

BANEEMY'S ORGAN, AND ZION'S HARBINGER.

VOL. 5.—JANUARY 1st., 1855.—NO. 1.

TEMPORAL SALVATION.

We read in the scriptures of the redemption of the soul and the redemption of the body. When the redemption of the soul is named, it always includes the redemption of the body, for it is written, that the spirit and the body is the soul of man. Man, therefore, is a compound of spiritual and material substances, and as long as a forcible dissolution or separation of the spirit and body is effected by any cause whatever, that long man is subject to the powers of destruction and death, and consequently not redeemed from them, and therefore he is not resurrected unto life eternal; like Jesus Christ was, who obtained power over all things, in heaven and on earth, and the re-animation of his body by his own spirit was proof positive of the wonderful declaration, that all powers from thence forward were subject to him, and that he was not, as other men are, subject to those powers. But how is this salvation of soul and body to be effected? We answer: By ABSTINENCE FROM ALL FOOD THAT HAS A DESTROYING TENDENCY, and by partaking of those things only which have a tendency to preserve health, impart strength and perpetuate life. The first thing necessary for the furtherance of the physical salvation of man, is, to have a perpetual home, where his living, his daily bread, shall be infallibly secured against all casualties and exigencies. Such a

plan, such an institution, where the bread of life is secured forever and forever, and possessing the qualities of sustaining life forever, must of necessity have its origin in the councils of heaven, and must come down from heaven, if to be established on earth. Such an order is the Patriarchal Order of "JEHOVAH'S PRESBYTERY OF ZION," as portrayed in the former number. But the security of the bread of life alone is not sufficient to bring about the desirable result; man must live by every word that proceedeth out of the mouth of God; and though he should have undisturbed access to the bread of life, yet would he not live forever, were he to mix deleterious and poisonous substances with this bread, as did Adam and Eve, in consequence of which they became mortal.

The world has continued from that time to the present, to multiply and mix their diet and drinks with all manner of deleterious and obnoxious stuffs, and as a necessary consequence, diseases have multiplied in preportion, until their number is legion, and empiric physicians with patented nostrums in similar ratio. But once in a while the mind is relieved by something really good, something which, if continuedly persevered in, would gradually lead to the principles of the restoration of the body unto eternal life, and nothing less will ever satisfy the never satiating cravings of the

never dying minds of universal humanity. Our Book of Doctrine and Covenants enjoins upon us to seek knowledge by faith, and out of the best books words of wisdom; and accordingly, we feel disposed to endorse the following from the "Water-Cure Journal," as worthy of all acceptation.

WHOLESOME FOOD.

ALL admit that fresh air and pure water are excellent. Even persons who are injuring themselves by unnecessary confinement in-doors, praise fresh air.—Most, if not all, allow, that water is the best drink to quench thirst; it is unnatural to drink for any other purpose. Water is not only the best drink to satisfy thirst, but it is better than any other to purify and invigorate the whole man, morally as well as physically. Stimulating drinks, especially medicinal ones, at best, but temporarily increase the power of the system, only to permanently weaken it. This is trading on borrowed capital at a ruinous rate, especially for children and invalids.

All agree as to the importance of wholesome food; but as to what is, or is not, wholesome food, the diversity of opinion is so great, that it has passed into a proverb with some, that what is one man's meat is another's poison. There is some reason for this, in the fact that different men sometimes require different food, and also that the same man sometimes needs a change of food.—Notwithstanding these facts, nature has furnished us with an unmistakable rule by which we can always determine whether an article is, or is not, wholesome for us. If we mistake not, the rule is this: anything is wholesome in proportion as it supplies a necessity of our system; and, as might be expected from the goodness of the Creator, in proportion as it does this, will it be palatable to us. All unpalatable articles are unwholesome; no matter how stealthily they may be smuggled into the system.

Nature requires us to eat only palatable things, as appetite demands them, and not as some one else may fancy to mix them. And when we have no appe-

tite for any article, she bids us to fast till we get one. It will do us good to allow our abused appetite time to recover itself. We shall not need to fast many days, at farthest, before we shall have an appetite that will enable us to enjoy pure articles, more than we formerly did mixed ones. Unbelievers, try it.

—The tendency of eating mixed food is to blunt the sense of taste, which, of necessity, lessens enjoyment. As one evil always begets others, it is not surprising that eating mixed food tends to drinking mixed beverages—the evil of which may not stop with this life. This is the broad road the multitude delight to enter; but, alas, how many find, when too late to retrace their steps, that it leads only to ruin. Mixing food deprives us of one of our greatest blessings—the power to know whether we are eating wholesome food. Inferior, partially decayed, and other unwholesome things, are every day disguised, by artfully-mixing unpalatable condiments with them, so as to form a palatable compound.—This is the great art of modern cookery. Is it not an honest and noble art for Christian women to practice and teach their daughters?

While it is evident that nature never intends us to mix food before tasting it, it is evident that she intends us to cook some things, but not all. Every thing that is made more nutritious and digestible by cooking, should be cooked so as to develop these qualities as fully as possible. It is still farther evident, that nature intends us to cook some things, for if we do not, we shall be obliged to waste several hours a day in tediously masticating hard seeds and roots, in order to prepare them for proper digestion. The wisdom of their being produced hard, and so requiring to be cooked, is very apparent, when we consider that in the nature of things, they must be hard to keep through the year. Farinacea, vegetables, and dried fruits, need cooking.

Nature condemns fine flour, because that has injured the wheat by destroying much of its vitality in the excessive heating which it receives in the powdering process. It is still more injured by being robbed of some of its most valuable flavoring, nutritive and digestible

properties, which, strange as it may seem to some, are all contained in the fashionably-despised bran.

All of the wheat should be cooked. It can be done best by having it carefully ground—not pulverized—and then boiled, or made into unleavened bread; which is more nutritious, easier digested, and more palatable to one accustomed to it, than any other. Fresh steamed, it is far more palatable than fermented buckwheat cakes, or raised bread of any kind.

Fermented bread is very pernicious. Fermentation, besides otherwise injuring the wheat, changes the sugar it naturally contains into carbonic acid gas and alcohol—thus converting nutriment into poison. Some are fanatical enough to believe that eating fermented bread prepares the appetite for fermented drinks, especially when assisted by wine sauce, brandy-flavored pies, and preserves, and all the exciting condiments used by the multitude. Nature, being inexorable, demands that the loss occasioned by fermentation be supplied to the system: consequently few persons relish fermented bread, unless it is spread with something nice. They are right in thinking that it needs improving; but as they know not its deficiencies, they can not apply the proper remedy. Of course, their additions make an inferior thing still worse. Is it any wonder that men frequently eat too much, when they attempt to satisfy nature with unsatisfactory things?

Failing to satisfy nature with artificial food, the next step is to try artificial beverages. The more prudent go as far as they dare in this direction, and pass their lives in alternate excitement and depression. Every thing is made to depend on excitement—business, pleasure, and even religion. Is it strange that most persons are strangers to that peace of mind that comes only to them that live rightly—naturally and morally.

The best fruits are as wholesome as they are delicious: the more delicious, the more wholesome. Inferior and unripe fruits of all kinds are unwholesome, in proportion to their unpalatableness; they are better when cooked, but best when let alone. It is great praise for apples and grapes, that men have not

yet sufficiently perverted their tastes, to need these most wholesome fruits seasoned, before they can relish them. Most things must be seasoned, or they are unpalatable to blunted tastes. Even delicious strawberries are sometimes seasoned, and peaches are, sometimes. There are but two ways that nature approves, to increase our enjoyment of fruits, and, in fact, every kind of food: improve them by better culture, and our own taste by living more naturally.

Palatable fruits are an excellent medicine; just to the extent that they are craved—no farther. Even bowel complaints are more permanently benefited by palatable fruits, than they are by unpalatable drugs, or constipating food. All drug-doctors would cure more, and kill less, were they to prescribe fruits instead of poisons. This, however, is too much to expect of human nature: it would dispel delusion, and then the people would see that nature has not given doctors power to grant indulgences to violators of her laws, by curing (?) them with poisons, without reforming them.

Omitting the discussion of the meat question, we will only make a few remarks about pork. Nature condemns it as an article of food, for it is too gross to be palatable. Were it not for seasoning, none but the more grossly depraved, or starving, could relish it.—Swine's flesh, more than any other meat, produces impurities in the system, and eruptions on the surface. It tends to develop scrofula and other diseases common to swine. Nor does the injury it does the body stop there; they that think so might learn an important and highly practical lesson concerning the influence food and beverages have on the mind. Even the raising and butchering of hogs are degrading to the higher nature of man. It is well that all concerned are injured by swine. It is a wise arrangement, that when one suffers, all suffer. Swine are useful where nature placed them—in the forest—to improve the soil, fill man shall improve it, and exterminate them; which they will invite him to do, by their appearance and odor, which, naturally, are much more offensive than they are as we see them, after long cultivation.

Eggs are unnatural food; they are not essential to our health or enjoyment.— However, more can be said in favor of them as an article of diet, than is true of any other kind of unnatural food.— When slightly boiled, they are quite palatable without seasoning—nature's warrant for using them—and more easily digested by most weak stomachs—it is very unnatural to have weak stomachs—than some kinds of natural food,—beans, cabbages and nuts. Eggs are too nutritious for their bulk. However, this can be corrected, by eating at the same meal with them more than usual of apples, potatoes, or something else containing much bulk and little nutriment. Eggs are objectionable because they prevent enjoyment. If they are not positively injurious, they are so negatively, by preventing us from enjoying more palatable and better food; so that after all that can be said in favor of eggs for food, they can only be regarded by natural livers as unnatural and inferior food.

