his Tything punctually, although he should not sacrifice under two years to come.—

But his neglecting to sacrifice should not prevent others who are ready, and desire to make the sacrifice of their own free will, without waiting for a commandment, lest they should receive the commandment with a doubtful heart, and obey it with slothfulness, and in consequence be damned.

Now let all remember, that if they do not desire to make this sacrifice this year, or next, they are at liberty to withhold it for two years, and still be justified by the law, provided they pay their Tything punctually.

But if you do make the sacrifice, and afterwards complain, and find fault with God, or those he has appointed over the sacrifice, like a disobedient child you must expect to be punished, for God says that "he will not be mocked in these last days." Covenants made with man may be broken with impunity, but whoso breaketh God's covenant must necessarily suffer the consequences.— Therefore see to it that you turn not from your covenant made with God, lest judgment overtake you and you perish suddenly from the earth; for the time is come when this covenant is taken, that "the soul that sinneth shall die," and every one shall die for his own iniquity.

Although we are not compelled to make the full grand sacrifice now, still in making it there is great reward.— Those who make the full sacrifice voluntarily, and do not flinch from it, will be likely to be accepted at the Grand Feast,

when their sacrifice is presented before the Lord for acceptance; while those who neglect the sacrifice until commanded, will be likely to have to wait seven years for acceptance, as they must have time to prove themselves under the law of sacrifice before they can be accepted.

Haste then, my Bretheren, to the sacrifice if you have unshaken faith in this being the work of the Father; if not seek for a knowledge of its truth, that you may sacrifice; for be assured that "THE KINGDOM OF GOD IS ONLY TO BE OBTAINED BY THE SACRIFICE OF ALL THINGS."

In making the general sacrifice we give up all earthly possessions to the Lord to enrich his treasury, and then give ourselves and families to the Lord, to live in his house, eat at his table, and to serve him continually, under the direction of the Lord's Chief Steward, who is the Patrarch of his house and a ruler in his kingdom. After this sacrifice every transgression and disobedience of the domestic law, will receive a just recompense of reward; for if our Fathers and Mothers after the flesh, require obedience according to the law of God, our Priesthood Fathers and Mothers will much more. And when we have proved ourselves obedient in all things, we shall become also, in our turn, Fathers and Mothers in Israel; which is Fathers and Mothers in the Royal Priesthood: and all our children being lawful heirs, will be Priests of God and of Christ, and shall reign with him a thousand years, and to all eternity.

OUR JOURNEY EAST, And Caution to Emigrating Brethren.

We started from Preparation the 7th of June, in a Buggy accompanied by Bro. Guy C. Barnum. We travelled about twenty miles and stopped at the house of an acquaintance, near Magnolia, the

county seat of Harrison county. The next night we staid nine miles from Council Bluff City, on Keg Creek. The next day we passed through 'Ironiston' a little village near "Indian Town" on Indian Creek. We staid between Indian Creek and east Nishnabottany. At Ironiston there is a toll Bridge over Indian Creek and another one mile further over the Nishnabottany, which is a disgrace to the county of Cass. To tax the traveling community 50 cts. to cross streams that the county is in duty bound to bridge, is certainly a disgrace. From Indian Town we took the new State road through Bear Grove, in Guthrie co., to Adell the county seat of Dallas, and from thence to Fort Des Moines.

Leaving Fort Des Moines, we passed through Newton, the county seat of Jasper; from thence to Marengo, in Iowa county, and from thence to Iowa City.— Here we visited the State House, and obtained from the Secretary of State, the District Court Seal, and the Books furnished by the State to the county of Monona. We also obtained from the Superintendant of Public Instruction, a full set of Books for the School Fund Commissioner of our county. From Iowa City, we passed through Columbus and Wapello, in Louisa county, and arrived at Burlington on the evening of the 17th June. On the next evening we arrived at Montrose, opposite the desolations of Nauvoo. Here we found a Class in the Covenant of Israel; some of whom expect to be at Preparation in the fall. We tarried here over night, and the next day visited Nauvoo, and the ruins of the Temple; the front walls of which only is now standing. The balance of the Temple is strewn about in broken fragments, a mass of ruins.

While contemplating on the scene, we fancied that we could discover in the

very faces of the cap stones of the columns still standing (which were intended to represent the rising sun, just immerging from the waters of the ocean) a fit emblem of that ocean of corruption which arose out of the bottomless pit, faster than the church arose in the face of heaven, and strangled it, before its form was made fully visible to the sight. Each face has the appearance of a person strangled; the mouth and nose being just under the water, while the eyes have the appearance of a person dead. My heart sickened at the sight of the desolations of this once beautiful and flourishing city. Full one half of the buildings have disappeared, and the Town has very much the appearance of a place which the Lord had cursed. O sin, what hast thou done? thou foul monster of the bottomless pit! Thou hast made of a city a ruin, and of a temple a ruinous heap; but thanks to Jehovah, thy reign is now short upon the earth.— Soon thou wilt be confined within the narrow limits of the pit, and thy withering influence will no more be felt on the earth, for a thousand years at least. O happy, happy day! my soul rejoices in the thought. But to return. From Montrose we visited Keokuk, and there we also found Brethren in the covenant; and leaving our horses with Bro. Ferguson, who lives near Nashville, we took steamer for St. Louis, where we arrived in about 24 hours. Here also, we found Brethren in the Covenant, and a Class organized, over which Bro. Edward Cook presides. Here we purchased about \$400 worth of Printing Materials, Type &c.; also a Patent Portable Grist Mill, 26 inch stone, for grinding both corn and wheat. We also purchased a few groceries, and a proper Cooking Stove for the Lord's house.

We delivered two lectures to the Class,

and administered the Covenant to one person on Sunday the 25th. On the 26th we again took steam boat for Keokuk, where we arrived on the 27th evening, and put up at the Ivins House. Here we found friends interested in the great work in which we are engaged. We tarried 24 hours, and had a pleasant interview with Bro. and Sister Ivins. We also conversed with others on the subject of the great work of the Father, who seemed much interested. From this place we took stage to Montrose, and stopped at Bro. Edward Thompsons.— On the next morning we left for Bro. Fergusons where we had left our horses. Here we met with Bro. Andrew G. Jackson, who was preaching in that vicinity. Him we ordained an Evangelical Teacher, according to his appointment at the Assembly in the spring last. On the 30th we left Bro. Fergusons', visited Bro. Dungan, and staid at Bro. Duty Griffiths' on String Prairie. July 1st, we arrived at the house of an old acquaintance, Lucius Clark; preached the word to him, and the next morning continued our journey homeward. We passed through Centreville, in Appanoose county, Coridon, the county seat of Wayne county, Pisgah in Union county, and arrived at Indian Town on the 6th of July. On the 9th we arrived at Council Bluff City, and on the 10th in the night we arrived at home, having been absent five weeks lacking two days. Here we met many happy faces and joyous countenances, to welcome us back to our home; and when we contrast the society here with that we met with abroad, among the Gentiles, we are led to exclaim: "How good and how pleasant it is for Brethren to dwell together in unity! 'tis like the precious ointment poured upon Aaron's head, which run down his garments and blessed his feet."

We are indeed glad that the time has come at last, when true friendship and brotherly love has once more been restored to the earth. But in the same ratio as the people of God grow in this grace, the opposite—treachery, brotherly hate, and love of self, is growing stronger in the hearts of the wicked, and less confidence can be placed in them. Some of the latter class have through fear of being damned, or out of some speculative motive, been to this place, and have subscribed to the covenants of Faith and Works; but finding nothing congenial to their selfish and inordinate desires, have turned away from us, and have stationed themselves below, near and in Council Bluff City, and are trying by falsehood and misrepresentation, to stop every emigrant who are on their way to this place. But all these things will recoil upon their own heads, and the honest hearted emigrant, although he may loose time through their lying, will eventually learn the truth of the matter, and like water that has been damed for a season by the art of man, having accumulated sufficient strength by being stopped in its natural progress, will burst through the obstructing element, and with the force of accumulated strength, rush with redoubled speed to its level—its natural haven of rest. Hence, we envy not the fate of those who have raised their puny voices and pigny influence against the great work of the Father, but pity them. We are not even disposed to name them, lest they should think that their shame and disgrace comes through the influence of our pen. The voice of the good Shepherd, although drowned for a season by the voices of howling wolves, will eventually be heard again by the true sheep of the fold, and they will come with speed swiftly, that they

may be safely enconced within the fold, before the howling storm shall come, and sweep the land as with the besom of destruction.

We will here record a CAUTION to all persons interested in the great work of the Father, to beware how they believe reports against us, got up by disaffected members, who have been tried, proven, and tested, by the covenants of Faith and Works, and found wanting in those redeeming qualities, which alone can qualify a man or woman to be a "Ban-emy; that is, a true friend, like a Father or a Mother. But let all interested in this great work come to this place, and see and hear for themselves, and then if they love righteousness and hate iniquity, they will find themselves among their own class, and will be contented and happy. But if they have any sinister motive whatever, they will not find the place nor the people congenial; for like a fish out of water, they will feel uneasy out of their proper element: for we testify that in this place, no species of iniquity or dishonesty is tolerated or countenanced in any man, whether he be rich or poor, noble or ignoble; and there is no respect of persons here. But he that feareth God and worketh righteousness, is accepted and honored by this people. We believe with Aristotle, that "TRUE FRIENDSHIP is alone founded in virtue."

NOTICE TO THE CHILDREN OF THE COVENANT.

Since our last issue the great change come over our dream in this place who at the last Assembly apparently unshaken in turned away entirely from. A number who had started have stopped by the way

have come in since the Assembly, have also turned away, denying the binding force of their covenant, and counting it an unholy thing: and a number of others are faulting, and will undoubtedly go back, and walk no more with us.— And we have enquired of the balance saying, "will ye also go away?" But their answer is, "to whom shall we go? thou hast the words of eternal life."— Our principal object in writing this article is to propound a similar question to those abroad who have taken the covenant: "will ye also go away?" Before answering the question, permit us to preach you a short sermon. We will extract for our text, a portion of Paul's letter to the Hebrews; the three last verses of the 5th and the whole of the 6th chapter.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat.

For every one that useth milk, is unskillful in the word of righteousness: for he is a babe.

But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works,

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and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints; and do minister.

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high

priest for ever after the order of Melchisedek."

Now the principles of the doctrine of Christ, which we are to leave, in order to go on unto perfection, is all those principles pertaining to the church organization—"repentance from dead works, faith toward God, the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Now the Apostle says, that if we are not prepared to leave these principles and go on unto perfection, we have need that one teach us again, that these are the first principles of the oracles of God, the milk, and not the strong meat of the kingdom: and if we still use this milk, we are unskilful in the word of righteousness, being only a babe in the discernment of good and evil. He exhorts us therefore to leave these things and go on unto perfection, and then adds, "this will we do, if God permit." Why this if? is not God willing that all should go on unto perfection? Surely not; for it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame." Hence, if after having received the blessings of the church, we have fallen away from the holy commandments therein given, and have not sanctified ourselves by the laws thereof, we cannot go on unto perfection, because we have layed again the foundation of repentance from dead works, and of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And if we should again fall away after we have tasted the good word of

we have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame." Hence, if after having received the blessings of the church, we have fallen away from the holy commandments therein given, and have not sanctified ourselves by the laws thereof, we cannot go on unto perfection, because we have layed again the foundation of repentance from dead works, and of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And if we should again fall away after we have tasted the good word of

God, and powers of the world to come, (which only can be fasted in the Schools of the Presbytery) and then it will be impossible to renew us again unto repentance, seeing we crucify the Son of God afresh, and put him to an open shame. If therefore, a man or woman have not kept the laws of the church, which was the first department of the Kingdom, how can they keep the laws of the Schools of Faith and Works, in the Presbytery, which are the Second and Third Departments of the Kingdom? They cannot; for if they cannot keep a lesser law, how can they keep a greater? They may start, and obligate themselves, but like those who have turned back, they will see Lions in the way, and cannot proceed for lack of understanding. The work of the Father to them, is all the same as the work of the church; they can see no difference, because they have never kept the law given to the church with a pure heart, but have had some selfish end to answer in all their obedience.— They have not served the Lord with a pure heart fervently. They have not been followers of them who through faith and patience inherit the promises—therefore are not prepared to go on unto perfection, without bringing forth works, fruit meet for repentance, which they will not do because of their self-righteousness. This accounts for so many backing out that have started in the Presbytery. They have not kept the laws of the church, which required them to deny themselves of all ungodliness and worldly lusts; to live soberly, righteously and Godly in this present world, and to impart of their substance to the poor and needy, and not suffer them to pass by and notice them not.— Therefore the Law of Tything and Sacrifice is irksome and odious in their

sight, because they love the world and the things of the world more than they love the Lord and the things of his kingdom. Hence, they are like the ground that having been watered by the blessing of God, bringeth forth briars, and thorns, which is rejected and nigh unto cursing; whose end is to be burned.

But Brethren, we are persuaded better things of you who have kept the covenants of Faith and Works in the first and second department of those Schools, and things that accompany salvation; for God is not unrighteous, to forget your work and labor of love which ye have shewed towards his name, in that ye have payed your Tything and Gift Oblations, and continue to do so, striving to sanctify yourselves, that you may be cleansed from all filthiness of the flesh and spirit, and perfect holiness in the fear of God. And we desire that every one of you should shew the same diligence to the same assurance of hope unto the end: that ye be not slothful, but followers of Baneemy, who through faith and patience inherited the promises. For when God made promises to Abraham, because he could swear by no greater he sware by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee.— And so after he has patiently endured, he has obtained the promise. Now you have with an oath of confirmation, declared what you will do and perform, and said you would be obedient in all things to the will and requirements of God, swearing by the greater. Therefore, if you continue faithful, God will more abundantly shew unto you who are the heirs of promise, the immutability of his counsel, and will confirm it by an oath; that by two immutable things, in which it is impossible for God to lie, you may know that you are joint heirs

with him, even Jesus the forerunner, and like him, are made Priests forever after the order of Melchisedek, entering within the veil. You may now answer: "will you also go away?"

NOTICE

To those desiring to settle in this vicinity.


When we came to this place, we claimed all the Timber located within six miles of the Town, for the benefit of those who should wish for an inheritance with us, and instituted legal claims upon the prairie land contiguous to the groves, for farms. We have held those claims, and kept them out of the hands of those who were not interested in this work of the Father, but as these lands are now coming into market directly after the Assembly—that is, by the middle of September, we shall have to forfeit all those claims, unless those interested in the work come on with money sufficient to enter them before the land sales. If therefore, there is any that have money, that feel sufficient interest in the work, to buy land in this vicinity, let them come on in time to pre-empt before the land sales, and make arrangement with us to that effect. A hint to the wise is sufficient.

We will give them a chance to enter land in this vicinity, that we have claimed individually, as a community for the benefit of the community, which we cannot enter for the want of means, if they come on in time; otherwise we shall be under the necessity of disposing of the claims to those not in the covenant. The land will from henceforth be open to all departments of the Schools of Works and of Faith; also to all men, whether Jew or Gentile, inasmuch as they come legally and honestly in possession of the same. We have become satisfied that our communi-

ty can exist and thrive on much less land than we have claimed, and therefore invite settlers of any and all religious views, to come and locate in our county. It is a healthy and desirable location. The county is organized and has need of settlers. We do not desire the land to be entered by speculators, and thereby impede the settlement of the county. Therefore we say to those who desire a suitable home for long continuance, come here and locate in this vicinity, where you will find good land, and good society; and we will soon have suitable Schools for your children.

NOTICE OF ASSEMBLY, and Public Meeting.

The next Tri-annual Solemn Assembly of the Schools of Preparation of Jehovah's Presbytery of Zion, will be held at the House of the Lord, in Preparation, on the 29th day of August, A. D. 1854. On the 27th and 28th, there will be public preaching; and all who have an interest or curiosity to serve, in hearing our principles set forth, are invited to attend. After the public meeting shall close on the evening of the 28th, all members of the Presbytery will prepare to meet in Solemn Assembly, to offer their Gift Oblations before the Lord, on the following day, at which meeting none but the members of the Presbytery will be admitted. The Assembly will continue until all business transactions connected therewith shall be completed. We hope to be ready to organize some families in the Third Department of Works, under the covenant of Sacrifice, and thus extend the House of the Lord.

 BANEEMY's first Proclamation being out of print, we republish it in this number, with its typography corrected according to the original manuscript.

ZION'S HARBINGER, AND BANEEMY'S ORGAN.

THE VOICE OF HIM THAT CRIETH IN THE WILDER-
NESS, PREPARE YE THE WAY OF THE LORD!

VOL. 4.

PREPARATION, JUNE, 1854.

No. 6.

All communications must be post paid, and addressed to
Charles B. Thompson, Preparation, Monona Co., Iowa.

PROGRESS OF THE WORK AT PREPARATION.

We have abundant cause to rejoice, and to bring forth gratitude, thanksgiving and praise unto Jehovah; for his promises unto us have been verified to the very letter. According to a Revelation given in June 1853, the following several blessings were promised to all who would gather with the Lord's servant Charles B. Thompson, unto the land selected for the work of Preparation: and first, that the devourer should not destroy the crops of their fields; secondly, that they should have the early and latter rain; thirdly, that their fields should yield abundantly, that their barns should be full and their harvests great; fourthly, that they should obtain favor with the people, and that none should molest them. This prophecy in its main provisions has been fully realized, for the devourer of crops in its various forms of visitation, such as mill-dew, Hessian flies, potatoe rot, hail storms, drought and the like, has not been a visitant to our vicinity of country, and we have had the early and latter rains in due season; when from abroad we hear of almost universal drought having prevailed, especially in the western States. It is therefore a most signal manifestation of the fulfilment of the above named prophecy, given more

than one year ago, and we have abundance of evidence that the two remaining portions of said prophecy will be fully redeemed, for our corn crops are in excellent condition to warrant a plentiful yield. Our potatoes are large and of superior flavor, promising a rich harvest. The large and thriving buckwheat field stands there in healthful and luxuriant bloom, regaling with its rich aromatic fragrance the admiring beholder, and imparting the conviction from present smiling and cheering indications, that during the coming winter we shall not be subjected to short allowances of buckwheat cakes. Cabbages and all other culinary productions are proportionably and equally plenteous. Watermelons, and others of its kindred tribes, seem equally determined to furnish their full quantum of delicious and refrigerating pulps, for the enjoyment of both old and young—of which our watermelon entertainments or social evening parties will bear ample and sufficient evidence; and indeed of our corn it is said, that no corn has ever been known to equal it in length or circumference, in any of the older corn growing countries east of us, and probably no where in the States, and yet it is the first crop, planted on the sod or first breaking. And we say again, Jehovah is the Lord, and blessed be his holy name, and he is our

God, and we have trusted in his promises, and in our weakness we have abided his counsel and obeyed his commandments; and the Lord has rewarded us in the possession of the above named blessings, and therefore our hope is strong, and our faith is fixed upon the foundation of practically demonstrative evidence, as tangible and certain of metaphysical solution, and the production of logical certainty, as any problem in mathematics.

But moreover, we desire yet to announce that the township of Preparation abounds with an uncommon amount of wild plums, of fine and pleasant flavor, a sufficient amount of which has been gathered and preserved for use during winter; also the grape is here in quantities seemingly inexhaustible, at least to an amount unknown to us of any other place, of which wine of very fair quality may be made; and the streams and Lakes are supplied with a considerable amount of fishes of different kinds; and at proper intervals our table is also supplied with the much esteemed and highly prized venison, procured from the deer, and the majestic and stately horned Elk; and at the proper season of the year, we are also visited by thousands of the feathered tribes of geese, ducks, and their kindred species, the former of which have already commenced in part their course of emigration southward. The wild Turkey is an indigenous occupant of the country, and may be seen daily. We have some tame bees providing a quantity of honey, and more may be procured by searching out the haunts of the wild bee. We have sixty domestic milk cows, and have therefore considerable of a dairy, furnishing us amply with milk, butter and cheese.— We have some hundreds of domestic fowls, and above four score of sheep;

and finally, we have the finest springs with limpid streams of the purest water, and sufficiently cool to satisfy the most captious.

Our table is well supplied, from the above named and other sources not mentioned, and thus it will be seen that we are in reality living in a land flowing with milk and honey, and with every other blessing constituting the substantial staff for both food and raiment for man; nay, but we have already more than that, for we have many things which are considered delicacies by both epicures and the opulent, in the category above named; and this is the beginning only of the Lord's House in these last days; began first by Gift Oblations, secondly by Tything, and lastly by the Sacrifice of all things. And who are they who have thus made Sacrifice? We answer, the remnant seed of the Church of Jesus Christ of Latter Day Saints, having retained the testimony of Jesus, the pure in heart, who have not staggered at the promises, though surrounded in the Church by false teachers bringing in privately damnable heresies of plurality and adultery, and instead of Love, charity and mercifulness, introduced and practiced the principles of hatred, variance, wrath, strife, of malice and rebellion. This remnant during the three and a half years of darkness, after the death and martyrdom of the prophet Joseph, witnessed with dismay, horror and consternation, the rapid growth and spread of iniquity and pollution in its most hateful forms, pervading every department and quorum, until the whole body was overwhelmed with a deluge of moral putridity, unequalled in prior Ecclesiastical history, whilst from without others announced themselves from various quarters as the true Shepherds of the flock, calling on the honest in heart to flee to their standards for refuge and sal-

vation, and many followed after them; but after a time these self-constituted leaders showed by their works and doctrines of devils, that they were imposters and deceivers, Shepherds for the fleece and not of the flock of God; and the pure in heart were again compelled to turn away from these newfangled hotbeds of corruption, standing solitary and apparently forsaken in the midst of Mystery Babylon, from whose doctrines, practices, sentiments, hopes and aspirations, they had been weaned by the pure and holy principles inculcated by the prophet Joseph; and here they are, isolated from the world, with a lingering look toward the once beautiful, pure and holy Church of Jesus Christ, but now polluted, degraded and rejected of the Lord. Then turning their hearts, filled to the brim with bitterness, sorrow and anguish of soul, which sorrowfulness none can understand nor comprehend, for it reaches beyond the compass of ordinary mortals. None but that band of brothers who have trodden with them the same spiritual paths, and who have with them partaken of the same spiritual food, and who like them had forsaken all that was endearing and desirable, in the courts, and halls, and highways and by-ways of Babylon, who with them also have been permitted to have a foretaste of the glories of heaven, and then with them have descended to drink to the dregs, the cup of lamentation and unutterable anguish. And from these hearts, though in a scattered condition, and from these solitary haunts was wafted on high a prayer of the same spirit, of the same desire, of the same fervency, of the same faith, and of the same intensity and sincerity; and here was an exhibition of the patience and the faith of Saints—here was the manifestation of the testimony of Jesus,

purified by the things they had suffered, and their prayer was as it were with one accord: O Lord, where shall thy weary Saints find rest? Why has our Counsellor been suffered to perish from among the living, by the ruthless hands of ungodly men, like his predecessors in days of yore! Hast not thou commanded to gather, and lo, thy people again are scattered! O Lord, fear and dismay is upon us, for the just retribution of our transgression has found us out, and our countenances are dejected and our hearts are desolate, because the wicked bear rule, and thy people are made to mourn! We thought it was he that should have redeemed Israel, but our expectations and hopes are again blighted! We are requested to sing a song of Zion, by the haughty and scornful Gentiles, knowing that our hearts are bruised and wounded because of our drooping heads and sorrowful countenances. The mocker and scorner by the way points us out as the personification and embodiment of the height of fanaticism and religious frenzy; but we continue our grief-stricken pilgrimage, engulfed with the floods of humiliation from all quarters of the compass. "Is there no balm in Gilead? Is there no physician there?" O Lord shall thy promises fail? Is not this the period for which the Patriarchs and Prophets have looked with patient and fervent hope and expectation? Yea! And Judah's love for his ancient home and Citadel is reviving, and Jerusalem the beloved Emporium of the ancient Commonwealth of Israel, again attracts and receives with a mother's tenderness, her returning outcasts, and long dispersed and trodden down children, from every quarter of the earth, within her time-hallowed and sacred walls, in the Eastern Land of Judea; from the River of

Egypt unto the great River Euphrates, according to the Covenant made with Abraham; and Judah is at hand to watch for the Deliverer—the long sought for SHILOH, to restore them to the favor and Covenants of Jehovah, and to possess the land for ever and for ever, as stipulated in the ancient Covenant with Abraham their Father.

But Shiloh the deliverer is to come forth out of Zion, from the land in the west, the patronage and legacy of Joseph the first born of the Priesthood Race by Jacob, and from his seed, the children of Ephraim, the original and legitimate occupants and heirs of promise of this land, according to the Covenant and blessing of Jacob upon the heads of Ephraim and Manassah. And the prayer of the remnant seed of the Church is the prayer of Ephraim, the long lost Prodigal Son, whose inheritance of beautiful prairies, forests, Lakes and Rivers, have nearly all passed into the hands of the Gentiles, for which in return he has received a few trinkets, a coarse blanket, and an amount of intoxicating and poisonous liquid, having wasted his substance in riotous living; and he says "I will arise and go to my father, for in my Father's house are many hired servants who have bread enough and to spare, and I perish with hunger."

And now behold, ye mourning souls of the remnant seed of the Church of Jesus Christ of Latter Day Saints, and lend an ear O ye our brethren, who are thus bemoaning yourselves. O ye afflicted and smitten, ye who are brought down to lowliness, meekness and poverty of spirit, ye who have forsaken houses and lands and relatives and friends, and the enchantments, honors and riches of the world for Jesus' sake. Know ye! that you are not cut off, neither have

the promises failed, for all these revolutions and iniquitous stratagems and apostate treacheries had to come to pass that the prophecies might be fulfilled, that the man of sin, the head and master spirit of the second Beast and last anti-christian power of the last days, and the false Prophet might be revealed for the purpose of separating the rebellious from the pure in heart.

Know ye therefore, that the individual who was to succeed Joseph in the keys of mysteries and revelations, (See B. C. Sec. 51, par. 2.) is at hand, to redeem you from all your enemies, to bind up the broken hearted and to succor the disconsolate. Baneemy, the only appointed of the Lord by the mouth of the prophet Joseph, to gather the strength of his house, (see B. C. sec. 102, par. 8.) the Father of Zion is the one through whose instrumentality, Apostleship and patriarchy, we have attained to the aforementioned blessings, and again we entertain the most sanguine expectations in full assurance and hope, that all the glorious promises respecting the redemption of Zion and coming of the Son of Man in this present generation, as predicted in the B. C. and the other Scriptures, shall be fully realized; for the work in its progression testifies signally and effectively of its sanctifying virtue on the hearts of the remnant gathered at this place. For here you find a people harmoniously united in the faith once delivered to the Saints, and who are diligent to add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. And these things do abound; and hence it is that we are not unfruitful in the knowledge of our Lord Jesus

Christ; and therefore, we receive those precious things revealed in the School of the Prophets of Jehovah's Presbytery of Zion, which the Church could not receive, because iniquity abounded there.

And now ye remnant of the Church, you have all been invited to come unto the preparation in this place, and ample provision was made by the Brethren here, in securing and fencing of land sufficient for all the remnant, had they come; and an immense amount of corn, grain, potatoes and other produce could have been raised, in addition to what the Brethren have done during the past summer. But you have neglected the call, and have stayed where the famine now threatens to make common cause with the pestilence, conflagrations, shipwrecks and wars.

But there is yet an opportunity for you to come, as well as additional incentive for speedy action; for the greater number here are organized in the preparatory order of Voluntary Sacrifice—preceding the order of 1856, of which you were apprized in the former number, with Editorial annotations, and we presume that you have attained to a general knowledge of its import; and furthermore, we would remark that this is the order the Church was required to establish, but failed, and from thence retrograded, and polluted the holy ordinances, and holy words which God had given them, [See Book of Coy., page 400,] until finally they became rejected as a Church. [See page 398.]

But Baneemy, with the remnant seed of the Church, shall not fail. [See Isaiah 42 chap., and first four verses.] Neither will the remnant ever become polluted through transgression and sin, for "The remnant of Israel shall not do iniquity, nor speak lies." [See Zeph.

3—13.] And again 17th verse: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

Here then are your Brethren, already organized in the Lord's House, eating at his table and wearing his apparel, and endeavoring through obedience to the commandments, to obtain grace upon a grace unto the sanctification of their souls; bringing forth the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: "against such (says St. Paul) there is no law, but they are made free from the bondage of sin, and transformed into the glorious liberty of the Sons of God." The world has had its days and periods of grace, and the Church has had its day of grace and of glory—but her glory, the diadem of her beauty, has hid her courts and their environs, and the graces of virtue and godliness no longer approach her borders. So likewise, is the day of grace unto the remnant of her seed limited to a certain period of time, and once more we would direct your attention to the injunction of the word of the God of Abraham, of Isaac and of Jacob, as recorded in Zion's Harbinger and Baneemy's Organ, Vol. 1st, No. 2, and the latter part of the above revelation:

"Come therefore, O! all ye my people, and enter ye into these your Chambers, and shut your doors about you: hide yourselves as it were for a little moment, until the indignation be overpast. For behold, I the Lord, am coming out of my place, to punish the inhabitants of the earth for their iniquity, and no man can enter this my Holy Priesthood Temple, while the seven vials of wrath are being poured out up-

on the earth, saith the Lord. Therefore enter ye in while there is room, and a porter ready to conduct you to the Chambers provided for you. Yea, enter ye in, that ye may receive a crown of life in the mansions of my house, saith the Lord JEHOVAH. Even so: Amen."

HARBINGER & ORGAN.

PREPARATION, IOWA,

FRIDAY, OCTOBER 13, 1854.

Editorial Apology.

We deem it incumbent upon us to make an apology for the delay of the Harbinger and Organ. A number of causes, and a variety of circumstances incident to new communities, and especially that of the frontier, and contingencies unforeseen and therefore unavoidable, have conspired to embarrass the regular issue of the paper. It will be easily perceived by the remnant subscribers abroad, (and we have scarcely any others) that the peculiarity of our faith and doctrine, and individuals from different sections of the Union, with very limited personal knowledge of one another, that it will necessarily require much labor and attention, to harmonize a body of people thus suddenly drawn together from the various elements of the Church. And such has been our condition here; and from the last number, as also the present, it will be seen that we have latterly passed from our former position, into the order of the preparatory Voluntary Sacrifice, of which order no prior intimation had ever been given, and we were therefore quite as much taken by surprise as what you may have been. But it has all been overcome, and more union and harmony prevails now, than

at any prior date of the Presbytery. Besides this, we have received additional aid in the Editorial Department, and we shall use our best endeavors to repair our delinquencies as speedily as possible.

George Hickenloper.

The above named individual has until very recently, occupied a very prominent and important position, both unto the Presbytery, and unto the public at large, having been zealously active in the several capacities of Scribe, Teacher, expounder and defender of the faith and doctrine of Jehovah's Presbytery of Zion; and by his written productions on the subject of our faith, which are all published in the Harbinger and Organ, and Extras, he has become familiar to every member of the Presbytery, and to many others; and has been regarded as a staunch and able exponent of the Scriptures in their application and bearing on the doctrine and position of Baneemy, as Patriarch of Zion and Apostle of the Holy Priesthood. Yea! his fame has gone as far as the Great Salt Lake Valley, to the City of the Pluralists, endeavoring to convince them of their error, of which his correspondence with his Uncle (of said place and a firm believer in the plurality system) will bear ample testimony.

This individual has turned away from the faith, which he has, until very recently, so very strenuously, and as we shall show, most tenaciously defended.

Had George Hickenloper adopted an honorable course in separating from us, and had he pursued a gentlemanly and just course of conduct towards us, and our Pastor, Chas. B. Thompson, we should then have had nothing to say on the subject, further than to have expressed our regret in having him no longer with us; for surely, we concede

the right to any individual to separate from us, if they can no longer believe as we do, and if they should withall continue to be kindly disposed towards us, we shall rather sorrow for them, and pray for their restoration. But when individuals of this sort, forsake the known and established rules of propriety, of equity and justice, and seek to hide their inconsistencies in heaping upon us and our Pastor, odium, obloquy, and undeserved reproachings, by having recourse to heap upon us falsehoods and misrepresentations, and by making efforts to incense the public against us; we then conclude that we have the right to unmask the designs of such hypocritical pretenders, and give to our friends and neighbors our view of their position, or George Hickenloper's, and then judge ye according to the facts presented and sustained.

But George Hickenloper has in the first place, not taken a proper course in turning away, for some regard should be had, and generally is had, towards the members of the organization. To leave a body compact, religious, beneficial or literary, without saying a word any way and no way, either verbally or by billet, looks much like contempt for such a body, to say the least of it.— Well, now George never apprized any of his Brethren, who professed to be of good standing in the faith, of being disaffected. O no! The first intimation on the subject is presented to us by T. A. Lyne, (who also had turned away) in a letter from G. H., filled with a tissue of calumny, misrepresentation, sarcasm and irony, and we might add, not a small share of expressions indicative of the presence of considerable maliciousness. And we do say and believe, that this was not a proper course pursued by him in seceding from his Brethren.

Having thus accidentally or inadvertently ascertained his present attitude towards us, we next find him before the public with a written lecture on our faith and doctrine, and denouncing C. B. Thompson as a great imposter; charging him with a degree of tyranny and despotism, which he says, would put the Czar, or Emperor of Russia to the blush, and that none but fools, and people devoid of common sense and independence of mind, would suffer themselves to be thus controlled. And yet he professes to have great regard and sympathy for us as a people. But we cannot believe that George Hickenloper has any real heartfelt concern for us as a people, for good; if he had, why did he not come near us, and enlighten us with his new discoveries? Why go to entire strangers unto our doctrine; a people with whom we are on good terms, and there raise up prejudice and odium against us? What interest have the people of Kanessville in what we choose to believe or disbelieve, if we otherwise conduct ourselves as good citizens, cultivate good morals, and live peaceably and deal justly with our neighbors?— And will George Hickenloper say that these principles are not strictly inculcated among us? We know that he dare not charge this people with any principle or rule of practice, having a tendency to immorality among us, or tending to impair our rectitude and integrity with our neighbors, and hitherto he has wisely refrained from casting any such aspersions. How prudent and circumspect he has been in preferring the above outrageous charges against our worthy and beloved Chief Pastor, we will endeavor to show in the sequel.

It certainly is a very singular position for George to assume, being no longer one of us, and consequently no longer

subject to our discipline, and government of the Presbytery, having never been here mingling with the main body of the Brethren, in order to feel a little **PRACTICALLY** and by **POSITIVE EXPERIENCE**, about the tyranny and oppression under which he seems to wince at a distance from us, and that too, when the entire Presbytery here are on the best of terms, and going on in harmonious concord, with their Pastor and with one another, rejoicing in the steady progress of the work, and delighting in the workings of the preparatory **Celestial Law of Love, union and equality**—wondering at times what has become of George, the renowned expounder of the **Scriptures**, and able defender of the doctrine of the Presbytery, and more especially his masterly vindication of the **Laws of TYTHING and SACRIFICE**, as we shall show from his own voluntary written contributions,—and which he now professes to abhor as most tyrannical and oppressive. Behold then this same identical George Hickenloper, before the public at large, with a written effusion from the very same prolific brain, denouncing the Chief Pastor as a knave, the laws of the Presbytery as oppressive, the community as a set of numskulls, too stupid or too indolent to soar up to the sublime of intellectual research, and dive down into the almost impenetrable abyss of literary lore, like he can do. But alas! for the littleness of man, and of George in particular! For we next find him descended from the very binicle of his superhuman flights, where for a time he seemed to revel as in the elements indigenous to the very breathings of his spiritual nature—to the position of a mistaken, disappointed, self-abased, and humbled son of the votaries of intellectual, literary and metaphysical wor-

shippers, and that in his sanguinary aspirations, he has presumptuously entered the Temple dedicated to wisdom, and her disciples of mental and moral integrity, before he was properly qualified, and finding that the splendor and glory of Truth unalloyed, of Virtue undefiled, and Love unadulterated, were about to take him into their holy and sanctifying embraces, in order to purge him from all his impurities, follies and pride, behold! he shrinks from the sacred ordeal, the fiery trial of the purifying furnace. To be tried as gold is tried seven times in the fire he cannot, or will not endure; and he turns contemptuously upon the portals, the conductors unto holiness, truth, wisdom and eternal life, and arrays himself before the children of men, and informs them that he has discovered that he has been verily a fool, during the full period of his connexion with the Presbytery. Whether he ever was a wise man before that he does not say, but that he has now found the platform of **COMMON SENSE**, upon which he has taken his station, and where he intends to stand, perhaps forever, or all the days of his life, or until he gets his wagon ready a second time, to carry him away in spite of "common sense," all the way to Salt Lake City, to teach his Uncle the newly discovered common sense platform, with the gold of Ophir for a pivot, and the daughters of the Harem for a periphery. Who knows what may yet come to pass? The leaping propensity of George will readily warrant such an assumption. Admitting that he like a good common sense man, walked regularly and gravely from the church into the Presbytery, he certainly has leaped out of it, and that now for the third time, in a very anti-common sense manner. Twice he leaped

back again, but the third time has landed him on the great and broad platform of "common sense;" and this platform we shall take from under him, or in other words, show that this last time he has most egregiously mistaken his assumed foundation, and the words of the Savior are particularly applicable in his case: [Mat. 6—23.] "But if thine eye be evil thy whole body shall be full of darknes. If therefore the light that is in thee be darkness, how great is that darkness."

The question arises: Why has George taken such an unwarranted and ridiculous position? The answer is at hand. He concluded that a poor, and we may add, dishonorable excuse, was better than none.