Milk is our natural food before we get teeth; afterwards, we enjoy our food more to chew it well. We enjoy drinking water more than milk when we are thirsty, and that is the only time that nature allows us to drink, with real pleasure. Cows' milk is the natural food of calves. It is unnatural to force cows to give more milk than will support their own young. It is very unnatural to kill calves to get cows' milk; and it hurts man's moral nature to do so. In proportion as our finer feelings are cultivated, will the killing of inoffensive creatures be repugnant to us. Man's natural diet requires no one's injury; but, like all other natural things—used naturally—blesses all, producers as well as consumers. This truth will be more and more apparent, as farmers avail themselves of the benefit which science offers them. Thanks to a cheap press, important facts—which no farmer can afford to be ignorant of much longer—are being rapidly and extensively circulated among them.

Butter is a very unnatural product—almost as unnatural as alcohol. Nature decidedly condemns it; for it is too gross to be palatable. The gross flavor of flesh meats can be overcome by salt,

but the gross flavor of butter can not. Before it can be relished, it must be served the same as alcohol—mixed with something good, or at least tolerable. It is about as natural to improve wheat with salted grease as it is to improve water with alcohol. Buttered food is always more difficult of digestion than the same food is without butter. And as the Creator is wise and good, hurtful food can not relish as well to depraved tastes, as healthful food does to undepraved ones.

It does not speak well for a man's acuteness of taste, that he needs something unpalatable—unwholesome mixed with wholesome food, before he can relish it. It looks as though he had sustained a loss by pampering his appetite. The truth is, the world is governed so wisely and so justly, that wrong doers, of whatever grade, always defeat themselves. Their success is delusive.

Salt is the favorite condiment that is mixed with every thing but fruit. It is indispensable to a perverter of nature. It overcomes the naturally gross flavors of flesh meats; which nature intended should deter man from eating them.— Salt, of course, very readily overcomes the naturally delicate and exquisite flavors of vegetable food, which are regarded as insipid, by a taste educated to relish so acrid a flavor as salt imparts to food. So that the sad fact exists, that most men do not relish the food that the Creator made expressly for them.

Salt is, doubtless, very useful in its place; but that is not in the human stomach. This is conclusively proved by the fact, that, it is extremely unpalatable. The only persons who ever succeed in relishing it, even in small doses, are they who have accustomed their tastes to the flavor of salted food. The experience of all who have tried the experiment, is, that the longer one abstains from the use of all salted food, the more distasteful it becomes. This is irreconcilable with the idea that it is necessary. For the longer one abstains from necessary food, the stronger his appetite becomes for it. Were this not so, a man might starve amid plenty.— How forcibly this shows the protecting care of the Creator.

Tobacco, like every other poisonous weed, was doubtless made to serve a useful end, which is not done when it is put into a man's mouth. This is proved by the fact that it is very unpalatable, even much more so than salt, alcohol, or butter. They can be swallowed with a tolerable relish, when they are mixed with something wholesome; but tobacco can not. It must be smoked or chewed, and as the saliva forms, it must be expectorated. Why this great waste, if it is good? Nothing else has to be treated thus.

The mode of learning to use tobacco is enough to condemn it. One must either commence its use with the greatest caution, or be made sick by it. And always, determine to overcome nature's repugnance to it, by persevering till success is achieved. Man's bravery is worthy of a better cause than opposing nature. It is always a losing business.

Only evil follows the use of tobacco. This is not the place to enumerate all the evils of it. A glance at a few must suffice. It is so powerful a narcotic that it deadens the sense of taste, so that food must be highly seasoned—which, again, causes other evils, before it can be tasted. It keeps the whole system in an unnatural condition, by alternately exhilarating and depressing it. Of course, every exhilaration is followed by a greater depression, so that the necessity for increased indulgence is always felt. Poor slave of a depraved appetite: no wonder you discourage your wife and children, and young friends from imitating your bad example. How selfish it looks to see a man in a family use tobacco, alone.

Tobacco injures man morally, as well as physically. Its use always develops impurity in the mind. This is just as true of the minister as of the rowdy.—Unless great care is taken the impurity of thought finds vent in vulgar expressions, and worse actions. Using tobacco prepares the appetite for alcoholic beverages, which are abstained from, only where restraining influences of a powerful kind are applied. The use of tobacco is, from beginning to end, only evil, and its victims generally find it to be so; when alas, it is too late to help themselves. It makes a greater slave

of a man than alcohol does. A man may leave off using that with less difficulty than he can leave off using tobacco. It is the hardest thing to learn to use, and the hardest thing to discontinue using. This is a beautiful arrangement of nature, or rather the author of nature; and it ought to deter all sensible persons from ever commencing its use.

The mind, as well as the taste, has to do with our relishing food. Were food and drink "delicacies," containing unpalatable articles generally regarded as unwholesome, and the poor were obliged to live upon them because they were cheap, they would despise them, just as they do now wholesome food for the same reason. Most men despise wholesome food without knowing any thing about its taste. Not one man in a thousand ever tasted pure wheat bread.—And if one should, he would not like it, if he was prejudiced against it. Thanks to a cheap press; the people are being instructed in the nature and effects of natural and artificial food and beverages.

Nature heeds not distinctions of men. She requires that all—high and low, rich and poor, good and bad,—should eat only the most wholesome food, and drink only the best beverage, and eat and drink ONLY to satisfy hunger and thirst. Is it necessary to add that, in proportion as we obey, we shall enjoy life?

The world is ruled so benignly, that right action in one thing helps to right action in every thing. In proportion as we obey nature in eating and drinking, we shall cease to be the slaves of depraved appetites, and shall have both time and disposition to cultivate our immortal natures.

Thanks to the exhaustless goodness of the Creator, the most wholesome food can be produced abundantly for all, and all the other material wants of every one be amply supplied with only pleasant labor, just enough to develop and strengthen each one's faculties, so that all may the better enjoy all the blessings of this life, and thus prepare to enjoy eternal life.

Brooklyn, N. Y.

F. H. K.

PURIFICATION.

BY DR. W. M. STEPHENS.

THERE is no quality of objects, whether material or immaterial, more highly prized by men than purity. The desire for it is instinctively planted in the human mind, although often perverted by false conditions and false culture.— There is a pure religion, a pure morality, and a pure science. The truth preserves and is instinctively prized by men, and is called pure; whilst error perverts, destroys, corrupts, and, when mixed with truth, renders it impure.— Thus we see that error in the region of thought and intellect bears an analogy to corruption and decay in the region of matter and the body.

In recent times much has been said of pure air, pure water, pure diet, and a pure body, by those who prize health, life, vigor, and enjoyment. Persons who believe and practice this kind of purity may be called physical Puritans, as our old New England ancestors were called Puritans for believing in a purer religion and a holier church than that of the times of Charles I. and II. It is our theme at present to speak of a PURE BODY—a body free from all foreign and unassimilable substances—a body washed and cleansed from all corruption and putrefaction.

That the human body may become impure both externally and internally, is a truth appreciable by our grosser senses. We smell the putridity in the breath exhaled. We discover it in every sick-room we enter. We see it when it comes to the surface in the shape of ulcers, tumors, boils, cancers, rotten teeth, rotten limbs, and rotten gums.— We perceive it in the diseases to which men are liable. In all eruptive diseases, in scrofula, consumption, &c., we perceive the putrefactive diseased matter. We see many who upon the surface seem fair and beautiful, and are within filled with all manner of uncleanness. The lungs are decaying piecemeal; or the stomach is acid and cankerous; or the bowels overloaded with impurities; or the blood circulating a dark and poisonous stream, by which the life is corrupted at the fountain, and the seeds of

death sent through the system at every pulsation.

That the human body becomes corrupt and impure is demonstrable by science. The matter of the body is continually decaying. Each particle of matter is endued with a vitality which is soon spent, and the matter must be removed from the system by the excreting organs, or it remains a source of corruption, obstruction, and disease. It is the function of the absorbent system to remove these particles after their life has been spent, and they have performed all they are capable of doing in the body. They are then carried into the general circulation, and thrown off by the bowels, the kidneys, the skin, and the lungs.— Now, if the skin is not cleansed by a daily bath, it becomes coated over with a thick, hard paste, and its function is destroyed. If the stomach is continually supplied with food too concentrated and too nutritious, the bowels become inactive, and this depurating agent is cut off. If the lungs are not supplied with strong fresh air, pure; and highly oxygenized, they cannot perform their office of eliminating carbonic acid, and changing the blood from dark to red.— In these various ways, and without actually taking any decayed and diseased matter into the system, it may and does become corrupt and impure.

Again, the body may be rendered impure by introducing into it foreign, unassimilable, and impure substances.— These will enter the body through the medium of the lungs, the skin, and the stomach. Substances in a fluid state, placed in contact with the skin, will be absorbed and thrown into the circulation. All particles in the atmosphere we breathe are taken into the lungs.— The stomach is the usual reservoir for the receipt of all kinds of poisons and impure substances which the ingenuity of man has been able to devise with the vain hope of curing disease. All substances are impure to the body which cannot be digested and assimilated into its own nature, so as to form bone, muscle, nerve, brain, &c. Almost all agents used as medicines are unassimilable, and therefore impure and poisonous.— When thrown into the stomach and intestines, they are generally absorbed,

and pass directly into the circulation.— They are there deposited upon some of the tissues, or lodged in the small capillary extremities of the bloodvessels, obstructing its circulation, and becoming a source of irritation and disease.

Being satisfied of the impurity of our bodies, and that this impurity renders us more liable to all diseases, and causes various aches, pains, disquietudes, and derangements, it becomes a question of great importance to the purist, how he shall purify his body. How am I to get clear of this humor which circulates in my blood? these poisons which have deposited themselves upon the solid parts of the body? these obstructions which stop the circulation of the nerves as well as of the blood?

Lover of TRUTH and PURITY! turn to Nature, and learn from her how to wash away the consequences of thy physical sins. Observe that water is the universal cleansing agent of all things upon the surface of the earth. It is water that cleanses the atmosphere of noxious gases and poisonous exhalations. It is water in our brooks and rivers that carries off impurities from the surface of the earth, to be neutralized and purified in the great ocean. The air and earth are purified by water, and the water itself is again purified by the earth, and air, and the ocean. It is rendered pure when filtered by running through the earth for a long distance. It is purified when taken up by evaporation in the clouds. It is by water then that Nature cleanses the earth, and it is by water that she has intended that man—a planet thrown off from her bosom—should also be cleansed and purified. But how shall it be done? you inquire. Can it be possible that simple bathing of the surface of the body will cleanse the interior? If you have deviated far from nature it may require much art in the application of nature's remedy to restore you; but bathing the surface will in time entirely cleanse the whole body, inside as well as out. We will look at this last proposition a little, and see how well it is based upon fact.

It is asserted that water, when properly used, will purify the human body of foreign substances, obstructions, or materies morbi. In proof of this, we

will first endeavor to show how water acts in producing this effect.

In the first place, it must be remembered that it is estimated that four-fifths of the entire body and nine-tenths of the blood are water. It is in water that every particle of matter in the body is carried and deposited. It is in water that it is again taken up and removed from the body. It is in water the red globules of the blood are circulated, and it is by water as a menstruum that almost all the processes of life are carried on. This water which circulates through our veins and arteries, carrying the particles which are to nourish the various tissues of the body, also holds in solution all the impurities in the body not yet deposited or deperated. This water then we will suppose to be impure, unclean, dirty, filthy. How is it to be purified? In the first place, we prevent any more impurities from entering the body; we cut off the supply, and attempt to remove what is already accumulated.

We will now endeavor to illustrate how the blood may be washed and cleansed by bathing the surface. It is well known that the blood is continually passing from the arteries to the veins by means of a set of intermediate vessels called capillaries. These capillaries are distributed upon the surface of the body. Here then is a very thin membrane between the water of the blood, containing impurities, and the pure water upon the surface, so thin indeed that a constant interchange takes place between the two. The water in the body passes out whilst that in the bath supplies its place. This exchange and circulation will continue to go on until both are equally impure.

To illustrate again: the body is of the nature of a sponge filled with impure water. Take this sponge and dip it in pure water, and a portion of its impurities pass off to the water. This will continue to be the case as often as the sponge is dipped in pure water, and this will continue to take place until the water in the sponge becomes as pure as that into which it is dipped. Now it may be said that the body is not a sponge, but it resembles it very much in this respect. None of the tissues of

the body are water-proof, for water will penetrate any of them almost as easily as it will a sponge. Water taken into the stomach immediately passes through its walls into the blood. Water in contact with the surface of the body is also soon taken up and enters the circulation. If medicines or other matters of disease are still contained in the blood, they will either pass out with the serum in which they are held in solution, or be lodged upon the surface immediately under the skin, to be removed by some eruption, as a rash or a boil. Some impurities are removed by a fever, which appears to be of the nature of a fire kindled by the vital force, to burn up impurities and rubbish in the system which cannot be disposed of in any other way. When the impurities are thrown upon the bowels, they are removed by a diarrhoea or by a copious discharge of urine.

The blood once cleansed, those impurities which were previously deposited upon some of the more solid tissues are again taken up by the absorbents and thrown into the circulation, from which they are removed in the manner we have mentioned. This fact accounts for many things we witness every day in water-treatment. Sometimes patients will complain of feeling the effects of medicines which were taken many years previously. These symptoms would last until the medicine again thrown into the circulation had passed from the body or been deposited upon the surface. I have had patients to complain of feeling all the effects of quinine which was taken for intermittent fever many years before. I have had them to exhibit all the effects of mercurialization. Sometimes, under treatment, there will be an apparent aggravation of the disease, and all the symptoms will appear to be worse. If individuals do not understand the action of water, they will, of course, become frightened, abandon its use, declaring that they have tried water and found it did not suit their case, when, if they had persevered for a short time longer, or until the impurities could have been removed from the circulation, they would have had an entire and complete cure. All these things it is necessary for patients who undertake a course

of water-treatment to understand, or they will fail in their endeavor to regain health. The impurities thus removed from the body can often be discovered upon the bandages and packing-sheets, and always detected in the odor of the packing-room immediately after that process.

Copious water-drinking, followed by much exercise, or the blanket-pack, is another mode of removing impurities from the system; but as this mode is very powerful, and taxes the vital energies to some extent, there are but few cases in which it can be safely employed.

Having now shown that water properly used will remove impurities from the body, we desire to direct the attention of the reader for a few moments to the difference between water-treatment and drug-treatment. The contrast is so great that it can easily be drawn. They are as different as light and darkness; as good and evil; as right and wrong. The one introduces a drug, the other removes it; the one endeavors to cure the body by filling it with impure and unassimilable substances, the other removes all such substances from the entire system; the one endeavors to cure by subduing the efforts of the vital force to eradicate materies morbi, the other acts with and aids the vital force in overcoming disease. The Water-Cure is the reverse of all that has been commonly taught and believed in medicine. It is not a reform; it does not lop off the branches of the old system and leave the tree still standing: it is a revolution, which undermines the basis and digs the tree up by the roots. It is from this fact that so few can at once comprehend Water-Cure. It is too far removed from all their common opinions in regard to medicine and curative agents. They have been educated to believe that it is the pill dropped into the stomach which has some mysterious property to charm away disease. They cannot comprehend that all our past education in medicine has been false—as false as Egyptian astrology—as false as the charms and devices by which witches, sorcerers, and fortune-tellers have deceived an ignorant and superstitious populace. It is not easy to make so great a revolution in one's mode of

thinking and manner of belief, yet steadily and surely is the Water-Cure gaining ground, and will continue to gain ground with all intelligent and investigating people, for it is based upon the immutable principles of truth, and carries with it the blessings of Health, Temperance, and Purity.

Dansville Model Water-Cure, N. Y.

ORGAN & HARBINGER.

Preparation City of Ephraim:

FRIDAY, :: :: :: JUNE 8, 1855.

THE PRINCIPLE OF SELF-PRESERVATION.

The right to preserve life and liberty, and to pursue an honorable course for the acquisition of the necessities for life and comforts, are the three fundamental principles in the common charter of the rights of man; all other rights are co-relatives, and reduceable to one of the three named classes. And first and foremost stands the primary right of life; without life, the principles of liberty and the pursuit of happiness are mere sounds; they are therefore only applicable where life, individual identity, or personal existency are positive realities.

Hence, the first natural and inherent right of man is the right of self-preservation. This right is so very indubitably plain that it is an undisputed principle among all the nations of the earth, both civilized and heathen; all admit that murder is the first in degree and turpitude of all criminal acts that a man can be guilty of, because it destroys the first fundamental and primary right, together with all dependant co-relative rights at a blow. The misery created by the murderer is not confined to the victims only, but extends to families and communities, and the atrocity of

the crime arouses the full scope of human indignation, abhorrence and detestation to the highest measure, and hence it is that the severest penalty known amongst the nations is affixed to this unnatural crime, and hence it is that individuals as well as communities have the right according to divine and human laws, to resort to such means as will best promote the preservation of life according to circumstances.

Self-preservation is therefore the first law of nature, and it is corroborated and confirmed by both divine and human law. The Quaker, whose perverted notions of sanctity and piety have led him to profess and subscribe to the principle of non-resistance, has in many instances shook off the restraints of sectarian credulity, and suffered the inherent principle of self-preservation to take its natural and just course, in self-defence of individual danger, when the arm of the law was not at hand to afford him protection. This law, or eternal instinct of self-preservation may be kept in subjection through the force of proscriptive creeds, for a time, but it will assert its legitimate functions in the hour of extreme peril; it will then burst the bands of perverted indoctrination, and assert the principle of self-preservation at all hazards.