Let us contemplate George in the incipient stages of ruminating on the possible chances of beating a retreat from the Presbytery, and what course can we find for him to pursue, so as to be as little as possible involved with us, and to leave as little blame as possible attached to himself? And we take it for granted that George, as a man of some penetration, has had all the different positions which we are about to name, passed in review before him, and well scrutinized their merits and demerits, and finally selected that which was most congenial to the principle and spirit ruling within him. We take it for granted then, that George as a discerning man, had the following different modes of seceding from the Presbytery in their separate form and their different degrees of merit, passing in review before him:

And first, To come in regular form unto the Brethren, hand in his resignation, give up his license as Teacher, and give no explanation at all whatever.

Or secondly, To do as in article first, and give an explanation.

Or thirdly, To do it by proxy as in article the first.

Or fourthly, To do it by proxy, as in article the second.

Or fifthly, to just drop off, remain inactive, return no license, and let the Brethren judge him spiritually dead or alive, no matter which.

Or sixthly, To just drop off, return license, and give as a reason that he has made shipwreck of faith, without attaching blame to any one.

Or seventhly, To drop off, keep at a distance, return no license, make a great noise, laying the blame on the Brethren or Pastor, either justly or unjustly.

We have thus presented seven different and distinct modes by which secession may be accomplished, and the first six of them appear to be proportionably more or less excusable, or justifiable, in so far as it concerns his relationship with us as a people. His Covenant with Jehovah! why that is quite a different affair altogether. Let us contemplate for a moment the probable rumination of George's fruitful and penetrating mind in their several aspects of successful feasibility.

First then, No. one: To hand in his resignation personally, give up his license to the proper source from whence he obtained it, without further explanation. It is evident that a man of George's standing in the Presbytery, with his many written documents and dissertations, yet fresh in the minds of the Brethren, and unalterably engraven in the prints of the Harbinger and Organ; would most assuredly have been belabored with a multitude of questions by a number of his Brethren, to ascertain the cause of such an unexpected and unaccountable course of procedure, especially when informed that many of George's elucidations upon abstruse and critical points of doctrine.

had been regarded by them, because of their terseness and incontrovertible logic, as beyond the power and skill of successful controvention. This he well knew and foresaw, and to plead mum would place him, to say the least, in a ridiculous and mysterious attitude.—To avoid this, and the probable confusion of face in being confronted by his Brethren, he has kept at a distance, keeping silence for a time. Although, had he adopted the above mode, none could have justly charged him with a design of turning enemy, and none would have been injured but himself and those under his immediate jurisdiction.

In respect to No. two:—To do as above and give an explanation. How would he appear that way, or what sort of an explanation could he peradventure manufacture? The same great bulwark and formidable ramparts of his doctrine and covenants are equally potent in preventing an honorable and consistent retreat. What explanation could he possibly make? Shall he make an effort to overthrow his own doctrine, which he affirms to be based upon an INFALLIBLE RULE, by which every principle that comes from God may be tested? [See his communication on "THE MISSION OF BANEEMY"—Harbinger and Organ, page 44, June number of 1853.] "What assurance have we," says George, "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?" And then proceeds to show that it is not, and tests it, and that by an "INFALLIBLE RULE." The reader is requested to read the whole of the above named communication. And now we ask, can any man of common honesty,

or "common sense," conceive of any stronger rule and test than that which is "INFALLIBLE." By this "infallible rule," he proves the work of the Father, the mission of Baneemy, and C. B. Thompson as his Agent, and Chief Teacher. What could by any possibility be produced to overthrow his own production—based upon the impregnable principle of "infallibility?" George would have to admit that it really stands as he has written, immutable and immoveable, or that he was mistaken.—If the former, then why does he forsake them? And if the latter, then "alas! for the littleness of man!" as George says in his lecture, for then he would have to acknowledge that he had been most profoundly mistaken, and this in turn would lead to most disastrous consequences of his present cherished and professed platform of "common sense." For who would place any reliance and confidence in the judgment of an individual of such momentous assumptions of theological infallibility and incontrovertible polemics. It would argue either excessive mental imbecility, or dishonesty of purpose, either of which George very sensibly avoided being charged with, by not adopting the mode of resignation with an attachment defining his position.

Or thirdly, he could do it by proxy, as in No. one; or fourthly, by proxy as in No. two. We couple the two modes under one general head, the difference as affecting him personally, in contemplating the consummation through an agent, being only nominal. And all we have to say is, that by having adopted the modes No. three and four, he would have escaped the mortification of encountering the scrutinizing interrogatories of his Brethren, and it would have been practically easier to accomplish

the end designed, than by the two former modes. But in the aspect of viewing him in juxtaposition with his infallible theology, based on "infallible rules," and "incontrovertible tests," he remains in the same unfortunate and calamitous dilemma.

Or fifthly, to not resign formally—return no license, take no stand against the Brethren, and let them wonder whether he is spiritually dead or alive, not caring which.

To this mode there are two objections, before he could effect his resignation as it becomes a gentleman and man of honor. No man desirous to maintain a good standing in society, for honorable deportment, honesty of character, and a share of common intelligence, would ever be guilty of severing his connexion from a body of honest and upright people, in a low, sneaking and skulking manner; of whose conduct it is difficult to judge whether he is a friend or foe, or whether he is bereft of his senses, and become insane, which latter would be the most charitable view one could take, all things considered; for the other horn of the dilemma will force him of necessity into the position of being actuated by the more degrading propensities of either inconceivable stupidity; or he is ruled by a spirit of utter contemptibility.

His license he still retains. Once it was wrenched from him in the City of St. Louis, when George was for a time imbued with a similar spirit for committing apostacy. But he lacked the full quantity of sincerity for effecting its entire consummation. There seemed to be a share of the possum propensity merged in the proceedings, and a little coaxing and exhortation, together with a peremptory demand for his license—brought him finally back

to his allegiance. But George, after all, may yet repent a third time; who knows? For he evinces a particular regard and attachment for his license.—He was loath to give it up then, and he seems equally as tenacious to not part with it now. But we cannot regard it otherwise, as indicative of a spirit of meanness, and a breach of established social decorum, and customary etiquette.

But again, sixthly: To just drop off, return license, professing to have made shipwreck of faith, not attaching blame to any one.

Here is a mode of retreating as honorable as it could be made possible, taking into consideration the peculiar and critical nature of his position in regard to the Presbytery and the EVER-LASTING Covenant, voluntarily taken, and now voluntarily forsaken; and he would have retained the good will, the affections and the prayers of the whole united Presbytery, and mercy would still have laid claim unto her own, to quicken the conscience of a froward Brother, to return him unto the sheepfold, and the Brethren would have entreated him with the full warmth of their whole hearts, to not forsake the cause and his own eternal interest, and to not become a wayward DESERTER to the cause so ably defended by him.—And none could or would have laid anything serious to his charge, because by the above course he would have shown that he still cherished and nourished sentiments ennobling to the heart—that generosity, frankness and fraternal love, had still a habitation in his wayward bosom. He would have been bemoaned and bewailed as an unstable and refractory Brother, for the redeeming qualities of his noble heart, and all that could have been said, would be

that George had deserted us, and hope would have lingered—for a deserter sometimes returns.

Why the above honorable and to all intents and purposes feasible course, for continuing amicable relations between the parties, were not adopted, is not for us to say. There is nothing now left us, but to view the mode and manner which he has chosen for furthering his desired ends.

And now we approach him in the course he has taken, with emotions of awe and regret, and withal with amazement! That of seven or more different modes of secession, he should have chosen the best possible mode for tarnishing his own character, and regardless of consequences unto the Brethren!

The mode adopted is this. Seventh: He drops off informally, returns no license, keeps at a distance, makes a great ado, verbally, by letter, and finally by a great long written lecture, of BETWEEN THREE AND FOUR MONTHS LONG; an incongruous mass of acrimony, irony, and false accusations, and evidently the production of a variety of contributors, of characters of different faiths and creeds; for we find him ridiculing the Revelations of Baneemy, and the tables of stone of Moses most lustily; and for fear he should be thought an infidel, he says that he is not, and begins to quote words of the Savior, of the same sacred volume upon which but a few moments prior, he let loose his entire venom, in a volley of sacrilege and genuine infidel fulminations. At times George figures in it as an infidel; then, as if he had a notion to be yet some sort of a Baneemyte, and then he alights for a moment on the principles of original Mormonism, and then he praises Strangism as a system of mercy in comparison with C. B. Thompson, and

after emitting a few additional volleys of defamation, calumny, and a number of vulgarisms, (and we do not design to pollute our Journal in the repetition of them) he at last finds a home and resting place in "COMMON SENSE," and awaking from his mental revelries and hallucinations, he sets to writing his long to be remembered lecture, and informs us that at last he has found the great enchanting alkaliest in "COMMON SENSE;" and thus making the unintentional though tacit acknowledgment, that he never had any before.

After stripping George's lecture of the glitter of its pedantry, and all its cumbrous superfluities, we shall find that he in plain and unequivocal English, does say that C. B. Thompson is an imposter, that he is a tyrant, and worse than the Czar of Russia, and that because he exacts Gift Oblations, Tythings and Sin Offerings, and Sacrifices from his adherents. And in order to cut this matter short, let us see what George's views were on this subject only one year ago, or say six months ago; he was yet a professed Baneemy man then, as his letters will testify, and consequently an endorser yet of his own writings. We direct your attention to the April number of the Harbinger and Organ, 1853, page 26.

"The command to build a house," says George, "is found in the Book of Doctrine and Covenants, Sec. 82, and verse 3rd:—" "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 tything of my people; behold this is the TYTHING 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." We next quote

George's comments from the same page.

"That the Church was not OBEДИENT to the command 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, they were banished from Jackson County," says he. And again he exhorts us to obedience on page 25.

"The history of the Church," he says, "affords a lesson of infinite importance, pointing us to OBEДИENCE as a silent MONITOR, warning us to give heed unto the commands of Jehovah, and to shun the rock upon which the Church was wrecked,—DISOBEDIENCE." Here George informs us in unequivocal and most emphatic terms, that the Church was rejected because of DISOBEDIENCE to the laws of TYTHING AND SACRIFICE, "which I the Lord require at their hands," says his extract; and if the reader will read the whole of his communication, he will find that there was a very particular and urgent spirit for inculcating the necessity of OBEДИENCE, pervading his mind during the production of that remarkable and important commentation and warning, on the history and fall of the Church; and if George had given more heed to his own exhortations, and not like Cain, have said in his heart, "my sins are already greater than that my Brethren will ever have confidence in me again," but had boldly walked up unto his duty, Tything and Sacrifice and all, nobody could have kept him out of the kingdom, and his light would have continued, and his comfort also.

Again, in order to obtain a correct knowledge of George's zeal, and mighty faith, his wisdom as a scribe, and his high and exalted position as a "FAITHFUL WITNESS OF GOD," in the Presbytery, we refer you to his earnest and solemn

valedictory, recorded in the Harbinger and Organ, March number, 1853—page 22nd.

"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."

And now hearken all ye people of 'common sense,' and witness the sacred, holy, and most fearfully important position which George occupied in Jehovah's Presbytery of Zion, viz: "A FAITHFUL WITNESS OF GOD." And what are the items that he witnesses to? Why, they run thus: That Jesus Christ is the great Law-giver under Jehovah, unto the Presbytery—that Bancemy is the Apostle of the Holy Priesthood, under the jurisdiction of Jesus Christ, and that Chas. B. Thompson is the Chief Teacher, under the direction of Bancemy, and that the Church was rejected for not obeying the Laws of TYTHING AND SACRIFICE. As a FAITHFUL WITNESS OF GOD!! of matters of such pondrous magnitude, stands George Hickenloper! who recently paid us a visit, bringing his written lecture with him, exhorting US NOT TO PAY ANY MORE TYTHING. "O, Consistency! thou art a jewel!" as George says in his lecture.

What is a witness? We answer: A witness is an individual who, under oath, or sacred affirmation or bond, testifies to the truth alone, of that which he has a KNOWLEDGE—the truth, the whole truth, and nothing but the truth. What is a FAITHFUL witness? Answer: One that does not commit perjury.—What is a FAITHFUL WITNESS OF GOD? Answer: One who has a KNOWLEDGE

of the sacred things of God, and is faithful in his testimony, not perjuring himself. Has George committed perjury? Answer: He has written that he was a FAITHFUL WITNESS OF GOD.— Does he not now in his present course and position act in direct opposition to his former course and testimony? Ans: He does. Query: When did he perjure himself, in his former or latter course? for perjury exists somewhere! It will not do to say that at that time he was mistaken, and knew not what he was doing; for that would be most disastrous in its destructive and annihilating efficacy, of his newly discovered platform of "COMMON SENSE," where he now seeks entrenchment and refuge in his piteous and direful calamity.—

What an unfortunate and amazing contrast! to behold George entering the Presbytery an humble and teachable disciple, under Chas. B. Thompson, evidently eager to learn, and thankful for obtaining a knowledge of the great things of the law, TYTHING AND ALL; and in his progression he advances to the respectable standing of Traveling Teacher, expounder of the law and contributor unto Baneemy's Organ, rising with rapid strides unto most exalted and holy stations; entranced with Celestial grandeur, he rises to the dignity of a FAITHFUL WITNESS OF GOD,—as his own declaration, written by his own hand, will testify as a faithful witness against him forever. St. Paul and St. Peter and others, were made witnesses unto the truth in their day also, and they remained faithful witnesses unto the holy cause they espoused, unto the days of their martyrdom, sealing their FAITHFUL TESTIMONY WITH THEIR BLOOD; and one of them, [St. Paul] at the close of his career, prompted by the glorious hope of the resurrection of the righteous, and

by a heart and conscience sanctified and purified through obedience and suffering; and having by a firm and unwavering course in his testimony as a FAITHFUL WITNESS OF JESUS CHRIST, obtained the seal unto life eternal, he breaks forth in the exstasy of his soul, saying: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course; I HAVE KEPT THE FAITH. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." But George, during the brief space of some fifteen or eighteen months, graduates from the lowest to the highest possible position attainable in the preparatory kingdom of God, and then with unparalleled rapidity descends to the damnable and disgusting elements of pandemonium, and in turn, in this great Council Chamber, he is dubbed a faithful witness of his Satanic majesty, the Devil.

Turning six grand summersets, four forward and two backwards, serving for a brief space, with some eclat as a scribe; then turning from the HOLY COVENANT, he enters an unholy one in swearing allegiance unto Lucifer, or Beelzebub, the Prince of Devils, whose service he now performs with commendable zeal, and all this he can accomplish in so short a time as eighteen months.

This great doctor of divinity, with his impregnable AXIOMS, INFALIBLE RULES, incontrovertible TESTS, and as a FAITHFUL WITNESS OF GOD, and of the truths of Jehovah's Presbytery of Zion, and of the TYTHING AND SACRIFICE—Where is he now? What has become of his wisdom and his skill, in his masterly defences of the Presbytery?

Poor deluded mortal! Didst thou ver-

ily think that thou couldst soar above the power which enabled thee to lay the mighty efforts of the Pratt's into the dust? Or hast thou in very deed taken the Glory of inspiring wisdom to thyself, imagining that thine own valor and wisdom were the helmet and buckler with which those mighty deeds were done? Alas, for the littleness of man, when he departeth from his integrity, and is bereft of the life inspiring and invigorating spirit of grace and truth of Israel's God, whose name is Jehovah.

But why has George adopted this most detestable one, in preference of selecting an honorable mode? And why did he leave the Presbytery?

He left the Presbytery because the Tything law was about to be ENFORCED. As long as we had theory only, George was as great a champion as any other of this law. For a number of years as a member of the church he subscribed unto it; and for some 15 months he inculcated the necessity of obedience to this law in the Presbytery; and when the period had arrived, the 27th of Dec. 1853, for the opening of the Schools of Works, and as a necessary ingredient the work for Tything all the people, as foretold by the prophet Joseph, what then? Why then was he put to the stumps, and he began to ponder about the Tything and about what he had written in favor of it; and he pondered seriously the whole blessed winter on the subject, at his Father's residence in the State of Iowa, saying: "I begin to see that the practical working of the Tything is entirely different from the theory of the thing, and the fact is, I find that I have no love for the thing at all, my love was all in favor of the theory; but still I have written in favor of its practical observance, and they have printed it in the Harbinger and Organ, and I hate the thing

most confoundedly, and I have clearly gotten myself into a real quandary. How can I get out of it? If I say that I don't believe it any more, why that will destroy all my name and fame as a sagacious chronicler of the law and gospel, and besides this, these Baneemyites will apply to me those degradatory and incuphaneous epithets of Ingrate and Apostate; and besides, it would hurt my pride most amazingly too, if in this way they should find out that I was after all but a poor and short-sighted mortal, whereas until now, they have thought me a pretty great and clever writer. What shall I do? This I will do; I will once more betake me to the favorite quill, and I will make a mighty effort, and I will belabor that C. B. Thompson, whom I detest and hate any how, and I will call him an imposter, a usurper, and a tyrant, and thus will I denounce him unto the Gentiles, beginning at Kanessville, and then at Preparation; and this may this time help me out of my present dilemma, for the Gentiles don't think much of Baneemyism any how, for it smells a little of Joseph Smith and Mormonism, and therefore their prejudices are already in my favor, and it is not likely that any one in the Presbytery will make an attempt to overturn the production of my pen, for the reason that none are able to break a lance with me; and although I may not succeed in converting the people of Preparation, I shall in lieu thereof establish my fame among my friends the Gentiles, as a scribe, as also among my old brethren the Brighamites, who will cheerfully forgive my former apostacy, and who will heartily join me in this new crusade, as the natural enemies of Baneemyism. I shall probably lose my friends at Preparation, but in their place I shall gain all the Brighamites in this region, and my

Uncle at Salt Land, and may be Brigham Young into the bargain."

Having thus mentally disposed of this very perplexing and irritating subject, and made a finish of his circumambient and grandiloquent soliloquy, he nerves himself for the task, and with uplifted hands and solemn accents of **FALTERING VOICE**, he arrays himself before the public with the grandest of chirographic productions, saying:

"O ye people of the realm, and ye poor deluded people of Preparation, hear ye, and understand that I have repented me of having covenanted in the Everlasting Covenant of righteousness, and for having been in connection with a people, though honest, yet are they as superstitious, gullible and stupidly credulous, as what I myself was, when I became a member of the Presbytery, and a pupil under C. B. Thompson; which last act in the brief and eventful period of the last eighteen months, I regard as the most humiliating and unseemly **COMMON SENSE** act of which I could have ever been guilty; and not finding sufficient mercy in my composition, to forgive myself, and make a **SIN OFFERING**, for like Cain, I think that my sins are greater than that the brethren will ever have confidence in me any more any how, yet am I willing to make all possible atonement in the form of Sacrifice offering, which latter I still believe in, but Gift Oblation and Tything I don't believe in; only in the theory of it do I believe, but, no further. Therefore, witness ye O ye people, that with determined and unflinching grasp I lay hold upon the character of Chas. B. Thompson, my acknowledged deliver from the errors and abominations of the Church, under Brigham Young, my very best friend and benefactor, my beloved Brother and tutor; and one who has always treated

me kindly; * and that I lay him on the altar of **SACRIFICE**, dedicated to the gods of avarice, falshood, hatred and malice, and unto this I add my own name and fame, and reputation for competency, for sagacity, and good judgment, and veracity; and now what more could I have done, which I have not already done? I have made a free and full confession of having acted like a stupid and an unthinking ass, in becoming a member of the Presbytery—a disciple of Baneemy, and a pupil under C. B. Thompson.

And furthermore, I confess that I have repented of Mormonism once, and three times of Baneemyism,—twice I repented back again, 'tother way; but this last time my repentance is really sincere and genuine. And I George, claim the prerogative of having this my confession and Sacrifice, regularly entered in the great Book of Remembrance, that I am now a man of "**GOOD COMMON SENSE.**"

P. S. I would have sacrificed Baneemy too if I could have found him, but I could never find him.

NOTICE

To the Subscribers of the "Preparation News."

In consequence of an insufficient number of subscribers for our weekly Journal, we have concluded to postpone its regular issue until the first of January 1855. And we invite all who desire the establishing of a frontier Journal in this section of country, to send in their subscription as speedily as possible; and we can assure them, that we have all the elements and resources at hand, in opportunity, facility, exchanges, intelligence and talent, for furnishing a desirable, interesting and instructing Journal; in which the chief and most important evolutions and revulsions of the times will be furnished, both foreign and domestic. The choicest productions of literary merit, of acknowledged talent and worth, will be presented; and the improvements in agriculture and mechanism will be duly noticed, and the state of mercantile and monetary matters will be punctually announced, to make it in fact a paper worthy of your patronage.

*The above is his own declaration, verbatim.

ZION'S HARBINGER, AND BANEEMY'S ORGAN.

THE VOICE OF HIM THAT CRIETH IN THE WILDER-
NESS, PREPARE YE THE WAY OF THE LORD!

VOL. 4.

PREPARATION, JULY, 1854.

No. 7.

All communications must be post paid, and addressed to
Charles B. Thompson, Preparation, Monona Co., Iowa.

A BRIEF VIEW

*Of the difference between the Gospel Dis-
pensation and the Dispensation of the
Fulness of Times.*

BY THOMAS DUNCAN.

The Gospel as I understand it, never was introduced to the children of men, only when darkness covered the earth, and gross darkness the minds of the people; when they knew nothing of God. Therefore life and immortality is brought to light, through the preaching of the Gospel, (i. e.) a knowledge of man's privilege to attain to immortal life.—The next thing, then, is to understand what was attainable to them that embraced that order of things, in former days, &c. So for example, we will just take Abraham, Isaac, Jacob, Moses, Gideon, Barak, Sampson, Jephtha, David, Samuel and the Prophets, who, through faith, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valient in fight, turned to flight the armies of the aliens, women received their dead raised to life again, &c. These all died in faith, not having received the promises, but having seen them afar off, &c.; yet confessed they were strangers and pilgrims on the earth. Why? Because the time

had not yet arrived: God having provided some better thing for us, that they without us should not be made perfect; for all must wait until the dispensation of the fulness of times, in which God will gather together in one all things, &c. Hence, the necessity of Baneemy's mission being a higher mission than any in the Gospel dispensation could possibly be; the Gospel being the initiating principle by which man was put in possession of the hope of becoming a Son of God. For as many as believed in his name, &c, gave he power to become the Sons of God. How? Not by continuing the first principles and ordinances, &c., but by leaving or passing by the first principles, and going on unto perfection, just as the school boy passes by his juvenile lessons, and enters rules or lessons of a higher order, &c. His mission is neither in the Church, nor to the Church, but to the seed or remnant of the Church; (now remnant signifies whatever is left of any piece or thing, &c.) wherefore, after the rejection of the Church, with its ordinances, &c., nothing remains but the Priesthood, which alone constitutes the strength of the Lord's house, which Baneemy is appointed to gather up, and cleanse and sanctify, preparatory to the redemption of the land of Zion; it being in a scattered and polluted condition. Therefore, as a necessary consequence it must

1st, be gathered, 2nd, cleansed or purified, and 3rd, instructed or endowed, before Zion can be redeemed; for surely the Lord will not remove the wicked off the land of Zion, until he has a people qualified to possess it forever in righteousness; which makes him the messenger of the covenant, the forerunner of Shiloh, who shall come and lead the people as did Moses, to the land of promise, and divide their inheritances to them by lot. Not only the latter-day, but also the former-day Saints, shall then be put in possession of the promises the Lord swore to our Father's, &c.

So, the superiority of Baneemy's mission is at once placed before you; and we must not stagger at these things although they appear marvelous in our eyes, if we expect to enjoy an inheritance in the land of Zion, for which hope sake we have already suffered much.

As it respects the former estates which we may have had, and of which we seem to have no conception or recollection at present, there appears to be an order which, when understood, will satisfy every mind of its equality, justice, &c.—We may have possessed in a former estate the fulness of the Ecclesiastical Priesthood, so that the heavens may have been opened to our view, the powers of the world to come may have been unfolded to us, &c.; yet when we come in our present estate, in order that we may stand by faith and make our acts and deeds meritorious, it is necessary that we should retain no recollection whatever of our former justification with God, but enter this estate not knowing but what we are heathens by nature, which will constitute another trial of the integrity of our hearts; for the Lord says we shall be as gold tried seven times in the fire. And when we attain to the proper place in the Priesthood, we shall

then understand in what estate we are, and whether we shall lay down this body and take up a new one, and at what time, &c., or whether we shall have power given us to be sanctified by the spirit unto the renewing of our present bodies, and enter into the rest of the people of God, and consequently stand at the head of the great restitution as Fathers and Mothers in Israel; for the sanctification of the body is the intermediate or connecting link between the living and the dead, for personal identical existence will never cease, but such a change in law and circumstances will take place as to effectually qualify the children of Zion for the restitution or bringing back all that has been lost to man since the world began; and all this to be accomplished perhaps within half the age of a generation. Then is it not time that all those that God has shewn these things to, should be up and doing what the Lord has commanded; for we know from the signs of the times, that the day of redemption draweth nigh. Let us then enter the Schools of Preparation while the door is open and a Porter ready to admit us; for the time will soon come that the door will be closed to the Gentiles, for the Lord has said, "my spirit shall not always strive with man."

The increase of science, both physical and spiritual, presages something extraordinary. Who would have been believed if they had foretold these things thirty years ago, when the very idea of spiritual communications was looked upon as only belonging to the Prophetic and Apostolic ages of the world, as it was then termed? But now how is it? Few are left without witness of the manifestations of these things. In many places not only family circles, but whole communities, respectable for talent character and property, are entirely gov-

erned by spiritual communications.—Where then did this all originate? Almost all say it grew out of Mormonism, and truly too, for we say that Joseph Smith unlocked the door of spiritual communication to this generation, by the reception of the Holy Priesthood, which was committed to man again for the last time, even for the fulness of times. It found the world enveloped in darkness, just as all other dispensations of the Gospel had done before.—This then being the dispensation of the fulness of times, &c., the earth must be restored to its primitive form—be sanctified and celestialized, and its inhabitants also. And whoever fails to get a tabernacle and an inheritance in this space of preparation, for Celestial glory, &c., viz: the thousand years, must be cast into outer darkness, which in my opinion constitutes the second death; for I know of no other place or sphere where they can dwell. Enoch says: “And I will also change the face of the earth, and will bless it, and cause those whom I have elected to dwell upon it; but those who have committed sins and iniquity shall not inhabit it, for I have marked all their proceedings.—My righteous ones will I satisfy with peace, placing them before me; but I will condemn the sinners, and destroy them from the face of the earth.” Again Enoch says, concerning the testimony of the Holy Priesthood, and of the resurrection of the dead: “And righteousness and truth will I cause to sweep the earth as with a flood, for my servants shall be sent forth unto all nations to gather out mine Elect from the four quarters of the earth, unto a place which I shall prepare, a Holy City, that my people may gird up their loins and be looking forth for the time of the coming of mine Elect One; for there shall be his tabernacle, and his

messenger (that is his forerunner) shall be called the Father of Zion, for the Holy City shall be called Zion, a New Jerusalem: and the Lord said unto me, then shalt thou and all thy City meet them there, and receive them into your bosoms, and they shall see you, and you will fall upon their necks, and they will fall upon your necks, and you will kiss each other, and there shall be your abode, and it shall be Zion, like that which shall come forth out of all the creations which I have made, and for the space of a thousand years the earth shall rest, &c.” [Harbinger & Organ, Vol. 2, Page 91.]

It is evident from the foregoing, that Enoch and his city have not yet been celestialized, but have been taken back to the Garden of Eden, or to the presence of the Lord, the very place from whence our Father Adam fell; and there doubtless will our friends, who are worthy and entitled to that privilege, receive their bodies and come forth to meet those of their friends who shall overcome the world, and all the evils thereof, and be joined together with that joy above described by Enoch.—Then if these things are so, what will become of all those that are cheated out of their tabernacle by adhering to the evil spirits, which daily teach that we want nothing but a spiritual body, &c. What misery wretchedness and disappointment awaits them forever!—Who could conceive of a worse hell?—I do not believe in unconditional predestination, yet it appears to me that nothing now under the sun promises deliverance but Jehovah’s Presbytery of Zion. And all those that have been made partakers of the light of the Gospel, and have not lost their testimony, appear to be compelled to embrace the doctrine of the Presbytery, and not only embrace

them, but as they progress rejoice in it. This is just as it should be; for if the hope we obtained through obedience to the Gospel, was bright and glorious while we only saw through a glass darkly, &c., how much brighter and more glorious must it be when the dark glass shall be removed, and we allowed to gaze in the true light, to see as we are seen, and know as we are known, &c.

(To be continued.)

MINUTES OF THE SOLEMN ASSEMBLY,

Of Jehovah's Presbytery of Zion, held on the 29th and 30th of August, 1851, at the Lord's House, Preparation Iowa.

On the morning of the 29th of August, the Assembly convened at the Lord's house, and at 10 o'clock was called to order by the Chief Teacher.—The Covenant of the Congregation and First Department of the School of Faith was then administered to three persons, having never before received it. After which all the Congregation renewed their Covenant in the First Department of the School of Faith, and were presented before the Lord with their Gift Oblations; after which the Congregation were much edified by instruction from the Chief Teacher in reference to the work. The Feast Table having been prepared by the Chief Stewardess and her Assistants, upwards of one hundred and fifty persons surrounded it, and partook of the rich bounties of the earth, produced by the blessing of the Lord in the Township of Preparation.

The cloth having been removed, the assemblage began to edify one another in the verbal exchanging of their sentiments, their aspirations and their hopes, none expressing any fears about the genuineness or final issue of the work, and thus they continued to enjoy themselves until a late hour in the evening,

when they adjourned to meet again next day at 10 o'clock, A. M.

On the 30th of August, at the appointed time, the people again began moving from various directions towards the Lord's house, and after exchanges of mutual friendly greetings, assembled in the Hall set apart for the worship of Jehovah; when the Covenant of the Congregation and first department of the School of Faith was administered to another new candidate, who had not before received it.

The meeting having been opened in due form by the Chief Teacher, and the usual solemnities of singing and prayer, the Covenants of the Second and Third Departments of the School of Faith, and First and Second Departments of the School of Works, was then administered to all present. After which thirty families, numbering in the aggregate about five to a family, and eighteen single persons, male and female, and legally entitled according to the law of the land, to be their own agents in the transaction of all lawful business, presented themselves before the Lord, under the bond of the Covenant of Sacrifice, in the Third Department of the School of Works, to labor exclusively for the house of the Lord during the ensuing two years, and they were then organized by the Chief Steward, into a Quorum as follows:

Chief Pastor,

CHARLES B. THOMPSON.

Assistant Chief Pastors,

THOMAS SELLERS and GUY C. BARNUM.

Assistant Pastors,

ANDREW G. JACKSON, AMOS S. CHASE,
HUGH LYTLE and JOHNSON F. LANE.

Female Department.

Chief Pastoress,

CATHARINE THOMPSON.

Assistant Chief Pastoresses,

MARY SELLERS and MIRANDA BARNUM.

Assistant Pastoreses,

MARCIA BARNUM, SARAH CHASE,
CHRISTENIA LYTLE and MATILDA LANE,

After some instruction in respect to their duties and calling, the above Quorum agreed to meet in the evening for the arrangement of future business.— After which the general Assembly adjourned SINE DIE.

Minutes of the first Session
Of the Quorum of the Lord's House, of the Third Department of the School of Works, held on the evening of the 30th of August at the House of the Lord in Preparation.

This Quorum met according to appointment, when the following branches of business for the benefit of the Treasury, were proposed to be prosecuted vigorously and with despatch. First, Haymaking, for which ten men were detailed, and Bro: Hugh Lytle appointed leader. Secondly, Carpentering, for which three men were selected, and

Samuel Scott appointed leader. Thirdly, to run the Saw Mill and to procure the necessary logs; for which five men were detailed, three for tending the Mill, Amos S. Chase leader, and two to furnish the logs, Jehial Savage leader.— Five persons were set apart for the sowing of wheat, and five for thrashing wheat. Christenia Lytle set apart to oversee the cooking in the Lord's house. Andrew Hall to make preparation for opening a Cooper Shop. Andrew G. Jackson to take charge of the Smithing and Machine Department. Daniel W. Butts to be Foreman in the Printing Establishment. Charles B. Thompson to be Chief Editor; Andrew G. Jackson Assistant.

The amount of property in live stock invested in the Treasury of the Lord for the service of his house, by this Sacrifice and former Gift Oblations and Tythings, exclusive of Saw and Grist Mill, Print-

ing Establishment, household goods, and agricultural implements, Mechanical tools, books, &c., are: twenty-seven horses, three hundred head of neat cattle, sixty-one hogs, and eighty sheep.

The title of this property is vested in the Chief Pastor of the Quorum, who is the Chief Steward of the Lord's house, to receive, hold, manage and direct all the sacred treasures of his house, viz: Chas. B. Thompson; who appoints Tho's. Sellers and Guy C. Barnum, to assist him in taking the general supervision of all the above branches of business, with all other relative contingencies.

HARBINGER & ORGAN.

PREPARATION, IOWA,

MONDAY, OCTOBER 23, 1854.

Preparation Post Office Established.

Through the influence of our friends at Council Bluff City, we have at last obtained the establishment of a Post Office at Preparation, and ourself—CHAS. B. THOMPSON, appointed Post Master. The appointment came to hand on the 16th of October, and on the 18th our bond and oath of office was trans- mitted to the Department at Washington; so that according to the appointment, we are now fully installed in our new office of Post Master at Preparation. Our friends and correspondents abroad will therefore take notice, and direct their communications to Preparation Post Office, Monona county, instead of Magnolia or Calhoun, in Harrison county—as heretofore.

THANKS.—Our thanks are due to those gentlemen at Council Bluff City, who so promptly and generously responded to our call, made in the first number of the "PREPARATION NEWS;" and as our

friends interested themselves in our behalf, and gave the Department proper information relative to the necessity of a Post Office being established here, the result has been its establishment. Such favors will not soon be forgotten by us.

"THE NEW HYDROPATHIC FAMILY PHYSICIAN."—We have received from FOWLERS & WELLS, per Mail, a copy of the above work, the advertisement of which will be found on our last page.—From the little time we have had to peruse its pages, we believe it to be a work of great merit and worth, and should be in the hands of every family.

The "Water-Cure Journal."

We are in the monthly receipt of this journal, and we heartily subscribe to the principles it promulgates, and recommend to all our readers to join in Clubs, and send for the "Journal."—It costs but little, and the information contained in one number will more than pay for the whole cost of the volume. The Hydropathic system, if followed, and carried out in practice to the letter of the word, we believe would relieve the world of the most of the diseases that afflict the human race.

"FRUITS AND FARINACEA." We have received the 3d and 4th No's. of a work, entitled "Fruits and Farinacea, the proper food of man; being an attempt to prove from History, Anatomy, Physiology and Chemistry, that the original, natural, and best food of man is derived from the Vegetable Kingdom. By JOHN SMITH." It is published by FOWLERS & WELLS, No. 308, Broadway, N. Y., in parts at 25 cents each. Of the full merits of this work we are not prepared to speak, having not received the 1st and 2nd No's; but judging from those received, it contains much useful information, and is well worth the amount of its cost to all interested in the principles it promulgates.

"ALMANACS." We have also received Almanacs: The "Illustrated Phrenological Almanac," and the "Illustrated Water-Cure Almanac," for 1855; price 6 cts. a copy. Just published by FOWLERS & WELLS, No. 308, Broadway, New York.

The Paramount importance of the BOOK OF DOCTRINE AND COVENANTS, and the fulfillment of Prophecies contained therein; given through the prophet Joseph Smith.

TEXT.—"Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."—[Sec. 1, Par. 7.]

Any common observer, in the habit of frequenting the Churches of the sectaries of the day, will have noticed the periodical exhortations and rebukes, of the pastors unto their layities, for the general prevalence of personal and family negligences of reading and studying the sacred oracles of holy writ; meaning the book called the Bible, for they believe in no other. — And on the other hand, the sectarian shepherds were in turn charged with maladministration in the oracles and doctrine of the Bible, in perverting their true meaning, and changing the truth of God into a lie; and of having a man-made priesthood, having no direct revelation from heaven, and in consequence no direct, legal or legitimate authority.

To what an extent the said charges might be sustained, is not for us to say; but we do say, that the Mormons have long since outstripped their sectarian brethren, in every point charged against them, beyond all computation or comparison, either as done through gross ignorance and negligence, or in wilful and criminal opposition to the sacred laws, statutes and ordinances of God.

If the sectarians can be charged with

criminal negligence of the Bible, a record given to the Israelites, before their long dispersions, and nearly 2000 years ago, and of which the sects have got possession either providentially or casually only, and not directly, as in days of yore, by a Sammel, a Moses or a Daniel; what shall we say of the Mormons, if we can prove criminal indifference, and who acknowledged a visible medium, as a prophet of the Most High, in the person of Joseph Smith?

That they were guilty of criminal indifference is evident from the revelation contained in said Book of Covenants, page 116, where the Lord says: "You have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation. And they shall remain under this condemnation until they repent and remember the new covenant and the Book of Mormon, and the former commandments." This edict from the Lord proves unpalliating indifference, and to remain under the censure of guiltiness until they repent; but there are other passages of the book exhorting them to heed the things which are written.