The doctrine of non-resistance is based on a few passages of scripture, by those who hold to this doctrine, the force, import and applicability to the subject at issue of which we purpose to give a fair and candid examination, and we design to show that the principle of non-resistance is no where inculcated in holy writ, when wisdom and duty imperatively demanded the adoption of an opposite course. One passage of scripture, often quoted in support of non-resistance, is contained in Mathew, v: 39.—

“But I say unto you, that ye resist not evil.” This passage is applied by the christian world to all people, of all times, conditions and circumstances, and like many other mistakes, this is a very serious one. The first verse of the 5th chap. is the key to the 5th, 6th and 7th chapters; it says: “And seeing the multitude, he went up into a mountain, and when he was set, his disciples came unto him.” Second verse: “And he opened his mouth, and taught them.” Jesus frequently took the disciples apart from the multitude and instructed them in doctrinal matters of the kingdom, which the world could not receive, and hence he spake unto the multitude in parables, but unto the disciples apart in plainness, for to endow and qualify them for their apostolic missions. On one occasion, as recorded by John, vi: 1 2 3: he went over the Sea of Tiberias, and a great multitude followed him, but Jesus with his disciples went up into a mountain. Again, Mathew ii: 17: “And Jesus going up to Jerusalem, took the twelve disciples apart in the way,” and revealed unto them the events of the future and the manner of his death; and after his resurrection his intercourse with humanity was confined exclusively to his disciples. The sermon on the mountain, recorded in the three chapters named, contains instructions to the disciples, and when Jesus said, “Resist not evil,” he meant them particularly in their ministerial sojournings among the nations. Whosoever will tenaciously avow that Jesus meant all men in all conditions, cannot escape the responsibility of the injunction of the 25th verse of the 6th chapter, viz: “Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.” Infidels have held this latter passage up

as evidence of scriptural practical inconsistency, and therefore as not of God, for say they, it would infallibly lead to idleness, poverty, wretchedness and starvation. But though the infidel is partly right, he is nevertheless wrong as to the final corollary. Is not every minister plenipotentiary sent on a national mission from one kingdom, empire or republic to another, amply cared and provided for by the authorities of the realm from whence he came, to exempt him from anxious cares about his daily bread and bodily raiment? And again, would any minister, from any princely court, be able to accomplish much, if he had to go to work in a foreign land to obtain the necessaries of life? Certainly not. And again, does not every such minister firmly and fervently rely on the protecting power of the home government for his individual safety and security while abroad? Most undoubtedly. The injunction of Jesus would therefore be very apropos in the instance of a minister plenipotentiary. The instructions of the President of the U. S. through the Secretary of State, might with great propriety be, “Resist not evil; you will be too impotent away from home to effect any thing for honor or advantage in that way; leave it all to the vigilance, wisdom and efficacy of your supreme sovereignty, it will be the final arbiter of your wrongs abroad, and it will inevitably sustain you in all your rights, and if your life should be wrested from you, the government will avenge your death; therefore avenge not yourself; and all your ordinary wants shall be liberally supplied from the fiscal treasury of the States.” Well, when we take a common sense view of the matter, as illustrated in the instance of the U. S., we can then very easily comprehend it, there is then no mystery

about the matter at all, not a solitary infidel will be created by the President's instructions, not one; all will say, that's right, it is as it should be, its first rate. Well, gentle reader! if that is all right, if the governments of the world know how to give proper instructions, and extend their paternal care over their citizen children as ministers abroad, should it not be deemed consistent that the ministers of salvation of JEHOVAH should be equally as well instructed, and have their daily wants as well secured and provided for as the former? Certainly, say all, it should be even so. Well, if it should be even so, then it is even as Jesus instructed his disciples, when he took them into the mountain apart from the multitude, and said: "Resist not evil. Take no thought for your life, what ye shall eat, or what ye shall drink." All that is necessary for to comprehend it properly, is to take away from individuals the metaphysical spectacles furnished by the sectarian clergy of the times, and when they become a little accustomed to look at matters and things with the natural eye of the natural mind and not with the carnal, then they will say, "that's right, it is as it should be, it's first rate." And it will never do to apply it any where else, the moment you do the infidel has the mastery. And it is as amusing as it is ludicrous, that though the whole of christendom continue to subscribe to the theory of non-resistance, and extol it as the highest point of christian gracefulness attainable, yet do they not care anything about the practice of it, neither as nations nor as individuals—all love and practice to resist evil—all are leaning on their spears, ready to ward off the blow; unsophisticated nature, and the eternal law of self-preservation are too much for the sophistry of a perverted theology.

The Quaker, the Methodist, the Catholic, the ox, the lamb, the goose, the insect and the worm, all endeavor to carry out the principle of self-preservation, first by the ordinary mode of peaceable sustenance, and secondly, through the instrumentality and to the extent of the powers of resistance furnished them naturally or by acquisition, as a last resort, when driven to it by imminent peril and direful necessity.

And happy would it be for mankind, if they could all rest contented leaning on their spears, if all would most determinedly practice the principle of resistance only, and banish from their inclinations the least possible inkling of aggressive hostility, then in very deed should we have peace on earth and good will to man; if none would ever act in the aggressive, then those of the defensive principle would never as much as to have occasion to lift a finger in hostile attitude, and universal self-preservation as well as the preservation of universal union would be thoroughly secured, and all the world might happily proclaim the commencement of the Millennial reign, without let or hindrance. But that happy time is not yet. As long as persons will assume and avow a hostile and threatening attitude, that long it will be necessary to prepare for the worst. We do not subscribe to the doctrine, that the life of an inveterate, fierce, brutal and unprincipled murderer is estimated as highly in the sight of God as the life of the peaceable and righteous saints; nay, we believe that when men become determined murderers, that their lives are of little or no value at all whatever, for when the iniquity of the murderous Amorites was full, the Lord commanded their extermination from the face of the land by the sanctified armies of Israel. And

David went forth in the name of the Lord and slew the threatening captain and giant of the aggressive Philistine hosts, and thus he preserved his people from the murderous designs of a relentless enemy, and prevented the arrogant brawler from the overt act of deliberate and wilful murder, and David therefore saved him the pangs of greater damnation in the world to come. Now this principle of self-preservation is engraven in the constitutional compact of universal creation, and it finds a response and reiteration from every department of animated nature, from the creature guided by native instinct only, as well as by the assent and approbation of enlightened reason, and it is corroborated and endorsed by statute enactments of all the nations of the earth. The principle is so very self-evident to the reason and consciences of all men, and so very potent in its efficacy for the adoption of the best possible means for the protection of life and property, that it compels men to mutually organize for the purpose of self-preservation; and all professional avowals of sanctimonious non-resistance is the offspring of either a diseased brain, of cowardice under cover of religious hypocrisy, or it is the result of religious insanity, frenzy or ranting fanaticism, for the universal judgment of all men of all times is against such an unnatural and unreasonable perversion of the first of all primary laws of self-preservation against the perpetuation of the human race.— Non-resistance invites the cowardly desperado to an easy satiation of his ferocious propensities, and it is therefore not the true peace principle; the only way to secure peace and to prevent violence and cruelty, is to be prepared to disarm, or to slay the destroyer; and when a majority of the human race shall

have attained to a thorough comprehension of the principles of justifiable self-defence, without the bias and admixture of a superstitiously sanctimonious fanaticism, then will they have a fair prospect of securing at least one hemisphere against the encroachments of the other, and we have fondly cherished the hope, that the land of America was destined to be foremost in this great mission of peace, by entirely discarding the principle of aggressive warfare, and by rigidly adhering to the principle of resisting the aggressor, if need be, unto the point of his total extermination.

And whatever is law and equity in those premises with communities, is equally just and applicable in individual cases, for the power of the social compact guarantees and secures the individual against personal violence, and in the absence of social aid he is entitled to defend himself single handed, and if the circumstances require the extermination of his deadly foe, then the law of the land, the judiciary tribunals, and the voice of his fellow citizens will not only call it a justifiable act, but will besides this say that he is a brave fellow.

In instances of malicious homicide, the murderer is adjudged to die, and he expiates his crime by the hand of the executioner—the crime is avenged, and the community justified, but society has lost two members, one guilty and the other innocent. If the murdered man could have succeeded in slaying the assassin, he would have rid society of a murderous and consequently worse than useless member, and would have saved the county or State the time, trouble and expense for trying, convicting and hanging him, and would likewise have saved himself to society and friends for future usefulness, and it would therefore be better in every such case, to slay

the murderer and save the innocent, than to let the murderer slay first, and hang him afterwards. The principle of an ounce of prevention being better than a pound of cure, is as true and appropriate a maxim for application in this instance than in any other, and every competent and experienced judiciary always have and always will decide it thus. Some have supposed that the members of the Church of Jesus Christ of Latter-day saints were forbidden to resist evil in self-defence, but this is a mistake. The Book of Doc. & Cov., in Sec. 86, very clearly defines the duties and privileges of the assailed parties in the several degrees of aggressive hostility. It says: "If thine enemy smite thee, once, twice or thrice, or trespass against thee three times, thou shalt forgive him, though he should not ask forgiveness, but if he should come against thee the fourth time, thou shalt not forgive him, but shalt demand reparation for injuries done, even unto the 3d and 4th generation." Now, this coming against you to smite you and to trespass against you, does not mean to come against you with a murderous intent, but means to injure you by personal assault, or by depredations on your property, and these things may to a certain extent be endured, the law of the land being the redressor of such grievances, but most assuredly, no man could take your life from you three times, and then get warning from you not to do it any more, it would be a little too late to warn him then, and perfectly useless in the bargain; and beside this, the transgressor is called on to repent, but a murderer hath not eternal life abiding in him, saith the scriptures—he must therefore go to his own place, and suffer the full penalty, whether he repents or not. But the latter clause of the 5th

paragraph makes it all very plain; after the order of procedure in the ordinary cases of individual and family assaults and trespasses have been clearly defined, then comes that clause which defines the right and privilege of the assailed party if life is aimed at, it says: "If he has sought thy life, and thy life is endangered by him, thine enemy is in thine hands, and thou art justified; if thou reward him according to his works, thou art justified." According to his works then, if his work is to take my life, why then I may take his life, in justifiable self-defence—so says the word of God, so says the voice of reason, so say all the nations of the earth, so says the law of the land and the judge upon the judgment seat, and no acknowledged maxim among men is easier of demonstration, than the principle of social and individual self-preservation and self-defence. And in the 6th par. it says that this law was given to Abraham, Isaac and Jacob and others, and that it is an ensample unto all people, for justification, saith the Lord your God.—That reveals the secret then, as to how it comes that all people on earth understand this principle so well; it has been revealed from time to time, and it is declared to be a general law, for all people are justified in this matter if they shape their conduct according to this law, saith JEHOVAH.

The summum bonum of this matter is therefore thus: first, we are not permitted to avenge ourselves on our enemies; "Vengeance is mine, I will repay," says the Lord. Secondly, if our enemies assault us, or otherwise trespass against us, and if we bear it patiently three times, we shall be rewarded four hundred fold for our righteousness, but if we don't take it patiently, but retaliate on the spot, then are we even

with our enemy, but have no reward from the Lord, having sought to reward ourselves, and in this instance there is a choice of two ways, whichever may suit best. Thirdly, if the enemy comes with hostile intent for the purpose of taking our life, we then are justified in preserving it at all hazards.

TITHES, OBLATIONS, AND THE APOSTATES.

ALL religious societies or churches have adopted a system of revenue for the support of their ministry, and the mode of raising such funds is effected by voluntary donations and subscriptions, or by a pro-rata of percentage of taxation on real and personal estate, or both, according to the provisions of the discipline, church laws or rules of such an one of the many different churches of the day, as an individual may choose in congeniality with his judgment and conscience in matters of theology. No citizen of the United States can be compelled to support any church whatever with his money and means, for we have no established church, the Constitution of the land forbidding the union of church and state. All contributions are therefore voluntary; nevertheless, all voluntary donations and subscriptions actually paid in, can never be recovered on demand or in law, in case of seceding from such church. A donation is a gift, to which the giver renounces all claim in the act of giving; any other view of the subject would be nonsense, a farce, and would confound all our notions of common sense views in respect to the nature of a gift; and the individual who should demand his voluntary donation back again after making shipwreck of faith and seceding from a church, would be looked upon as being bereft of his senses, or as being full of

the devil. And all subscriptions are personal obligations, voluntarily assumed, and should be recoverable according to the law of honor, and they are recoverable according to common Statute law in every State of the Union, for the law assumes the individual, while yet a member and in good faith, by his own consent, as receiving a full equivalent in common with others of such church, in the free access to all the religious rights, instruction, exhortation and enjoyments, for whatever free will donation or subscription the said individual may have obligated himself; nay, more than this, if not paid, such subscription, although the individual should have severed his connection of membership from such church or organization, is recoverable as a common debt by regular process of law in any court of the land, and justly so; for it was by virtue of such donations and subscriptions that the aggregate membership of the congregation considered themselves authorized to organize and make contracts and purchases of lands, the erection of buildings and places of worship and other necessary acts, as the nature and design of such organization should warrant, becoming as a body responsible to business men of the public at large, for all contracts and debts contracted; and if every man had a right, at pleasure, and at any time to again withdraw such donations and subscriptions, or refuse to pay them, then no such contracts could be made, no organization, whether of church or for mutual benevolent purposes, like the Odd Fellows and others, could at all continue to exist; public confidence in them would be destroyed, and no credit could be extended unto them. It is however well known, that the credit of such institutions and congregations is not only good,

but eagerly sought after by business men of the community. But who ever heard of an individual demanding his initiation fee, and all the monthly dues he paid into the Odd Fellow's funds back again, after leaving the society? Was such a thing ever known? Who

ever heard of a Methodist, after falling from grace or turning Universalist, demanding from the Methodist church all his donations back again, for foreign and home missions, for the furtherance of Sabbath schools, all his class money paid in according to a prescribed rule of the church, and all his subscriptions for purchasing sites and the erection of church buildings? Did any body ever hear of such a thing? And if he should demand it would he get it? As well might he demand all the pennies back again which he put every Sabbath into the general collection basket, for he would be just as likely to get that as the other. Again, did ever any body hear of a Mormon, after apostatizing from the faith, demanding his gifts and tythes back again, which he had given for the support of the ministry and for the building of the temple? No never, such a thing was never known. And supposing that any individual of the above named societies or churches should in all seriousness make such a demand, what would be the consequence? Would any of the officials of said organizations pay any attention to it? Would they not rather think it the workings of mental hallucination than to consider it the result of serious sober common sense?

But in vain may any individual look for such an improbable and unheard of thing in any of the statistics of these United States. It was reserved for seceders from "Jehovah's Presbytery of Zion" to make the grand discovery, that apostacy from the faith entitles the

apostate to all the free will offerings and contributions ever paid in. Well, if that rule will hold good, then some of us have some considerable scores to be settled up, by Methodist, Baptist and other churches, for we have supported some of these churches for many years, and our aggregate contributions would amount to somewhat of a sum; but notwithstanding all that our friends preach about this matter, we have our serious doubts that we should get any thing were we to make the attempt; but we have neither the inclination nor the impudence to attempt such shameless demands. Such proceedings as the apostates from the Presbytery have avowed and hold in contemplation, have never been known in this or any other age, or by any former apostates whatever. In the days of the Apostles and after their decease, the apostates contented themselves by either turning unbelieving infidels, or by setting up a new church, and in either case they adopted a scientific mode of opposition, endeavoring to refute and vanquish the doctrine which they formerly believed, by learned and elaborate argumentation and skillfully arranged sophistry, aiming in the pride of their hearts, at the total overthrow of the original orthodoxy, through the force and efficacy of scholastic polemics, the instrumentality of erudition, personal talent, respectability of character, in fact by every mode and manner deemed honorable, respectable and gallant by the scrutinizing judgment of a discriminating populace. And who were the persecutors of the former-day church? Not the proud, high minded, learned, refined, stoical and philosophical apostate of that age; O no,—there was too much character, dignity and interest at stake for the adoption of such a low, degrading and

brutish course; that was the province and sphere of the brutal heathen barbarians to act in, and the hordes of the idolatrous Roman populace, led on by their priests, whose craft was in danger, but the apostates never thought of such a thing—they still retained too much of the polish of christian humanity and refinement, notwithstanding their apostacy, and when all the heathen nations of Europe became converted to Christianity, then the great and terrific persecutions in the move of national and formidable masses ceased altogether, and whenever sectional religious persecutions have been attempted since then, they have been always condemned and frowned down by public opinion, as well as by the constituted authorities of the land. Hence it is that those who threaten others with personal violence for religion and opinion sake, are counted by all decent men as the scum and off-scourings of society, as degraded malicious and suspicious characters, lower in the scale of civilization than the savage Indian of the forest, who is altogether different from the heathen barbarian of Christ's time, for he is too honorable and noble to molest any one for opinion's sake. Many have turned away from the Mormon church, and denied the faith, but did they ever unite together and counsel with the forensic profession upon the feasibility of instituting suit for the recovery of their Gifts and Tythes, like those who have turned away from us have done? No, never! They were perfectly contented, if you would only let them alone, and not accost them as a brother Mormon any more; the unpopularity of Mormonism, and the stigma and ignomy attached to the profession, induced most of them to renounce it altogether, and to seek oblivion of identity among the masses

of the populace. But the apostates from the Presbytery are of a different stamp, for not only do they threaten us with prosecution at law, (which by the by we are very willing they should do, and which we have from time to time advised them to do, and if the law will award it to them they can have it, for it will never break us,) but they have gone a little further—they have done what no other apostates from any other people in this or any other age have ever yet attempted to do—they have threatened us with brute force violence, if they should not succeed in law. Would it be wrong, if we were to prosecute those upon whom we could prove it, and hold them up to public odium? Such a course may become necessary, if they will continue their menaces, but our law teaches us forbearance, and we feel therefore disposed to grant them space for repentance. But we cannot forbear contrasting the present attitude of these men with their former profession as saints of God, when in the presence of God and the members of the Presbytery, the covenanted with uplifted hands, and "solemnly and sincerely renounced 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."

This is denominated the covenant of the congregation, and it is renewed at every Triannual Solemn Assembly, and some who have menaced us with personal violence, took said covenant on the 27th of Dec. last. What an amazing contrast is this with their present doings, and what a humiliating picture is this of Adam's fallen race!