But the Mormons, instead of repenting have steadily made progress in transgressing the law. The first step was indifference; next came the positive transgression of the law, begining privately with the practice of plurality of concubines, then begining to lie to hide it, after which came the perversion of the law, saying: "One wife means many, and many means one; there is no difference, only the sectarians are not able to comprehend it, because of the traditions of their fathers, who have taught them that one wife means one wife, and they have thus become blinded, and don't know any better." But seeing that notwithstanding the

spaciousness of their logic, the Book of Covenants still testifies too potently against it, and their unhallowed practices, it was found expedient to adopt a more summary mode of argumentation, in the form of rejecting the book altogether; that it was well adapted for the infancy of the church, like a boy's jacket, fitting him very well as long as he remains small; ut the church having grown big with continued transgression, iniquity, sin and pollution, yea, all manner of evil, (see page 390 and 400.)

that beautifully fitting jacket of virtue, righteousness and holiness, so well becoming an innocent, humble, prayerful and pious people; would no longer fit that mammoth carcass of iniquity, under the reign of Brigham the Apostate, and finding that it would not stretch so as to hide their shame from the sectarian world, whom they formerly accused and denounced so lustily, neither that it would tear to pieces, for it was framed in the Council of heaven, of indestructible and everlasting material; therefore they came to the sage conclusion that they had no longer any need of the Book, and therefore they REJECTED it.

But this is only the fulfilment of prophecy, according to the Prophet Moroni, in the Book of Mormon, page 520, where he declares that Jesus Christ has shown unto him what shall come to pass at that day, when the Book of Mormon shall come forth, and the church become polluted, saying: "O ye pollutions, ye hypocrites, ye teachers who sell yourselves for that which will canker, why have you polluted the holy Church of God?"

But O! ye remnant seed of the church, there is a flush upon your countenance, because of implicated guilt for your connection and attachment to the holy and pure principles of the above Church,

that although you are innocent, you have to bear the reproach and the shame, for the sins of your brethren have reached unto Heaven, having sinned against an order of principles, of statutes, of ordinances and laws, that came directly from that Heaven.

The Church indeed has fallen; it has severed its allegiance, and rejected the sanctifying laws of the Kingdom, and in their place has substituted the laws of the regions infernal, laws obnoxious to the Holy Priesthood and the Courts of Heaven, and an abhorrence to every respectable Gentile family, and loathsome in contemplation to every decent and gentlemanly man.

Nevertheless, the facts remain in-eraseably engraven in the tablets of Time and Eternity, that JEHOVAH is the Lord, and blessed be His holy name, and we are His people, for we have believed His testimony, and His prophecies are fulfilling before our eyes. Therefore, O ye people, who have waited for the salvation of Zion, and the restitution of Ephraim—the gathering of Israel, and the coming of SIMON in these last days, and in this generation, lift up your heads and shake off the reproach, and let it attach where it properly belongs. Rejoice! for the work begun by the Prophet Joseph is progressing with sure and steady pace.—Therefore, haste ye unto the preparation, that you may have oil in your lamps when the Bridegroom cometh, and lo! he comes quickly. Even so: Amen.

We desire to call your attention to a number of Prophetic declarations, contained in the Book of Covenants, and direct you to the transpiration of their literal and incontrovertible fulfilment. And this we do, that the scattered remnant may come to a knowledge of the

true Shepherd—and the time is short, therefore waste it not.

The first thing in order is, that the signs should follow the believer. This was proclaimed in every City, Town and Hamlet, by the Elders of the Church, and its fulfilment has been witnessed by thousands, in and out of the Church, and is therefore not a disputed point; but it is the first of a series of Prophetic declarations contained in the Book of Covenants, and is corroborative of the evidences of the Gospel, and the testimony of the Elders, and of the Mission of Joseph as a Prophet of God.

Secondly: the Saints were commanded to redeem the land of Zion by purchase, that they might have advantage of, and claim on the world, and not to take anything by violence. [See Book of Cov., Sec. 20, Par. 8.] “And if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo! your enemies are upon you, and ye shall be scourged from City to City, and from Synagogue to Synagogue, and but few shall stand to receive an inheritance.”

The above instruction however, was little heeded, as also the other injunction for raising a standard of peace.—The weapons of warfare were chosen, contrary to the wholesome commandments of God, and the consequences of the above prediction speedily followed. They were driven from their inheritances, and finally from the State of Missouri altogether. After this they declared unto the world that they were driven for righteousness sake, but unhappily, the Lord does not sustain them in this assumption, for he says: [Sec. 98, Par. 1.] “I the Lord have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their TRANSGRESSIONS.” And

again, Sec. 102, Par. 2: "Behold, I say unto you, were it not for the TRANSGRESSIONS of my people, speaking concerning the Church and not individuals, they might have been redeemed even now?" Here the testimony of the Lord and the testimony of the Church, is greatly at variance, and in direct opposition to one another. But it mattered little what the Lord said, for they continued to declare it was for righteousness sake, in the face of the plain and positive declaration that it was for their transgressions; and that they were FULL OF ALL MANNER OF EVIL, as recorded in the last named paragraph.

Thirdly: that another should be appointed through Joseph, unto the Keys of Mysteries and Revelations.

We now approach a point of prophecy apparently surrounded with much perplexity to many, who still profess to be believers of the Latter-day work, but which in truth is as plain as Heavenly wisdom could devise, for the comprehension and conviction of the most ordinary capacity. The facts concerning this matter are thus: Joseph held the keys of the Church or preparatory Gospel Kingdom, which were never to be taken from him. [See Sec. 85, par. 2. "Verily I say unto you, the keys of this Kingdom shall never be taken from you, while thou art in this world, neither in the world to come." That no one took the keys from Joseph while he was in this world, no one will pretend to assert, for that would be doing something which the Lord said should never be done; and if any body has been taking them from Joseph since he went to "the world to come," he has likewise done something which the Lord said should never be done! Mark the expression: "The keys of this Kingdom shall never be taken from you, while

thou art in this world, neither in the world to come!" Further comment is unnecessary. Joseph holds the keys of the preparatory Gospel Kingdom by lineage and inheritance, as ordained from before the foundation of the world, in the Council of Heaven. [See Sec. 6, Par. 3.] But the keys of Mysteries and Revelations, Joseph held by GIFT, and not by lineage. [See Sec. 51, Par. 2.] "For I have given him the keys of Mysteries and Revelations which are sealed, until I shall appoint unto THEM another in his stead." Is there any one who comes according to this order, unto the keys of Mysteries and Revelations, without claiming the keys of the Church which Joseph has taken with him and now holds in the world to come? Yes! BANEMMY does; and the only one appointed through Joseph unto them, and the only one named in the Book of Covenants, to gather the strength of the Lord's House, like Baurak Ale, or Joseph did. [See Sec. 102, Par. 8.] All the others pretend to hold the keys of the Church, which Joseph has taken with him, and they are therefore robbers and thieves, climbing up some other way—Shepherds for the fleece, and not of the flock of God! The Lord therefore fulfils this prophecy through Joseph, in the person of BANEMMY, or Father of Zion.

Fourthly: That the disobedient and the rebellious should be sent away out of the land of Zion. [Sec. 21, Par. 5—7.] Of this we have as literal, living and standing a fulfillment, as of any prophetic event on record, in Jewish history contained in the Bible. First, they were driven from City to City, for transgression; then they polluted the Church with all manner of evil; then they rebelled against the Holy Priesthood authority, in the pretended usurpation of the keys which Joseph still holds, and

then comes the prior announced penalty for such rebellion; they were sent away from the land of Zion, all the way to Salt Land, where the great bulk of polutions went to; others were sent to the borders of the frozen regions of the Esquimaux, to a sandy desert of Beaver Island; and again others went to a land of strangers, on the banks of the Colorado, in Mexico, where they perished from among the living. An objector may say, that they are still in Zion, for all America is Zion. We answer: The Lord says that Missouri is the land of Zion, and that Jackson county is the centre spot, and that he has appointed no other place for the gathering of his people, neither will he appoint any other place, until there is no more room there. [See Sec. 73, Par. 1—2; Sec. 98, Par. 4 and 9; Sec. 66, Par. 9, and Sec. 27, Par. 1.] If these passages will not convince you of the whereabouts of the land of Zion, then you will never find it.

Fifthly: See Sec. 21, Par. 7. "For it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not Apostles and Prophets shall be known."

Here is a prophecy couched in most unequivocal terms, for it SHALL come to pass is the language adopted, and liars and hypocrites SHALL BE proved by them, and they who are not Apostles shall be made known. Here are no ifs; no conditions. It is the prophetic imperative, "it shall," which admits of no circumlocution or equivocation.

Has anything like that yet transpired? Let us see. There was in the Church a Quorum of Twelve, whom the Lord invariably calls Disciples; that is, pupils or learners. He also calls them the

Twelve, but never Apostles. It is true, they were ordained to be Apostles, and that they might learn their duty to do the work of an Apostle, the School of the Prophets was instituted, and an Apostle is a Prophet, though not always a Law-giver, like Moses and Joseph, but in a subordinate capacity, subject to the one who holds the keys of the Kingdom, which Peter held in his day. This is evident from the prophecies contained in the Epistles of the Apostles, in the New Testament of the Bible.

But instead of learning their duty, they sinned a grievous sin, and contentions arose, and the Lord sent them forth to be chastened. [See Sec. 96, Par. 2.] And this School was never re-organized in the Church, and therefore they are yet under chastisement, and consequently they are not yet Apostles. An individual may enter as an apprentice to be a blacksmith, but if he is not diligent to learn his business, if he is disobedient and riotous he will never be one; his master boss will never confirm him by giving a certificate, saying that he is one, but is likely to send him away before his time is out, like the Lord did in sending his apprentices, called disciples, all the way to Salt Lake, for their riotous ways and their rebellion. The Twelve were ORDAINED to be Apostles, but never CONFIRMED. The only persons ordained and CONFIRMED as Apostles, were Joseph Smith and Oliver Cowdery. [See Sec. 50, Par. 2 and 3.] The certificate or license of the Twelve, authorizing them to preach the Gospel, said that they were Elders. An Apostle may be an Elder, but every Elder is not an Apostle; otherwise, there would have been hundreds, if not thousands of Apostles in the Church. Such an absurd construction would be a total annihilation of the meaning of

terms and distinctions, and can therefore never be seriously entertained: which notwithstanding has been the case with certain temerarious constructionists of latter-day theology, like the Twelve of the Church, who called themselves Apostles. But their pretensions have received a deadly wound by the superior Priesthood intelligence of BANEY'S keys of Mysteries and Revelations, and they who are not Apostles are made known, and thus another additional prophecy of Joseph has been fulfilled.

Sixthly: See Sec. 1, Par. 1.

"And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed."

Who are the rebellious here spoken of? Surely not the dwellers in Babylon, for Satan has quiet and undisturbed possession there, and if they were to rebel, it could not be against any other authority but that of his Satanic Majesty, and it cannot for a moment be supposed that the Lord would pierce them with much sorrow for such an act as that. Why, such a rebellion would amount to virtual allegiance on his side, and one would rather judge that he would send succor and comfort to them for it, than to pierce them. Again: Babylon is full of priestcraft and priests, and rebellion against them would amount to something like an incipient move of turning to the Lord, and he would surely not be offended at that.

Whom then did he mean? Why the Lord spake unto his own people, where his own priesthood authority was established, and foreseeing their future rebellion he gave a warning voice, as a merciful and provident Father, and to leave them without a subterfuge in the day of retribution.

Well, have their iniquities been made known? Professor Orson Pratt's pamphlet, called the "Seer," published at Washington, the Federal City of the Union, the Seat of Government of the United States, will give ample evidence in the premises.

There you can learn what they had so long and strenuously been endeavoring to keep secreted from the world—the practice of a plurality of wives, which before that they denied to exist, both from the sacred desk as well as in their periodicals. And all the world reechoes the nonsensical and criminal farce, and from continent to continent, from land to land, from City to City, and from mouth to mouth, it is now reiterated that the Mormons keep concubines, which the Lord calls whoredoms; and surely, the figurative expression that it shall be spoken upon the house tops, and the literal one of being made known to all people, has been as strictly fulfilled as any prediction of prophetic record of the Seers of ancient Israel, without the least chance for cavil or contravention. Surely, when any thing is published at such an exalted place as the Head quarters of the nation, it is most assuredly high enough to warrant the prophetic application of the house tops, and that it is made known to all people is not now disputed by any.

Seventh: Sec. 98, par. 4. "Therefore let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God. Zion shall not be moved out of her place; notwithstanding her children are scattered, they that REMAIN and are PURE IN HEART shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build the waste places of Zion?"

Thus far we have dwelt upon portions

of prophecy of considerable repulsiveness to pure and virtuous minds. To trace and review the abominations of the Church is by no means a pleasant duty, and to witness the penal consequences of their transgressions in their bereavement of the glorious promises of an inheritance and salvation in the land of Zion, and their banishment from their comfortable homes, to a far off land, where they have to contend with hordes of inveterate and savage foes, is sufficient to inspire the sensitive and feeling mind with emotions of pity, dread and consternation.

But we enter now upon a more pleasing theme. By the same book we are also directed to a different people of different character as enumerated above, and of consequent different results.

The above revelation contains the following especial and distinctive items of prophetic promise:

1 That Zion shall not be moved out of her place.

2 That her scattered children, that remain and are pure in heart shall return to their inheritances, and their children with them.

3 That they shall possess the land forever, for they shall sing songs of everlasting joy.

We now begin to contemplate a more delightful and glorious era of the work of redemption and restitution of the last days—the work of the remnant so frequently mentioned by the Jewish Prophets, and about which they always speak with certainty, without any dubious encumbrances of ifs or conditions. Micah says, speaking of the remnant: "Unto thee shall it come, even the first dominion." Nephi names it as the work of the Father, which shall begin when the Saints are but few and in a scattered condition, to restore them unto the

covenants of the Fathers; and David, the sweet singer of Israel, dwelt frequently on this subject, and his compositions are replete with enchanting descriptions of the land of Zion, and her deliverance; and our text of this paragraph, corroborates their fondly cherished predictions, in this our day and generation. But what is the character of those who shall return? Answer: The pure in heart, and those that remain; not those who have been sent out of the land, but those who remain. This is one of the characteristic features of those again to be gathered; they shall remain and not wander far away from the land of promise. The Church was commanded to flee to the West, unto the land of Zion, because of the calamities and perplexities coming upon the nations, and those who have heeded this injunction and have remained, have the promise of again being gathered. Again, they are also different in character to those sent out of the land. The pure in heart, says the book, are the ones that are to be honored as the standard bearers of truth and righteousness unto the nations, and the redemption of Zion.

Is anything like this now transpiring? Having proved in the foregoing that Baneemy is the Patriarch of Zion and Apostle of the Holy Priesthood, according to appointment through Joseph, and in fulfilment of Prophecy, it follows that he is the instrument for the development of other predictions contained in this Book; and the first in order is the gathering of those who remain.—Is he doing this? Baneemy issued his first Proclamation and general Pastoral Epistle, on the first of January, 1848, showing forth the rejection of the Church, and calling on the Saints to come unto Chas. B. Thompson, who

holds the keys of Preparation of the several Schools of Faith and Works of the Order of the Sons of the Prophets, to learn their duty, and to receive instruction of the impending and speedily approaching acts and purposes of God. And the wandering remnant, the lost sheep of the house of Israel, dejected and comfortless, heard and comprehended the call, and the familiarity of the spirit and the congeniality of the work was promptly and cheerfully reciprocated by many, for the testimony of Jesus was in their hearts, and they knew his voice, and they arose to again follow the Lamb whithersoever he goeth; and behold you find a goodly number gathered together at the place of Preparation, Monona Co. Iowa, in fulfillment of the prophecy, that though they were scattered, they should again be gathered.

An objector may say: "But you were to gather to the land of Zion, which you say is Missouri."

In answer to this we propose for serious and attentive consideration the following revelations, the subsequent conduct of the Church and the present spiritual and temporal condition of the remnant. The church was commanded to gather in Jackson co. Mo. and to redeem the land by purchase, according to reference already quoted above. This they failed in doing, and for this and other reasons already named, were driven from the land, rejected as a church, and finally banished to the Mountains. And what has the Lord said since they were forcibly ejected from the land of Zion. [See Sec. 101, Par. 3.] "Behold I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Isra-

el; and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be."

From the above, it will appear that the Lord has a controversy with the drivers as well as the driven. With the latter he has already dealt in a very summary manner. And concerning the former you may draw your own conclusions what or what not the Lord will do. One thing is certain, it is from henceforth by power, that the redemption of Zion is to come. - "Even as your fathers were led at the first, even so shall the redemption of Zion be." How were the fathers led at the first? The Bible will answer this question.

Again, the remnant of the Church, through the transgression and disastrous revulsions of the Church, and the power and influence of false Prophets and Apostles, and their final wanderings without a Shepherd at all, have become considerably bewildered, like lost sheep always are, and there must of necessity be a Preparation, to qualify the honest in heart to make sure and certain work of it the second time; for it says that they SHALL return and possess it forever.

Again the Lord says, in a revelation since their ejection, given on Fishing River, Mo., to gather as near as we can without exasperating the feelings of the people. This certainly does not mean to go right in again at present. Again the Lord says: "But firstly let my army become very great, and let it be sanctified before me, that it may become fair as the sun and clear as the moon, and that her banners may be terrible to all nations." To all these things we pay strict attention, and we can afford to

wait until the word for the movement comes. Besides all this, we have become pretty poor during the mad and tapeworm movements of the Church, and we have the promise of great prosperity during our stay here. We therefore calculate to renew our strength temporally, morally and spiritually, before we attempt anything very great.— But having witnessed the fulfillment of so many prophecies as already named, and those we shall yet name, besides others which we have not time or space to name just now, we feel assured that the great promise concerning the land of Zion will ultimately be fulfilled likewise; and the time is not far off—we shall therefore go in by and by.

Eighthly: That in consequence of obedience, he would give them favor and grace in the eyes of the people.

The Church seldom attained to this, and when they had it they soon forfeited it again. But we have found favor with the people, and we must therefore be a pretty tolerably obedient sort of people; and we still intend to render yet more perfect obedience. All the enemies we have, are the Salt Landers and a few apostates here, but none of them belong to the people. They are a sort of mongrel hermaphrodisms,—neither one thing or the other, without influence or character. There are also some honorable exceptions to this class, who notwithstanding their turning away, are in their private and public deportment towards us, civil and gentlemanly; they are not our enemies. The residue of the Mormon Schismatics regard us rather as kindred rebels, in the common cause of revolt from the great Beast No. 2, though not fighting exactly in the same way—a kind of free will confederates, and are therefore more sympathetic than antagonistic.

Ninthly: That all his people should be tythed. [Sec. 107, Par. 2.]

This the Church neglected also, and therefore it could not be a land of Zion unto them, as the Revelation declares, and therefore they had to leave it again; but we are tythed before we go in, so that will not be an hindrance, all but a few, who only subscribed to the theory; but the practice they say they don't approve of, and they are kind enough though to leave our vicinity, so that those who remain are all of one heart and one mind, and continue their work of Preparation without molestation or annoyance. They are all Tythed, and the prophecy is fulfilled.

Tenthly: That in their temporal things they should be equal, and that none should be exempt from this law. [See Sec. 26, read it all; and Sec. 76, Par. 1.]

There are yet many other parts of the Book referring to the same subject, but the above is all sufficient for our purpose at present. From these passages we learn the following important points of doctrine, and are solemnly exhorted to strictly obey this all important order of the Lord's House:

1st. That all the heirs of the kingdom shall observe this law.

2nd. That none of his people are exempt from this law.

3rd. That the equality of temporal things is an absolute and necessary order for an inheritance of Celestial glory.

4th. That it is not sufficient to obey this law grudgingly.

5th. That in their probationary observance of this law they should be greatly blessed.

6th. That Zion cannot be established and redeemed without the observance of this law.

7th. That it is an everlasting order, and cannot be infringed with impunity.

Here is a clear and concise view of the requisition and qualification constituting a portion of the great plan of salvation, for the sanctification of His people, and to entitle them to an inheritance with Jesus Christ, unto a Celestial glory, who was made perfect by observing this and all other laws of the kingdom, in that he was made poor for our sakes, and he must therefore have been rich before, or he could not have been made poor; and who endured all things, even the death upon the Cross, and who descended below all things, and has therefore ascended above all things, and is honored by sitting at the right hand of the Father.

What a holy theme is this for holy and pious contemplation! Jesus Christ the great High Priest, kept all these laws, and that not grudgingly, but in meekness and lowliness of heart, he walked before us as a holy pattern of the purest righteousness, in the narrow way that leads unto habitations of everlasting rest and peace; enduring cruel mockings, and revilings, and the grossest insults in being spit upon, and was stoned, and scourged, and crowned with a wreath of thorns, and then nailed to the Cross like a base malefactor, in company with and between two thieves! But he overcame all, he endured it all, and arose again from the dead on the third day, and he ascended above all.

Brethren! Shall we take him as a pattern in all things, or in part only?—The law of equality was established in the Church, but only by a certain number, and these did it grudgingly, and it was in consequence broken up again and the penalty followed quickly after, as the history of the Church doth show, for the Book says whosoever breaks this covenant of equality of fraternity, shall be cursed in his life, and shall be trod-

den down by whomsoever I will, for I the Lord am not to be mocked in these things." [See Sec. 99, Par. 1.] And these things are already fulfilled, for they were trodden down by their enemies, and driven far away.

You will therefore perceive that the above law was violated in all its parts, by those who covenanted in the order, with the exception of a few individuals, who shall return, says the Lord, and come to their inheritances; but the great mass of the Church never heeded this law at all.

Well! The remnant residents have already abided the law of Tything—that's got through with. And being thus far sanctified, it was deemed politic and expedient in the Council of Heaven, to advance the people to a position further upwards in the work of Preparation, for it would be bad policy to stand still, after arriving to a certain point of elevation, when the journey is not yet ended; the right way therefore, is to press forward to still more important and holy orders.

The Lord, therefore, expressing himself pleased with the work done at Preparation, revealed the order of Preparatory Voluntary Sacrifice, in June 1854, and the people promptly responded to the requisition, and on the 29th of August, the 2d Triennial Solemn Assembly of the Presbytery, entered the Bond of the Covenant, and the preparatory equality is again established with his people, with this difference, that formerly a few only entered in, but now all, who dwell in his house and eat at his table and wear his raiment, whose names are recorded in the book of God.

This is a marked difference from former things. The promptness of the response, doing it without grudging, the union of the people, stands in striking

contrast with the murmurings transgressions and revoltings of the Church, and comports beautifully with the letter and spirit of the prophecies in relation to the work of the remnant, such as: "All my people shall be tythed! In your temporal things you shall be equal! They who are scattered shall again be gathered!" And sure enough, this has already come to pass.

The command is peremptory and imperative; and the response comes with promptitude and alacrity. Those at a distance who will not obey this law, will never come near us, and those who are here and not willing to obey, leave us of their own accord, and we are thus left to the uninterrupted enjoyment of quietude in the work of preparatory progression. And now, O! ye remnant seed of the Church, who yet have the testimony of Jesus in your hearts, behold the work of the Lord in Preparation! Disentangle yourselves from the thralldom of Babylon and from the snares of the second Beast and his auxiliary satellites! And if this Sermon harmonises with the spirit within you, then come! and you will find your real Brethren, and rest for your agitated and weary souls!! but if not, then stay where you are, to save yourselves and us unnecessary trouble. Amen.

Withdrawal of Fellowship.

By unanimous consent, the Assembly on the 30th of August, withdrew fellowship from the following named persons:

From David Jones, and Mercy Jones his wife, for heresy and misrepresenting the work of Preparation. Also, from Archibald Patten, for heresy, apostacy and lying to emigrants on their way to Preparation; for calumniating the Chief Teacher, Chas. B. Thompson, and misrepresenting the work of the Presbytery at Preparation. Also, from Edwin R.

Briggs, David Wilding and wife, James Wilding, Henry Platt, Nelson Messenger and Mary Warner, for apostacy.

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ZION'S HARBINGER, AND BANEEY'S ORGAN.

THE VOICE OF HIM THAT CRIETH IN THE WILDER-
NESS, PREPARE YE THE WAY OF THE LORD!

Vol. 4.

PREPARATION, AUGUST, 1854.

No. 8.

**All communications must be post paid, and addressed to
Charles B. Thompson, Preparation P. O., Monona Co., Iowa.**

A BRIEF VIEW

*Of the difference between the Gospel Dis-
pensation and the Dispensation of the
Fulness of Times.*

BY THOMAS DUNCAN.

Concluded.

Hence, the absolute necessity of our laying aside every thing of a worldly nature, that interposes between us and the order of Preparation. For this is the last call, the last hour; and if we are found without oil in our lamps, when the cry comes, Behold the bridegroom cometh, go ye out to meet him, then is our hope gone together with all our anxieties, sufferings and sacrifices.—And if the whole affair is nought but fiction, then the Prophets and Apostles dealt in little else. Job said “for I know that my redeemer liveth and that he shall stand at the latter-day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God,” &c. Paul speaking of the power of the resurrection said, “If by any means I might attain unto the resurrection of the dead, not as though I had already attained, either were already perfect,” &c. Here then the Apostle sets forth the principle of sanctification, or perfection, as the power of the resurrection. And I am simple enough to believe they did not say so much about a thing that never could be attained to,

and of which they knew nothing; but that they possessed a perfect knowledge and understanding which enabled them to endure all the Lord required them to suffer for his name's sake, &c. Joseph Smith said this was the last dispensation. So we always understood it. The time that the fulness of the Gentiles should come in—and Israel be gathered—the knowledge of the Lord cover the earth as the waters cover the face of the great deep, &c. Then shall we sit still, fold our arms and say, “I don't see why I may not as well serve the Lord here in this place as any other,” &c.; just as old Lot's sons and sons-in-law did at the destruction of Sodom and Gomorrah. I feel that I am personally interested in this deliverance, and that the knowledge obtained by the willing and obedient will avail me nothing. Each individual in this case must do their own work, and we may as well decide at once and choose this day whom we will serve; and that not only professionally, but practically. For of all persons, we who have been shewn these things must be the most miserable, if we should lose our salvation. Let us ask ourselves the question, has God always mocked, or have we the ability to keep the covenants he requires us to take? Let us not deceive ourselves, and the Lord will not deceive us. We may as well expect to sustain the life

of the body by taking poison, as to expect to be sanctified by taking the covenants of Israel and not keep them.— Enoch says, “wo to you that reject the righteous, for you can receive or reject at pleasure those who commit iniquity, and if you receive them, therefore their yoke shall prevail over you.”

It seems that few persons now on the earth, except those that have obeyed the Gospel or received its principles in their hearts, have sufficient light or expansion of mind, to comprehend what it will take to separate a people from all the affections and traditions of the world, and turn their backs upon all that has hitherto edified and amused, and learn to touch not, taste not, and handle not any unclean thing; and neither mix nor mingle in their unhallowed associations and amusements, for their hearts are full of evil, deceit and destruction—and we must inhale a portion of every impure atmosphere we pass through.— Hence, the commandment of the Lord, “be ye clean that bear the vessels of the Lord.” Again, “Come out of her, O ye my people, that you partake not of her sins and receive not of her plagues.” This is but the natural operation of his law. Justice cannot dictate a law without a penalty, and the magnitude of the curse must always be equal to the magnitude of the blessing; which makes the Gospel, the Priesthood &c., a savor of life unto life, or of death unto death. This has been fully proven to us, by the practical perversion of every principle of righteousness introduced in the Church, the light and beauty of which first made us renounce our allegiance to the world, which has now become the blackest scene of corruption that disgraces the earth. And now after all this, it would seem perfectly preposterous for any one to take the

covenant without a determination to try to keep it, still no doubt many may have failed as yet to keep their covenant in every respect, from various causes, although they have taken it with a good and honest intent, and continue to regard it as sacred, and as the only law which is now sanctioned by God, calculated to purify, to sanctify a people in these last days, that they may be made partakers of the divine nature, by escaping the corruption that is in the world through lust. And to such we would say, double thy diligence—prove the Lord to see if he will not pour thee out a blessing, &c.; draw nigh to the Lord and he will draw nigh to thee; resist evil and it will flee from thee; “for now is the axe laid at the root of the tree, every tree therefore that brings not forth good fruit shall be hewn down and cast into the fire.” Again, “his fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner, and burn the chaff with unquenchable fire.” Therefore stumble not because thy brother or thy sister put a block in thy way; thou canst only be justified by thine own good works, or condemned for what thou hast left undone. Remember the parable of the ten virgins; when the cry goes forth to the kingdom, behold the Bridegroom cometh &c., recollect five were wise, and five foolish. This cry will not be to the world, but to the kingdom, for that day will come upon the world as a thief in the night; and the children of light alone, will be able to escape. “Seek ye first the kingdom of heaven, and all other things necessary shall be added.” Do we really realize that this is the generation in which the Lord is going to turn away ungodliness from Jacob?— If so, how can we expect to enter the City of Deliverance without the law of

God written in our hearts; without that knowledge which then is to cover the earth as the waters cover the face of the great deep? Do we want any more proof to see if this generation will love and work righteousness, or have we the evidence before us, that they will, that they did, slay the Prophets, and them that are sent to them with the principles of salvation? Then we must be separate from it, or it will destroy us with a sore destruction.

HARBINGER & ORGAN.

PREPARATION, IOWA,

FRIDAY, DECEMBER 22, 1854.

Notice.

We have twice apologized for the delay of the Harbinger & Organ, and we only now intend to say, that all the arrear numbers will be forthcoming. We here in Preparation, are in the School of Works, and the new order of the Sacrifice has furnished us more than ample employment since the last Solemn Assembly, and we shall have our hands full for a considerable time to come. But we are getting the most urgent of our affairs pretty well on to completion; such as building new houses and moving others, for we all dwell nearly together, and eat at one table; and the erection of sheds, stables, sheep pens and the like, all takes considerable time, and must be accomplished before the winter overtakes us. We therefore see hopes and opportunity for more leisure, and shall issue the arrear numbers as fast as we can. After we have done that, we shall publish the Harbinger & Organ only three times a year, corresponding with the Solemn Assemblies, at 25 cents a year; and those of our friends and Brethren who want to hear from us,

will subscribe, and those who don't will not. But the "Preparation News" will appear weekly and regularly from the first of January, 1855; (at two dollars per annum, payable in advance.) We have made arrangements to that effect, and those who want this paper will subscribe, and those who don't will not.—We are however, in good spirits, and the work abounds, and light and truth pervades the Lord's House—and those who want to be within full reach of its influence, will leave Babylon and move to Preparation, and those who don't will not. Those who have hindrances beyond their control, need not despond, for their deliverance will surely come. We design occasionally to send a letter to our friends, as soon as we shall obtain sufficient leisure, and shall be glad to have the compliment reciprocated.

The Sacrifice of all things.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830. Soon after, Elders were sent to different sections of the country to proclaim this most marvelous and unexpected event unto this present generation—calling on the inhabitants of the land to repent of their sins, and to forsake the errors and traditions of their fathers, and to enter by the legitimate ordinance of baptism for the remission of sins, into the true and divinely instituted Church, the door of entrance for the aliens and strangers, and the first and lowest department of the Kingdom of JEHOVAH—as a light for the Gentiles in all ages and generations, when a new dispensation was ushered in and heralded unto the children of men.

Many believed and obeyed the holy and heavenly call, and greatly rejoiced in anticipation and hope of the restitution of the great and wondrous things

spoken of by the Prophets of the Jewish Scriptures, called the Bible by the Gentiles, but known unto Israel as the stick of Judah, as it is written by the prophet Ezekiel. But the majority of the Gentiles believed not, evincing the same spirit of unbelief as their fathers in days of old before them. Very many without ceremony or investigation, pre-judged and pronounced this great work of mercy and good will to men, and the last winding up dispensation in the last days, intended to bring about the long expected Millenium, as a monstrous and blasphemous delusion, while others feared that it might be true, but lacked both the honesty and the nerve to investigate fearlessly, candidly and independently, regardless of the true and unequivocal force of the eternal principles of logic, and its natural and legal concomitants and auxiliaries, in the form of heavenly evidences and divine testimony, corroborated by the testimony of living witnesses, who like those in the days of Jesus, had seen and heard and handled the things of which they affirmed; they unceremoniously rejected all this, as unworthy of ordinary attention. This latter class was in the main composed of the Shepherds of the sectaries of the day. These were taken by surprise, because of the boldness of the first Elders, and their invincible and irresistible manner of argumentation, scattering like chaff before the boisterous winds, the ingenious cob-web fabrics of the learned and practised theologians of the sectarian world. Men from the backwoods of the Buckeye, Keystone and other States, who had never dreamed of being destined to face the public with its hosts of able orators, and who under ordinary circumstances, would have shrunk from the hopeless task of entering the arena for successful controversy

with the Lions of renown in theological polemics. These were made the successful champions, under the influence of divine truth and grace, to silence, and often to put to shame the sophisticated phalanxes of hordes of inveterate clericals, of every grade of talent, and degree of learning, poised against the doctrine of the everlasting and true God, whose name is JEHOVAH. And finding that the public forum was not a place to win laurels in combat with the Elders of Jesus Christ, but that vanquishment and disgrace were the only medals to be won, then they wisely and prudently yielded the field of controversy, and the Elders for a considerable time continued to preach the word, comparatively with little annoyance, and the work spread with great rapidity.— Almost every city town and hamlet furnished its quota to swell the numbers of Latter-day Saints!! Again the hosts of Baal became alarmed, and like true sons of their fathers, preserved the same instincts of opposition to the only living and true God of Israel and his prophets, ancient or modern, and finding the ordinary modes of discussion unavailable, they reverted to the ancient mode of concentrating, as if by preconcerted common consent, all their available artillery of falsehood, calumny and unfounded accusations, against the faithful prophet of the living God, as in the days of the Savior, in the stereotyped form of imposter, false prophet, blasphemer, traitor, and other similar eupheneous terms, until almost all the presses in the land, secular and clerical, became infected with the unhallowed contagion of waging a war of extermination, because their craft was in danger, if the messenger of heaven continued to live. Thus has priestcraft ever been instrumental in bringing about the pre-

dictions of holy writ; and the prophet Joseph has sealed his testimony with his life's blood, and condemnation rests upon the perpetrators; but the truth still remains, and is as potent as ever. The saints on the other hand, have fervently and perseveringly continued to abide in the faith and hope, patiently awaiting the development of heavens decrees, in the restoration of his covenant people, and the building up of Zion, for the introduction of the reign of everlasting righteousness.

But all these persecutors of the saints and prophets, ancient or modern, have had their day! Nothing but blood would appease their inveteracy; and the prophets of the mediatorial kingdom of the 19th century, like their predecessors of old, again have their names recorded in the annals of both God and man, as the victims of cruelty and intolerance, and as witnesses and martyrs of their apostolic and prophetic missions of mercy and good will to man. They have attained to their glorious rest in Christ Jesus, their leader and great High Priest! But the everlasting Priesthood of the eternal Father is as potent and unconquerable as ever. And behold, a greater than Joseph is here, to prosecute the work of the Father with greater skill, with greater wisdom, and with irresistible certainty. BANEEMY, the Father of Zion is at hand! And what is his mission? Is it to offer salvation to an idolatrous, murderous and adulterous generation? Alas! The periods for overtures of mercy have expired!—And the great pendulum of time is hurrying the fragmentary moments of the last hour, (yet lingering for the privilege of hasting speedy retraction for the last possible chance of justification,) with steady and monotonous vibrations, into the relentless and all absorbing vortex

of eternity. As yet, the blood of saints and prophets is crying to heaven for vengeance. But at the expiration of the hour, when the angel shall cry with a loud voice that time shall be no longer, then they will have been avenged.

It is however of little avail to pursue these reflections any further. To linger in contemplative mood on the perversity and intolerance of this generation, or to ponder in meditative sadness on the astounding apostacy and impiousness perpetrated by the Church of L. D. S., cannot now be productive of effective reform in the one, or of resuscitation unto godliness in the other.—The Lord has issued his irrevocable decree of rejection, and acquiescence is now an unavoidable alternative.

But unto you, the remnant seed of the Church, the pure in heart, the children of Ephraim and heirs of the Priesthood, who for a long time were hid up with Christ in God, among the Gentiles in foreign lands, answering to the parable by Jesus concerning the Prodigal Son, and who have been coming forth ever since the beginning of Joseph's mission, returning to your fathers house, and some of whom have followed the call unto their arrival into the outer Court of the everlasting Mansion, one of the gates of which is now open at Preparation, Monona Co. Iowa, unto you and all others yet abroad, but who are determined, even at the SACRIFICE OF ALL THINGS, to enter in through said gate, the Lord speaks thus: [B. D. C., Sec. 6, Par. 3—4.

“Therefore, thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God:—therefore your life and the Priesthood hath re-

ained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this Priesthood, a savor unto my people Israel; The Lord hath said it; Amen."

Brethren! we are to be a blessed people if we continue in his goodness, a light unto the Gentiles; and through the PRIESTHOOD, a savor unto his people Israel. How shall we obtain to this great honor of being a light unto the Gentiles and saviors of Israel? Some of the things of God have come to our knowledge in these last days, but these will avail very little, and if we do not continue in his goodness our light will go out, and we shall again be submerged in sectarian darkness. If we are to be the deliverers and restorers of Israel unto God and eternal life, it then becomes absolutely necessary that we as instruments for this holy calling, should be delivered and restored first. If we are to administer the gospel of salvation and eternal life to the human race, it follows as a matter of course, that we must first have eternal life in ourselves, for the stream can not rise higher than the fountain, and we can most assuredly not administer that to others which we do not possess.

The first important matter set before us in BANEEMY'S Proclamation, is: That he has received from the Lord JEHOSHAPHAT, through Christ Jesus the Son of God, all the keys and key-words of this Holy Priesthood, instituted for the regeneration, restitution, perfection and exaltation of the human family. Now if an individual pass through the whole process of God's plan of salvation, and

abides the trial like Abraham did, and thus becomes regenerated, restored, perfected and exalted, how much will that person yet come short of eternal life?— We answer, none at all. Such an one, like BANEEMY and the ANOINTED ONE, and the ELECT ONE, has eternal life in himself, and has in consequence power to administer the Gospel of salvation and eternal life to others, as it is written in Z. H. & B. O., Vol. 2, page 66.— Again the word of the Lord unto his servants, who have retained the testimony of Jesus in your hearts; he says that the Holy Presbytery of Zion is the DELIVERER OF ISRAEL, and immediately after he makes known unto you that this is HIS HOLY PRIESTHOOD TEMPLE; and you are invited to enter while there is ROOM, and a porter ready to conduct you to the chambers provided for you. And of BANEEMY it is written that he is a pillar in this Temple, no more to go out FOREVER; and he must therefore be in possession of eternal life, otherwise he would not stay in it forever. But it is not so much our object to show, that eternal life of body and spirit is now attainable through the instrumentality of the Patriarch and Apostle of the Holy Priesthood, who has it, and holds the keys of authority to administer it to others, as to set forth how to obtain it ourselves; and we take it for granted, that every individual to whose good judgment this important subject should be propounded as an operative and general principle of equity, justice and consistency, will at once subscribe without hesitation, that whatsoever he is able to render, either as evidence that he desires it, or as a condition to secure it, and though it should cost the price of a handsome estate, or even a kingdom, or all the kingdoms and glory of this present world, that it would still

bear no comparison, nor approach to any thing like an equivalent to the inestimable incalculable and imperishable boon, bestowed in the Gift of Eternal Life.

And the terms upon which this, the Celestial and greatest of all the Gifts of God, has been or ever will be bestowed upon any individual, is to be tried as Abraham and Jesus were tried, and to abide the trial, and endure faithful unto the consummation, and to come forth pure, like gold tried seven times in the fire. And how were our fathers of old tried? Nothing short of the SACRIFICE OF ALL THINGS is required, including friends, reputation, home, kindred, country, father, mother, sister, brother or wife, or property, or even life itself; and that faithfully from the heart, with all-sincerity and willingness of mind, if success is the only motive for the desirable attainment of Eternal Life!!

This is perhaps as hard a saying in this day and generation, as what it was in the days of Jesus. But where is the man or the woman, even in all sectarian Christendom, that have not during some period of their lives declared, that they would give all the world, if they could only be assured of eternal salvation?—Perhaps not a soul existing under heaven is exempt from having made such a solemn and ponderous declaration!—And thus they inadvertently subscribe in their judgments to the justness of such a requisition, should the Lord ever demand it; and therefore all the opposers of the Law of Sacrifice of all things will stand self-condemned at the judgment seat of Christ, by the words that have gone out of their own mouths; for they subscribed to the principles before they were called on to do so. But the Church of L. D. S. were called up-

on formally, legally, and by authority from God, to subscribe to this principle, as a condition for admission into the Celestial glory; and every one baptised by authority of said Church, rendered himself amenable and responsible to honor this law, whenever demanded of him to carry it into active and practical operation, and thus prove his faith by his works. And here the profession of faith and corresponding obligatory works was certainly considerably in advance of the sectarian world. But were the naturally expected fruits or works any better? We shall not pause for a reply.—The history of the Church is written in the chronicles, and they testify that their faith and works were greatly at variance.

We approach a third party with whom we are ourselves identified, a party of far greater pretensions of faith, purity, and practice of good works, and of keeping the commandments of God, and of having the testimony of Jesus. These have entered into especial covenant with JEHOVAH, and subscribed unto him with their hands, and surnamed themselves Israel, and to serve him with all their heart, mind and strength. The covenant is an everlasting covenant, and they have therefore bound themselves to serve him forever. This people are congregated and united under the banner and ensign of "Jehovah's Presbytery of Zion," which stands professedly higher in the departments of faith, of knowledge and of works, than their rejected predecessors of the Church.

Well! Do we find any signs of the long expected fruits for establishing the Deliverer of Israel? Is it likely that any of those having entered Jehovah's Presbytery of Zion will stay there and become Pillars of this Holy Priesthood Temple, no more to go out forever, like

Banecmy? Yes, O yes! There is a number gathered at Preparation, who bid fair to continue in the narrow way, at the Sacrifice of all things! And there are also yet some abroad, who show by their works that their hearts are in concord with their Brethren at Preparation, and if they continue faithful, a way will be wrought for their deliverance. It is true that some forsake us, and walk no longer with us; but there is nothing surprising in that—it was so in days of old. Saint John in his 1st Epistle, 2 chap., 19 verse, says: “They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us.”

The above is very plain and forcible language, and needs no elucidation by commentation. Again, in the Gospel by St. John, 6 Chap., 66 verse, it is written: “From that time many of his disciples went back and walked no more with him.” Then said Jesus unto the Twelve: “Will ye also go away?”

From the above it will appear that there must have been considerable of a break in the ranks of his followers; and these were not as may be supposed mere followers of curiosity, for they were professed followers, for John informs us that they were his disciples, and that many of those disciples went back. And, to such a magnitude was this retroaction extended, that it warranted the unusual and unexpected interrogation unto the Twelve, who were of the highest grade of disciples, saying: “Will ye also go away?”

Peter, no doubt troubled for having such a question propounded to them, and that from such a source, answered and said: “Lord, to whom shall we go?

Thou hast the words of eternal life.— And we believe and are sure that thou art that Christ, the Son of the living God.” Jesus answered them: “Have not I chosen you Twelve, and one of you is a Devil?”

From the words of Peter it will appear, that it mattered not how many should go away, he intended to stick to him that had the words of eternal life. And from the words of Jesus it is evident, that the prior interrogation was based on justifiable premises, for here was at least one of the Twelve that sooner or later would also go away; for he said: “One of you is a devil.”—

Well, a devil would most assuredly not stay in the Holy Priesthood Temple, if he ever did get fairly in, nor in the outer court thereof. At any rate, he could never enter the Holy of Holies of said Temple, for this would require the Sacrifice of all things; and this does not constitute any part of the devil's composition, as is shown by the subsequent procedure of Judas, who, instead of sacrificing his purse, would rather add unto it the price of his Lord and Master to the amount of thirty pieces of silver, and instead of bringing himself a living sacrifice, or even his own life, was willing to sacrifice the life of him who was innocent, for the above named paltry sum.

Hence beware of devils, for they come amongst you not to sacrifice according to the Holy Priesthood order, but for sinister purposes—for the loaves and fishes, and for any amount of pieces of silver obtainable; and if no access can be had to satiate these craving propensities, then they will leave you, as some have already done, and then they go in for a wholesale sacrifice, but after the order of the devil; in the form of laying violent hands on your character and repu-

tation. Yea! they would readily sacrifice you as a community, by incensing the public against you, had they sufficient influence to accomplish such a design, as they did in the days of Jesus, and of Joseph, and which has again been attempted by a few in and round about Kanessville,—who are however, of so low a grade that they are not even entitled to public notoriety; they seem to be the very scum of the lowest possible order of devils, and worse than Judas Iscariot, who compared with them, is a gentleman, who when he had done all the mischief he was capable of, repented, and then went and hanged himself; and thus put it out of his power to repent forwards and backwards half a dozen times, like some do in this our day; by which vascillating course these chaps never get to their own place in decency, as Judas did, who after all, died in the faith of his fathers, and went to his own place. These latter-day Judas's are of a different stamp altogether.—For after repenting pro and con, in and out, for an indefinite number of times, they at last turn infidels, pretending to believe neither in God, nor their father the devil, whose works however, they still continue to practice, strolling about from place to place, reading to those who will hear them, some stale and worn out lecture of fulsome abominableness.

They continue any where and every where as nuisances, like the gophers, and accomplishing about as much, and no more. They are therefore not worthy of any further notice.

But there is another class of an entire different cast, and of far better qualities than the former, who seem to have entered the Presbytery by mistake, and not for sinister objects, who, when they discover their error, go to Father

Thompson, and in a respectful manner request to have a settlement, which is immediately granted and attended to; and having brought their affairs to an honorable adjustment they take their own, withdraw their Voluntary Sacrifice from the Presbytery, and go peacefully away. These do not come under the class denominated devils; they exhibit some good traits of human nature, and will probably not wander far away from the land of Zion, and will some day return to take their places in the Telesial or Terrestrial orders, as the case may be. But it is evident the Celestial Law of the Sacrifice of all things, they cannot endure, but need further preparation in the preparatory kingdoms. But they are far from being our enemies, and there is hope in their end.

Again, there is another class to whom our attention is directed. Members of the Presbytery, who for the most part are yet abroad, continuing under the law of Gift Oblations, or having entered the law of Tything either in whole or in part, who, according to report, seem to be somewhat amazed and staggered at the Law of Sacrifice for Celestial orders. To us it is somewhat marvelous, that persons should have remained members of the Church for ten, fifteen or twenty years, and never to have discovered that this law was a fundamental and cardinal doctrine, taught and inculcated by Joseph, and written in the books of the law, ancient or modern, in the stick of Judah or that of Ephraim, and in the Book of Covenants, and lastly, it was revived in the first Proclamation of the Chief Teacher of the Presbytery, in his first Pastoral Address on record, as we shall presently and severally show. But it was impossible to enforce this law under Joseph, amongst a perverse and rebellious peo-

ple, and hence some may never have learned that there was any such law on record. But many knew, and all might have known, that such a law existed, for it was discoursed upon from the sacred desk publicly, and it was had in honorable remembrance in the School of Faith, organized in Kirtland, Ohio, and the lecture then delivered in this School, is recorded in the fore-part of the Book of Covenants, [6th Sec.,] and is well deserving your serious and candid attention, for it was given in an early day of the Church, before the spirit of wisdom and inspiration had taken its flight from the Elders of the times, which it subsequently did, when iniquity altogether abounded.

Some individuals however seem perfectly willing to subscribe to, and even to recommend and inculcate the doctrine of the Sacrifice of all things; yea, some will most elaborately expaciate on it, in written lectures, and showing forth the inevitable consequences of damnation, for disregard and disobedience of this law, a striking instance of which is on record in our own times; see communication entitled, "Rejection of the Church, by George Hickenloper," Harbinger and Organ Vol. 3, 25th page. Here you will find that the disasters, persecutions, and the final rejection of the Church, is laid in the charge at the door of the non-observance of the law of Tything and of Sacrifice, which are particularly selected and named, and the Bible, Book of Mormon, and Book of Covenants are freely quoted to prove his allegations, but no sooner was it required of him to give practical evidence of his sincerity and personal faith, by actual obedience to these laws, which he so ably and eloquently enjoins for observance in others, than we find him among the missing delinquents, and

worse than that, as the sequel has shown.

We now propose to show, and perhaps for the last time, unto the remnant seed of the Church, and all others whom it may concern, from the books acknowledged as standards of doctrinal truth, that a Celestial Glory, which stereotyped phrase has been the common and universal theme of the Latter-day Saints, for the last 24 years, is to be attained only by the SACRIFICE OF ALL THINGS; including reputation, friends, property, or life itself. We shall endeavor to establish this fact from the already named books, without making many comments at present; and show the reasonableness of the requisition, and answer the objections made thereunto, herafter. Let us therefore introduce for your earnest and attentive consideration, the parables and teachings of Jesus, whose authority is admitted by both Saint and Gentile. "And without a parable spake he not unto them." And again, Math. xiii: 13. "Therefore speak I to them in parables, because they seeing see not, and hearing they hear not, neither do they understand." But unto you, the remnant of the Church, the DAUGHTER of ZION it is given to understand, and for your particular benefit it has been put on record, that the saying of Jesus might come to pass, when he said: "Blessed are they that have not seen and yet have believed."

We will now present passages of Scripture on this subject, begining with Mat. xiii: 44, 45, 46. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls: who, when

he had found one pearl of great price, went and sold all that he had, and bought it."

The treasure hid in the field represents the kingdom of heaven—so does the pearl of great price. All that he has, means his worldly possessions.— That he sells all he has, and buys the hidden treasure, or pearl of great price, means that he is obedient to the Celestial law of the sacrifice of all things.— That he does it for joy, means that he does it faithfully from the heart, as enjoined by the law of the Presbytery.— The parable represents the candidate for the kingdom, in his great eagerness to obtain eternal life to perfection; as it were in a nutshell, and at a single glance. He finds the treasure—ascertains the price—sells all he has—gives it for it, and does it with joy. Of course he must think that he has made a good bargain.

Again, Mark x: 17 to 26. "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?— And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way; sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith

unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, who then can be saved?"

Here we have a striking exemplification of how far an individual may traverse the road to eternal life, and yet stop short of its accomplishment. This man was to all appearance sincere and in good earnest, for he came running, he kneeled to him, he addressed him courtously and reverently: "Good Master, what shall I do that I may inherit eternal life?"

Jesus directs him as a first alternative to the observance of the law, for sanctity and acceptance in this life, and being assured that he was a faithful and conscientious observer of this law, he was constrained to love him.

The observance of this law was first in requisition, for had he been a hypocrite, and a regular violator of this law, like the Pharisees were, of whom Jesus says, "They say and do not," he would like them, not even have been entitled to Terrestrial or Celestial life; but he would have rested under the same anathema of the damnation of hell, and under such circumstances the presentation of the Celestial, or law of eternal life, would have been out of place altogether. But seeing that he stood fair in the preparatory kingdoms, he was entitled to a chance for Eternal Life, and his prayer: "Good Master what shall I do," indicated a fervent desire to

know the conditions of eternal life, and Jesus did not see proper to withhold them; and he said: "One thing lackest thou; sell whatsoever thou hast and give to the poor." Here again the kingdom, the candidate, the price and the result, are as plain as in the parable of the treasure hidden in the field, with this difference: He of the parable obeyed with joy, he did it gladly and faithfully from the heart, but the sacrifice of all things was too much for the other. Instead of rendering joyful obedience he was smitten with sadness, and went away grieved; for he had great possessions. Then Jesus turned to his disciples, assuring them that none, howsoever fair or moral in character they may otherwise be, if their hearts is set on the possession of earthly treasures they can never enter the kingdom of heaven. And in order to show most effectively the utter impossibility of such an occurrence, he introduces a similitude of so strong a cast as to forever destroy the hopes of all men wedded to their riches: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." Such an event as that has never yet transpired and never will; there is therefore no alternative, except to sacrifice all things and become poor as Jesus did, as we shall presently show, or otherwise the porter will not open unto us.

Such are the irrevocable statutes and decrees of JEHOVAH, and such the teachings of the greatest and best of Teachers ever sent to fallen and degenerate humanity; constituting an impregnable and impassable barrier, denying an entrance to the littleness of avarice and selfishness, from the courts of the Holy Priesthood Temple, and the Celestial glory forever; and none but those

who willingly and joyfully obey the law of Sacrifice of all things, can ever enter there. These were sayings of wonderment and surprise, even to the disciples, for it is written that they were astonished at his words; yea, it says they were astonished out of measure. It seemed to them, that at that rate salvation was impossible; so much so, that they said to one another, "who then can be saved?" Jesus by this time, had been teaching his disciples for the space of about three years, and their hearts were far in advance of their judgments in the doctrine and mysteries of the kingdom. Their Master had imperceptibly weaned their affections from the spirit of the world, and the fashions, feelings and sentiments thereof, and they were actually and practically engaged in the Sacrifice of all things.— The love of the words of eternal life flowing from the lips of their beloved Teacher, had imperceptibly become wedded to their affections, but they were not fully conscious of it, and therefore Peter began to say unto him, "Lo! we have left all, and have followed thee!" Why Peter, what is this you are saying? Have you and your brethren really left all and followed me? Why then are ye astonished at my doctrine, if you are in very deed engaged in the practice of it? Such had been the wisdom and skill of the Son of God sent down from heaven, in preparing the hearts of his disciples, that they were in the virtual engagement of the Sacrifice of all things, and they knew it not; and hence, their master having for the most part spoken by way of parables, when he taught them the law in plain, regular and comprehensive form, they were astonished! Well Peter! If you have in very deed left all, forsaken all, and sacrificed all, and followed me, why then you have paid

or are engaged in paying the price demanded by the law, and you shall therefore have your reward! Here is the answer that Jesus made to Peter, 29th and 30th verses: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

"But ye shall receive an hundred fold in this time," says Jesus. How does this comport with their continued poverty, their unceasing ministrations, and perigrinations among foreign nations of the Gentiles, and their final martyrdoms?—They certainly did not get houses and lands at that time, and passages like this and many others of similar import, have made confirmed disbelievers of the scriptures. Notwithstanding all this, Jesus positively declares that they shall not only obtain again houses and lands, but fathers, mothers, sisters brothers and children, in THIS TIME.

We answer that the pronoun "this," has no tense, and can be applied to things past present or to come; like the saying of Jesus in Mat., xxvi chap. "This generation shall not pass away, till all things shall be fulfilled." He first gave them the signs that should precede his coming in the last days, and consequently, "This generation," spoken of at that time, means the generation in which the signs should come to pass, and brings it down to our time, in which the signs DO APPEAR, and therefore this generation, in which we live, shall not pass away until all things, which Jesus then said shall be fulfilled. A-

gain, the sectarian translators had no knowledge of the law of regeneration in the flesh. They translated according to the light which they had, and as far as possible, in harmony with the traditions of their sectarian fathers; and we feel disposed to award to them all the credit and honor justly due them, for what they have done; for they have doubtless done the best they knew how. But had they been in possession of the keys of the Kingdom and the Holy Priesthood power, and understood the principle of regeneration and restoration unto Celestial or Terrestrial life, then they would have translated the subject matter of the 30th verse, from the original thus: "But he shall receive an hundredfold in houses and lands in the time of the restitution of his life, and shall again enjoy the comforts of mothers, sisters, brothers and children, although persecution will again be inseparably connected with a life like this, but in the Celestial world to come thereafter, you shall have Eternal Life." This presents unto us something in a tangible and comprehensive form on the subject of the new birth; which like many other matters among the sectaries is a standing subject for irreconcilable and never ending controversy, but is in fact as plain a thing as the first birth, and equally as easy to understand.

Well! the signs, spoken of by Jesus of this generation, are actually coming to pass. But have any of the ancients as yet returned to earth? Has any one ever been born again, as indicated in the above new translation?—O yes! We know of one for sure.—Ephraim, the son of Joseph who was sold into Egypt, the grandson of Jacob—Ephraim, who is to be the first born of the Kingdom in the last days; he is here for certain. And he is gathering up his

children, and hence there must of necessity be a number beside him that are born again also. And therefore he has had a father and mother just as in days of old, and has brothers and a wife and children, and some houses and lands too; and when he gets to the land of Ephraim, he will get an hundred fold of houses and lands, and the persecutions that Jesus promised, why, he has them to some extent also, (coming in the main from a class of inveterate apostates;) so that the above scripture is almost all fulfilled in every part of its provisions.

But the doctrine of the Sacrifice of all things is again vividly portrayed in the parlance of Jesus with his disciples, as strikingly as in the former instances, of the treasure hid in the field, and the rich man, who went away grieved.—The rich man was not willing to sell all he had and give it up; the disciples of Jesus had however unconsciously gone far beyond it as the above scripture indicates, for they had already cut asunder the ties of nearest consanguinity, having sacrificed houses, brethren, sisters, father, mother, wife, children and lands, for Jesus and the Gospel's sake; and had therefore sacrificed all, excepting life. But this was probably the first and the last time that they were astonished out of measure, on account of this doctrine, for their subsequent historical career bears ample testimony that not only did they make all that sacrifice taught by Jesus, but that they did it cheerfully—faithfully from the heart, and that they sacrificed their lives, also. Paul is a rare sample of the spirit of self-sacrifice pervading the minds of the Apostles, after having been maturely indoctrinated, endowed with knowledge from on high, and sent forth as ministers of salvation unto the nations. We read in his Epistle to the Philippians, iii: 2d,

the following: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord; for whom I have sacrificed all things, and do count them but dung, that I may win Christ." We have substituted the word sacrifice, in place of the word loss, as it occurs the second time in the above verse, as better adapted to give the true meaning of the original and the real purport of the Authors meaning. In the old translation, is a repetition of the same thing in the latter part of the verse of what has already been announced in the fore part, and an immediate repetition of the same subject matter, with scarcely any interharding of other matter of elucidation, would be an unpardonable blunder of any author of respectable pretensions to grammatical attainments, and reputation to authorship. Paul, therefore, according to his own account, having been brought up under the tuition of Gamaliel, one of the most renowned of sages, and of the highest standing for erudition of that day, was therefore a learned man, and could therefore have never been guilty of such an egregious blunder in composition of such obvious and palpable tautology as the sectarian translators have saddled upon him. The old translation gives it the appearance, as if Paul had abandoned and confiscated every thing he ever had unto the world, and that nothing had ever been dedicated to, or entered the Lord's treasury; whereas Paul meant to convey both of these items. He meant to inform the Philippians, that he had abandoned the honors and emoluments of the world, unto the world, although they were as accessible to him as to others, on account of his literary qualifications and attainments, and which he did actually enjoy

as long as he continued a faithful Pharisee, and that secondly, he had made sacrifice of all personal property and real estate, unto the common funds of the Lord's treasury, as we shall show that all the real saints of that day did, who entered the arena for eternal life.

We have hitherto been contemplating the teachings of him of whom it is said, "never man spake like this man," and who said of the Pharisees, that "they say and do not." Let us see whether this teacher was not altogether different—whether he did not teach by example as well as by precept. (2d Cor., viii: 9: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This verse is tolerably well translated, and no wonder; for it does not say any thing about the sacrifice that the sinner is to make, but it is all about what Christ did; — It says that he was rich! When was that? (St. John, xvii: 4—5: "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." His riches consisted in the glory which he had with the Father. All this he sacrificed and became poor, and then he was not done yet; for he sacrificed the comforts of home, of brethren and friends, (for some of his own kindred turned against him as it is written,) and journeyed about teaching and healing the sick, and comforting the afflicted; and for all this he had to endure cruel mockings and persecutions, and remained obedient unto death, even the death of the Cross.— And hence he could with great propriety exclaim, "I have glorified thee on the earth; I have finished the work which

thou gavest me to do; I have taught, and have practiced what I have taught. Therefore, O Father, glorify thou me with the glory which I had with thee before the world was. I have rendered the SACRIFICE OF ALL THINGS, and thou wilt therefore give me the reward, which is eternal life." Well may he say, "follow me," and well may he say, "I am the door." For he is a Teacher powerfully demonstrative in the sublimest of theory, and a prompt and willing endorser of the absolute necessity of obedience to the sacrifice of all things, because he not only says, but he also does the things he teaches.— Yea! He had already rendered full and perfect obedience to this law before he came on earth, in the sacrifice of his Glory with the Father; and then he came again to suffer and to sacrifice, he who was entitled to the rest and peace—the tranquility and beatitude, and the glories and honors of heaven—he came a volunteer and pattern of obedience, and thus he magnified the law himself; and in the consciousness of his integrity and purity, and his triumphant victory over the world, the flesh and the devil, he exclaims: "I am the light of the world. I am the good Shepherd. My yoke is easy and my burden is light. Take up your cross and follow me!"

We have seen that the call was heeded both during his lifetime and after his ascension. And behold, another Angel is crying in the midst of heaven, in this our own day and generation, saying: "Prepare ye, for the Bridegroom is coming; go ye out to meet him!" And some are obeying the heavenly call in these last days, for they know the glad sound, and they follow after and press forward with unflinching step, and rejoice that the opportunity is proffered; and they bring all they have, and them-

selves in sacrifice unto the Lord, and with eagerness and hopeful expectation lay hold on the long desired opportunity of entering the Holy Priesthood Temple, no more to go out forever, through the Celestial Law of the Sacrifice of all things. But others, although strong and zealous professors of the Latter-day work for years, and who have beside this entered into covenant with JEHOVAH, to serve him with all their heart, mind and strength,—express amazement and wonder at the requisition, like the Disciples did in the days of Jesus, with this difference; the Disciples were in the practice of the sacrifice of all things far ahead of theory, and hence they were somewhat amazed; but the Latter-day Saints have been loudly prating about it for the last twenty-four years, and when BANEEMY comes to enforce the practice, then unlike the Disciples, they are amazed. Say they: “We believe in the Sacrifice of all things, but we did not think it would come in that way or form it has assumed at Preparation.—We did not think that we had to renounce all claim to our property, and place it in the hands of one man, or a certain number of men, such as the Steward and his Assistant Stewards, or Councilors, and we should like to know if there is any precedent on record, to show that it was ever so before.”

We have shown that Jesus taught the doctrine both in parable and in plainness, that obedience to this law was demanded of the rich man—that the Disciples were in the actual practice of this law—that Paul obeyed this law rejoicingly—that Jesus also had obeyed this law, and we now invite your attention to the members of the Former-day Saints, to show what the congregation of JEHOVAH did in the days of the Apostles. (Acts, iv: from 32nd verse to end of chap.) “And

the multitude of them that believed were of one heart, and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.”

The doctrine is now proven, beyond the power of successful contravention. Let us therefore obey, that we may inherit eternal life, and not be rejected of God; for the communication by George Hiekenloper, and above referred to, demonstrates most conclusively that the Church was rejected for not obeying this law of Tything and Sacrifice.

N. B. We may next take into consideration the objections brought against this law.

THE WEATHER.—The more southern regions are often visited at this season of the year, with cloudy and lowering skies, with severe frosts and sudden thaws, while we of this more northern latitude, have enjoyed the finest weather to be desired. Last fall and winter was precisely like the present one—dry, and pleasant, with a clear sky, and almost perpetual sunshine up to the present time, and no signs of changes for the worse as yet.

ZION'S HARBINGER, AND BANNEMY'S ORGAN.

THE VOICE OF HIM THAT CRIETH IN THE WILDER-
NESS, PREPARE YE THE WAY OF THE LORD!

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PREPARATION, SEPT., 1854.

No. 9.

ALL COMMUNICATIONS MUST BE POST PAID, AND ADDRESSED TO
Charles E. Thompson, Preparation P. O., Monona Co., Iowa.

Communication.

TO THE MEMBERS OF THE "NEW CHURCH,"
AT KANESVILLE.

DEAR BRETHREN AND SISTERS, AND FRIENDS, for so I call you:—Having been united with you in the form of a covenant called the Covenant of Peace, I feel a peculiar interest in your welfare, and would say that I endeavored to walk according to the light I received while I was with you subscribing to the rules of the New Church, and submitting to be governed by the same in all things as you well know. I signed the Covenant in Salt Lake City in March 1853, by means of which I suffered with the rest of the Brethren in the same Covenant, violent persecutions, inasmuch that I was astonished above measure, having our lives threatened and being prohibited from meeting together in any capacity, either in public or private. I remained among that people until June 1854, when I left in company with some sixty others great and small, for Kanessville, where we arrived the 16th of August 1854, all well and in good spirits. We soon learned that Gladden was gone, and it was not known when he would return. This caused some trouble in the minds of some of the Brethren, being disappointed in not finding him at home. However, he left Bro. Shearer to preside in his absence who seemed to

be a humble man and steadfast in the work; and I thought of course, and told the Brethren it was all the same as tho' Gladden was here himself, as all things pertaining to the Church was left with him. Therefore I concluded it would be safe to follow his advice and counsel, which I resolved to do. It was thought best as soon as convenient for the Brethren, all that could be spared from their families, to go into the vineyard to labor. Accordingly I made up my mind to go, also Bro. Shearer and Bro. Strong, these three being all that felt that they could go. I felt at the time willing to make any sacrifice that was necessary to advance the cause of truth.

However, Bro. Shearer felt that it was necessary and important to have something more definite written in regard to our faith to present to the people with Gladden's publications, and wished me to write the same, which I did and assisted some in publishing. While the work was progressing there were various opinions in regard to the propriety of publishing it; a part of the document was sent to Gladden, which he rather disapproved of, on account of some things being rather contradictory to his (Gladden's) writings. We had got the pamphlets published however, before we received an answer from Gladden.—We got one thousand pamphlets printed entitled "Comments on the Kingdom of

God and the Gospel," designed as answers to many important questions that might be asked concerning the work.— Many of the Brethren considered still that the work was uncalled for, and were not willing to assist in its publication. However, I attached my name to it with Bro. Shearer and assisted some in its publication, which expense was \$50,00 for printing 1,000 copies.

Accordingly we prepared some of the pamphlets and took some of them and some of Gladden's, and Bro. Shearer and myself started north with a view of going to the town of Preparation before we returned; also Bro. Strong started to go to Cutler's settlement. We went on our mission calling on those only who were believers in the Book of Mormon, viz: those that had formerly belonged to the Church of Joseph, distributing books and conversing with the people concerning the greater work spoken of in the Book of Mormon, even the work of the Father, and holding meetings among them as we had opportunity.

We finally arrived at Preparation, where we were treated kindly; a meeting was called and we had an opportunity to speak to the people; also we had the privilege of distributing some books and conversed some with the people and left in the morning, and after visiting most of the settlements in the region north of Kanessville, we returned home. I still felt resolved to prosecute the work to my best ability of laboring in the vineyard, and having no one to go with me I started again alone, and visited principally the same places as before, endeavoring to stir up the minds of the people to good works according to the light they had already received, that they might be prepared to receive the greater. I found them cold and dark in their minds, and there seemed to be

but little or no interest apparently manifested by any. I therefore felt more and more the need of a preparation of heart and mind, that I might be prepared to labor more effectually for the good of mankind; still feeling a desire to do the will of God in all things, and a determination to serve him according to the light he should give me, I came again to the town of Preparation with the view of stopping four days at least. I was received gladly and treated kindly by the people; I attended meeting in the evening. Bro. Jackson set forth the claims of Banecmy in great plainness, after which Bro. Thompson followed him and spoke with much energy.— Speaking of the location of the City called in the Book of Mormon the New Jerusalem, he said that the centre would be in Jackson county, Missouri, which would be 750 miles from Independence each way: that being the case (according to what John the Revelator says on the subject, the City was to be twelve thousand furlongs, the length and the breadth of it being equal) Salt Lake City would be left outside of the City, while Gladden's writings teach us that the Temple is to be built at Salt Lake City. Liberty was given for any one to speak, but I felt no spirit to speak and therefore said nothing. After meeting I was conducted into Bro. Lane's room, and being asked how I liked the meeting I could not tell really; I acknowledged that it was plain preaching, but I felt somewhat confounded. I commenced reading the papers printed in that place and found them quite interesting, so much so that I continued reading them for nearly two days, after which I attended another meeting in which many things were set forth in great plainness, as I had never seen them before. I retired from the meeting pondering upon the things that I had heard,

which had made a deep impression on my mind; I retired to bed, and I saw a glory, beauty and excellency in the things I had heard that is indescribable; my whole soul was filled with a song of praise and gratitude to my heavenly Father for the great things that he had brought forth, and for his kind care and protection unto me until the present time.

I arose in the morning and felt free to talk on the subject and instead of having a disposition to teach I felt willing to be taught, and not only so, but I found that the people here were both able and willing to teach to my hearts content. I said to Brother Thompson; well said I, "my motto always has been to follow the greater light," and after some conversation and examination of the Covenant I told him that I was ready to put my name to the same. Accordingly he administered the Covenant to me. And now my Brethren and sisters, let me tell you that the light I have received now in comparison to the light I had before, is as the sun is to a taper. I can speak with confidence and say that the people gathering at this place have the true light, the clear light so that they can see how to walk and not stumble, their path is as the path of the just which shineth more and more until the perfect day, they have a knowledge of things as they really do exist and have the assurance that if they follow on to know in the way they have begun, they will know all things and come to see as they are seen and know as they are known. The Schools of Preparation established here are the same as would have been established at the Temple in Nauvoo had it been completed in time and the Church would not have been rejected with their dead. But as it is the Church was rejected with their dead at

the time of Joseph's death. Joseph strove hard to sanctify the people until the Gentiles, after having done all in their power to destroy the Church but did not succeed came into it in such numbers as to corrupt it, to that degree that it could not be sanctified; hence it was rejected and Joseph not abiding in the law given through him unto the Church was taken away and the Church rejected. Now then according to the Book of Covenants another was to be appointed. "If he abide not in me saith the Lord I will appoint unto them (unto the keys of Mysteries and Revelations) another in his (Joseph's) stead," and we find that one was to be appointed through Joseph, for if he be taken he shall only have power to appoint another, and we find that the Lord had given a law that no one should be appointed to succeed Joseph except it be through him. Now then we find in a Revelation given as early as 1834, ten years before Joseph's death, Bancemy is spoken of as being appointed of the Lord to gather up the strength of the Lord's house and to send wise men to fulfill that which he had commanded concerning the purchasing of the land of Zion, and to sanctify cleanse and purify the armies of Israel in preparation for him who will lead them (like Moses led the children of Israel) for the redemption of Zion, and "through my servant Bancemy I will designate those who are worthy and they shall be chosen and endowed for their last mission unto the Gentiles and to bear the kingdom to Israel." (See Doc. and Cov. sec. 102, par. 8, 9, 10, and 11th.) Now this is the only one spoken of in all the Revelations through Joseph that should gather the strength of the Lord's house and send wise men to purchase the land of Zion and to sanctify and cleanse and purify the armies of

of Israel in preparation for him who shall lead them like Moses; this Joseph did not do, therefore it remains for him, even Banceny, to do in Preparation.— Therefore this is the very place and Banceny is the very person. These schools then are established here in this place in preparation for him who shall lead his people like Moses, even here in the town of Preparation that a people may be prepared to go forth to the nations for the last time to bind up the law and seal up the testimony; here we find a people going on unto perfection as evidently as a school boy that is making advances under a good teacher; here we find a people situated far away from the noise and strife of the Gentile world, separated from the spirit and practices of the Gentiles, uniting together in the bond of the Covenant to serve the Lord with all their hearts soul might mind and strength. Thus they Covenant with the Lord by sacrifice. O, the blessings of a full sacrifice, even ones dear self and all they possess to serve the Lord under the direction of the Chief Teacher and Steward over the Lord's house, and to know assuredly that it is the Lord's household and that the person holding the office of Teacher and Steward is actually appointed of God and clothed with authority from heaven to act in those capacities. I say the blessings of that sacrifice and that knowledge is better felt than expressed. No heart can concieve no eye can see the extent of those blessings that God hath prepared for those that have made a Covenant with him by sacrifice. But my brethren and sisters, such is the case with us here in Preparation now in the present time; the Lord is pouring out his blessings upon his people here because they have brought in all their Tythes and offerings and thereby proven the Lord that he has

opened the windows of heaven and is pouring out blessings even that there is not room to receive. All we have to do is to be faithful and diligent in serving under our beloved Teacher and Steward and we receive according to the promise of the Lord through him unto us, and we know just as certain as a hungry child knows when he receives bread, or as a scholar knows when he has learned his lesson and is progressing under a good teacher. Come then, all ye that have the testimony of Jesus in your hearts, those that are humble seekers after truth and none others, for the Lord will have a people that he can sanctify and cleanse and purify and prepare for himself and they will be his on the day when he makes up his jewels, and these are the elect of God that he will gather unto himself. But the proud and rebellious he knoweth afar off; they will not come unto him that they may have life; the wise shall understand but none of the wicked will understand. Therefore examine yourselves and prove your own selves and say, if you be in the faith, see if you feel desires in your hearts towards the Lord, see if you feel willing to sacrifice all sinful pleasures and to present yourselves as living sacrifices unto God our heavenly Father, which is but our reasonable service; if this is the case with you you are not far from the kingdom. Come to this place then and see and hear for yourselves and prove the thing for yourselves as I have done. I thank my heavenly Father for the priviledge of coming here, and so will you if you come as I did. Come without prejudice, regardless of all that may be said against this work; listen not to the flying reports in circulation respecting this place and people. But do as Bunyans Pilgrim did, stop your ears and run crying: Life, life! Eternal life!

Remember that none of the wicked are to understand; there are those that came here that have a wicked spirit and the place is too strait for them, and they back out without getting an understanding and they go away and carry a bad report with them, either maliciously or because they misunderstand matters and things. But remember that the wise shall understand. Therefore come to Preparation as a place of safety not only from the troubles that are coming on the earth, but from false Christs and false Prophets, false doctrines and claims, and all the darkness and mist of error upon the face of the earth. There are to be three places of deliverance in the last days as saith the Prophets, in Zion and in Jerusalem and in the remnant whom the Lord our God shall call. This then is of the remnant seed of the Church that are now gathering here, whom the Lord designs to cleanse and purify and prepare to go forth to the Gentile nations for the last time to bind up the law and seal up the testimony, and bear off the kingdom to Israel.— Thus you see my position, and I hope you will receive this as from a friend as I have no ill will towards any of you, and hope and desire to do you good in as much as you will incline your hearts to seek after knowledge and get understanding, yea get wisdom; ask of God who giveth liberally and upbraideth not, and it shall be given you. Even so.— Amen.