But, say these men, C. B. Thompson

is an imposter—we believe him to be such. Do you indeed! Well, gentlemen, which of your testimonies shall we believe, for it is on record in your own hand writing, in the which you subscribe to the same doctrine that he and all the members of the Presbytery do, and which we can publish if it becomes necessary, for it is written by your own hands, and will stand as incontrovertible testimony against you; and when you left here we settled with you, and we have your receipt—that's another testimony for or against you as the case may be, and you said nothing about imposture at that time; how comes it that when you get at a distance you begin to cry imposture? If the work is an imposition, why not then show it by your strong reasons, as did the apostates from the primitive church, and as all honorable opponents should do? Does your making shipwreck of faith turn the truth into a lie? Well, then it's all your fault; if your apostacy made it a lie, then you ought to have remained in the Presbytery, if that would have preserved it as truth. But if you are determined to have imposture, we will then turn the tables on you and say that you are the real imposters, and we will prove it too. Did you not solemnly and sincerely covenant in common with all the members of the Presbytery to be co-workers in the redemption and restitution of the House of Israel. You can't have the hardihood to deny that! Well, have you done it? No, you have not. Well, then you have imposed on us, and that through your solemn oath and covenant, you have imposed on our confidence in you, you have covenanted in the covenant of the congregation to live with us as becomth saints, and to labor in common with us, to establish righteousness in the earth; we relied on your ve-

racity, your honor and your solemn oath, but you have deceived us, you have not done as you agreed to do, you have burst the bands of all your solemn bonds, you have therefore greatly imposed on us, and you are therefore the real imposters, and not C. B. Thompson, for he teaches nothing now, but what he taught in the beginning, and what you then testified and subscribed to as scriptural truth and joyful doctrine, and your letters written at those times will abundantly prove this, for they are preserved, and some of them are published in the Harbinger & Organ, and we know not but what we ought to publish the others too, so that the public at large may have both of your statements, so as to have a choice of what they chose to believe, whether your present malicious slander, or your former sanctimonious statements shall be received as truth; we are very willing, that this matter should be brought before the courts of the land for adjudication, that would bring both sides of the question before the public, as well as your former and present written and verbal contradictory testimonies concerning us; we are not afraid to abide the issue of a course in law, for then the courts and populace would find out to a certainty, that we are not guilty of the charges made against us, but at present they have only the exparte calumniation of a few unprincipled individuals to judge by.

It would seem that those apostate men would set themselves up as arbiters of what shall or shall not be truth; as long as they subscribe to it, that long it is the truth, but when they happen to oppose it, then it is imposture, and then they begin to talk of violence. Supposing they were yet members of the Presbytery, why then none could be

found with an inclination to molest us, they had therefore to turn away, that their works might be made manifest; and we ought to rejoice that they have gone, for if they are fierce and wrathful now, they were undoubtedly so before, it is therefore a blessing that they are no longer in our midst. They certainly are the most inconsistent of all people; first they joined us, professing great piety and godliness, entering into bonds and covenants with us, to practice the principles of righteousness forever, nothing less will do them, but in an unwarranted short time they discover that they have made a mistake, and instead of practising justice, as they have covenanted to do, they turn in fierceness upon their former brethren and Pastor, demanding damage for their own mistake which they have made, and for having been an annoyance and hinderance to us in the progress of the work, for that's about all the benefit they have ever been to us. That anonymous letter from our "friend" informs us, that after two months continuous prayer he has ascertained that it is not scriptural but a hoax, and as all their clamour is in reference to Tithes, Gifts, and Oblations, so we conclude that they consider these items unscriptural; but unfortunately for them, the scriptures do not mention any other kind of contribution, nothing is said there about class money, missionary funds, quarterly fees, yearly salaries, or voluntary donation; but it comes all under the heads of Gifts, Oblations, Tithes and Sacrifices, we have therefore the exact scriptural patterns.

But what an anomalous and paradoxical position have some of these men assumed, in contradistinction to their former standing as saints of the church of Jesus Christ of the latter days, and as saint of "Jehovah's Presbytery of

Zion!" In the former they experienced all the incidents of losses, vexations, deprivations of cold, hunger and cruelties even unto death by the ruthless persecution of an unfeeling and relentless mob, and one would naturally suppose, that such fiendish scenes and afflictions were sufficient to instill in the breast of every individual, that ever was a member of that Church, an utter abhorrence of all forms of lawless mobocracy, and all who ever joined the Presbytery, as long as they kept their covenant unsullied, seemed to be imbued with a spirit of humility and meekness, frequently expressing to one another their detestation of all mob persecutions, as most odious and repulsive, and as totally inconsistent with the progress of letters, refinement and civilization of the nineteenth century; and strange as it may seem, some of those very men that could thus discourse upon morality, gallantry and the christian virtues, praying most fervently to our heavenly Father, with hands reciprocally joined together, in token of everlasting friendship and brotherhood, according to the order in the Presbytery, when surrounding the table, saying, "Deliver us from evil;" most of those men have since then forgotten that they were washed from their sins, have forgotten their solemn covenant, and have even talked of mobbing those whom they formerly professed to love, but whom they now hate without a cause. Is not this marvelous? Can such opposing qualities in human nature be successfully accounted for? Can an individual in all candor and seriousness, enroll himself as an uncompromising champion of the righteousness of Jesus Christ, in solemn covenant under the ensign of 'Jehovah's Presbytery of Zion' to-day, and to-morrow, or a month hence, or six months hence, be found an

active participant in the ranks of the enemy of all righteousness, falling even so low as to be willing to become a mobber? Can it be believed? Alas, for poor human nature! Supposing a prophet of Israel should have prophesied to each of them individually, six, nine or twelve months ago, that they would in a short time apostatize and even imbibe a spirit of mobism, would they have believed it? "The prophet Elisha wept. And Hazael said, why weepeth my Lord? And he answered: Because I know the evil that thou wilt do unto the children of Israel; their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said: But what, is thy servant a dog that he should do this great thing? 2 Kings 8.—13." The prophet Elisha knew that Hazael would attain to the regal power of Syria, and that the honors of kingly authority would harden his heart, Hazael did not believe it then, but the Bible shows that the prediction of the prophet was fulfilled to the letter.

Just so is it with those who have turned away from us, they would not have believed the prophecy, if their apostacy had been predicted them; but the facts have nevertheless transpired, and become positive realities. And thus it is an easy matter to show that they are wrong at all points, morally, scripturally and legally, and all the harm we wish them is, that they may become sensible of it, before it is too late.

ORGAN & HARBINGER.

MONDAY, : : : : JUNE 25, 1855.

TO THE SUBSCRIBERS AND
BRETHREN ABROAD.

We have the gratification to present to you the first number of the first volume, of the Organ & Harbinger in its

present form and order, and we send this number to those who have not renewed their subscriptions as well as to those who have. To those who have not again subscribed we send it for the purpose of making some amends for the delays of a plurality of last years numbers; and we take it for granted that those who have renewed their subscription, have appreciated the causes of such delays, and that they are glad to receive the Harbinger at all times, and that they would rather have it out of season than not at all. And if individuals have not renewed on account of the irregularity and delays of last years numbers, then we must necessarily conclude that the subject matter of the Harbinger has done them very little good, if it has not created in them a desire for more of the same substances, principles and essences of the work, then they have very little or no faith, and they are consistent enough in discontinuing the paper, for it will not do them any good to have it. The political and religious journals of the day, publish their papers for pecuniary profit, for to make money, and they are obliged to make use of every possible means in their power, to create and maintain as large a circulation as can be obtained, and the issue and thorough establishment of their paper is their only aim, their sole hobby, and their exclusive business and design, they must therefore aim at great punctuality, and consult the various tastes and prejudices of a heterogenous community, and furnish a little of all sorts of matter, good, bad, virtuous, pernicious and indifferent, so as to pander successfully to their various perverted or healthy moral appetites, in order to sustain the paper, make profits and secure a business for a living. But surely, those who judge us upon

the principle of secular Journalism are guilty of an egregious blunder. Our paper is not for the purpose of making money nor for making it a specific business operation, we get our bread by the pursuit of agricultural labor, working together in common, being equal in temporal things, as Abraham and his household did, this is our chief occupation for the present, that we may establish a house of bread for the remnant seed of the Church, for the poor among the Gentiles who are of the seed of Abraham—for the destitute and bewildered Lamanites, according to the prediction of Baneemy's first proclamation and subsequent instruction, and we are eagerly engaged in this great work, that the House of Abraham may again flourish in the earth, and that it may be well supplied with bread, and with wisdom and knowledge, and truth and virtue and brotherly kindness and charity and love and the beauty of perfection and holiness.

We have therefore our hands full, to establish the house in its beauty spiritually and temporally, for you are aware, that the great distinguishing feature between the Church of Jesus Christ of latter-day saints and the sectarians, was the eccentric notion of spiritual and temporal salvation combined in contradiction of christian spiritualism only, but the Church did not heed the precepts of temporal salvation, given for their practical observance in the order of Enoch for the poor of the Church, as recorded in the book of Covenants, which order, it says there, should be an everlasting order, and in temporal things, all belonging to the covenant therein propounded, should be equal, and it furthermore says, that if they are not equal in temporal things, that then they can not be equal in spiritual

things. Thus we are endeavoring to fulfill the law as given through the prophet Joseph, and which was again renewed by Baneemy, successor of Joseph, Apostle of the holy Priesthood and Father of Zion, and by the latter it is declared with great emphasis, that the time is short, "therefore haste ye," says he, "for the time is short, therefore waste it not, but speedily obtain a place in the Schools of preparation."