BRETHREN AND SISTERS:—It may seem strange to you that I should change my mind so sudden being that I had been so zealous in advocating Gladden's claims, and I thought that perhaps you would like some explanation on the subject.—

It is with much pleasure that I attempt to explain the matter to you according to my best ability. I read the writings of Gladden in the Valley and believed them. Why did I believe them? Because

the old Church had become so corrupted that it was full of darkness, while the writings of Gladden presented a gleam of light; for instance suppose we were in a dungeon or a place of total darkness and knew not where to go to get out, and some person should present us with a small light, even a taper or a candle, should we not rejoice greatly; certainly we should, as much and perhaps more than some would in the light of the sun, because we were in total darkness without a gleam of light, and now we have got to light and we are sure of it, although in reality the light is very small; still we find on examination that it does not bring distant objects to our view, but we find that we are quite limited in that respect. But the small taper of a light causes us to rejoice exceedingly and we would cleave unto it with all our might and the more any one tried to prevent us from enjoying that small light the more we would cleave unto it. Why so? Because it is light and it is all the light we have, and we know it is light; we are positive that whereas we were in darkness we now have light and we know that if we loose that light we shall again be in darkness. But let some one present us with a much greater light, even the light of the sun if you please, and the small light is swallowed up of the greater and we are perfectly willing to give up the lesser because whereas the lesser discovered only objects that were near at hand and that very dimly, the greater brings things plain to view not only those that are near at hand but those at a distance all around are plain to be seen and we behold them with wonder and amazement, and we are filled with joy unspeakable and praise to the giver of all such blessings. Now let me say to you that I am glad that I ever embraced what is called Gladdenism. Why so? you may ask. Because there is light in that system the receiving of which discovered in me to some small degree the corruptions of the old Church insomuch that I could not fellowship her on account of those corruptions. Therefore inasmuch as they manifested a disposition to deprive me from enjoying the light that I had, I left the Valley in order to go where I could enjoy the light

unmolested. Thus you see a good job done so far in delivering me from all the corrupt practices and influences of the old Church. I had covenanted to serve the Lord according to the light he should give unto me; therefore I stuck close to it, I came out from the Valley, I still stuck to it being the best light I could find, I also expected the light to increase and my mind to expand and my heart to enlarge. But in vain it was as a taper or candle still no increase, and hard work to keep the light agoing especially when the wind blew; for you know there is a great many winds of doctrine in the world and all against Glad-denism, and I sometimes had hard work to keep the light from being put out entirely, it was so small you see; still I stuck to it like a good fellow, it being all the light I had I labored hard to maintain it, I often thought that if all my Brethren and sisters of the "New Church" had the same degree of light as I had and would let their light shine around them, and come together from time to time and bring all these lights together and let them shine we could get along quite comfortably and all could enjoy all the light there was and be quite happy. But instead of that there was a very great backwardness on the part of the most of them and a lack of interest. I followed on still, I went out to preach, I could do very well preaching if the people would let me do all the talking and not dispute me, but that could not be done; I had got into a land of liberty where I was not restrained from speaking my sentiments and I must not restrain others, therefore you see I was in rather a bad fix on account of undertaking to advocate a system that needed so many props to hold it up that as fast as I could put them under they would get knocked out again in spite of me; until I would sometimes get almost discouraged in trying to hold it up, at all; still I must not give it up. But I said I will seek to the Lord and I will endeavor to serve the Lord according to the light he gives unto me; I therefore felt in duty bound to try to stir up the minds of the people to attend to things that pertained unto their salvation according to the light they had all ready received, and to stir up their minds by

way of remembrance of those things, and I found I got along tolerable well, but when I undertook to advocate Glad-den's claims I found that I was lame the best I could do. I came to the conclusion that either Glad-den's claims were false or the Book of Covenants was false, because there was not only seeming contradictions but plain and glaring ones. For instance I will name a few: the Book of Covenants states that Independence Jackson County Mo., is the the centre spot where the Temple should be built in this generation, while Glad-den says that those who are looking for a Temple to be built in Jackson County Mo., will be disappointed: hence the word of the Lord must fail, or Glad-den must fail in his calculations, also he (Glad-den) says that John the Revelator is the Ancient of Days, while the Revelation through Joseph says that old father Adam is the character; he also states that the manuscript of 116 pages was taken by the angel from Martin Harris, while the Book of Covenants states that they were delivered into the hands of wicked men and that they had altered the words and caused them to read different from the original. Now these are very plain contradictions which I had to contend with from time to time; I noted them down as such, I however applied my mind to seek by prayer and reading and to every means of instruction within my reach. I came to the town of Preparation as I had been called by Revelation through Glad-den to visit that place stating that the people of Preparation were blind, and the blind led the blind and that they would all fall into the ditch. I went there with a view of stopping a few days, and if the Lord had any message for me to deliver to that people I was ready to do it, and I had about come to the conclusion that if the Lord would not sustain me in doing his work that it must go undone, for I could do nothing effectually without his assistance. I heard principles set forth in great plainness by the Brethren, still I was not prepared to receive them and thus I was held in suspense halting between two opinions. I had come here to teach this people the right way and to present unto them the light that they might see, and here was

the strait that I was in—I must either give up my pretensions to teach and become willing to be taught by them or I must make an effort on my part to teach them, and the more I heard from them the closer the strait I was in, for their light was so much greater than mine that I could not shine at all, and of course I gave it up because I was obliged to, and thus instead of having a disposition any more to teach I became willing to be taught, and I now feel that I am in a School of Preparation where I can learn the ways of God more perfectly than I ever could before. The light is great—the way is plain—the prospect is glorious beyond description—I feel perfectly safe and happy, and instead of the dim taper-light I had before, I have the glorious light of the sun of righteousness to revive and cheer my drooping spirit; instead of doubts and fears I have love to, and confidence in my heavenly Father, and I feel that I have given myself to him and all I have to be his forever, to serve him faithfully under the direction of the Chief Teacher and Steward over the Lord's house, and I feel to invite you all to come and see—come and examine for yourselves—come and hear for yourselves, and I can assure you that if you come with an honest heart it will not be in vain. I shall not probably write much more at this time, but leave you a while to ponder and reflect upon these things; and I pray the Lord to give you an understanding. If any of you feel disposed to write to me upon this subject I should receive it gladly and if any should feel disposed to call and pay us a visit we would receive you kindly and do you good and no harm.

Receive this from your Brother and friend, and may the Lord our heavenly Father bless, and save you in his kingdom. Even so: Amen.

WILLIAM SWETT.

Precipitation.

Be thou precipitate in no affair,
Nor turn thy reins from thoughtfulness and care.

What is not done thou may'st with quickness do,

But when 'tis done, 'tis then in vain to rue.

HARBINGER & ORGAN.

Preparation City of Ephraim:

FRIDAY, MARCH 9, 1855.

Preparation City of Ephraim.

This is a name that has emanated from the people dwelling in the place of Preparation; "PREPARATION" being the name given to the place by him who holds the keys of the Preparatory Department of "Jehovah's Presbytery of Zion;" but the people gathering with him learning in the organization of the Third Department of the School of Works that Ephraim and his children were gathered here, and the city being built expressly for them, add to the name Preparation—CITY OF EPHRAIM.—But lest our readers should be at a loss to account for this strange information which the people here have received in the Third Department of the School of Works, we will here quote a few sayings of the Prophets of Israel upon this subject.

First, It is said of Ephraim that he will mix himself with the nations; second, that he is God's FIRST BORN; third, that he shall come from the land of the enemy; fourth, that he shall have the first dominion; fifth, that he shall crown the other tribes of Israel when they shall return to Zion; sixth, the rebellious are not of the blood of Ephraim, therefore they shall be purged out and not enter into or shall be sent away out of the land, but the willing and obedient shall eat the good of the land of Zion in these last days; seventh, Ephraim and his children inherit by birth-right the Royal Priesthood from Jacob, and must therefore necessarily precede the SHILOH in the work of the Father BANEEMY.

But says one, "how is it that Ephraim and his children are born of Gentile

parentage?" We answer: Ephraim and some of his children must necessarily be born of Gentile parentage, in order to fulfil that saying of the Prophet Jeremiah where the Lord says "I am a father to Israel and Ephraim is my first born." This must refer to the latter-day work as Ephraim was not the first born in any former-day work; hence as the kingdom of God was taken from Israel in former days and given to the Gentiles, it must necessarily when restored to Israel be taken from the Gentiles, and as Ephraim is the first born in the work of restoring he must necessarily be tabernacled among the Gentiles for that purpose, and a sufficient number of his children also must be tabernacled with him and identified with the Gentiles, to constitute the kingdom, in order to take the kingdom from the Gentiles and restore it to Israel. But says one, "this does not explain the mystery how persons born of Gentile parentage can be Israelites of the tribe of Ephraim."—This mystery can only be revealed by a proper understanding of the doctrine of the Regeneration, which has always been considered by the sectaries of the Gentiles as a mystery of great magnitude, they considering it as some mysterious spiritual birth, which like the wind could be felt but neither seen or comprehended, and to establish this as a proper view of the subject they quote the words of Jesus to Nicodemus which says, "The wind bloweth where it listeth and ye hear the sound thereof, but cannot tell whence it cometh or whither it goeth; so is every one that is born of the spirit."—But those who take this view of the subject forget that Jesus was talking about the birth of the spirit, and not the regeneration of the flesh, while making the above quoted declaration. Nicodemus came to Jesus by night (he

being a ruler of the Jews and one of the Pharisees was ashamed to come to so despised a character as Jesus in the day time), and said unto him, "Rabbi, (that is, Master) we (that is, the Pharisees) know that thou art a teacher come from God: for no man could do the things that thou doest except God be with him." Jesus immediately commenced teaching the doctrine of the regeneration by way of explaining to Nicodemus the manner of his coming from God to teach, and to shew Nicodemus that he (Jesus) was not privileged above the rest of mankind in this respect, he says: "Verily I say unto thee, except a man be born again he cannot see the kingdom of God." Nicodemus understood him just as he said, and very properly (for a person ignorant of the doctrine of the regeneration) enquired, "How can these things be? Can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Jesus answered and said unto him, "Art thou a master in Israel and knowest not these things? Verily I say unto thee, we (that is Jesus and his disciples who had followed him in the regeneration) speak that which we do know, and testify that we have seen; and ye (Pharisees) receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things, (which ye also desire to learn?) For that which is born of flesh is flesh, and that which is born of spirit is spirit; therefore marvel not that I said unto you ye must be born again, (of the flesh) for the wind bloweth where it listeth, and ye hear the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the spirit, for no man hath entered the spirit world, but them who came therefrom, and the sons

of men who are now in heaven. For except a man be born of water and the spirit he cannot enter into the kingdom of heaven, (whence he can possess eternal life;) But as Moses lifted up the serpent in the wilderness, even so hath the Son of Man come to be an ensign, that whosoever believeth in him should not perish but have eternal life, through the regeneration of the flesh (or blood) the water and the spirit; and this is brought to pass through the love of God in sending his Sons, not to condemn the world, but that the world through them may gain the knowledge of this regeneration and thereby be saved, while those who believe not are condemned already, because they will not come to the light of salvation lest their deeds should be reprov'd: as those who do the truth, come to the light that their deeds may be made manifest that they are wrought in God."

If therefore man had a spiritual existence prior to his being born of the flesh, whence is the mystery of his being born the second time of the flesh, seeing his first body of flesh must necessarily return to dust, and man again have a spiritual existence as at first, for as the Apostle saith, "It is appointed unto all men once to die, and after this the judgment," and that judgment is to take place upon the earth. Is it not more natural and reasonable that man should be born again as at first, than that the dust of which his first body was composed should be again gathered up and reorganized after it has been decomposed and perhaps passed into and become a part (through the vegetable kingdom or otherwise) of diverse other bodies, both of man and beast.

Jesus said to his Disciples, "You twelve who have followed me in the regeneration, when the Son of Man shall

come in his glory shall set upon twelve thrones judging the twelve tribes of Israel."

From this we learn that Jesus had a prior existence in the flesh, and so had his twelve Apostles, and they had voluntarily followed him in the regeneration of the flesh that they might become ministers of salvation to those of the human family who had not the knowledge of the regeneration; for he could not have had allusion to regeneration from sin as the sectaries of this age have it, for Jesus was not a sinner, therefore he needed no regeneration from it, and for that reason the twelve could not follow him in regeneration from sin; they must therefore have followed him in the natural regeneration of the flesh, and because they had done this voluntarily they were again to be regenerated, or resurrected to set upon twelve thrones and to judge the twelve tribes of Israel.

Therefore, as Ephraim is to be the first born in the work of the last days in restoring the kingdom to Israel, he and a portion of his seed mixes themselves with the nations, that is, receive their regeneration by Gentile parentage, or Ephraim receives his regeneration among the Gentiles for the purpose of becoming the first born, and a portion of his seed follow him in that regeneration to assist him in restoring the kingdom to Israel. But more on this subject hereafter.

Supplementary Prospectus of the "Preparation News."

The "Preparation News," will from henceforth appear under the present insignia, as exhibited in the head of this number. We presume, it is known to our subscribers, and the public generally, that a monthly theological periodical has been issued from Preparation, edited by C. B. Thompson, in which are

published the faith and doctrine of Jehovah's Presbytery of Zion, as revealed by Baneemy, and inculcated and taught by Charles B. Thompson. This monthly under the name of Zion's Harbinger and Baneemy's Organ, and the Preparation News, have been merged into one, to appear weekly, and we will give the reasons, that influenced us for adopting this course. It must be very evident to our fellow citizens, that we are not proselitists, for we make no efforts to increase our numbers, but on the other hand, we encourage every one to leave our community, who gives indubitable evidence of irremediable dissatisfaction with our regimen, doctrine and discipline. The doctrine of rigid self-denial and of mental, moral and physical chastity and purity, are cardinal points of the laws of the Presbytery, and there is no possible chance for evading them, other than by not embracing them at all, or for those who have embraced them to leave the community. We have no preachers traversing the cities and countries of the Gentiles to make converts, that was the province of the Church of Jesus Christ of Latter day Saints, which Church might have remained a perpetual gate of entrance for the Gentiles, had its members practiced the laws of purity instead of pollution, and had the Gentiles refrained from persecuting even unto death the Prophets sent unto them in this generation, as did their fathers in days of old before them. But both parties having rendered themselves irredeemably obnoxious to the holiness of God, they have been summarily and irretrievably rejected by a royal decree of Jehovah, as made known by Baneemy's Proclamation, of the 1st of January 1848. That being our faith, it is evident that proselitism would be a practical demonstration of grossest inconsistency be-

tween our theory and practice. We have only to do with the remnant seed of the Church, those who have yet the testimony of Jesus, who yet rely upon the promises as recorded in the Book of Covenants, to be made pure as God is pure, see sec. 11, par. 5, and our mission to this latter class has nearly attained its consummation, and is not of a proseliting character at all, for they were made believers of the Latter-day work through the medium of the Church, and all we have to do, is to let them know that the Deliverer of Israel has come, and that all their hopes and aspirations for which they entered the Church are to be realized in the Order of Jehovah's Presbytery of Zion. Having nearly accomplished this, we have ceased making even the little noise necessary for that object abroad, and in lieu thereof have commenced in good earnest the practical workings of our theory and doctrine of godliness in all things, in theory, in word, in works, in thought, mentally, morally and physically. But some of our friends, not being able or willing any longer to endure the stringency of such practical operations have left us, and design to operate just as they please; and this is their privilege. Some leave us and continue friendly relations with us, frankly acknowledging that there is nothing practiced here, but what has a tendency to godliness and purity, but that they can not endure it, that the way is too straight and the path too narrow for them. Others, however, are not as honest as this, but seek to lay the cause of their incontinency and want of endurance on some one else, as an excuse for their inconsistency, like Eve did in the beginning in blaming the serpent, but with nothing like even the shadow of apparent plausibility to what she had. These individuals go off and

relate most horrid tales about us, or chiefly about our worthy Pastor, the nature of which we know nothing, and have no conjecture, until some of the Brethren get abroad on necessary business with our neighbors, when they are apprised of certain unheard of proceedings going on at Preparation, of which they even never yet dreamed, or had any sort of conception until they are informed of it abroad.

We had concluded to publish the "Preparation News," as a Secular Journal, without inserting any theological matter at all whatever, believing that the public were not at all interested in it, and did not care about investigating our peculiar ecclesiastical dogmas, as well as in consideration of the above named fact of not being proselitists; nevertheless we are citizens with them of our common country, and subject to the same laws, and moreover, our industrial pursuits for acquiring the necessaries and conveniences of life, such as food, raiment and proper dwellings, remain the same as before, and are to be obtained only according to the decree of Almighty God, by our daily toil and the sweat of the brow, as is ordained for all men. In our physical wants and temporal interests, we are therefore as much identified with our neighbors and the world at large as before, and we are hence necessitated like all other men and desirous to hold social intercourse with them upon the broad and common platform of civility and justice. We have by no means lost our affections for our relatives and friends who still reside in the States east and south of us, on account of differing in faith from us; our faith does not destroy the natural affections of consanguinities, but on the contrary we believe that it has a tendency to enhance and refine them. We are of the Patri-

archal order, and believe in agriculture as the most proper, safe, and effective mode for securing the means for a living by concentrated labor and united effort. We have therefore to transact business matters with others of the community, and have just as much desire to get amongst them for a social chat, and for witnessing the current affairs of the land than what we had prior to our present faith, or what any other people of a different faith may have in any other section of the land whatsoever. But seeing that there are quite a number of people, who listen to the traducing apostates from our faith with more or less credence, we have decreed to merge the two named periodicals into one, and give the citizens a fair chance to hear us as well as our apostate enemies, and we have scarcely any other, for the very reason that we don't proselite, and no one can dispute the reasonableness of a request by the party calumniated to be heard in self defence. Again we hear of rumors from abroad of doctrines purporting to be taught at Preparation, which might exceed in fanatical absurdity the frenzied whims and superstitious vagaries of Hindoo Mythology, or the most abject idolatry of the Hottentot worshippers of the Crocodile. Our paper will therefore be devoted hereafter to the current affairs of the times, for News of both the Old and the New World, to Morals, Science, Literature, the Arts, Politics, Agriculture and Theology: and all who are desirous to inform themselves of our so-called singular doctrine, can now have the opportunity of satisfying their curiosity by the genuine and unadulterated emanations from head quarters.

We are full well aware that our doctrine appears enrobed in a wondrous and inexplicable strangeness, unto the

sectaries and the traditioned multitudes of the day, but we also see the beauty, harmony, truth, purity and holiness of our principles; we have therefore greatly the advantage, for we can put on the sectarian spectacles, furnished by a sectarian Clergy and view it as they see it; and then we can take the spectacles made from materials of the Holy Priesthood order of God, called the Urim and Thummim in the Pentateuch, and then we see as God sees, and as all the holy prophets before us say. Well this is beginning to talk mysteriously already before we are fairly ready to do so, that is, when we put on the sectarian specs, then we perceive immediately how it looks to our friends of the sectarian tribes, but unto us, it is no circumstance at all whatever of approaching in the least possible degree to any thing that could in any way be termed mysterious, for they are as plain to us as any problem in the first rudiments of the laws of numbers.

Our friends abroad may likewise have supposed that we were ashamed of our peculiar religion, and that we would rather screen our tenets from public scrutiny; therefore our present course will have a tendency to undeceive them in this particular.

An objector and critic may say: "what purpose do you design or expect to subserve by publishing your theological tenets, seeing that you pronounce the whole Gentile world under the ban of rejection?" Answer: It is incumbent upon us to convince our neighbors and fellow-citizens that we do not differ with them in the nature and practices of common morality and equity, and that our spiritual doctrine has no tendency whatever for the subversion of honest dealing, social intercourse, common civility and the laws of the land, as indicated and solemnly promulgated by

a few unprincipled seceders from our community; but that we are a peaceable people, endeavoring to live on principles of harmony and good will with all men, that we are opposed to traducings, injustice and violence, but on the contrary delight in individual and social tranquility and that all the principles taught here have a tendency for good and not for evil. Secondly, that although the Gentiles are for the present rejected as a whole, as individuals they are not, but have yet an opportunity to be saved under the law of justification. Thirdly, the Porter being yet at hand to conduct the Saints to the places prepared for them, there is yet a chance for stragglers of the lost sheep of the House of Israel to receive aid in their labyrinthian peripatations from the light emanating from Ephraim's Messenger, and conduct them to the chambers of heavenly rest.

Zion's Harbinger and Baneemy's Organ will be continued, and will be issued regularly three times a year, directly after the Solemn Assemblies on the 15th of April, 29th of August, and 27th of Dec., in Pamphlet form containing thirty-two pages, with cover, at One Dollar a year, or fifty cents per No., as the grand channel of ecclesiastical laws of JEHOVAH through Baneemy to Ephraim and his children, and to make known the decrees and judgments of Heaven unto the children of men; it will therefore be issued only three times a year, unless the mandates from head quarters should make an extra issue imperative. But its monthly issue and elucidatory department for expounding those laws, which are the proper function and prerogative of the Grand Patriarch Ephraim, are in consequence properly transferred to "Preparation News and Ephraim's Messenger."

Both of these periodicals are however,

accessible to all who will subscribe for them. Ephraim's Messenger, the weekly, is Two Dollars per annum, payable in advance, unless certain responsibilities are known to exist. The area numbers of the Harbinger and Organ will all be forthcoming, as soon as we shall experience an abatement of the excessive throng of our labors, brought about in consequence of our rapid strides from the School of Faith to the different degrees of advanced camps in the School of Works, of the independent order of the Sons of Ephraim.

All! Jew, Gentile and Ephraimite are therefore cordially invited, to send in their subscriptions and advertisements, for either Banceny's Organ or Ephraim's Messenger, or both. Address, post paid, Chas. D. Thompson, Preparation Post Office, Monona Co. Iowa.

The Sons of Wisdom.

This is an Order, an advanced Camp of the "Free and Independent Order of the Sons of Ephraim." The conditions for advancing to the Camp of the Sons of Wisdom is: The entire abolition of every thing that is detrimental to physical purity, such as distilled liquors, tobacco, coffee, tea, and all kinds of ^{fresh} meats, fish not excepted: animal food is not to be used only in times of peril, in times of famine, when nothing else can be procured; milk, butter and cheese are to be used with prudence, if they can be had, and if not, it is in no way to affect the above regimen at all.

The Sons of Wisdom are Vegetarians, and total abstinence men and women, in the strictest sense of the terms. But the other portion of the Independent Order of the Sons of Ephraim, intend to continue the meat diet as heretofore, with the exception of swine's flesh, which they reject as unclean and not good for

the human system; but they go in for roast beef, turkeys, venison, and all the varieties of meats in general use; but they, like the Sons of Wisdom, abstain from the use of tobacco in every form, and from all kinds of fermented liquors, and from tea and coffee. They are therefore temperance men too, but not vegetarians or Farnaceans, that is, persons who subsist on grain, fruit and roots; neither do they reject these good things, but use them in addition to their meats, believing that they can be as healthy and strong as the exclusive grain and root eaters. The Sons of Wisdom are however determined to give the meat-eaters a fair trial, and in about six months from now an accurate account is to be given of the sick and afflicted during that time, in order to ascertain the preponderance for health and vigor of the two modes of living. The Sons of Wisdom will also give their brethren, the meat-eaters a chance of who shall bear off the palm of physical prowess, such as feats of strength, agility and endurance, on fair terms of prior agreement by both parties. It is required of the Sons of Wisdom to do as much work now, as what they are meat, and to do a full days work right from the start with the meat-eaters. No peace, better suited for a fair trial of this kind, could probably be found in these United States than Preparation; on account of a common interest in all the affairs of the place, they have one common table, and no shirking can take place without being observed. The Sons of Wisdom are in high spirits and firmly believe, that at the end of six months they will be better men, have better nattered wives, sprightlier sons and milder daughters, than the meat-eaters. But the meat-eaters seem to doubt this, and seem determined not to flinch, but to stick to the faith, customs and traditions of their fathers.

Wisdom Lodge.

This lodge of the Free and Independent order of the Sons of Ephraim received a liberal accession of members from the Carnivora lodge on last Sabbath evening, on which occasion some thirty individuals took the covenant pledge, to abstain from henceforth from all manner of animal flesh for food, and to confine themselves to granivorous, herbivorous and fructiferous esculents in their diets. The Carnivora Lodge, it is said, will in consequence not have a sufficient number left to form a Quorum, and is likely to break up entirely. This sudden turn of affairs has rather taken the Sons of Wisdom by surprise, although agreeably so, because some of them manifested a disposition to defend the practice of flesh meats to the utmost extent of their ability, and the adroitness exhibited in the ingenuity of their argumentation had all the appearance of plausibility and was withal quite amusing; and the gusto evinced in the performance of their carnivorous operations upon the butchered carcasses of the unfortunate Turkey, Deer, Ox and hog, after having passed through the usual culinary process of the kitchen, and served up with their usual accompaniments of broth and gravy, gave reasonable evidence to infer that they were tenaciously bent of indulging freely and regularly according to their wonted customs in the use of their delicious savory meats. But the sober second thought, as Martin Van Buren used to say, has gained the victory of calm and deliberate reflection and reason over the combined powers of appetite, prejudice, predilection, desire and custom. Here is an exhibition of mental sovereignty over animal propensity. It is a triumph worthy the consideration of every contemplative mind. Show us an individ-

ual that is willing to sacrifice his appetite of the things that a thousand generations of forefathers have incessantly practiced before him, the very inclination of which he has inherited from his parentage, who besides this have trained him from earliest infancy to its undisputed and praiseworthy uses, and I will acknowledge that such an one is likely more than others to abstain from violence, oppression and injustice.— Much has been written about the much abused traveling Confidence Man, in search of a congenial spirit for reciprocal trustworthiness and friendship, who has hitherto met with nothing but disastrous disappointment, we feel however disposed to recommend to him one more field as well worthy of a fair trial of his ardent aspirations amongst the fraternity of farinaceans, and if the same calamities, that befell him amongst the devourers of flesh and blood befall him here, we will acquiesce in the decision, that it is not likely that the confidence man will be successful in this present ungodly generation, but hope that in his future probation amid a superior race of refined practical fruit eaters, whose bodies shall have been thoroughly regenerated from the deleterious influences of blood and carnage, that there he will be more successful. What is the grand object and aim of the gigantic schemes and enterprising efforts of many of our corporate associations, but to gratify the appetite of riches, pride, power, of ease and withal the palate? The individual, therefore, who is willing to make an entire sacrifice of the gratification of satiating his appetite with any kind of animal flesh meats whatsoever, is in a fair way of satisfying the requisitions of the Confidence Man; for he who will spare the dumb brutes of the entire animal creation.

would be very likely to regard his fellow man with equal if not superior compassion and good will, and abstain from deceit, calumny and oppression, which are sure sources of producing misery, which a Farinacean is not likely to take any delight in. Witness for instance the difference of the nature and practices of the two grand divisions of animated nature. Those of carnivorous propensities are ever ready to attack and destroy, and to glut and gormandize upon the very vitals of its unfortunate victim, generally selected from the most innocent and inoffensive kind of herb-eating animals, and these answer to the callous, indifferent and cruel practices of the relentless oppressor's calculating avariciousness, which can never be satiated, but who is ever ready to pounce upon, tear in pieces and appropriate to exclusive selfishness the products of the hard laboring poor, and leave him to pine, to mourn and brood over his mysterious fate in sorrow and anguish until his mother earth kindly relieves him from his calamitous fate and tormenting perplexities.

On the other hand, mark the contrast of the inoffensive natures of the farinaceous groups of animals, who go on the even tenor of their peaceable herdings, contented and satisfied with the nourishing productions of the beautiful green brink, the delicious herbage of the romantic hills or the rich pastures of the fat valleys, never for a moment harboring the most distant intention of making an onslaught on any of its fellow tribes: even the principle of non-resistance is practically adhered to, for sooner will they flee far away than do any violence even to an inveterate foe, and only when it becomes necessary to defend their young and helpless offspring, will they show that they are not

lacking in native courage and combativeness, to which they never resort unless forbearance should cease to be a virtue, thereby proving that their herbivorous customs predispose them to engender principles of quietude and inoffensiveness, and that they never aggress or commit a battery unless in cases of utmost peril or in defence of their young. Is it unreasonable to suppose that a similar course pursued by the human species should be productive of similar results? We think not. Hence let the Confidence Man take courage, and try once more.

But if all the members of the Carnivora lodge should come over to the Farinaceans, as present appearances evidently indicate, we shall be disappointed in an exhibition of physical superiority of the two modes of living, for there will be no difference, all being on an equal footing again; unless we shall compare with some of our surrounding neighbors; we shall find it out some way or other any how. No backslidings have thus far been heard of, but many have already declared themselves to be in better condition than heretofore, and all seem determined to give this matter a fair trial. We shall therefore see what we shall see during the approaching six months.

HYMNS,

FOR

"Jehovah's Presbytery of Zion;"

To be finally collected into a "Hymn Book;" but published in the present form for the benefit of the saints abroad.

HYMN 4. 7's 6's & 7's.

Praise the Lord who reigns above,

And keeps his courts below;

Praise the holy God of love,

And all his greatness show.

Shiloh king, we look to thee,

Let us in thy name agree;

Show thyself the Prince of Peace,

Bid our jars forever cease.

Praise him for his noble deeds,
O, praise him ever more,
Him from whom all good proceeds,
Heaven and earth adore.
By thy reconciling love,
Every stumbling block remove—
Each to each unite, endear,
Come and spread thy banner here.

Publish, spread to all around,
The great Immanuel's name;
Him the gospel trumpet's sound
Shall Lord of hosts proclaim.
Make us of one heart and mind,
All so true hearted and kind,
Lowly, meek, in thought and word,
Altogether like our Lord.

Heavenly love the song inspires,
Jehovah's praise we'll sing;
Strike the cymbal, sweep the lyre—
The sweetest music bring.
Let us for each other care,
Each the other's burden bear;
To thy saints the pattern give,
Show how true believers live.

Him in whom we live and move,
Let all creation praise,
Him whom saints adore and love,
We sing in grateful lays.
Free from anger and from pride,
Let us then in God abide;
All the depths of love express,
All the heights of holiness.

Yes, he did our souls redeem,
And be his name adored;
Over all he rules supreme,
Let all things praise the Lord.
We will praise him ever more,
On Zion's blest happy shore,
And then never more to part,
Joy and peace fill every heart.

HYMN 3. 7's & 6's.

Called to a sense of duty,
I would obey the call,
And for the sake of SIMON
I freely give up all;
My former vain enjoyments
Of pleasure; pride and gain,
That I in SIMON'S kingdom
A mansion may obtain.

How often have I struggled
To hold some foolish gain.

Yet to the heavenly kingdom
I meant to enter in;
But now I am persuaded
That nothing else will do,
But BENJAMIN for my portion,
And holy joys pursue.

What though the world's gay beauty
And Satan's flattering bait,
With all their pride and grandeur
Around my soul await!
The far superior glory
Through faith I see ahead,
And I am bent upon it
The holy way to tread.

HYMN 5. 11 & 8.

1. Deliverer of Israel,
In whom we delight,
On thee well beloved we call;
Our comfort by day,
And our song in the night,
The Prince and the Shepherd of all.
2. We knew thou art now come,
To gather thy sheep,
And plant them in Zion in love;
Nor then in the valley
Of death will they weep,
Or alone in the wilderness rove.
3. How long we have wandered,
And strangers have been,
And cried in the desert for thee;
Our foes have rejoiced,
When our sorrows they've seen,
But Israel will now soon be free.
4. As children of Zion,
Good tidings for us,
Thy voice has revealed to some;
And all of the just
Have a right now to know,
For the hour of redemption has come.
5. The secret of heaven,
The mystery to man,
That many have sought long to see;
The Father, the Son,
And the Spirit are one,
And our SIMON is first of the three.

ZION'S HARBINGER,

AND BANENEMY'S ORGAN.

THE VOICE OF HIM THAT CRIETH IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD!

VOL. 4.

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THE BOOK OF THE
INSPIRED
BRITISH PROPHET
OF THE
SEVENTEENTH CENTURY,
ENTITLED THE
NEW LAW OF RIGHTEOUSNESS.
PART THE FIRST.

“Repent, for the kingdom of heaven (the millenium) is at hand. Every valley shall be exalted, and every mountain and hill shall be brought low, and the crooked places shall be made straight, and the rough places shall be made smooth, and all flesh shall see the salvation of God. For the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, liberty to the prisoners, the recovering of sight to the blind, and to proclaim the acceptable year of the Lord.”

CHAPTER I.

The manner in which the British Prophet of the 17th century received his mission, and the objects of his writings.

As I was in a trance, not long since, divers matters were presented to my sight which must not here be related.— Likewise I heard these words: “Work together; eat bread together. Declare this all abroad.” Likewise I heard these words: “Whosoever he be that labours in the earth for any person or persons that lift up themselves as lords and rulers over others, and that doth

not look upon himself equal to others in the creation, the hand of the Lord shall be upon that labourer for evil.— I the Lord have spoken it, and I will do it. —Declare this all abroad.”

After I was raised up, I was made to remember very distinctly what I had seen and heard, and did declare all things to them that were with me, and I was filled with abundance of quiet peace and secret joy. And since that time these words have been like very fruitful seed, that has brought forth increase in my heart, which I am much pressed in spirit to declare all abroad.

The poor people, by their labours, in this time of the first Adam's government, have made the buyers and sellers of land, or rich men, to become tyrants and oppressors over them.

But in the time of Israel's restoration, now beginning, when the King of righteousness himself shall be governor in every man, none then shall work for hire, neither shall any give hire, but every one shall work in love, one with and for another, and eat bread together, as being members all of one household, the Creation, in whom Reason rules king, in perfect glory.

He that calls any part of creation his own in particular, in this time of Israel's return from the mystery of Egyptian bondage, is a destroyer of the creation, a lifter up of the proud, covetous

flesh again, a bringer in of the curse again, and a mortal enemy to the Spirit.

For, upon Israel's return from captivity, the Lord himself will burn up the curse, and restore the creation—fire, water, earth and air, from that slavery, and make the whole earth to be a common treasury to them all, for they all are but one house of Israel still, though twelve tribes; and they have but one king, one lawgiver, one teacher among them all, even the Lord himself, who is Reason, the King of Righteousness; and they are all filled with one spirit, and they shall all live comfortable upon one earth; for the whole earth is the Lord's.

And this is the inward and outward liberty which the Lord will give to Sion; and this work is begun; the foundation of this spiritual building is laid; and the spreading of this one spirit in every son and daughter, and the lifting up the earth to be a common treasury, will make Jerusalem a praise in the whole earth, and the glory of the earth indeed; and so the Father of all things shall be honoured in the works of his own hands.

No man shall have any more land than he can labour himself, or have others to labour with him in love, working together and eating bread together as one of the tribes or families of Israel, neither giving hire nor taking hire.

He that is now a possessor of lands or riches, and cannot labour, if he say to others, You are my fellow creatures, and the Lord is now making the earth common among us, therefore take my land, only let me eat bread with you, that man shall be preserved by the labor of others.

But if any man have land, and neither can work nor will work, but will strive to rule as a tyrant, burdening the creation, the hand of the Lord shall be upon him either to destruction or torment;

and if his life be given for a prey, he shall be made to work, and eat his bread with the sweat of his own brow, not of others', till he know himself to be a member, not a lord over the creation; and thus he shall be dealt with that hath lost the benefit of sonship.

All the punishment that any one shall receive for any unrighteous act, whereby he begins to bring in the curse again upon the creation, he shall only be made a Gibeonite, to work in the earth, not in a prison, and the eyes of all shall be upon him. And the greatest offence will be this, for any to endeavour to set up some few to rule over others, and so to set up particular interest again, and to bring in buying and selling of land again. The sore displeasure of the Lord shall be such people's portion.

He that makes a zealous profession of the Spirit, as all professors do, and yet doth not act this universal power of righteousness, in labouring the earth for a common treasury, is a mere self-lover, and he professes but himself, and is a complimenting enemy to Reason, the King of Righteousness. And if still thou sayest, it is the Spirit whom thou dost worship, then make it manifest to the world what spirit that is that rules every where besides Reason.

And further, he that denies this community denies the Scriptures likewise, whether they be preachers, professors, or rich men that uphold this unrighteous power of particular property.

Therefore, you dust of the earth, that are trodden under foot—you poor people, that make both scholars and rich men your oppressors by your labours—take notice of your privilege, the Law of Righteousness is now declared.

If you labour the earth, and work for others that live at ease, and follow the ways of the flesh by your labours, eat-

ing the bread which you get by the sweat of your brows, not their own, know this, that the hand of the Lord shall break out upon every such hirling labourer, and you shall perish with the covetous rich men that have held and yet do hold the creation under the bondage of the curse.

The voice of the Lord, Work together and eat bread together, doth advance the law of reason and righteousness.—The rising of this is the fall of mystical Babylon, the oppressing flesh. The living in the practice of this law of love declares the Scriptures of prophets and apostles to be true declarations of the Spirit, and no lie. He that denies the practice of this lives in a continual denial of those Scriptures.

Therefore, you selfish, tith-taking preachers, and all others that preach for hire, with all covetous professors, take notice, that you are the Judas that betrayed Christ, and the Pharisees that put him to death; and you still pursue the murder, by standing up to hinder Christ from rising, and coming, in sons and daughters, his second time in flesh.

I have now obeyed the command of the Spirit, that bid me declare this all abroad. I have declared it, and I will declare it by word of mouth. I have also now declared it by my pen; and when the Lord doth show unto me the place and manner how he will have us that are called the common people to manure and work upon the common and unappropriated lands, I will then go forth and declare it in my action, eat my bread with the sweat of my brow, without either giving or taking hire, looking upon the land as freely mine as another's. I have now peace in the Spirit, and I have an inward persuasion that the spirit of the poor shall be drawn forth ere long to act materially this law of righteousness.

The objects of the Prophet's mission still further explained.

ALL the men and women in England are children of this land, and the earth is the Lord's, not particular men's that claim a proper interest in it above others, which is the Devil's power.

But be it so, that some will say, "This is my land," and call such and such a parcel of land his own interest. Then saith the Lord, Let such an one labour that parcel of land by his own hands, none helping him; for whosoever shall help that man to labour his proper earth, as he calls it, for wages, the hand of the Lord shall be upon such labourers, for they lift up flesh above the Spirit by their labours, and so hold the creation still under bondage.

Therefore, if the rich will still hold fast this propriety of mine and thine, let them labour their own land with their own hands; and let the common people, that are the gatherings together of Israel from under that bondage, and that say the earth is ours, not mine, let them labour together and eat bread together upon the unappropriated lands and upon the commons, mountains, and hills.

For as the inclosures are called such a man's land and such a man's land, so the unappropriated lands and the commons and heaths are the common people's; and let the world see who labours the earth in righteousness; and those to whom the Lord gives the blessing, let them be the people that shall inherit the earth, whether they that hold a civil propriety, saying "This is mine" which is selfish, devilish, and destructive to the creation, or those that hold a common right, saying, "The earth is ours," which lifts up the creation from bondage.

Was the earth made for to preserve a few covetous, proud men to live at ease

upon, and for them to bag and barn up the treasures of the earth from others, that they might beg or starve in a fruitful land, or was it not made to preserve all her children?—Let reason and the prophets and apostles' writings be judge. The earth is the Lord's; it is not to be confined to particular interests.

None can say their right is taken from them; for let the rich work alone by themselves, and let the poor work together by themselves—the rich in their inclosures, saying “This is mine”—the poor upon their commons and unappropriated lands, saying, “This is ours:” the earth and fruits are common.

And who can be offended at the poor for doing this? None but covetous, proud, lazy, pampered flesh, that would have the poor still to work for that devil, Particular Interest, to maintain his greatness, that he may live at ease.

What do we get by our labour in the earth, but that we may eat bread and live together in love and community of righteousness? This shall be the blessing of Israel. But as Esau hath settled his kingdom, they that work live in straits; they that live idle surfeit with fulness, and make all places stink with unrighteous, envious oppression.

Well, when the Lord calls forth Israel to dwell in tents, upon the commons and unclaimed lands (which I believe will be within a short time), he will protect them. This trumpet is still sounding in me—“work together, eat bread together. Declare this all abroad.”

Surely the Lord hath not revealed this in vain, for I shall see the fruits of righteousness follow after it, which will be the beginning of the great day of vengeance to the oppressor, that hath held the earth under the bondage of civil propriety, ruling a tyrant over others,

forcing the poor to work for hire: but in the day of restoration, Israel is not to eat the bread of an hireling in any way; he is neither to give hire nor take hire.

If mankind knew their liberty, which their Creator, Reason, hath given them, none would be offended at this new law, that is to be written in every man's heart, and acted by every man's hand.

They that submit in love, and offer what they have freely to further this work, shall prosper and find peace, for they honor our Maker, by lifting up the creation in righteousness. They that will not submit freely, the hand of the Lord shall be as sore upon them as it was upon Pharoah, who is their type.

O you great Adams of the earth, that call the earth yours, and look upon others as servants and slaves to you, as if the earth were made only for you, to live at ease and honor upon it, while others starve for want of bread, at your feet and under your oppressing government. Behold, the King, the Lord of Hosts, hath sent his servant to bid you let Israel go free, that they may serve him together, in community of spirit and in community of the earthly treasure.

Be not you more proud and hard hearted than Pharoah your type. If you be, as it is like you will (for the antitype is oftentimes more powerful than the type), then, assure yourselves, plagues shall multiply, and Israel shall be pulled from under your burdens with a strong hand and a stretched-out arm, and you and all your company shall perish together. The Lord hath spoken it, and he will do it.

CHAPTER III.

On unjust human laws, and the community of property.

The man of flesh judges it a righteous thing that some men—clothed with

the objects of the earth, and so called rich men, whether it be got by right or wrong—should be magistrates, to rule over the poor, and that the poor should be servants—nay, rather slaves, to the rich.

But the spiritual man, which is Christ, doth judge according to the light of equity and reason, that all mankind ought to have a plentiful and quiet subsistence and freedom, and to live upon the earth, and that there should be no bondman nor beggar in all God's holy mountain.

Man and were made to live in the freedom of the spirit, not under the bondage of the flesh; for every one was made to be a lord over the creation of the earth—cattle, fish, fowl, grass, trees—not any one to be a bond slave and a beggar under the creation of his own kind.

That so every one living in freedom and love, in the strength of the law of righteousness in him, not under straits of poverty, nor bondage of tyranny one to another, might all rejoice together in righteousness, and so glorify their Maker; for surely this much dishonoreth the Maker of all men, that some men shall be oppressing tyrants—imprisoning, whipping, hanging their fellow creatures men, for those very things which those very men themselves are guilty of. Let men's eyes be opened, and it appears clear enough, that the punishers have and do break the law of equity and reason as much or more than those that are punished by them.

Rich men tell the poor that they offend reason's law, if they take from the rich. I am sure it is a breach of that law, in the rich to have plenty by them, and yet to see their fellow creatures, men and women, starve for want. Reason requires that every one should

live upon the increase of the earth without covetousness, though covetousness fights against reason's law.

The rich pick up the treasures of the earth, and burden their hearts against the poor. The poor are those in whom the blessings are, for they first receive the Gospel, and their gifts of love and tenderness one to preserve another shall be the condemnation of the rich; and, secondly, the inheritances of the rich shall be given to those poor, and there shall be no beggar in Israel.

For surely as the Scriptures threaten misery to rich men, bidding them howl and weep, for their gold and silver is cankered, and the rust thereof cries to heaven for vengeance against them—surely all those threatenings shall be actually fulfilled, for they shall be turned out of all, and their riches given to a people that will bring forth better fruits, and such as they have oppressed shall inherit the land.

But this will not be done by the hands of a few, or by unrighteous men that would pull the tyrannical government out of other men's hands and keep it in their own, as we feel this to be a burden in our age; but it is to be done by the universal spreading of the spirit of the man Christ in mankind, making them all to act in one spirit, and in and after one law of reason and equity.

In the first entrance into the creation, every man had an equal freedom given him of his Maker to till the earth, and to have dominion over the beasts of the field, the fowls of the air, and the fishes of the seas. But this freedom is broken to pieces by the power of covetousness, and pride, and self-love—not by the law of righteousness. And this freedom will not be restored till the spreading power of righteousness and peace rise up in the earth, making all men

and women to be of one heart and mind, which must come to pass, for this scripture has never yet been fulfilled.

The powers of the flesh shall never partake of this privilege, for he is the curse that must be removed. Selfish counsellors, selfish governors, selfish soldiers, shall never be honored in settling this restoration. The Lord himself will do this great work without swords or weapons of war. Weapons of war may destroy and cut to pieces the powers of the earth, but they shall never build up. The law of righteousness shall come out of Sion, that shall turn covetous, oppressing ungodliness from Jacob.

I do not speak that any man or body of men should go and take their neighbors' goods by violence, as is the practice of our own and other fleshly governments of the world: I abhor it. But every one is to wait till the Lord Christ do spread himself in multiplicities of bodies, making them all of one heart and one mind, acting in righteousness one to another, all giving their consent to confirm this law of righteousness and reason.

For surely the Father will give as large a liberty to his children to inherit the earth as he gives to the beasts of the field. Though they break over hedges and eat in any pasture, they do not imprison and hang one another.—The earth is a common livelihood for them. The restraint ariseth from selfish covetousness and lordly, proud flesh, that hath got the government, and saith the Spirit hath given it to him. Indeed thou hast it for a time—not by right, but by permission—that through thy unrighteousness thou mayest fall and never rise again. A universal power shall rise up in the earth (mankind) to pull the kingdom and government out of the hands of Esau, King Flesh; and the

kingdoms of the world shall become the kingdoms of the Lord Christ.

And this universal power of a righteous law shall be so plainly written on every man's heart, that none shall desire to have more than another, or to be lord over others, or to lay claim to any thing as his. The phrase of mine and thine shall be swallowed up in the law of righteous actions one to another, for they shall all live as brethren, every one doing as he would be done by; and he that sees his brother in want, and does not help him, shall smart for his iniquity from the hand of the Lord, the righteous Judge, that will sit upon the throne in every man's heart. There shall be no need of lawyers, prisons, or engines of punishment one over another; for all shall walk and act righteously in the creation, and there shall be no beggar nor cause of complaint in all my holy mountain.

Therefore I say to all, Wait; be patient in your present bondage, till our brethren be brought in likewise. Forsake the way of Babylon, and follow Christ. He hath begun to spread himself, and he goes on mightily, and will go on. The poor receive the Gospel daily. Christ is drawing all men after him. He is calling the isles and nations of the world to the great battle against the selfish oppressor, that he might spoil the spoiler, lead captivity captive, and let the prisoner of hope go free.

CHAPTER IV.

Laws and punishments—continued. Marriage and chastity.

WHEN this universal law of equity rises up in every man and woman, then none shall lay claim to any creature and say, This is mine, and That is yours; This is my work, That is yours; but every one shall put to their hands to till the earth, and bring up cattle, and the

blessing of the earth shall be common to all. When a man hath need of corn or cattle, he shall have liberty to take freely from the next house he meets with, and there shall be abundance for all.

There shall be no buying nor selling, no fairs nor markets; but the whole earth shall be a common treasury for every man, for the earth is the Lord's. And mankind thus drawn up to live and act in the law of love, equity, and oneness, is but the great house wherein the Lord himself dwells, and every particular individual is a several mansion.—And as one Spirit of righteousness is common to all, so the earth and the blessings of the earth shall be common to all; for now all is but the Lord, and the Lord is all in all.

When a man hath meat, and drink, and clothes, he hath enough; and all shall cheerfully put to their hands to make these things that are needful, one helping another. There shall be none lords over others, but every one shall be a lord of himself, subject to the law of righteousness, reason, and equity, which shall dwell and rule in him, which is the Lord. For now the Lord will be one, and his name and power One, in all and among all.

Their rejoicings and glory shall be continually in eyeing and speaking of what breakings forth of love they receive from the Father—singing Zion's songs one to another, to the glory of Him that sits upon the throne for evermore.

This universal freedom hath never yet filled the earth, though it hath been foretold by most of the prophets. This is the glory of Jerusalem, which never yet hath been the praise of the whole earth. And this will be no troublesome business, when covetousness and the

selfish power is killed and cast out of heaven, and every one is made willing to honour the King of Righteousness in action, being all of one heart and one mind. Truly we may call this a new heaven and a new earth, wherein dwells righteousness, and that prophecy will not generally be fulfilled till this time.

“If it be thus, then,” saith the scoffer, “men's wives shall be common too, or a man may have as many wives as he please.”

I answer, the law of righteousness and reason saith, No. For man was made, male and female, in equal numbers. One man and one woman, therefore, conjoined together by the law of love, makes the creation of human flesh perfect in that particular. Therefore a man shall forsake father and mother, and cleave only to his wife, for they twain are but one flesh. Reason did not make one man and many women, or one woman and many men, to join together, to make the creation perfect, but male and female in the singular number; this is enough to increase seed. And he or she that requires more wives or more husbands than one, walks contrary to the law of righteousness, and shall bear their shame. And though this immoderate lust after strange women rules in the bodies of men now, while the first Adam is king, yet it shall not be so when the second man rises to reign, for then chastity will be one glory of the kingdom.

But what if a man break that law of righteousness, as many do under this fleshly government which is yet extant?

I answer, he shall then become a servant to others, and be as a fool in Israel. The wrath of the Lord shall be upon him, and he shall loose the privilege of sonship, till the law of righteousness in him become his king. And those that

loose that privilege shall know they have lost a blessing. The proud, covetous, unchaste, and unrighteous men, ere many years wheel about, will tell the world, by their lamentation and torment, what it is to loose the benefit of sonship.

The manifestation of a righteous heart shall be known, not by words, but by actions. For this multitude of talk and heaping up of words among professors shall die and cease, and verbal worship shall cease. And they that in these times will not observe this rule, to walk chastely and righteously in the creation, shall have sorrows, troubles, and discontents of heart within—vexing, grudging, fierce, rash passions—shall have no true peace, and be slaves to their lusts.

CHAPTER V.

Laws and punishments continued. The unlawfulness of taking away the life of man.

DID the light of reason make the earth for some men to engross up into bags and barns, that others might be oppressed with poverty? Did the light of reason make this law, that if one man have not such an abundance of the earth as to give to others he borrowed of, that he that did lend should imprison the other and starve his body in a close room? Did the light of reason make this law, that some part of mankind should hang and kill another part of mankind, that could not walk in their steps?

Surely reason was not the God that made that law, for this is to make one part of the creation always to be quarrelling against another part, which is mighty dishonour to our Maker. But covetousness—that murdering god of the world—was that law maker; and that is the god or ruling power which all men that claim a particular interest in the earth do worship.

For the earth is the Lord's, not the inheritance of covetous, proud flesh that dies. If any man can say that he makes corn or cattle, he may say, This is mine; but if the Lord make these for the use of his creatures, surely, then, the earth was made by the Lord to be a common treasury for all, not a particular treasury for some.

If any man can say he can give life, then he hath power to take away life; but if the power of life and death be only in the hand of the Lord, then surely he is a murderer of the creation that takes away the life of his fellow creature man by any law whatsoever; for all laws that are made by man to take away the life of man are upholders of the curse.

But what if some steal, or whore, or become idle and will not work, but live upon others' labours, as rich men do that call the land theirs?

I answer, if any manifest such an Achanish or serpent's power, as to endeavour thus to bring in the curse again upon the creation, he shall not be imprisoned, hanged, or killed, for that is the work of the Midianites to kill one another, to preserve themselves and self-interest; but the punishment of such shall be this—he shall be set to work, and have land appointed him to work upon, and none shall help him; he shall have a mark set upon him all this time, that every one's eye may be upon him as upon a fool in Israel; he shall be a servant to every one, till such time as the spirit in him make him to know himself to be equal to others in the creation.

But if they should steal, what will they do with it? None shall buy or sell, and all the while every one shall have meat, and drink, and clothes—what need have they to steal? Their stealing will

get them nothing, but to loose the benefit of soaship—and that is, to be at all times, to eat his own bread, none having communion with him.

Israel is not to torment or punish any by death or smaller punishment, but all men, are only such as to make ly to cause them to work, and eat their own bread; for he that inflicts any other punishment upon fellow creatures is an unrighteous actor in the creation, and shall himself be made a servant to all, till he, by the Spirit in him, is made to know himself to be equal to every man, not a lord over any; for all men, looked upon in the bulk, are but the creation, the living earth.

This imprisoning, punishing, and killing, which is the practice of the first Adam, yet visible in the world, is the curse; and it is a mighty dishonour to our Maker, that one part of the creation should destroy another (it was not so from the begining); but it is an honour to our Maker, that every part of the creation should lend a mutual help of love in action to preserve the whole.

It is not for one creature called man to kill another, for this is abominable to the Spirit, and it is the curse which hath made the creation to groan under bondage; for if I kill you, I am a murderer; if a third come and kill or hang me for murdering you, he is a murderer of me: and so, by the government of the first Adam, murder hath been called justice, when it is but the curse.

Besides, none can call himself a man, till the man Christ, or Spirit, rule in him; for, till then, the greatest lord of all is but a beast, and one beast kills another, for a man will never kill a man: therefore, such as kill are far from being saints, or children of Christ, they are the children of the Serpent, whose delight and work is to kill. Therefore, O thou proud flesh, that dares hang and

kill thy fellow creatures, that are equal to thee in the creation, know this, that none hath the power of life and death but the Spirit; and all punishments that are to be inflicted amongst creatures are only such as to make the offender to know his Maker, and to live in the community of the righteous law of love one with another.

For talking of love is no love, it is acting of love in righteousness which the Spirit Reason, our Father, delights in: and this is to relieve the oppressed—to let go the prisoners—to open bags and barns, that the earth may be a common treasury to preserve all without complaining; for the earth was not made for a few to live at ease upon, and to kill such as do not observe the laws those few have made, but it was made for all to live comfortably upon; and the power of life and death is reserved in the hand of the Spirit, not in the hand of the flesh. None ought to kill but such as can make alive: therefore, let every one walk righteously in the creation, and trust the Spirit for protection.

HARBINGER & ORGAN.

Preparation City of Ephraim:

TUESDAY, APRIL 3, 1855.

We commence in this No. publishing "The Book of the inspired British Prophet of the seventeenth century," containing what he calls the "New Law of Righteousness." We do not publish this because we endorse it as equal to the Books of the Prophets of Israel either as a divine communication, or as a literary production, but as containing some principles of great importance respecting the emancipation of the laboring poor, whom the author very proper-

ly calls ISRAEL, as a portion of the house of Israel (represented by the Prodigal Son who received his portion and went into a far country,) chose to receive a regeneration among the Gentiles, who have hired them and sent them into the field to feed swine; not giving them sufficient wages to supply them with bread, they have endeavored to satiate their appetites upon forbidden objects, such as the swine eats, and sometimes on that which the swine would not eat; but as they begin to come to themselves, they remember that their Father has many servants who have a plenty of bread, and they begin to resolve to return to their Father's house, and aspire only to be servants therein, they having forfeited the title of sons: but the Father will nevertheless receive them as sons when they have been disrobed of their filthy garments, and clothed with change of raiment, with rings on their hands, and shoes on their feet.

The freedom of the public land is a principle that has gained many converts in this country of late years, also the abolition of capital punishment, and since this book was written socialism has also been much promulgated and embraced, particularly in France: all of which tend to the fulfilment of the prophecies of this book, and although the Millenium of which he speaks is not yet fully ushered in, yet we believe that the time is at hand when the inhabitants of the earth will be one great family and Fraternity of Brothers and Sisters, and will inherit the earth in common, no one claiming as exclusively his own any part thereof; but each will consider the other as equally entitled to all the privileges and blessings it contains, both in food and raiment, houses and land, and none will say "this is mine" and "that

is thine," but they will hold all things as their common treasure, in which one is as much interested as another.

This however cannot be brought to pass in a moment, in the twinkling of an eye, neither can the full order be entered into at once, for the lack of the proper education of the masses; nevertheless there is now a school established in this place for the proper education of the masses, and as fast as they are qualified therein they will enter into the full order thereof, and receive their inheritance upon the earth, undefiled, incorruptible, and that will not fade away, even that inheritance which was promised to Abraham Isaac and Jacob, and their seed forever, by the God of heaven.

George Hickenloper.

It is not the province of prudence or wisdom, to enter the domain where calumny and malevolence love to regale, their insatiate propensities, and incite them to the exercise of their fiendish fulminations, but rather to avoid and prevent familiarity in any form whatever with acrimony and atrocity, because prudence, wisdom, truth and virtue seek their own, and can receive nought but bitterness and disgust from the contact with mental and moral pollution, and the time occupied for the sake of controversy, or for the mere exhibition of truth's victorious attributes, would be worse than squandered, and nothing therefore, but duty to the cause and the brethren yet abroad, could ever induce us to notice the emanations of contumelious malignity.

From a letter, sent by a friend residing at Pittsburg, Pa., we learn that George has not heeded the friendly admonition administered to him at the close of the reading of his manuscript address, at Preparation in October last.

It was then shown him by INFALLIBLE AND INCONTROVERTIBLE TESTS, that certain declarations in said manuscript, and for the correctness or incorrectness of which he had to rely entirely on the hear say testimony of apostates, like himself, of unprincipled, flagitious and desperate character, were absolutely false, and base inventions of malicious men, and that if he (George) should publish said manuscript, he would become equal in guilt with the originals, and an assistant father of those lies. But George has passed the bounds of mere ordinary transgression, and his works proclaim him irretrievably reckless; he has despised our counsel, and made common cause with lying traducers, wilfully and deliberately, with his eyes open and with indubitable facts presented unto him, he has taken the last leap, which none but devils can leap, the last and final summerset into the ranks of incongruity and corruption of a heterogenius swarm of outcasts of all faiths and creeds, which the inconsistencies, absurdities and atrocious indecencies of his pamphlet, the contributions of a variety of craniums most incontrovertably prove and establish beyond the possibility of the slightest cavil.

It will be readily perceived, that we class a character of the above description in the ranks of traitors to all decency, truth and virtue, beyond the pale of redemption through human agency; and a desire for controversy with such agency would seem worse than folly.— What we write is therefore for the benefit of our friends, to keep them from the snares and quagmires of unprincipled men.

But although George has thus taken rapid strides in moral turpitude, he has not been so successful in his graduations in moral courage, for he is a great cow-

ard. We had an opportunity to listen to the reading of his manuscript in the streets of Kanessville to a chance audience, where we took notes of the main points, and again heard it read to an audience in the court house in the same place, and found our notes correctly taken. Soon after, the gentleman visited Preparation, accompanied by a few choice spirits of perfectly opposing faiths and creeds savoring in the main of mythological sentimentalities, but richly intersperced with the spicy quint-essences of rank infidelity. There seemed to be no manner of doctrinal unity in the entire aggregative trio, but in the attributes of calumny, falsehood and maliciousness they were perfect adepts, and in that they were agreed, but in nothing else. George having obtained permission from the Chief Teacher, read his recreant valedictory to the brethren in the afternoon, and again we compared notes, when lo! we found that George dared not read before the face of Bro. Thompson and the congregated brethren, what he had so often read behind his back and at a distance from him. It was "the wages of a whore" that we particularly noticed was omitted here, and for which we were especially prepared to retort, and some other items also noticed by the brethren at the Kanessville reading, were omitted here. Why was this? Was it fear, or shame? Most assuredly not the latter, for shame leaves great hopes for reformation; shame is an intolerable affliction, sent home to the heart of the culprit by an all wise and benevolent Omnipotence for the purpose of effective repentance and reformation. But did George reform? No! For no sooner was he released from the presence of his former brethren and Pastor, and the flagellation obtained in reply to his obscenities, vul-

gorism and shameful perversions of facts, and again snugly ensconced in disreputability, where no one could make a reply, and we find him at the same books again, and his pamphlet very early, again reiterates what he had seen read in the highway, by wayside, in the corners of the streets, and which was studiously omitted at Preparation, "the wages of a whore" stands out in bold relief in connection with the other subject matter of paltry trash in his printed pamphlet. It is therefore evident that it was not shame that induced the omission, for George has not reformed, but is in carnal security practising his former vagaries; it was therefore fear, the offspring of a pusillanimous spirit, that prompted this act of a treacherous and recreant covenant-breaker, and it was nothing else.—George's visit to Preparation for the ostensibility of creating favorable appearances of his miserable assumptions, was not in consequence of conscious rectitude of purpose or individual nerve and native courage, but a reluctant acquiescence in the persuasion and caresses of a reckless clan of revengeful seceders, using George as a tool for an attempt at satiating their fiendish hatred, regardless of the humiliating degradatory gantlet into which they led their timid instrument of imbecility and corruption, made manifest by subsequent revelations of their modus operandi, thereby showing that their friendship towards George was about on a par with that towards our Chief Pastor. It is said that there is honor among thieves, but there does not appear to be any among apostates, who are all faithfully devoted to the law of sacrifice; they can agree to sacrifice the innocent and virtuous, and failing in that they will sacrifice one another. But George informs our Pitts-

burg friends, that Mr. Jackson has written a review of his lecture, to which he designs to make a reply. But this is a grand mistake. No review or reply has been made to him save on the spot and immediately after the reading of his disgusting fulmination, extemporaneously given at the moment for his benefit and others who should be found willing to profit by it, but finding subsequently that he had hardened his neck and burnt his conscience, we thought proper not to annoy him or his works any more at all for his own sake, but let him alone on his misnamed common sense platform, and let him go to his own place. But George not appearing willing to write the truth about himself, it is incumbent on us to do it ourselves, for the benefit of our brethren, and hence we have written not a review, but a faithful portraiture of George's former position as a FAITHFUL WITNESS OF GOD, (see 'H. & O.,' Vol. 3, page 22,) and his present position as a traducer of C. B. Thompson and as an inconsistent vilifier of the word of God and his once written comments thereon. Not a review of his filthy and slanderous assertions and false accusation, that would be too gross an absurdity of conventional condescension; a bona fide apostate and practical enemy to the cause of truth, virtue and ordinary decency has placed himself beyond the pale of polemical courtesies and honorable mention, and the only use to which such an one can at all be applied, is, to hold him up as a warning to others, as a monument of human frailties, to guard the innocent and unwary from being engulfed in the whirlpool of the all devouring vortex of mental and moral infidelity and turpitude.

We feel in this matter precisely as did George in the days of his ardent solicitude for the welfare and salvation

of his Uncle and other relatives at Salt Lake Valley, for whom he seemed anxious to labor and write both daily and nightly for the purpose of wrenching them from the despotic sway of the Apostate, the Man of Sin of the last days; so likewise would we save our brethren from the influence of apostate covenant-breakers, who, although not as great and formidable as the master spirit of the Second Beast, are nevertheless quite as corrupt and devilish in their limited sphere of action, as the other is in his. We direct attention therefore to what George did in the days of his good works, (see "Communication by Brother George Hickenloper, to his Uncle at Great Salt Lake City, Utah;" 'H. & O.,' Vol. 4, No. 2.) and being as firm in the faith as he appears to have been then, it is but a natural consequence that we should be as solicitous now, for the welfare of the members of the household of God, as he was at that time for the welfare of his Uncle; and were it possible that these reflections in connection with a serious comparison of his former course with that of the present could yet be productive of beneficial results, even to George himself, why then it would be even so, but we have not come to that yet and may not for some time to come.

Had George made an attempt to controvert the doctrine which he formerly defended, in the form of proper logical deductions and comparisons, instead of launching out broadcast and wholesale calumniations upon individual character, he would still have continued with him the aspect of honesty of purpose; but in the singular course he has adopted, he cannot possibly command either the sympathies or the approbation of men of even ordinary penetration in connec-

tion with probity of character. All will admit that the course at present pursued by him has a tendency only for the sure destruction of his own reputation and leads eventually to irretrievable wretchedness and misery.

It will therefore be very readily perceived, that an attempt at refutation of the fabricated assertions of a callous and inveterate slanderer would be folly in very deed, for the calumniator may far more readily assert and circulate twenty lies, before one could be successfully controverted, and effectually disposed of; the latter would require a great amount of labor, but the mere manufacturing of lies is so very natural an occupation to the well initiated that it requires scarcely an effort, which seems to account for the facility and aptitude evinced in the promulgation of multitudes of abominable contumelies and inconceivable perversions of facts.

It is therefore self-evident that a controvertial combat with such individuals is altogether out of the question; first, because the elementary properties of the adverse parties are entirely dissimilar, for the defendant is required to be honest and rational, but the prosecutor contents himself by saying that you are a tyrant, and then demands of you to show that you are not; there is therefore no sort of logical equality existing between the parties, and these lying scoundrels are aware of it just as well than what we and others are. But not only does the hallowed science of logic shrink from the contaminating influences of such disgusting and nauseous elementarities, but moral purity abhors with equal aversion to come in contact with so great an amount of corruption and hypocrisy, and the usual privileges and etiquette observed between men of honor and character, are therefore alto-

gether inadmissible. Should George therefore reply to our strictures upon his former and present position, we shall take the liberty to animadvert upon such parts as shall appear to us proper for the benefit of the brethren, or not to notice it all, as the case may be. In order to show however, that our inferences in respect to the opinions of honorable men are not mere random or gratuitous assertions, but are in very deed faithful and true, we take the liberty to publish the opinion of our friend of Pittsburg in the form of an extract, containing the whole of what he says about George and nothing else, which is verbatim as follows:

I received from G. Hickenloper about two weeks since, a letter and pamphlet. In his letter he said that he had received the "Harbinger and Organ" on the 25th of Nov., containing a review of his lecture by Mr. Jackson, which review he intended to reply to; but on receiving the "H. & O." I found nothing of the kind. I concluded that the review of Hickenloper's pamphlet was published in an extra "H. & O.," and if so I wish you would send me a number containing it; I wish to avail myself of the arguments for the overthrow of Hickenloper's charges against you. And I will now say, write at length and answer the interrogatories in my former letters as soon as possible. On the reception of Hickenloper's pamphlet I read it over, and confess that I was disappointed egregiously. I expected as he had taken an active part in the "H. & O.," to write and advance arguments to sustain the Work of the Father, that he would certainly make some sort of attempt to contradict his former positions, but I looked in vain. I confess that an attempt is made to show that he has read several authors on various subjects, and

convince his readers that he knows a thing or two. But so far as arguments or assertions sustained against the work is concerned, I think it a most miserable failure, and as Lawyers would say, his pamphlet is made up of "special pleading," such as a bad case requires to conceal the real facts, and prevent if possible the truth from appearing on the surface. George makes several grave charges against you, which he says he can prove; peradventure he can, but if so, he should have done it; saying so and failing to do it, looks very much like being a false accuser. But as I am not disposed to flatter you or any other man, I will say that if George had proved you to be the greatest tyrant and most mercenary and corrupt man in the world, it would still have been accomplishing exactly nothing towards the overthrow of the work of BANEEMY.— An assertion that you have been an apt scholar in gathering up your system from the various isms and factions, is really rather too silly for a school-boy of 10 years. I do not pretend to being a smart chap like George, but if I wanted to make a war on Bancemyism, I should charge you with having studied the Bible, Book of Mormon, and Doctrine and Covenants most assiduously and brought forth a system of doctrines clearly set forth in those books, which none of your predecessors had discovered, and then like Tom Paine, Voltaire and the host of infidel writers, set to ridicule and bring into contempt if possible those books, as containing a lot of contradictions and absurdities too puerile for intelligent men to believe, and thus with charity suppose you to be honest, but deceived. But now I will notice several of the charges against you, which appear most serious in the estimation of George.— You are an oppressor, &c.; "you have

taken the last cent that a poor widow had." O, you cruel man, did you do so? How did you get it? Did you steal it? I hope not. She gave it to you voluntarily, did she? Well, did you turn her away and leave her to starve? If not, what did you do to arouse the sympathy of George? Do tell me! Now again you done worse; you took the price of "dogs." I suppose if I had two three or more dogs valued at \$1,00 or \$2,00, as I have known dogs to be valued by their owners, yes, many now about this city are valued at \$50. If these dogs were mine, and I was going to pay my Tything on my property, I should if I needed my dogs, say three dogs at \$50 are \$150, and add \$15 as the tenth, or if I could dispense with the dogs I would sell them for \$150, which would increase the money in my pocket, and if I intended to abide the law of Tything faithfully I should send the tenth. Now perhaps George would say kill the dogs and loose the \$150.— Well; I am not much of a Theologian, and leave you and Mr. Jackson to get out of this scrape as best you can; but then it appears you have a serious job before you, you have taught so many strange things in the days that are gone which had a very singular effect on George, and made him valient in writing and talking and defending the doctrines of Bancemy, so much so that he finds it much easier to charge you with being a tyrant, hypocrite and swindler, than to controvert the doctrines taught by you or himself, and therefore wisely refrains from the task. But George tells us that you have found it necessary to change your system of teaching, for PECUNIARY considerations.— Now this really is a serious matter, for George says he can prove it; he forgets to tell us the names of the witnesses or their residences,

and so leaves us without any chance of bringing them into court, but I suppose the task before him was so great that it required so much study and deep reflection to analyze the crude absurdities, that he concluded his evidence was sufficient for the most of his hearers and readers. Well, he says you taught at one time that the Indians would redcem Zion by exchanging land with the Missourians, but he thinks you soon ascertained that this was a loosing game, and consequently had to change and turn about. I will be as charitable as possible with George, and in the absence of other witnesses admit his evidence on this charge against you unsustained; not even a hint of such teaching in the "H. & O." Now that I have given George credit for telling the truth in this serious charge, I will be as lenient towards you as possible, and try to extricate you from the charge of PECUNIARY consideration in changing your views on this subject. If you found out that your views were incorrect, as an honest man you were bound to correct them; and in this way of disposing of this VERY GRAVE charge against you; I hope I have done something towards making peace between you and George, and if it were not for your numberless errors and blunders which it appears you have perpetrated, I might volunteer my services for the purpose of reconciling George to the doctrines which he has so nobly helped you to IMPOSE ON THE PEOPLE, but in consideration of George being in your vicinity, and neither of you having sought my aid, I will leave you to dispose of these matters as easy as possible. If I were as uncharitable towards George as he is towards you, I should conclude he was a fool—as I am not, I conclude that the devil has got into him. I am forced to this conclusion because he in-

sists stoutly that you shall get something miraculous to prove your mission. I am afraid if George don't change his mind, he will soon see signs and wonders to his own destruction.

I will before closing this letter say, that I have seen several things in the papers published, which according to my limited understanding, were incorrect; but none of these things could induce me to reject the self-evident truths which were set forth; and I will admit that while I am of the opinion that I could point out several errors in the papers more serious than Hickenloper has done, I may be wrong; and if I am right, in my opinion it would not change the truth of the MAIN PRINCIPLES; and I will if I break my neck, not be so inconsistent as to hug a few paltry dollars and make a god of them. I may find serious difficulties, but not in money.

A VOICE FROM BANEEMY.

HYMN 4. P. M.

Come to me, will you come, to your
Father of old,
To the keys of the Priesthood, which the
Patriarch's hold.
Where the angels and righteous in har-
mony be
In the joys of a vast paradise? Come
to me.

Come to me where the truth and the
virtues prevail,
Where the union is one and the years
never fail,
Where a heart can't conceive, nor a
natural eye see,
What the Lord has prepared for the just:
Come to me.

Come to me, where there is no destruc-
tion or war;
Neither tyrants, or mobbers, or nation
ajar;

Where the system is perfect, and happi-
ness free,
And the life is eternal with God: Come
to me.

Come to me, will you come to the man-
sions of love,
Where the bliss and the knowledge, the
light from above,
And the glory of God will eternally be?
Death the wages of sin is not here:
Come to me.

Come to me, here is Adam—Shiloh at
the head
Of a multitude, quickened and raised
from the dead;
Here's the knowledge that was, or that
is, or will be,
In the General Assembly of worlds:
Come to me.

Come to me, here's the mystery that
man hath not known,
Here's your Father the Son and the
Spirit in one;
Here are worlds that have been and the
words yet to be,
Here's eternity,—endless; amen: Come
to me.

Come to me all ye faithful and chosen
of God,
Come ye Patriarchs Prophets and Priests
of the Lord,

Come ye Princes and all of the great
company;—
When you've finished your work in the
Schools: Come to me.

Come to me, here's the future the pres-
ent and past,
Here is Alpha, Omega, the first and the
last,

Here's the fountain the "river of life"
and the Tree,
Here's your Patriarch—Seer—BANEEMY:
Come to me.

ZION'S HARBINGER, AND BANNEBY'S ORGAN.

THE VOICE OF HIM THAT CRIETH IN THE WILDER-
NESS, PREPARE YE THE WAY OF THE LORD!

Vol. 4.

PREPARATION, NOV., 1851.

No. 11.

All communications must be post paid, and addressed to
Charles B. Thompson, Preparation P. O., Monona Co., Iowa.

THE BOOK OF THE
INSPIRED
BRITISH PROPHET
OF THE
SEVENTEENTH CENTURY,
ENTITLED THE
NEW LAW OF RIGHTEOUSNESS.

PART THE FIRST.

Concluded.

CHAPTER VI.

*The universal corruption, vice, and misery
of man call for a universal restoration of
all things.*

The whole earth we see is corrupt, and it cannot be purged by the hand of creatures, for all creatures lie under the curse, and groan to be delivered; and the more they strive, the more they entangle themselves in the mud; therefore, it must be the hand of the Lord alone that must do it, for none can remove the curse but the Almighty Power himself; and this work is called the restoration of all things, for all things groan and travail in pain under bondage, waiting for this manifestation. No flesh can settle this work, for all flesh is corrupt. This work shall not be done by sword, or weapon, or power of the flesh, but by the power of the Lord killing covetousness, and making mankind generally to be of one heart and one mind.

The power of the flesh, which is Lord

Esau, hath ruled the world with such self-seeking ends, that he hath made all creatures weary of his government, and the whole earth to sink and to groan under the burden of it, longing to be delivered.

For, first, they that stand up to teach others, they teach for gain, and preach for hire, and fill people with division and confusion, through their pride and envy; and they do this by the authority of the governing power, by which they have engrossed the earth into their hands. A man must not take a wife, but the priest must give her to him; if he have a child, the priest must give the name; if any die, the priest must see him laid in the earth; if any man want knowledge or comfort, they teach him to go to the priest for it: and what is the end of all this but to get money?—

If a man labour in the earth to eat his bread, the priests must have the tenths of his increase, or else some oppressing tithe proprietor shares the tithes between himself and the priest, which law was brought in by the Pope, and is still upheld by such as call themselves christian Protestants; all which is high treason and mighty dishonour to Christ, the great Prophet, whom they seem to show love to. Here the earth stinks, because this hath been established by a compulsive, binding power, whereby the creation is held under bondage.

Secondly, for the matter of buying and selling. The earth stinks with such unrighteousness, that, for my part, though I was bred a tradesman, yet it is so hard a thing to pick out a poor and honest living, that a man is more likely to be cheated of his bread than to get bread by trading among men, if he trust to plain, fair dealing, and put confidence in those around him. For truly the whole earth of trading is generally become the neat art of thieving and oppressing fellow creatures, and so lays burdens upon the creation; and till the earth becomes a common treasury for all, and buying and selling cease, this burden cannot be taken off.

Thirdly, for justices and officers of state, that should redress the people's wrongs, and preserve peace, they multiply wrongs, and many, if not most times oppress the poor, and let the offending rich go free—laying aside the letter of the law, as the priests do the Scriptures, they act by subtle covetousness and smooth words to get money; or else, ruling by their own wills, through pride, envy, and revenge, imprison and oppress others—letting poor people lie in prison half a year many times, and never bringing them to trial at all.