This call we earnestly heed; and we have therefore not had as much time for writing editorials as we may have hereafter, when the house shall approach somewhat near completion in its various departments, and as for travelling teachers we can not yet spare them, we have passed from the Schools of Faith to the Schools of Works, and work we will and work we must, for the work shall be cut short in righteousness, therefore we must work now, but by and by, when the foundation of this noble house shall have attained its proper level, and its base shall have become firm, secure and as immovable as the Heavens, and when its gloriously attracting superstructure shall tower in holy and majestic grandeur above the surrounding ramparts and fortresses of Babylon's vain and transitory imaginations and inventions; and when a few of the Evangelical and Apostolical Pastors shall have attained unto the full measure of their endowment from the Holy Ghost, to qualify them for sealing up the law and the testimony for the last time, then you may hear again of the trumpets sound as in the days of Joseph, with this difference. In his day it was: "prepare ye for the Kingdom!" But when these shall go abroad it will be: prepare ye for the Judgment! But they may not come near you any more at all; you can not make the plea, that you have

not been cared for, and that you have not been warned. You were called by the first Elders into the Church, and the second Elders with solemn voice and ominous mien, directed you to "Jehovah's Presbytery of Zion;" you have received as much intelligence on the subject than what we have, but you are not here to do the work of the Father—for to bring about the restoration of the ancient and famed house of Israel, and much depends upon our diligence and close application to accomplish the great task assigned us, and being unwilling that you should be lost, we have directed a friendly missal to your far off abode, informing you of the actual progression of the work—that it was not a farce, but a bona fide reality. It will never do to put in the plea that you who were abroad were not cared for by us, because you received your papers tardily and irregularly; it should rather be a marvel that you received any at all, for we have very few scribes amongst us, and the publication of the paper is a loosing operation for certain, as far as dollars and cents is concerned; we have therefore no other inducement for continuing the paper, but to save all who may be saved, and when we institute a critical examination, you will find that you are morally yet indebted to us, though legally, according to the abstract sense of the subscription, we may be square, because it was your duty as much as ours to come and help establish the work; you had as much light and information on the subject than what we had; you should have given your substance for the equality of the saints as well than what we have done; you should at least have continued to come three times a year before the Lord with your solemn oblations, to be recorded in the Book of the Law for your justification in build-

ing up the house of Abraham, Isaac and Jacob in these last days for the last time, no more to be thrown down forever, as you covenanted to do; but some of you have even neglected to do this. We have therefore had to do your share of the work as well as ours, besides putting in all our substance, and as the subscription funds will not by any means defray the expenses for the time spent in writing, printing, and for material, therefore we have had to supply the deficiency from our substance, that you might continue to have the benefit of the Harbinger and Organ, for we ourselves don't need the Organ at all, for we receive instruction and knowledge in our solemn Sabbath assemblies, in the order of the Prophets that the world cannot receive—it can not therefore be published—it is only to be had in the House of God.

Some are so presumptuous as to say, that they will wait and see whether the work gets established, and then they will be willing to come. But how will they know about its being established or not, any more ten years hence than what they do now? Ten years hence there may be a greater number, but the principles of truth and righteousness, being eternal, will ever be the same, and the conditions of salvation will be the same; and the wisest way would be to comply with the conditions now, than to look idly on ten years, and then begin the impending duty. If persons are distrustful of a few people professing holy and righteous principles, by what change of circumstances will they get confidence in large numbers professing the same principles? Such an assumption is not only presumptuous, but it is most preposterous besides evincing a spirit of right down arrogance. What! is not the command to go to work for establishing

Zion with all your might to you as well as to us? And would you let others do the rough work, the drudgery necessarily attendant on anything new and important, besides sacrificing all their substance for the furtherance of the cause, and all their labor for ten years on the top of that, and then when the work is found to be in full bloom, yielding its precious fruits of twelve different qualities every month, when nothing more is to be done, but to sit down in the kingdom and enjoy it, then you will come, then you will graciously condescend that your honorable individual dignitaries, who have not a shadow of title, by oblation, by tythes, by sacrifice or by labor, recorded in the Book of the Law of God, as evidence of your friendliness, faithfulness and love of the cause, then you are willing that your unclean souls and bodies without sanctification or preparation of any kind, without having been cleansed or purified, should sit down with Abraham Isaac and Jacob in the kingdom; but will it be so? Verily not! Supposing all of us were to say we will wait till we see others establish it, what would become of the kingdom? Would it ever be established? No, not on the earth. The scriptures say, that according to your works shall be your reward, and that the laborer is worthy of his hire, and he that will not labor shall not eat. Those, therefore, who have no disposition to build up the kingdom, have no business to enter in; the door keeper will not let them enter by the door, and if they climb up some other way, they will be bound hand and foot and thrust out again. Such persons are foolish virgins, who will come and knock without having oil in their lamps, or in other words, they are not stockholders—have no title—are total strangers—they have therefore no inheritance

in the kingdom, being aliens, and when they return to Babylon to buy, they won't find any that have the right stuff, and when they return the porter will be gone and the doors closed, and that will be the finale in the last days, according to the prediction of Jesus Christ.

Some of the rich are not willing to sacrifice for the exaltation of the lawful heirs of Abraham, Isaac and Jacob, according to the flesh, with whom the Priesthood has continued through the lineage of the fathers, and shall continue until the restoration of all things, though they are now hid up with Christ in God under the veil of Gentile superstition. (See B. of C., 6th Sec.) And the choicest spirits of the house of Abraham, of the Priesthood of Melchisedec, of Moses and of Aaron, and of the Royal lineage of David, King of Israel, are now tabernacled as the poor and oppressed amongst the nations, for the purpose of re-establishing the house of Israel and of David in the earth, and build up the kingdom of righteousness and true holiness, to continue its glorious realm on the everlasting foundation of truth, justice, love and mercy, without molestation or interruption throughout the ceaseless ages of an everlasting eternity. As Jesus came forth a poor and despised Nazarine amidst the degeneracy of the tribe of Judah, having been glorious in personage, in spirit, in honor and station, and in all knowledge and wisdom, the first and greatest amidst the redeemed and glorified Sons of God of the Holy Priesthood order in the realm of their paradisaical estate, to which they had attained through much suffering and tribulation,—he, the chief one, the prince, the anointed one, the captain of our salvation, the greatest of them all, Jesus Christ the Son of God, once more laid down his glorious body, and again

appeared in the form of sinful man, and again voluntarily subjected himself to all the sorrows and tribulations that human nature is heir to, since the fall of Adam, that he might teach men the principles of salvation. So likewise in the last days, many of the Sons of God in the last days will come forth from a quarter altogether unexpected, as poor and despised than what Jesus their High Priest and pattern was. The prevailing notion is, that there is but one Son of God, which Son is Jesus Christ, but Luke informs us of one other in the last verse of the 3d chapter, as follows: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the Son of God." That makes one more for sure, and John in the 1st chapter, 12th verse, informs us thus: "But as many as received him, to them gave he power to become the Sons of God." The Evangelist speaks of something that had already taken place; they had become Sons of God by having received Jesus Christ the only begotten Son, who gave them power, and they became Sons likewise; so says the word of God, and Paul in his 12th chapter to the Hebrews, 6th, 7th and 8th verses, says: "For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. If ye endure chastening, God dealeth with you as with Sons; for what Son is he, whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not Sons." Again, Gallations 4th chapter, 6th and 7th: "And because ye are Sons, God has sent forth the spirit of his Son in your hearts, crying, Abba, Father. Therefore, thou art no more a servant, but a Son; and if a Son, then an heir of God through Christ." It would seem from

these scriptures, that many attained to the Sonship in the days of Jesus and the Apostles, and Jesus Christ, through whose instrumentality they became Sons, has left on record a legacy and mission for his brethren the Sons of God, which has never yet been fulfilled. "Go ye into all the world and preach the gospel to every creature," said he unto them after his resurrection; but many nations have never yet heard the gospel preached, neither has the end yet come, as shall be the case when it has been done, and this brings us down to the present day and generation, in the which these Sons of God will come forth, to do the greater things of which Jesus spake at that time, even the restoration of all things.

There is therefore as good a chance for rejecting Jesus Christ in the rejection of his brethren in the last days, as in his own day, and those who are afraid to come unto the sacrifice, that Abraham's house might become re-established in the earth, that the Sons of God may have a place where to lay their heads, which Jesus had not in his day, and thus have the honor of being co-workers in the great work of redemption, and for establishing an everlasting home for themselves and their brethren the children of the kingdom,—if they will not do it, and earn the reward of righteousness, then they are not fit for the kingdom; if they would rather rule as masters in ease and oppulency in Babylon, than to reign as joint heirs with Jesus Christ in the kingdom; if they will not sacrifice unto JEHOVAH for the promised reward of eternal life, then they will have to sacrifice unto the world without any reward whatever, for the world will swallow up them and their substance, for the ways of God are equal and one eternal round, and with what-

soever measure ye mete, it shall be meted unto you again, and wo unto you rich men, for your riches shall canker; so says the New Testament and Book of Covenants. Paul to the Hebrews, says: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." But will that apply to the last days? Yes, more than to any other period. Read the 24th chapter of Mathew, in which are recorded the signs of the end of the world. "And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." The angels will therefore most assuredly come—those who were made Sons by the gift and power of Jesus Christ in his day, they will as surely come in the last days as Jesus came eighteen hundred years ago.

Awake, therefore, ye latter-day saints! Ye of the everlasting covenant, awake from your lethargy and your idle fears! By hugging up the idols of your hearts and shutting up the bowels of your compassion, and by singing a lullaby to the compunctions of conscience, the potent monitor of your covenants and duty, you may shut them up against your own fathers, mothers, sisters and brothers according to the flesh of your holy Priesthood relations, and you may ignorantly lavish your liberality upon individuals by nature at war with the principles of truth and righteousness and with your own judgement and conscience, following the inclination of physical instinct, instead of the promptings of the spirit of Christ. Jesus says: "The kingdom of heaven is likened unto a merchant man, seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it." This shows that

a true lover of the cause will give all that he hath for eternal life. But many of the present day will spend more for injurious superfluities, for the gratification of the appetite, and the pride of the eye, than what would pay for fifty subscriptions for the Organ and Harbinger. Fifty dollars are readily squandered for coffee, tea and tobacco during the year, without a thought of its extravagancy, but when it comes to one dollar subscription for the furtherance of the cause, then the plea of poverty is tendered as an all sufficient excuse.— In such cases the love of gratifying a vicious and injurious appetite predominates to the final destruction of the little mustard seed of faith, and the choking weeds of Babylon's prolific voluptuousness will finally extinguish it altogether, and the harvest will be ended without your aid, and you will not be saved.