And thus the people have been and are oppressed by false imprisonments and punishments—not for the breach of any known law, but to satisfy the will of the justice, bailiffs, or officers, against all reason and equity, as if the people made officers to be their Egyptian taskmasters. Nay, let all men speak openly as they find, and I am sure they will say that the justices and most state officers do more oppress than deliver from oppression.

Christ, the universal Power or Spirit of righteousness, was thus slain by covetous, tyrannical, proud flesh, 1649 years

ago; and now that the Spirit begins to rise again from the dead, the same Beast, or fleshly power, seeks to hinder his rising, or else watches to kill the man-child after he is brought forth.

Covetous, proud flesh will kill a tyrant, if opposed to him, but holds fast the same tyranny and slavery over others in his own hands. He will kill the traitor, but likes well the treason, when he may be honoured or profited by it.—

Tyranny is a subtle, proud, and envious beast; his nature is selfish, and full of murder; he promises fair things for the public, as the proud, tyrannical scribes and Pharisees did, when they murdered the Son of Man, but all centres in self and self-interest, not the universal liberty.

Look upon the mountains and little hills of the earth, and see if these prickling thorns and briars of tyranny, the bitter curse, do not now grow there.— And truly tyranny is tyranny in one as well as in another—in a poor man, lifted up by his skill or valour, and in a rich man, lifted up by his power, his money, or his lands; and where tyranny is, he is an enemy to Christ, the spreading power of righteousness: he will use the name of Christ, that he may the more surely persecute and kill his power.

And thus I see that the whole earth stinks by the first Adam's corrupt government; therefore it is the fulness of time for Jacob to arise. Extreme necessity calls for the great work of restoration; and when the Restorer of the earth hath a little more manifested himself, he will make the earth a common treasury, and sweep away all the refuge of lies, and all oppressions, by making all people to be of one heart and one mind; and then the law of righteousness and peace shall be the king that

shall rule in every man and over every man, who indeed is the Lord himself, who is and will be all and in all.

CHAPTER VII.

This universal restoration shall come speedily and unlooked for. Priestly teaching.

WHEN this restoration breaks forth in righteous-action, the curse then shall be removed from the creation—fire, air, earth, and water—and Christ, the spreading power of righteousness, shall be the only Saviour, that shall make Jacob to rejoice and Israel to be glad.

There shall be no barrenness in the earth or cattle, for they shall bring forth abundantly. Unseasonable storms of weather shall cease, for all the curse shall be removed from all, and every creature shall rejoice in righteousness, one in another, throughout the whole creation; and then there shall be no more pricking briar in all the holy mountain. This shall be the glory of all, they shall lie down in rest. This is the Branch. This is Israel. This is Christ spread in sons and daughters. This is Jerusalem, the glory of the whole earth.

Where then will be the railing, persecuting priest, or tyrant professor, that seeks after the blood and misery of those that will not join in his forms?

Thomas Didymus—that is, the unbelief of your hearts—cries out, When will these things be?—not in our time. I cannot believe such things till I see them.

Well, lay aside your doubtful questioning, and let every one set himself to walk righteously in the law of love one towards another, and wait the Lord's time: this work is to be done upon flesh, not by flesh. The Lord will have none of your fleshly wit, policy, or strength to settle this work, for he alone will be honoured in the day of his power. It must be his own handywork that must

bring this restoration to pass—yea, and he will hasten this work. It shall come as speedily as the Midianite army was destroyed, or Sodom and Gomorrah burned, and as unlooked for as plenty came into Samaria. Men's unbelief cannot hinder this work of righteousness. Babylon shall fall in one hour: Israel shall rise in one hour. O, when this righteous law shall rule in every one, there will be the springings up of joy and peace, and the blessing of the Lord shall rest every where!

The manifestation of a righteous heart shall be known, not by words, but by action; for this multitude of talk and heaping up of words amongst professors shall die and cease, this way of preaching shall cease, and verbal worship shall cease; and they that do worship the Father shall worship him by walking righteously in the creation, in the strength of the law of love and equity one towards another; and the time is now coming on when men shall not talk of righteousness, but act righteousness.

The Father is now raising up a people to himself out of the dust—that is, out of the lowest and despised sort of people, that are counted the dust of the earth-mankind—that are trodden under foot. In these and from these shall the law of righteousness break forth first; for the poor, they begin to receive the Gospel, and plentiful discoveries of the Father's love flows from them, and the waters of the learned and great men of the world begin to dry up like the brooks in summer.

This ministration of the Spirit hath begun, and he will and shall go on to gather the scattered of Israel together out of Egyptian bondages, and self-seeking, oppressing governments, and out of all forms and customs of the Beast, to worship the Father in spirit

and in truth, being made to be all of one heart and one mind: and this shall more and more appear, as the earth grows up to be a common treasury for all.

Therefore, ye persecuting priests, let me tell you, that all your enmity will not uphold your forms—your imprisoning, reviling, and making laws to suppress such as are contrary to you will never work your will, but pull misery and shame upon yourselves, as the zealous scribes and Pharisees did in killing Christ, the Son of Man. Therefore, brethren, be patient, and look up for the teaching of the Spirit. When the Law of Righteousness rises up and makes himself more manifest, he will reconcile all, and make every one to be of one heart and one mind; and no other power must be the restorer but the King of Righteousness and Peace, for this is he that teaches men to do as they would be done unto, and then envy, bitterness, and malice dies.

Tremble thou also, Lord Esau, thou proud and covetous flesh, thou also art condemned to die—the sentence is begun to be put into execution, for the poor begin to receive the Gospel. Thou shalt waste, decay, and grow weaker and weaker, till thy place be found nowhere in the earth; and Christ, the blessing of the creation, shall rise up and spread, and fill the earth, and all creatures shall rejoice under his shadow.

And now, seeing that there is nothing found but complaining and tears under oppression and poverty, the fulness of time is come for Jacob to arise, who indeed is Christ, and for David to reign, who is also Christ, the great divider between flesh and spirit, and the great lawgiver of peace and truth; for beside him there is no savior: he indeed is the blessing of all nations, and the joy of the whole earth.

Therefore, you tribes of Israel, that are now in sackcloth—every man with his hands upon his loins, like a woman in travail—stand still and see the salvation of David your King. This is called the time of Jacob's trouble; for, indeed, the spirit that is in you is oppressed under the burden of cursed flesh. But he shall be delivered; the time of his resurrection is come, and his rising shall be your glory. His light shall disperse your darkness, and cover the earth with a knowledge of himself, for the blessing shall be every where.

Jacob's troubles formerly were twofold: first, his kindred and friends endeavoured to hinder him of his temporal livelihood, and to make the earth to become a burden to him, by changing his cattle, and taking those earthly blessings from him which the Lord had given him. Secondly, when Jacob had liberty to take his wives, children, and cattle, and to go and live free of himself, his kindred ran after him and tell him that he had stolen away their gods; and for that begin afresh to trouble him.

And the same troubles are the portion of those in whom the spirit of Jacob now rests. First, their kindred and neighbours, by depriving them of the land and its increase, endeavour to make them poor and miserable in the world, and have thus oppressed them with poverty and straits. Secondly, now the Father is drawing Jacob out of Babylon, and makes his children to forsake the forms and customs of the national worship, to worship the Father in spirit and truth, kindred and neighbours cry out, O these men steal away our gods! and by reproaches, imprisonments, and wrong dealing, seek to oppress and suppress them. Well, this is still but the time of Jacob's troubles; but he shall be delivered; for the peo-

ple the Father is now raising up shall be made the blessing of the earth, and the high mountains shall be made low; the lofty looks of man shall be pulled down, and the Lord alone shall be exalted in this day of his power.

—Now search the Scriptures, you that stand up to be teachers—that say I deny the Scriptures—and let them judge me whether I deny them or not; but one thing you shall find to your shame, that those Scriptures of the prophets and apostles; which you seem to preserve with such love and zealous tenderness, shall cast the first stone at you, to stone you out of your pulpits; for you do not profess those Scriptures in love to them, but in zealous covetousness to uphold your trade.

For now when Christ begins to rise up in sons and daughters, whereby the Scriptures are honoured, and proved true prophecies, promises, visions, and revelations, you deny their testimony, and cry out, Visions and revelations have ceased; and so you would ever have people to hear you speak the declaration, because you live by it; but if any receive the power from on high, you cry out upon it, it is self-conceit, error, and blasphemy. Well, he is at work that will discover your shame.—Wickedness shall slay the wicked, though no man's hand be upon him.

CHAPTER VIII.

Solemn warning to the governors, priests, rich men, and people of the country called England.

WELL, to be short, let every one know, if they wait upon their Maker, they shall know that the universal power of righteous community, as I have declared, is Canaan, the land of rest and liberty, which flows with milk and honey, abundance of joy and peace in our Maker, and one in another.

But the condition of the world that upholds civil interests of mine and thine, is Egypt, the house of bondage; and, truly, Pharaoh's task-masters are many, both teachers and rulers.

Therefore thus saith the voice of the Spirit in me—gazing my eye to the powers of the earth three times—Let Israel go free. Let Israel go free. Let Israel go free. Work together; eat bread together. Whosoever labours the earth for any one that will be a burdening ruler over others, and does not look upon himself as equal to others in the creation, the hand of the Lord shall be upon that labourer. I the Lord have spoken it, and I will do it. Israel shall neither give hire nor take hire. Declare this all abroad.

Surely this is full of both reason and equity; for the earth was not made for some, but for all to live comfortably upon the fruits of it; and there cannot be universal liberty till this universal community be established. All tears occasioned through bondage cannot be wiped away till the earth becomes in use to all a common treasury; and then Jerusalem shall be the praise of the whole earth, and not till then.

At this time the barren land shall be made fruitful, for the Lord will take off the curse; and if any grumble and say, The heaths, and commons, and unappropriated lands are barren, and the like, and so draw against the work, all that I say is, "Let them go their way," their portion is not here, they live in the low flesh, not in the height of the Spirit; and they know not the mystery of the Lord, who is now restoring Israel from bondage, and fetching them out of all lands, where they were scattered, into one place, where they shall live and feed together in peace.

But, indeed, as yet, as the state of the

world is, while the first Adam yet sits in the chair and corrupts the creation by his unrighteous wisdom and power, I say at this time the fierce wrath of the King of Righteousness is threatened over the land called England, and indeed over the whole earth, where particular interest bears rule, and enslaves the creation.

And if covetous, proud flesh still upholds this self-propriety, which is the curse and burden the creation groans under, then, O thou covetous earth, expect the multiplying of plagues, and the fulfilling of all threatening prophecies and visions for thy downfall in misery.

But if thou wouldst find mercy, then open thy barns and treasures of the earth, which thou hast heaped together, and detained from the poor, thy fellow creatures. This is the only remedy to escape wrath: the door of acceptance and mercy is yet open if thou doest this. The Judge of truth and right waits yet upon thy coming to him.

Divide England, Scotland, and Ireland into three parts, scarce one part is properly cultivated and manured; so that here is land enough to maintain all Britain's children, and yet many die for want, or live under a grievous burden of poverty all their days. And this misery the poor people have brought upon themselves, by lifting up particular interests by their labours.

There are yet three doors of hope for England to escape destroying plagues:—First, Let every one leave off running after others for knowledge and comfort, and wait upon the Spirit, Reason, till he break out of the clouds of your heart, and manifest himself within you. This is to cast off the shadow of learning, and to reject covetous, subtle, crafty, proud flesh, that deceives all the world, by their hearsay traditional preaching of words, letters, and syllables, without

the Spirit, and to make choice of the Lord, the true teacher of every one in their own inward experience—the teachings of Reason instead of the mysteries of Babylon.

Secondly, Let every one open his bags and barns, that all may feed upon the crops of the earth, that the burden of poverty may be removed. Leave off this buying and selling of the land or the fruits of the earth, and as it was in the Light of Reason first made, so let it be in action amongst all a common treasury—none enclosing or hedging in any part of the earth, saying, "This is mine," which is rebellion and high treason against the King of Righteousness. And let this word of the Lord be acted amongst all, "Work together; eat bread together."

Thirdly, Leave off dominion and lordship one over another, for the whole bulk of mankind are but one living earth. Leave off imprisoning, whipping, and killing, all which are but actings of the curse. And let those that hitherto have had no land, and have been forced to rob and steal through poverty, hereafter let them enjoy land quietly to work upon, that every one may enjoy the benefits of his Creator, and eat his own bread with the sweat of his own brow; for surely this particular propriety of mine and thine hath brought in all miseries upon all people; for, first, it hath occasioned people to steal one from another: secondly, it hath made laws to imprison, transport, and hang them that did steal. It tempts people to do an evil action, and then kills them for doing it. Let all judge if this be not a great devil.

Well, if every one would speedily set about doing these three particulars I have mentioned, the creation would thereby be lift up out of bondage, and our Maker would have the glory of the

works of his own hands.

They that offer themselves, and what treasure they have, freely, to further this work, shall find mercy, and the blessing of all nations shall be their comforter. They that hinder this common interest of earthly community, and will keep up the tyrannical government of old Adam still, the hand of the Lord shall be upon such persons, whosoever they be.

Thus saith the Lord to all the great ones, that are clothed in purple and fine linen, and are lifted up flesh with honours in the government of the world, "Let Israel go quietly out of your bondage, that they may serve me. If you will not let them go, I will not come with ten plagues, as upon Egyptian Pharaoh of old, but I will multiply my plagues upon thee, thou stout-hearted Pharaoh, that makest show of love to me, and yet all is but like Jehu, to lift up thyself over the remnant of the land.

CHAPTER IX.

The restoration of the community state on Christ's second coming.

WHEN the man Christ Jesus was on earth, there was a sweet community of love between all the members of that human body; for the Spirit that was within made every member a servant to the other, and so preserved the whole body in peace—one member did not reign over another in tyranny.

Even so, when that human body was laid in the earth. The Spirit of love, which is indeed the Christ, came again the second time upon the apostles and brethren, while they were waiting for that promise at Jerusalem.

And as Christ, or the Spirit of love, began to spread himself in sons and daughters, which are members of his mystical body, they did not rule in tyranny and slavery one over another;

neither did the rich suffer the poor to beg and starve; nor did they imprison them, as they do now; but the rich sold their possessions, and gave equality to the poor; and no man said that any property he possessed was his own, for they had all things in common.

But this community was a vexation to Esau, the covetous and proud flesh, and he strove to suppress this community. And the Lord gives this beast a toleration to rule forty-two months, or for a time and times and half a time, and in that time to kill the two witnesses—that is, Christ in one body and Christ in many bodies, or Christ in his first and second coming in flesh. Aye, but now the forty-two months are expiring; we are now under the half time of the beast, and Christ (or the two witnesses) is rising and spreading himself in the earth. And when he hath fully spread himself abroad amongst his sons and daughters, the members of his mystical body, then this community of love and righteousness—making all to use the blessings of the earth as a common treasury amongst them—shall break forth again in glory, and fill the earth, and shall be no more suppressed; and none shall say, This is mine, but every one shall preserve each other in love.

As Christ does thus rise and spread, those that have riches, lands, houses, goods, gold, silver, and the like, and are taken into the oneness of the Spirit, they shall come and offer up their treasures willingly, not daring to keep them, that those who have nothing may have part, and enjoy the blessings of the earth with themselves—being all but members of that one body, unto whom the kings of the east, called the wise men, offered gifts, gold, frankincense, and myrrh, while he was the child Jesus.

But those that do not come in and of-

for what they have willingly to the work of the Lord, they shall be stripped of all, and shall either be destroyed by the plagues that shall come upon the earth, or, at best, if their lives be given them, they shall be servants, and not enjoy the benefit of sonship, till the Spirit of the Son rise up in them and make them free.

So that this work is not done by wars, councils, or hands of men, for I abhor it, though by them the government of Esau shall be beaten down, and the enemy shall destroy one another; but the Lord alone will be the Healer, the Restorer, and the giver of the new Law of Righteousness, by spreading himself every where, and so drawing all things up into himself.

CHAPTER X.

The grievous opposition of priests and rulers, and final victory and triumph of the new law of righteousness. Conclusion of the prophecy.

THE declaration of this law of righteousness shall rise out of the dust—out of the poor people that are trodden under foot. For as the declaration of the Son of Man was first declared by fishermen, and men that the learned, covetous scholars despised, so the declaration of the righteous law shall spring up from the poor, the base and despised ones, and fools of the world; and human learning, and such as love the oppression of 'exacting tithes' shall not be honoured in this business; for they that thus stand up to be public teachers are Judas; that come to the magistrates and covenant with them for the tenths of every man's increase: and they will hinder Christ from rising, and betray him into their hands, that so the covetous and proud fish may rule in oppression over their fellow creatures quietly.

And, assure yourselves, it will appear that the public preachers, that stand up customarily to make a living by their

teaching others, as they call it; are the cause and the spreaders of the curse, and the hinderers of Christ from rising, and the bitter scribes and Pharisees to suppress Christ where he rises, calling him a blasphemer and the like.

For the Father will have all men to look up to him for teaching, and to acknowledge no other teacher and ruler but himself; but these men will have all men to look for knowledge to come through them, and that none can have knowledge but such as are taught by such preachers as they: but covetousness after a temporal living and secret pride sets them to work, and they shall be shamed, for the Lord alone now shall be exalted, and he himself will draw all things up into himself.

And all this great change, or setting up of this new law of righteousness, is but the fulfilling of prophecies, and visions, and reports of the Scriptures: let the record be searched, and let the public preachers deny it if they can.

Well, this will be a great day of judgment—the righteous Judge will sit upon the throne in every man and woman—and that saying of the prophet, that he saw every man with his hands upon his loins, like a woman in travail, is now fulfilling—every covetous and unrighteous heart shall smart with sorrow, and shall be ready to fall them, to see the misery that is coming upon the earth.—This day of judgment will be sharp and short—shortened for the elect's sake.

The man of the flesh, or King Esau, will struggle hard before he gives up the body of his army; he will put forth all the subtle wit and oppressing unrighteousness that he hath, before he delivers up the kingdom to Jacob. But truly, Gaffer Dragon, thou had better yield at first, for the longer thou stand it out, the sorer shall thy torment be, for down thou must, and Christ must rise.

Do what thou wilt, speak what thou wilt, against Christ the anointed, thou shalt come off a loser—threaten, reproach, imprison, whip, work hypocritically, oppress, kill, and slay, fawn and frown, do things out of fear, or do things out of heartstrong rashness, or out of a watchful moderation, or as thou thinks best, still thou shalt lose ground, for all that thou doest is to advance self, and thou must perish—thy judgment is sealed—the things determined against thee are coming upon thee.

Thou shalt find it shall not be with thee as it hath been. Whilst thy forty-two months were in being, thou prosperedst and increasedst in strength; but now it is done, it is done, it is done—time shall be no more to thee; for now the Man of Righteousness shall take the kingdom, and rule for ever and ever, and of his dominion there shall be no end. He hath made himself manifest—he is at the head of his army already, gathering in the isles and the nations to himself. Justice and judgment are his witnesses; and the standard that he will maintain, and he will tread all proud flesh under his feet.

He hath opened the salt mines already; the streams thereof run apace, and begin to overrun the banks of rotten, stinking, oppressing injustice; they will purge out corruption, and bring the earth (mankind) into a pleasant favour.

The windows of heaven are opening, and the light of the Sun of Righteousness sends forth of himself delightful beams and sweet discoveries of truth, that will quite put out the covetous, traditional blear eyes, but will mightily refresh the single-eyed Nathaniels. Light must put out darkness. The warm sun will thaw the frost, and make the sap to bud out of every tender plant, that hath

been hid within, and lain like dead trees all the dark, cold, and cloudy days of the Beast that are past, and silence every imaginary speaker, and declare their hypocrisy and deceit openly.

Now the tender grass will cover the earth—the Spirit will cover all places with the abundance of fruit that flows from himself—young and old shall honour the Lord, and be taught of no other but him—the wheat fields, which is the best grain (the Father's own people), shall flourish abundantly—the beaimage of beastly ceremonies, forms, customs, and abominable actings in unrighteousness shall cease—there shall be less talking, preaching, and prating, and more righteous acting—the voice of mourning shall be heard no more—the birds shall sing merrily on every bough.

O rejoice! for the time that the Lord God Omnipotent will reign in all the earth is beginning, and he will be servant to the Dragon, Beast, and man of the flesh no longer, but will tread down that murdering power, and make him his footstool.

This is the work of the Lord, that will stop the mouths of all hearsay and imaginary preachers. All mouths shall be silent, and not dare to speak, till the power of the Lord within gives words for the mouth to utter. For now lip service is to be judged to death, and every one shall be fetched in to worship the Father in spirit and in truth, or else they shall perish; for men's words shall grow fewer and fewer, their actions of righteousness one to another more and more, and there shall be no love esteemed of but what is manifested in righteous actions; and this shall be the rule that every one shall observe, to walk righteously in the creation.

The kingdoms of the whole world must become the kingdoms of the Lord Christ,

and this the nations are angry at.—Therefore, count it no strange thing to see wars and rumours of wars—to see men that are put in trust to act for the public good to prove false—to see commotions of people every where, like floods of water stirred up, ready to devour and overflow one another—to see kings storm against the people—to see rich men and gentry most violent against the poor, oppressing them and treading them like mire in the streets. Why is all this anger, but because the man of flesh is to die?—his day of judgment is come, and he must give up his kingdom into the hand of his neighbour that is more righteous than he. The poor shall inherit the earth.

Now what I have spoken I have not received from books, nor study, but freely I have received, and freely I have declared what I have received; and the declaration of the Lord through his servant shall not be in vain.

The beholding and feeling the law of righteousness within me fills my whole soul with precious peace—the savour of that sweet ointment; and I know, as the power of this love spreads in all men's hearts, as it will spread (for Jacob must rise), then there shall be no beggar, no tears, no complaining, no oppression, but the blessing of the Lord shall fill the earth. Then shall our swords be beaten into ploughshares, and our spears into pruning hooks, and nations shall learn war no more. Then shall the Lord be known to be the salvation of Israel, and the restorer of the whole creation.

If any man be offended at what is written, let him know I have obeyed my Maker herein, and I have peace in him.

END OF THE PROPHECY.

HARBINGER & ORGAN.

Preparation City of Ephraim:

MONDAY, APRIL 30, 1855.

The Sacrifice of all things.

The "Harbinger and Organ" for the month of August, 1854, contains an essay on the doctrine of the Sacrifice of all things, supported by Scriptural evidence from the New Testament, and chiefly from the teachings of Jesus Christ, as contained in the Gospel writings of the four Evangelists, and as subsequently taught and practiced by St. Paul, and as it was in force, by all the saints in full fellowship in the days of the Apostles. We now propose to show that the doctrine advanced and taught by the Prophet Joseph, is in perfect keeping with that of his illustrious predecessors 1800 years ago, and that the demand for observing this law, called a Celestial law, is far more peremptory and positive in the dispensation of the fulness of times, in our day, than what it was in the days of Jesus Christ and his Apostles; not that it was less binding on those who saw and comprehended the light of this Celestial prerequisite, but because the fulness of times was not yet at hand, in the which it shall be proclaimed in plainness from the house top, and to be enforced upon all people without exception, when those who will obey the Imperial Ukase will obtain the reward due to the merit of voluntary obedience, and when the rebellious will be compelled by the decrees and judgments of heaven, to sacrifice unto their own condemnation, for the time is near when the earth shall again be the Lord's and the fulness thereof, and to be prepared for a Celestial abode of Abraham, Isaac and Jacob, and all of their posterity, who by the

Sacrifice of all things and the sanctification of their souls, bodies and spirits, or mental, moral and physical purity, shall become qualified to dwell therein with God and Christ Jesus and the Fathers forever and evermore, to all eternity, world without end, amen.

In the days of Jesus these things were proclaimed in parables, that the wise might understand and be benefited, and that the foolish might not be subjected to unnecessary condemnation.—

But the legitimate heirs, (namely, Jesus Christ and joint-heirs), being perfected, sanctified and prepared to enter their decreed inheritances of a purified and celestialized earth, therefore, the un-sanctified and unholy will necessarily have to be called upon to vacate their illegitimate possessions, obtained after the manner of their predecessor Nimrod, that is by violence and usurpation, and continued from that day unto the present by fraud, corruption and oppression, whether they will obey or not, that matters not now, for of two evils the least must necessarily be chosen, and seeing that the children of men after the pattern of Nimrod, are making haste to effect their inevitable and certain destruction, in that they are fast becoming, as they were in the days of Noah, a murderous, an adulterous, and an oppressive generation; it will therefore be unto them a proclamation of mercy to call upon them to sacrifice, to repent and turn unto the Lord, and thus be saved and numbered with the redeemed of Israel's household; but whether they will obey or not, the demand will be made, and everlasting destruction will be the result of obstinacy and rebellion, for the time has come that the oppressed of the earth shall be delivered from their galling chains, and from the goading power of a monetary aristocracy

and the avaricious taskmaster.

Let the reader refresh his memory, by turning to the above number of the Harbinger and Organ, and then turn with us to the book of doctrine and covenants for comparing the former with the latter. We have said a sufficiency, we think, on the subject of this sacrifice, by way of illustration and demonstration to warrant the assumption of regarding it as a fundamental law, not to be set aside by any sophisticated circumventions and that obedience thereunto is absolutely necessary, by the rich as well as the poor, as constituting one of the qualifications for an inheritance in the celestial kingdom, where all terrestrial conditions, are merged in the elements of universal Liberty, fraternity and equality; we shall therefore content ourselves, by merely quoting such passages from the book of Covenants, and other legitimate Church records, and Bancroft's Harbinger and Organ, as in our judgment have a bearing on said doctrine, without making much further comment, leaving the reader to his own judgment, and to making such application of the selected quotations as may seem just and proper to his own reflections and contemplations.

The first passage to which we direct attention, is the 26th Section of Book of Covenants, in the latter part of which is held the following language: "Nevertheless in your temporal things you shall be equal, and this not grudgingly otherwise the abundance of the manifestations of the Spirit shall be withheld.— Now this commandment I give unto my servants for their benefit, while they remain, for a manifestation of my blessing upon their heads, and for a reward of their diligence; and for their security for food and raiment."

The Lord says that this is a command-

ment, given for their benefit. The Commandment relates to temporal things, in which they are to be equal, which can certainly not be brought about, unless it is merged into one common stock fund, and therefore individual title, will have to be relinquished or sacrificed, to bring about this equality. The promised blessings are: first, the manifestations of the spirit, which shall not be withheld, if this law is kept without grudging, and secondly, the security of food and raiment, or the manifestations of blessings in temporal things. Query! Is there any security of either spiritual or temporal blessings to the latter day saints, if this law is given, as it says it is, for their special benefit, if it is not heeded at all?

Again, § 76, ¶ 1: "The Lord spake unto Enoch, saying, Hearken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together, and listen to the counsel of him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God: for verily I say unto you, the time has come, and is now at hand, and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things, yea and earthly things also, for

the obtaining of heavenly things: for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things: for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."

Some contend that this Revelation does not concern the Latter-day Saints at all, that it was given in the days of Enoch, and that they have nothing to do with it. But that is a puerile excuse, and shows at once that the spirit of obedience unto Celestial law is not there. The Lord says that it is a Law for the place where Enoch then was, and for Zion, and the Book of Covenants informs us that Missouri is the land of Zion, and Jackson county is the centre spot, and furthermore, it is to be a permanent and an EVERLASTING order.— Well, if it is an everlasting order, then there is no escaping from it, if I should be desirous to become an everlasting inhabitant of the land of Zion, for the Lord says that it shall be a permanent and an everlasting law of the land; there is therefore no possible way for its evasion for the successful champion of Celestial orders.

We next direct attention to the sixth Lecture in the School of Faith of the Latter-day Church, for the School of Faith was instituted there, as well as in the Presbytery, and would have continued, had the Church continued in purity:

1 "Having treated, in the preceding lectures, of the ideas of the character, perfections and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2 This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing, (not believing merely,) that they had a more enduring substance.—Heb. 10: 34.

3 Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing, (not merely believing,) that when this earthly house of their tabernacle was dissolved, they had a building with God, a house not made with hands, eternal in the heavens. Second Cor. 5: 1.

4 Such was and always will be the situation of the saints of God, that unless they have an actual knowledge that the course that they are pursuing is according to the will of God, they will grow weary in their minds and faint; for such his bear and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven, (the only thing which ensures eternal life,) that they will persecute, to the uttermost, all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will, and drive them to such extremities

that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5 For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God, but actual knowledge: realizing, that when these sufferings are ended he will enter into eternal rest; and be a partaker of the glory of God.

6 For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory for God.

7 Let us here observe, that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things: it was through this sacrifice, and this only, that God

has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has; for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly, that God does and will accept his sacrifice and offering, and that he has not nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8 It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they in like manner offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9 It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God, is obtained by offering sacrifice: and in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Ps. 50. 3, 4, 5. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens above, and to the earth, that he may judge his people. Gather my saints together un-

to me; those that have made a covenant unto me by sacrifice.

10 Those, then, who make the sacrifice will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do; and without this guarantee faith could not exist.

11 All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him: and through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

12 But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty is, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time. So that persons whose minds are under doubts

and fears cannot have unshaken confidence, and where unshaken confidence is not, there faith is weak, and where faith is weak, the persons will not be able to contend against all the opposition, tribulations and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them."

The 5th paragraph especially enumerates some of the items required in sacrifice, such as wife, parents, children, and property, which in their very nature have a tendency to try the hearts and reigns of the professed followers of the Lamb, and it will show most effectually whether the affections preponderate in favor of the love of God, or that of the world. But there is no necessity for despondency, because the way has been made so very narrow. To whom much is given much is required, and to whom little is given, but little is required.— There is still an opportunity for preparatory preparation in the Order of Voluntary Sacrifice, if I can not sacrifice all now, I can practice on the principle as far as I am able, until I shall attain to the sanctification of the sacrifice of all things.

Died,

AT PREPARATION, Monona Co., Iowa, on Sunday, April 1st, A. D. 1855, JOHNSON FRANKLIN LANE, Sheriff of the county of Monona, in the 52d year of his age.

Love and Fame.

Give me the boon of love—
I ask no more for fame;
Far better one unpurchased heart
Than glory's proudest name.
Why wake a fever in the blood,
Or damp the spirit's bow,
To gain a wreath whose leaves shall wave
Above a wether'd brow?

HYMNS,

FOR

"Jehovah's Presbytery of Zion:"

To be finally collected into a "Hymn Book;" but published in the present form for the benefit of the saints abroad.

HYMN 11. C. M.

Let Zion in her beauty rise,
Her light begins to shine;
Ere long her King will rend the skies,
Majestic and divine.

The gospel's spreading through the land,
A people to prepare,
To meet the Lord and Enoch's band
Triumphant in the air.

Ye heralds, sound the gospel trump,
To earth's remotest bound;
Go spread the news from pole to pole,
In all the nations round;

That Jesus in the clouds above,
With hosts of angels too,
Will soon appear his saints to save,
His enemies subdue.

But 'ere that great and solemn day,
The stars from heaven will fall,
The moon be turned into blood,
The waters into gall.

The sun with blackness will be clothed,
All nature look affright!
While men, rebellious wicked men,
Gaze heedless on the sight.

The earth shall reel, the heav'ns shake,
The sea move to the north;
The earth roll up like as a scroll,
When God's command goes forth.

The mountains sink, the valleys rise,
And all-become a plain;
The islands and the continents
Will then unite again.

Alas! the day will then arrive,
When rebels to God's grace,

Will call for rocks to fall on them,
And hide them from his face.

Not so with those who keep his law,
They joy to meet their Lord
In clouds above, with them that slept
In Christ their sure reward.

That glorious rest will then commence,
Which prophets did foretell,
When Shiloh'll reign with saints on earth
And in their presence dwell.

A thousand years, O glorious day!
Dear Lord, prepare my heart,
To stand with thee on Zion's mount,
And never more to part.

Then when the thousand years are past,
And Satan is unbound,
O Lord preserve us from his grasp,
By fire from heaven sent down.

Until our great last change shall come,
T' immortalize this clay,
Then we in the Celestial world,
Will spend eternal day.

HYMN 12. P. M.

Have you heard the Proclamation
Of Baneemy's dispensation,
Which is unto every nation,
O, prepare for Shiloh—Lord?

Chorus.

We are a band of Brethren,
And we'll rear the Lord a temple,
And the capstone shall be finished,
And we'll sound the news abroad.

We will publish how Missouri,
Like a whirlwind in its fury,
And without a judge or jury,
Drove the saints and spilt their blood.
We are a band of Brethren, &c.

Illinois, where satan fatters,
Shot the Prophets, too, as martyrs,
And repealed their city charters,
To fulfill the word of God.
We are a band of Brethren, &c.

Brigham, Strang, and many others,
Who belied our honest brothers,
And seduced their wives and mothers,
Are as Judas to the Lord.

We are a band of Brethren, &c.

And their chieftain Judas Dan,
Is a very intriguing man,
And he will meet his fate again,
When the fire comes down from God.
We are a band of Brethren, &c.

While the devil such men doth claim,
We'll take on us Baneemy's name,
And uphold our father Ephraim,
With authority from God:
We are a band of Brethren, &c.

And we'll give the world a sample
Of our Faith and Works most ample,
When we've finished off a temple,
As a dwelling for the Lord.

We are a band of Brethren, &c.

We will feed the saints that's needy,
And improve our hearts by mercy,
And we'll make the burden easy—
Then we all can meet the Lord.

We are a band of Brethren, &c.

HYMN 13. E. M.

The morning breaks, the shadows flee,
Lo! Zion's standard is unfurl'd!

The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine—
The glory bursting from afar,
Wide o'er the nations soon will shine.

The Gentile fulness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant cleans'd from sin,
Shall in their promised Canaan stand.

Angels from heav'n and truth from earth
Have met, and both have record borne:
Thus Zion's light is bursting forth,
To bring her ransomed children home.

ZION'S HARBINGER, AND BANEEMY'S ORGAN.

THE VOICE OF HIM THAT CRIETH IN THE WILDER-
NESS, PREPARE YE THE WAY OF THE LORD!

Vol. 4.

PREPARATION, DEC., 1854.

No. 12.

All communications must be post paid, and addressed to
Charles B. Thompson, Preparation P. O., Monona Co., Iowa.

Anonymous Letter.

CALHOUN, Iowa, April 25, '55.

C. B. THOMPSON: Dear Sir:—I have for the last two months been engaged busily in examining your doctrine, (if doctrine it might be called.) I have commenced at the foundation of the work, and investigated it carefully and prayerfully through up to the present time, endeavoring if possible to find whether it came in accordance with the Bible or not; but after reading and weighing the matter well, candidly and honestly viewing all the bright and shining spots, (for there are some good principles set forth;) but notwithstanding all this; I am now prepared to pronounce it a hoax. I do not intend to prove its deception or anything of the kind, neither shall I enter into any long routine of Scripture passages to prove the platform I have now taken, but this one thing I shall do, and that is to show you that I am some little versed in your religion, and I think it the most erroneous, absurd compact piece of (what I shall call a lazy man's trade, or way of support) deception that any man in any age ever produced, for to lead off a weak minded and credulous people. You have certainly set forth some of the most mysterious and absurd predictions of the age, but at the same time you have thrown some light on given good ideas on

several things that were dark and gloomy to me previous to your existence, or launching forth into the arena of dark and hidden things.

I at one time belonged to, or was a member of "Jehovah's Presbytery of Zion," so called by you. I am one of the number that have left there within one year; I left there on account of the crosses in your Sabbath teaching. I shall not cite you to many of the snags you struck, because I think it idle foolishness to tell a man what he knows already. I became convinced that your motive was a selfish one, that self interest is all that stimulated you to action. It has seemed to me that all your actions and teachings have been for a pecuniary profit; every move you have made since you come there has had a tendency to enrich you, and make beggars of others. Is not other men as good as yourself? Is not man made free and equal? Have not I as good a right to have a good living as you? Certainly if I can get it. Is not other people's children as near and dear to them as yours are to you? Certainly they are. Well why not go as warm and well dressed as yours?—I know that you have taken things that does not belong to you—you have in my opinion robbed the poor, though I may be wrong; if I am I should like to know it. You have certified falsehoods, you

have misrepresented passages of Scripture, you have taught one thing and practised another, you have not done to others as you would that others do to you, you consider all men your enemies that do not believe in your dogmas, especially those that have left Preparation, you are afraid they will do you harm, and therefore you cannot bear to see them; but if they came up there to sacrifice you would hail them with delight, until after they had given up their property, then they might go as quick as they pleased, providing you got enough to pay you for the trouble of initiating them into the School of Works.

I have therefore come out against you both publicly and privately, and shall endeavor to stop your centrifugal power before you get into your centripetal motion, and by so doing move back the dark cloud that has and is gathering over people's minds, and I pray God my Heavenly Father to open their hearts that they may understand the words of the Savior, and be not deceived following any of the false prophets that has or shall arise.

I am a friend to you, and my advice would be for you to give up the people's property and vamoose as quickly as possible, for they are determined to have their property one way or another; so I would advise you to give it up peaceably. I give you warning; I know the minds of an injured people. You know you have obtained it through false pretenses, so I warn you to beware. Your crimes are as heinous as those of John A. Murril. Can you deny it before your God? I think not.

Yours truly,
A FRIEND.

Reply.

"No weapon that is formed against thee shall prosper; and every tongue that shall

rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—*Isaiah*.

The above anonymous letter, purporting to come from Calhoun, where there are a number of seceders from the Presbytery now residing, assumes to speak the sentiments of a number of others, for it says: "I know the minds of an injured people." And admonishes C. B. Thompson to give up the property of the people.

The writer does not say, what people he means, whether those who have left, or those who remain yet in the Presbytery. But in order not to miss the true party represented by the writer, we will endeavor to show the true position of either, and lay it before the members of the Presbytery, and let them decide, whether they approve the anonymous letter writer's accusations or the refutations of said accusations as embodied in the present form by one of their brethren, circumstanced in all respects and conditions as all other members are.

We will now take up the different points of the gentleman's letter, as reported above, and give it a very patient hearing, and animadvert upon them according to the spirit of reason and common sense, and we only regret, that the gentleman has withheld his name, for we feel desirous of reciprocating the favor of sending him our thoughts on this great, holy and important subject in return, so that both parties might be mutually edified.

The first thing on the list is this; the gentleman says, that he has been engaged, in examining the doctrine of the Presbytery carefully and prayerfully for the last two months, and that he is now prepared to pronounce it a hoax; and a little further on he says that he is one

of those, that have left the Presbytery within a year.

Now, what a great pity it is, that the gentleman did not spend two months of prayerful investigation before he ever entered the Presbytery, what a deal of trouble and annoyance that would have spared both to himself and others; from the face of this letter it would appear, that he entered the work without investigation, and left it in the same way, but that for the last two months he has investigated and finds it a hoax. But why does not the gentleman sign his name? We answer that it would come in contact with the testimony formerly given in favor of the work, for where is the man that left here, that did not testify in the presence of God and man that the work was true and of God, the whole congregation witnessing their solemn declarations? Now if this correspondent only found it out, that it was a hoax, during the last two months investigation, at a distance from us, what were the reasons for leaving here, before that? Would it not have been better to have investigated before leaving, and then to have made the result of such investigation known, openly and fairly to the whole community, instead of going away first, and seek out an excuse for justification afterwards, which consists, as the letter above shows, in a number of allegations and accusations, without even an attempt to prove them? And is it any wonder, that in view of these facts he should withhold his name from his communication? But what was the language held by those who have left here, before their departure? Why, the gate was too-strait and the way was too narrow, according to their own showing, they were not willing to practice that rigid self-denial necessary for the sanctification of both the spirit and the body.

But the writer qualifies his conclusion, by saying, that it is the most erroneous, and as absurd a hoax as any man in any age ever produced to lead off a weak-minded and credulous people. Now mark the expression, the most erroneous and absurd of any man in any age, to lead off a weak minded and credulous people. That places the work of the Presbytery the lowest in the scale of all former absurdities of any age whatever, and those that follow after it as a little below the standing of all former fanatics. Well, that is certainly a very humiliating piece of information to the people of the Presbytery and all others who ever believed the work, for they all come under the same category of WEAK MINDED people, and the writer will have to acknowledge, that he was equally as weak as others in embracing the work, there is no way to escape the dilemma. But the people of Preparation deny the imputation of weak-mindedness as far as it is intended to apply to them in toto, they aver that they have examined before they embraced the work, as rational men and women should do, and not like our weak minded correspondent has done, according to the import of his letter, who first embraces the work, then kicks out, and then examines prayerfully for two months, whether the kicking out was right or not. No wonder, that the gentleman in the course of two months investigation should discover weak-mindedness somewhere, and if he had only been candid enough to acknowledge that the weak-mindedness, was all on his side, it might have resulted in some good towards himself, but instead of this he tries to divert attention from himself, by directing attention to some one else, through the practice of the old and often repeated subterfuge, like the thief who cried out at the top of his

voice: stop thief, stop thief, in order to divert attention from his own weakness. The people here repudiate all insinuations whatsoever of weak-mindedness as applied to them, that they knew what they were doing when they embraced the work, and that they have as healthy a brain now as at any former period, and that they know what they are doing now. To whom then does this weak-mindedness properly apply? The people of Preparation will not own the application, because they will not acknowledge themselves a deceived people. Who then are the weak-minded ones that were deceived? Why those who have left us, they acknowledge that they were deceived, they plainly demonstrate that it was through weak-mindedness, for had they been amply strong minded, they would not have been deceived; it is the weak-minded of this age, says the writer, that are deceived by the most absurd of deceptions of this or any former age. Well, then, now we have got it as plainly delineated as it could well be desired to make it easy of comprehension, look at the letter again. He says, first, that he has found it a hoax, secondly that it is the most absurd of all the hoaxes ever produced by any man, in this or any other age, thirdly, that he left the Presbytery within the past year. Now there is no way to escape the result of two months prayerful examination, it stands out in bold relief; we find then that the gentleman has really examined the matter, and he finds that of all the crazy-brained whims, that he has ever examined of ancient or modern date, that none will compare in absurdity to that of the work of the Presbytery, and hence that those who are ensnared thereby are of all other fanatics that ever preceded them, the most credulous and weak minded, lower

in the scale of intellectual degradation and mental hallucination, than any that ever existed before, and then he tells us, that he has been a member of the Presbytery, and that consequently he has been a victim and dupe of the most absurd of all absurdities, and therefore he has to acknowledge the humiliating fact that, he as one, counts one in the number of the weakest of all weak-minded weaknesses in this or any other age and generation, having been so very weak as even to have been a member of the Presbytery, a work, he thinks, which none but the most credulous and weak minded would ever meddle with.

—What a sorry picture is this of the frailties and vagaries of poor degenerate human nature! What a stigma is this upon the boasted intelligence and intellectual advancement of the nineteenth century! Could an individual advertise himself as occupying a more degrading and humiliating position, than what our friend and former brother has done? It is said that extremes never meet; but this time extremes are confronted face to face. Not exactly neither, for we don't know where our friend's face is; ours is ready, but he tries to act the CONCEALED ONE.

The people of the Presbytery have the faith and assurance to believe, that if they suffer with Christ and endure all things, that finally they shall be crowned with him, and with him inherit all things. And Paul says unto such: "For all things are yours; whether life or death, or the world, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." From this it will be seen, that their aspirations are of the very highest possible order that any people, whether of this or any other age, ever aspired to, and hence that they consider themselves as occupying the

highest position of Scriptural intelligence attainable, just about the same kind of faith, hope and assurance that St. Paul had when he penned the above ecstatic emanations; just the very opposite of what our friend considers himself to be, for he can only see himself degraded below the most abject of all absurdities ever produced by any man, no matter whether he was the biggest of all fools that ever existed, or in whatever age it was, it cannot be exceeded by the foolery that brought to light the weakness of our friend.

Now, an individual who has a knowledge of all the religious absurdities, of ancient or modern date, which our friend necessarily must have had, (for otherwise he could certainly not compare this latter day absurdity with any of the preceding ones of any age whatever,) to occupy so very exalted a position as to detect all the errors of by-gone days, and then fall a victim to the one that in absurdity is not to be compared with any former one, and into the snares of which none but the most WEAK-MINDED of any of all the factions of fanatically inclined zealots could have ever been entrapped, is certainly a poor comment upon our friend's intelligence, caution, prudence and theological sagacity, the latter of which should have been a natural offspring of the practical familiarity which our friend entertained with all former absurdities, as his letter informs us. If we were to fall a victim to the least objectionable form of all the absurdities of this or any other age, we might determine to forgive ourselves, but to fall a victim to the most absurd of all absurdities, after having examined and rejected all the hundreds of less objectionable ones, that we could never stand, our pride would never let us, we should never write a letter to any one

to expose ourselves; no, not even an anonymous one, neither would we impart our thoughts to another, and let him write it, to prevent our hand writing from being known, we should never tell of it in Gath, nor to any Gentile, but we should seek the closet or the solitary bower, as the most befitting locality for bemoaning our WEAK-MINDED WEAKNESS, imploring pardon from a throne of grace for our waywardness and fanatical vagaries from the true path of wisdom and godliness, instead of writing letters of violent import. But our friend has not yet grown much stronger, notwithstanding his two months prayerful examination, for it is after all as yet all uncertainty with him. He says in the above letter: "You have in my opinion robbed the poor, though I may be wrong; if I am I should like to know it." And yet he continues on with a string of false accusations all under cover of incognito, and he tells you if they are not true he should like to know it, and that he may be wrong; and after having finished his catalogue of accusations he says, "Can you deny it before your God?" Now, we ask, can you be justified before God, before man and before your own conscience, in making such grave charges as you have done in your letter, and at the same time acknowledge that you may be wrong, and if so that you would like to know it? And would not that letter convict the author in any court of justice of a gross libel by the production of his own pen?

The writer informs all whom it may concern that he conceives himself to have been a victim of delusion, most absurd delusion, but he is not certain but what he may be wrong now, and if so that he should like to know it; that certainly means, if it means anything at all, that he does not know but what the

Presbytery is right after all. Now we should like to know our friend's name, but we doubt that he will make it known unto us, when he ascertains that he unwittingly penned the secret thoughts of his own heart in that letter, and that we have so easily discovered them; if however he should do it, we shall take it for granted that he will for once become soundly converted to the Presbytery, like those who are now in it, no more to apostatise to all eternity.

If the writer had tried on purpose, and with all his might should have endeavored to describe minutely, and to demonstrate incontrovertably, that he and his friends were of all human frailties the most frail, and of all the weaknesses of any age the most weak, and of all fanatics the most fanatical, the most CREDULOUS and the most absurd of any WEAK-MINDED people past or present, he could not have done it more effectually than what it has been done in the inadvertant contents of the above letter.

This much about that part of the letter in which our friend portrays himself and his dear friends, whose minds he says he knows; but in our next we shall examine his accusations, and give publicity to the whole, for we doubt not but that the writer desired to have himself and constituency published as extensively as possible, in order that no flesh might glory and boast of human wisdom and firmness in the presence of such an immeasurable amount of human frailty, fanaticism and weak-mindedness, as the writer has embodied in his letter about himself and his friends.

Our friend has thus very kindly and gratuitously informed us of how matters and things stand in the camp of the theological Know Nothings, (and we think the name a very appropriate one,) and we think that the embodiment of ig-

norance, fanaticism, absurdity, credulity and human weakness, could not well be represented by anything better than the term Know Nothings, and the writer himself gives that term in almost the same words, for he says he don't know but what he may be wrong, and he acknowledges himself therefore a Know Nothing, and after the order and custom of a true Know Nothing, he withholds his name, and what that name is we know not, but as to the principles that are in his heart, we are Know Somethings, for he has not thought proper to conceal it.

We shall therefore in our next show what is in the hearts of the Know Somethings of the Presbytery, with all of their names attached to it, doing things openly and fairly, as all men with good consciences and motives should do, but which privilege is not granted to the man that conceives mischief in his heart against his fellows, and that's the reason he withholds his name.

HARBINGER & ORGAN.

Preparation City of Ephraim:

FRIDAY, : : : : : MAY 11, 1855.

Further Reply

TO OUR ANONYMOUS LETTER WRITER.

A COMPENDIUM

OF THE PATRIARCHAL ORDER OF

"*Jehovah's Presbytery of Zion.*"

Having shown in our first reply, how very elegantly our friend depicted the sentiments and principles pervading his bosom, we shall not be so cruel as to array them afresh before the gaze of a scrutinizing community; vengeance is not inculcated by our religion, but self-preservation is an eternal principle, and if we are not evil doers, but are doing that which is righteous in the sight of

God and man, we have a right to show it, like Jesus did when he was struck with the palm of the hand by one of the officers; said he: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" The letter contains more enormity, and it would convict the writer of more iniquitous design than what we are at present willing to portray from it, and it will do very well to lay it by, for it may answer excellent purpose in more ways than one hereafter. But in consideration of the acknowledgment therein made that after all he may be wrong, we shall forbear, and give him fair space and opportunity to repent; and for the same reason we have only taken up that portion of his letter which exhibits his extreme weakness, out of pure kindness, for unless he should first become entirely awake to his utter helplessness, he will not be likely to call on the Lord for strength, and consequently would not get converted. His duty therefore is made very plain, and should he properly improve it, we then will give him further aid and instruction.

And now for the information of all whom it may concern, we will give an epitome of the work going on at Preparation, and of the designs and purposes of the people here.

We are aware of the reports that are abroad about this people, fabricated by the disaffected who have left us, for the purpose of hiding from view their own instability, infirmity and imbecility; for they would fain give some reason for not continuing with us, and not being honest enough to confess their own disqualifications, they seek refuge in the dastardly expedient of propagating false reports; for they know that the public don't know but what it may be all true, and hence they think that they can do it with impunity.

The work of "JEHOVAH'S PRESBYTERY OF ZION" contemplates the regeneration, restitution, exaltation and perfection of the human family; and this comprises their spiritual and temporal salvation.

This temporal salvation is a new idea to this generation, and we shall therefore at this time confine ourselves to an illustration of this part of our doctrine.— Nevertheless, this doctrine is not altogether new, for it has been heretofore taught by individuals of humane and benevolent hearts, and of comprehensive minds, but the doctrine is not popular, the clergy of the times confine themselves to the proclamation of spiritual salvation, the practice of avariciousness and oppression is sometimes rebuked from the pulpit, but no system for practical operation is proffered in lieu of the present custom of individual self-aggrandizement, which appropriates the productions of the many to the control and ownership of the few, and thus it creates the extremes of a favored set of rich, aristocratic, voluptuous and arrogant millionaires on the one hand, and a beggarly set of abject and poverty-stricken drones on the other, and the world has a few cunning and crafty nabobs, who keep the millions of Adam's race in a state of irretrievable servitude, poverty, abjection and degradation, and we believe that the present prevailing system is contrary to the principle of scriptural righteousness, as well as contrary to the eternal principle of social equality, and that therefore the proper remedy ought to be applied.

And we are not the only people in this day and age whose object is to secure the temporal welfare of all its members, there are others who hold the same principle, who have made very material advancements of securing their society against the pungent fangs of withering

poverty, and to lay an effectual check on the monster grasp of the calculating speculator's monopoly. The Moravians in Pennsylvania, with their central city of Bethlehem, and with their surrounding prosperous farms have operated upon this principle for the last 120 years, and they send no paupers to the poor-house, although they pay their usual taxes to both the State and county treasuries. The principle by which they prevent excessive riches and extreme poverty, as we understand it, is this: when an individual has become wealthy to a certain standard valuation, he then has to sacrifice a certain fixed percentage yearly to the sacrifice fund—from this fund the poor are endowed, and the wealthy man, should he become impoverished, may draw from the fund in proportionate ratio of former contributions paid into it. This system is imperfect, as will appear at a single glance, for an individual may freely speculate and become very rich, and should he fail in business, he will be set up again by the reserve fund, but the poor man is in the beginning assisted very sparingly; nevertheless abject poverty is prevented, and none are dismembered except for gross immoralities. The Quakers, a very numerous body of people, located in almost every State in the Union have adopted similar means for the temporal welfare or salvation of their members upon a similar basis to the above, and a poverty stricken Quaker can perhaps not be found in the U. S. These, and the Fourierists and others, whom we have not time nor space to mention have considered the temporal salvation of man of paramount import, and though they have thus far missed the proper remedy for the entire suppression of the spirit of monopoly and speculation in human flesh and blood, (and we hold that the individual

who monopolizes the products of the laborer of the bondman or misnamed free-man, is a speculator in human flesh and blood,) yet notwithstanding, they have made some very laudable efforts, and they have accomplished more for the amelioration of the poor of the world, than what the ballance of the sectarian clergy have ever yet dreamt of.

But the people of the Presbytery have the presumption to believe that the work to which they have subscribed and in which they are engaged, supplies all that is defective in others, and that it eclipses in equity wisdom and practical feasibility any other plan, of this or any other age, in this or any other land, or produced by any other man that ever operated by the wisdom of man. From this it will appear that there is a marvelous difference in the opinion that the people here have of themselves, than what our friend has of them, for he prays, in the closing part of his letter, to his heavenly Father, to open their hearts, that they might behold themselves as poor, deluded, fanatical, superstitious, weak-minded, priest-ridden victims of the most absurd of all absurdities; but it is evident they have no notion about any thing so gloomy.

The principle of the Presbytery is the principle of the unrestricted rights of the righteous man: and there is the secret of those who go and those who stay. It is the practical exemplification of the principles of liberty, fraternity and equality, in the incipient stages of development, and therefore not yet perfected, and consequently not yet exempted from trials, difficulties, inconveniences and privations, but the object to be attained is glorious, and well worth the endurance of temporary sacrifices, and as long as the people have before them an intelligent prospect of ultimate suc-

cess, they will cheerfully submit to present privations, and no great object was ever accomplished without greivous perplexities.

The societies we have mentioned above, base their structures of fraternity and equality chiefly upon fundamental principles of holy writ, and so do we, with this difference: They acknowledge the principle as contained in the scriptures, and frame a system for practical operation themselves, whereas, we acknowledge the principle and adopt the original social frame work of the Patriarchal system; we therefore combine scriptural system with scriptural principle, as it certainly ought to be done, if an intelligently scriptural salvation for the deliverance of man from temporal and physical degradation and poverty is the object of successful accomplishment.

This order was not introduced last winter, and could not be introduced as long as we had refractory and rebellious spirits in our midst, this is an order of industry, righteousness and peace, and the turbulency of the wrangler would not be productive of either of the three, we therefore had to wait patiently till they were gone, before we could organize. The order is as follows:

To every Quorum, consisting of from 48 to 144 persons, there may be chosen one

ECCLESIASTICAL CHIEF PASTOR,

Three

CHIEF PATRIARCHS,

And four

PATRIARCHS OF FAMILIES;

Each family consisting of from 12 to 36 persons,

And one CLERK.

There is one Common and one Sacred Treasury in this order. In the days of Abraham, the Sacred Treasury was in the hands of Melchisedec, who was the

Ecclesiastical or Spiritual Chief Pastor in doctrinal and administrative matters; to him Abraham paid tything. The funds of this Treasury consist of the free will oblations and tythings of the people, which are applied to sacred purposes only, such as the building of the Temple in Solomon's time, and for sacred missions as in the days of Jesus and the Apostles, who then had the control of the Sacred Treasury conjointly.

In the last days it will be applied to sacred missions, to the building of the Temple, to the restoration of the land of Zion and the restitution of the house of Israel. In the last days, and in the beginning of the work of the restoration, and before the organization of the School of the Prophets, there will of necessity be but one Chief Steward of the Sacred Treasury, but after it is organized and when numbering 48 members, then there will be three Stewards, and when there are 1000 members then there are 36, and when there are 6000 members then there are 280 Stewards, and so on in pro-ratio according to the increase of members. The funds of either the Sacred or Common Treasury may consist of live stock, implements of husbandry, household furniture, wearing apparel, dwellings, precious metals, or any other substance possessing value.

The common treasury is for the support and general sustenance of all the members of the Presbytery, divided into Patriarchal families of 36 members each when full; and here is the home, the house of bread, the temporal salvation and the inheritance of the saints forevermore, if they sanctify themselves before the Lord, and keep his holy statutes and laws, but the disobedient, and the rebellious, are scattered and dispersed, either through compulsory process, as it happened unto ancient Israel,

or voluntarily, like those who have seceded from us. No man or woman with unclean lips or a slanderous tongue, can long remain among us, and the only way to secure the indulgence of this propensity is to leave us. The only real title to an inheritance therefore consists in righteousness, not in theory only, but in the strictest practical sense of the term. The contents of the common treasury consist of such things as above enumerated, and is composed of the accumulative aggregate of the individual possessions of the separate families, constituting one general supplying fund, from which the Patriarchal families of 36 persons each are endowed by the three Chief Patriarchs with a patrimony or family inheritance, which belongs to the membership of that family or branch of the household of God forever, it can never be broken up; if individuals leave the family, others will come in and take their place, until the consummation of righteousness.

Each family has the control and management of its own family affairs and industrial pursuits with the Patriarch, or Father at the head, who is the Treasurer of the Family Treasury.

Four families of 36 each, or 144 persons, constitute a full Quorum, and such a Quorum is now nearly completed in Preparation, consisting of the above enumerated Chief Patriarchs, and Family Patriarchs, with one common Treasury, superintended and directed by the three Chief Patriarchs, and four Subtreasuries, under the direction of the Family Patriarchs. When the number shall increase to five Quorums, of 144 persons each, then there will be 18 persons directing the affairs, of the Common Treasury, and as it will consist of 20 families, so there will be 20 Family Patriarchs, and 20 Family, or Subtreas-

uries, and 732 persons in all; and so on in proportion, so that when there are 6000 members, then there are 70 Stewards to manage the affairs of the Common Treasury, and 160 Family Patriarchs and Treasurers of 160 Subtreasuries.

The families labor together for their own family supplies, and their surplus productions are deposited as voluntary contributions in the Common Treasury, and from this Common Treasury newly organized families will again be endowed, and enter on their inheritance, and thus the number of those delivered from poverty, and oppression will be continually augmenting, and these again will bring their oblations and tythings, the surplus productions of their industry and philanthropic zeal, unto the Common Storehouse for the endowment of others; and then, bye-and-bye, when the Storehouse shall have become abundantly supplied, then the Ecclesiasticals of the School of the Prophets will go forth into all the earth, and compel the oppressed of the nations to come unto the feast of the great King, to come home to their Fathers house where there is bread and to spare, and no longer to join themselves to the monopolizing citizen for a paltry stipulated sum, and often without any stipulation at all whatever, but for what he just pleases to give them, which latter will be their general condition, when the heralds of redemption, from Jehovah's Presbytery of Zion will come to their relief and in the course of time take them all away from their sordid task-masters, and deliver them from their cruel bondage, and endow them from the Common Treasury of the Lord's House, and make them possessors of substance, of wealth and of never fading inheritances; then will come the howling of the rich, for they

will have none to do their drudgery, and furnish them bread, and to beg they will be ashamed, and there will be nothing to steal, and the laborer will be gone so they can't defraud him any more; therefore they will howl for their riches is cankered, according to the prediction of the Prophets.

Here is a system, devised by the wisdom, benevolence and mercy of JEHOVAH, for the temporal and spiritual salvation of the children of men, presenting at a glance, its intrinsic merits in every possible aspect of its various benevolent phases, for the sure and infallible redemption of the human race.

A system like this, that is continuedly augmenting its funds and increasing its numbers, placing the poor in comfortable circumstances by setting them up in business, and by following only the real productive branches of industrial pursuits, such as farming and the necessary mechanical branches, having no drones or aristocratic vultures, to make way with the products of the laborer in voluptuous and riotous living, but contra-wise, have all the surplus appropriated for the exaltation of the worthy and deserving industrious poor, such a system must necessarily acquire an unconquerable potency in the supplanting of all other systems now extant upon the earth, and must increase with an accelerated pace and compounded ratio, in proportion to the increase of numbers, until it consumes every opposing element and thus establishes righteousness, truth and salvation in all the earth.—Such a system may in the beginning be thwarted, but can never be frustrated as long as men can be found in the earth to carry out the principle, for no species of poverty will be there, but an ample supply of all the blessings of life. No aristocracy, monopoly, bank panics,

tyranny, oppression or any other abominable enemy of righteousness will have any dominion there, but healthfulness, intelligence, wisdom, benevolence, love, peace and joy will reign supreme as far as the extent of its hallowed dominions, and the poor of the earth shall increase their joy in the Lord, according to the decrees of the great JEHOVAH.

And now, all ye inhabitants of the land, hear ye! look at this compendium of our faith and practice, and then judge ye! This is the way of our sacrifices, to build up an asylum for the poor and oppressed of the earth, in the establishment of a never-failing treasury; and in this hallowed Patriarchal order, none call anything individually their own, and yet they conjointly inherit all things and use all things and enjoy all things, and abuse nothing. No speculator can work among us to our detriment, but all labor for the present prosperity of the establishment of the work, and for the future prosperity of the oppressed of the earth. And this system warrants the practical feasibility for the equalization of the people in their temporal possessions, for says the Lord, "In your temporal things you shall be equal, and that not grudgingly." But those who have left us were not willing to continue in the faithful observance of their sacred covenants, hence they settled with the Chief Steward, exchanged receipts and went their way. Those that did not pass receipts are still in debt to the Presbytery. These are the individuals that cry out robbery, robbery, when they have no just claim against the Presbytery; and all who really think that they have just and legal claim, let them come and settle up. All the benefit that these people have been to us is, that they have hindered us from putting into regular operation the above described Patri-

archal order. Last fall and winter the people were in a preparatory order, for the purpose of more fully understanding and learning the Patriarchal order, but the more they were instructed, the more they become dissatisfied; it was likewise necessary to test the sincerity of those who had offered themselves voluntary candidates for what they then in common with us declared to be a most glorious order for regulating the proper division and equalization of human labor; but it is evident that they, or some of them at any rate, were only charmed with the idea of a diminution of labor and the equal access to the loaves and fishes; for during last fall and winter many perplexities and privations had to be endured, for which all prudent and reasonable persons had fortified themselves, and thus were enabled to endure them, but a number of those who have left us, were unruly spirits, forever discontented, fault-finders, murmurers, complainers, casting up mire and dirt continually, whose god is their belly, for their cry all the day long was for something better to eat; they were not willing to endure a TEMPORARY evil, for to bring about a LASTING good. And these are the characters who were advised time and again to take their own and go, and not bother us any longer, and although they have at last heeded the advice, and have taken their property, passed receipts and have departed, yet they are as discontented as ever, and although we are not any longer annoyed by their presence, yet, such is their acquired habit and spiritual malady, that they will continue their favorite practice of annoyance in some way, as made manifest by our friend's very interesting letter.

But why do these people rage and imagine a vain thing? The letter of our

friend comes to our relief and answers this question fully. He says that he may be wrong, and if so he should like to know it, and then he adds, that he knows the minds of the people, and by parity of reasoning we may safely assume that they know his mind too, and that therefore they know all about his letter, he assuming to be their representative and consequently speaking for them. The whole matter according to their own statements then stands thus: They confess that they don't know what they are about, for they don't know, say they, whether they are right or wrong, but that they should like to know which way the matter stands; and that is a very true and fair confession, and it may yet lead to good results, for it shows that the mortification is not yet unto death, but that there is yet a possibility for a cure.

When a man knows that he is wrong, he will generally try to get right; a man that has lost his way in the wilderness, will not get into a great rage, and belch forth violent threats, because he finds himself in the wrong path, but he will be very apt to ask advice to get right; and the man who knows that he is right, why he is contented and will travel peaceably along, he has no time to waste for unprofitable contentions, or for writing anonymous letters. Our friend has therefore very appropriately described the spiritual condition of the discontented wrangler, in very select and suitable language; see again the letter,—he don't know whether he is right or wrong, it is all uncertainty.—He says: "I MAY BE WRONG, IF SO, I SHOULD LIKE TO KNOW IT." And that is the very import of the language these men hold when we get in their company, they will express themselves to the same purport and intent; they don't know

whether they are right or wrong, notwithstanding their two months devotion unto prayer, and therefore they are not at peace. The fact is that these men have discovered their own instability and extreme weak-mindedness; and the consciousness thereof lowers them in the estimation of their own judgment, this irritates their tempers and mortifies their pride, but instead of applying the proper remedy, they get stark mad, and begin to feel like biting, and it being physically impossible for each to bite his own head off, they will during the frenzy of their mental hallucination, bite at him whom they formerly esteemed and respected as a brother and as the best of friends, until the malady subsides a little, and reason again begins to assume its healthy functions, then, in their more calmer and rational moments they will take the pen and write as follows: "I may be wrong in this, if so, I should like to know it."

We could therefore not organize until the visibly turbulent and obstreperous should leave the camp, which has been accomplished since their departure; and we feel disposed to gratify them, with a portrayal of a more perfect didactic representation of this order, than what they were willing to receive last winter and fall, when some left us in double quick time, and when they discover the spirit of CAREFUL AND PRAYERFUL investigation pervading their minds, then would be the time for a solemn and attentive review of the doctrine of the Presbytery, from the foundation up to the present beautiful structure of the Patriarchal organization which brings the joyful sound of redemption and restitution to our long dispersed brethren of the house of Israel, and at the same time it will be a joyful sound to the distressed among the Gentiles and to them

that sit in heathen darkness, yea! Cush shall in time stretch out his hands unto God and all the earth shall know the gladsome sound; look therefore once more, and take heed that ye make not entire shipwreck of your faith, and your last estate become worse than the first, and you be cut off both root and branch.

Keep cool, therefore, Mr. Friend, and apply the proper remedy; two more additional months devoted to fervent prayer may yet result in some good, we therefore recommend it, and at the end of the two months let us hear from you again, for we have not yet lost all hopes of your recovery, and we should rejoice in the return unto righteousness, but bemoan the fate of wayward prodigality.

We the undersigned, members of the Presbytery, hereby attest, that the above is a true representation of our faith, doctrine and practice, and that it has our entire and voluntary approval.

CHAS. B. THOMPSON,

Chief Steward of the Lord's House.

SAMUEL SCOTT, }
ANDREW HALL, } Chief Patriarchs.
GUY C. BARNUM, }

Patriarchs of Families.

HUGH LYTLE, JOB V. BARNUM,
JOHN THOMAS, F. D. WINEGAR,

ANDREW G. JACKSON, } Clerk, and Sec'y.
of the Treasury.

Heads of families.

Rowland Cobb, George Warner.
Orrin Butts, Stephen Blackman,
Henry Brooke, Edward Johnson,
Albert Clements, Thomas Lewis,
Homer C. Hoyt, Charles C. Perrin,
Silas Wilcox, George Rarick,
John R. McIntire, Jacob Paden,
Jehial Savage, John Outhouse,

Single Males.

William Swett, Nelson Turner.
L. C. Cottingham, Andrew Haines,
Geo. R. Outhouse, Dennis W. Butts,
Daniel W. Butts, Iven Lytle,

George M. Scott, James M. Durphy;
Isaac Swett, John Lytle.

Single Females.

Julia V. V. Scott, Sophia Gordon,
Sarah G. Canfield, Mary J. Anderson,
Matilda Lane, M. M. Outhouse,
Clarinda M. Lane, Nancy E. Younger.
Adelia Winegar, Tryphena M. Butts.

**The Act for the suppression of
Intemperance.**

This act, passed by the Legislature of this State and approved by James W. Grimes, Governor of Iowa, is now before the people of the State for acceptance or rejection. If accepted by a majority of the votes of the people, at the election held on the 2d of April, 1855, then it will be a Statute law of the land and in full force on and from the 1st day of July, 1855. This law forbids the manufacture and sale of ardent spirits, ale, porter, and all wines, for trade and traffic, and only permits the manufacture and sale of the same for mechanical and medicinal purposes.— This law usually termed the maine liquor law, and now adopted with various modifications in a number of the States and Canada, has given rise for expressions of a variety of views on this subject, in regard to its constitutionality and practical feasibility.

The opposers of the law contend, that it is unconstitutional, that it is an innovation of the rights and privileges of the free and independent American citizen, and they contend that any citizen has as good a right to make and sell rum, brandy and gin, as to make and sell, broadcloth, silks and sattins and other articles of luxury, that millions of dollars are squandered for the gratification of pride, and that thousands of the dependant poor are kept in misery and degradation, toiling from 12 to 15 hours a day for a bare subsistence, being com-

pelled from necessity to administer to the avariciousness and pride of the few, but that no one is compelled from necessity to buy whiskey and rum, but that it is a free and voluntary act of the purchaser, for his own gratification, at his own expense by his own free will, and that the manufacture of broadcloths, silks and satins, ought to be interdicted quite as much if not more so, than the manufacture of ardent spirits, if the production of incidental misery and wretchedness is to be the pretext for creating such a law. We answer; there is an article in the great Constitution of Jehovah, which says: Thou shalt love thy neighbor as thyself. But the individual who encourages the sale and use of ardent spirits, helps to make men fools, insane, mad, devilish and diseased, and they should remember that it is not constitutional to do so, that such proceedings do not comport with the Constitution of Jehovah, neither with that of the United States, or the one of the State of Iowa. Is it not required by these that a man shall be entitled to vote only on condition of being a citizen of good moral character? And has not every foreigner to procure the testimony of some one or more citizens of respectable standing certifying to the good moral character of the applicant for citizenship, before he can obtain his naturalization papers? And is the drunkard, who initiates and entices the sober and uncontaminated industrious citizen unto the practice of bestiality, idleness and crime, looked upon as a good moral man? Is the individual, who has thus yielded to the temptations of the cup and the example of others, he who has become a loathing to himself, an abhorrence to decency, and an instrument of shame, degradation, poverty and misery, is he considered a good moral man?

Is the individual who produces the antecedent cause for the destruction of both of these individuals, he who holds out the first temptation of all to the sober and virtuous, he who is the first and primary cause of the ruin and desolation of formerly happy families, the first enticer, the first seducer, is not he as guilty as the second one? Or is he more and most guilty of all? Why, he is more guilty, says my sober and worthy neighbor, for he is the very starting point, the very first mover in this nefarious business; if he had never moved in the matter in the first place, then the second could never have enticed the third one, and the third and fourth ones, and all the subsequent ones would have remained sober men, and their families would not have been subjected to starvation, to ragedness, to ignomy and shame; the guilt of the first one, he says is incalculably great, all the rest are borne along by the force of motion of this great current or moral, mental and physical pollution, all these have yielded to the force of temptation, they have been overcome, they have not planned nor matured the first treasonable act of rebellion, but they are weak and foolish dupes of the artful wiles of the first enticer from the naturally healthful beverage of cold water to the artificial liquid (not drink!) of whiskey, rum or applejack. The first one, then, is the grand cause of all the turpitude of drunkenness, he is the fountain head or the prince of devils, all the rest are dupes and imps and consequently less guilty. Well then, is not the manufacturer the first tempter? Could men ever be tempted to partake of any thing that had no existence? Could they ever become drunkards if the liquid was not furnished? And can the distiller continue to plead "unconstitutionality"

under such circumstances, and with such an array of facts for his earnest consideration? We think not, and our worthy neighbor yonder is precisely of the same opinion as we are.

"But O!" the distiller may say, "I did not discover the art of distilling liquor, I learned it from others, therefore your argument will not apply to me, but only to the first discoverer."

Not so fast my friend! We are not so uncharitable as to apply the argument to the first discoverer of the art at all, not at all! For we are well aware that it was never invented for the purpose of creating a drink, the process was chemical, and intended for mechanical and medical purposes, but men in the course of time became enamored with its intoxicating qualities, and the demand for the stuff increased, and men through its use became hardened, abandoned, degraded and worthless; hence the distiller should not give it any longer unto them, or make it for that purpose, no more than what they should give them aquafortis mixed with water for a drink, but they do that very thing, they distill liquor for that express purpose, and make use of every possible skill to give the abominable stuff a certain flavor, to make it relishable to the consumer, and hence the present manufacturers are the real subjects that come under the head and class of first tempters, or first inducers, because they have a sure knowledge of the pernicious and deleterious tendencies of their distillations, which the original inventors had not, they are therefore the really and only guilty ones, according to the force and import of our argumentative similitude, they should therefore abandon the manufacture and traffic of the thing voluntarily, without being urged so to do, for they are just as well aware of the hav-

oc and crime produced by its use than what others are, but seeing that they will not accept of the honor, we ought to be thankful that the Representatives have taken the matter in hand, to relieve the people from a practice and curse, unnatural in its inception, and unnatural in the production and heinousness of its crimes, for no crimes on record will at all compare in turpitude with those perpetrated under influence of drunkenness, and every lover of order, virtue and national prosperity should second the efforts of the Legislature of their State, by giving their vote in favor of this law, for the suppression of intemperance, and consequently for the suppression of nine tenths of the murders and seductions committed in the land. The statistics of last year furnish the astounding intelligence of over 400 murders in these United States of North America during the past year of 1854, 34 of whom suffered the extreme penalty of the law, of hanging by the neck until dead. The opinion that nine tenths of these are instigated to the overt acts through the influence of intoxication, has been expressed by almost every judiciary tribune in the land, and none have a better opportunity for arriving to such a conclusion, for the results of intemperance are generally made manifest in the halls of justice, either through the testimony of witnesses or through subsequent confession of the criminal. If therefore the number of 400 murders can be reduced to one tenth, that is, to 40, and preserving 360 from falling into so great a sin as that of murder, would it not be worth the trouble and effort of the humane and benevolent so to do?

The Apothecary is under law not permitted to sell a number of specified poisons, unless ordered by a diplomated

physician, or other evidence of insurance must be given that such articles are designed for their legitimate and proper sphere of usefulness, why should not the manufacturer and vender of ardent spirits be similarly restricted? Sordid avariciousness and callous indifference may object, but never can they furnish an argument against the law, based on the principles of humanity, justice and mercy, nay, the guilty victims, as well as the innocent sufferers should be sufficient to stifle every attempt and effort at justification in behalf of so untenable a cause, as that of manufacturing and vending ardent spirits for purposes of drinks. We shall therefore give our vote in favor of this law, and otherwise aid in ridding our beloved land from this monster enemy, who like the pestilence slays his thousands without remorse, yet does the pestilence slaken his voraciousness after a time, and sometimes for a long time, but intemperance never, unless banished through the moral agency of man, from the haunts of civilization and refinement.

Notice.

This number of the "Harbinger and Organ" completes the 4th volume. Very few have renewed their subscriptions, which augurs unfavorably of the faith and progress in the work of those abroad, who have perhaps more faith in the evil reports of a few unprincipled apostates, than in the holy principles proclaimed by Baneemy; but the time will speedily come, when many shall seek to enter and shall not be able, because the Porter will be gone, and concealed as well as Baneemy, as well as Christ, and as well as JEHOVAH; and for this reason Baneemy says: "Therefore, enter ye in whilst the Porter is ready to conduct you to the chambers provided for you."