Again says Jesus: "For whosoever shall do the will of my Father, who is in heaven, the same is my brother, and sister, and mother. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

You can not dwell forever with your brothers, sisters and mothers who tenaciously adhere to the spirit, customs and traditions of Babylon; everlasting life is only to be had in the society of your fathers, mothers, sisters and brothers of the holy Priesthood fraternity, who are the natural and legitimate children of Abraham according to the flesh and according to the spirit, and therefore legal heirs of the kingdom. The two different characteristics of the two different relationships is clearly defined, and you are free agents, therefore choose ye between the two. We have now per-

haps given you the last warning, therefore choose ye, whether it shall be the society of Abraham, Isaac and Jacob, with their redeemed posterity and eternal life, or the society of kindred ties in Babylon, where deliciousness and glory shall soon perish, and be no more forever.

Therefore, O, ye remnant seed of the Church, give ye heed to the words of JEHOVAH through his servant BANEE-ny, and come ye to the Schools of Preparation, while there is a Porter ready to conduct you to the chambers provided for you. It is not yet too late. The door is not yet closed, and the Porter is ready to teach and qualify you.

Those who are pure in heart, and willing to do their duty, but by uncontrollable circumstances are prevented from doing it, will be delivered by the power of God through the administration of his holy angels, they may therefore take comfort, and need not despair, but rely on the sure promises of JEHOVAH. And we hope that others may verily have a justifiable excuse, rather than that they should not have any at all. But don't be at all frightened about the matter; if you love the work, then you may support it to any extent you see proper, or you may not, just as you have an inclination; only remember, that you have no claim or title if you do not.—All the damnation that we know anything about is this, that if you don't work out your own salvation, that then you won't get any.

Well, such a sermon as that does certainly not look much like flattering, frightening, deceiving or forcing any one into our ways of faith and doctrine, and we moreover declare, that we thank no one for gifts and tythes, or subscriptions for the paper; if they do it at all, they must do it to please themselves in

the matter, and then all will be pleased, and if not another soul were to come with oblations or sacrifice, it would not make one hair white or black for any one here, for every one has to work out his own salvation for himself.

If the theological elements and principles of the Organ and Harbinger, and the spirit pervading them, are not sufficient to awaken your attachment for them, it then may be better to expend the money in novels or other cheap literature, for you can get three or four times the quantity for the same price.

Any one not having received all the numbers of last years' volume, if they will let us know what numbers are wanting, they can have them.

We take it for granted, that the Organ and Harbinger, or Ephraim's Messenger, are no longer desired, unless subscriptions are renewed.

AN APPEAL,

TO THE PEOPLE OF MONONA, HARRISON,
AND POTTAWATTAMIE COUNTIES, BY THE
PEOPLE OF PREPARATION, MONONA Co.,
STATE OF IOWA;

In Reply

To the false reports promulgated about us by our enemies; with incidental illustrations of our faith, doctrine, and principles of morality and justice.

IN consequence of the false reports circulated amongst the people of the neighboring counties, but mostly in Monona, Harrison and Pottawatamie counties, by individuals who were formerly zealous supporters of the principles of our faith,—but when these principles were put into practical operation, some of the members bolted, and would not stand it. The theory they lauded to the skies as most glorious, and as the only one, of the many organizations of the times, worthy of their support, frequently declaring, that if

there was no salvation in the Presbytery, then there was none on the earth. Such was the language they held when amongst us, but now they declare it to be the worst of all absurdities. Were they to confine themselves to mere denunciations of the doctrine, it would be all right enough, however inconsistent, for it is their privilege in common with others to approve or reject any creed or faith whatever, but they go a great deal further than this; they represent us as thieves and robbers before the inhabitants of the land—they spread wilful lies and slanders abroad which they know they cannot sustain—they are misrepresenting our true character—they are therefore injuring our reputation as good citizens of the State of Iowa; it becomes therefore our duty to undeceive the people, and we mean to do it by every means in our power—through the press, as well as through the law of the land, for we are convinced that nothing short of the courts of justice will bring us fairly before the people, in order that both sides of the parties may obtain a hearing, and we do not fear the result of such a course, which our enemies evidently do, for we have advised them time and again to sue us in law, if they think they have just claims against us, but instead of this they threaten to mob us, and to forcibly seize our property, to burn our dwellings, and they have gone so far as to threaten our lives.

No one is persuaded or forced into our society, but on the contrary, we have warned all not to come into the Presbytery, unless they were willing to abide the laws thereof. When the order of the Preparatory Sacrifice was instituted some left the place, not wishing to enter into it—others to the number of some thirty families, and twenty single persons, declared themselves ready to organize; but the practical operation be-

gat disaffection with some, and they therefore settled with the Presbytery, have taken their property, exchanged receipts, and left the place, to all appearance well satisfied. But since their departure they have imbibed a different spirit, and begin to hate us without a cause. We are not guilty of any thing which any just and good citizen would condemn—we have violated no law of God or man—we desire to live peaceably together and to be at peace with all men. We believe in the promises made to Abraham, Isaac and Jacob, and our object is to keep all the commandments of God, that we may become worthy of an inheritance in the kingdom of God. We claim the common-right granted by the Constitution of the State of Iowa, to worship God according to the dictates of our consciences, but our convictions of moral right and wrong are not different from that of other people's, and the things reported against us are not true. We therefore ask to be heard before we are judged, and we design to place the facts before the people as they really are, and if our enemies persist in molesting us we shall prosecute their leading men at the law, and we have now sufficient evidence to convict them, but we have hitherto refrained from doing so out of forbearance, not wishing to annoy them; but they seem to wax worse and become louder in their threats, and we take this method to give them warning that we shall appeal unto the majesty of the law, and by the law we intend to stand or fall.

And we now appeal unto the people of our common country to redress us of our wrongs, for it is a grievous thing to be represented as evil-doers when we have done no evil. The facts are far otherwise. Our practical morality was too strict and too strait for these men to be agreeable to them—this they declared before they left—this they gave as their reason when they first departed from us. But a sad change has come over them since then; for we have since then been threatened in such a manner that we have to watch our homes and property by night and by day. Therefore, O ye inhabitants of the land, hear us, and we pledge our honor, our character and all

that we possess on the Altar of Eternal Truth and before the tribunals of the land, that these our enemies are deceiving you, and their real object is to get you to join them in a crusade of plunder, violence and blood, and the request to join them in such a course should of itself be enough to convince you that they are abominable characters, that do not regard your welfare, by enticing you to set all law at defiance.

And we have ample evidence to have the ringleaders prosecuted before the law at any moment, and there it will be shown, if we can not be heard otherwise, that we are a law-abiding, peaceable and moral people. But our present enemies are imposters of the worst kind. They first imposed on us, professing great godliness and piety, and covenanting with us, to practice the principles of righteousness, and now they are imposing on you, in slandering us as a people—they are therefore the worst kind of imposters, for they are never done, and they are your enemies as much as ours, and would lead you into trouble, and remember that we have given the warning.

The following is a brief sketch of the design, the organization and doctrine of the people of Preparation.

Our society is called "JEHOVAH'S PRESBYTERY OF ZION."

The object and aim of this society is: To establish the practical exemplification of the principles of Liberty, Fraternity and Equality in the fullest scope of these terms. To establish an asylum—a home—an inheritance for the oppressed, the afflicted and the down-trodden poor of the laboring classes amongst the nations of the East, where labor is degraded—where the laborer has no home—no lands and no business of his own, but is dependent on the bosses, the employer, the manufacturer for his employ and for his daily bread, and the poor laborer is often compelled to beg for the privilege of working for his bread at low wages, and sometimes at any price at all to keep him from starving, and at other times, when the market is overstocked he is discharged altogether and goes idle for months, with a distracted mind, with a heavy and sorrowing heart, with a desolate

home, which belongs to his landlord, with a starving family, and children begging in the streets for their bread,—these are born in abject poverty, they live a life of misery and wretchedness, and they die as poor as they lived, having lived all their days for the sole purpose of enriching a few speculating nabobs, they pass their whole lives in drudgery and poverty without a gleam of hope to be ever redeemed from their miserable degradation and thralldom; their liberty is a name, a farce, the shadow without the substance, and their social equality is a solemn mockery and an insult, and death is their final deliverer and friend, as well as an enemy to the rich oppressor.

And we believe in the promises made to Abraham, Isaac and Jacob, which is that in them and their seed all the families and kindred of the earth should be blessed, and that the time is at hand for the redemption of the poor, and that they shall be brought to their inheritances and sit under their own vines and fig trees, and have all their wants supplied. We therefore believe in both spiritual and temporal salvation, or else what is the vine and the fig tree for?—or why does the Prophet Jeremiah break forth in the following beautiful strain, in the 12th verse of the 31st chapter? "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd, and their soul shall be as a watered garden, and they shall not sorrow any more at all." Such and other passages of scripture plainly portray the redemption of the people on the earth, for their soul shall be as a watered garden, because of the wheat and wine and oil, and they shall not sorrow any more at all.

Believing then that such a state of things shall come to pass on earth, we likewise believe that we must do our share in the work of such redemption, and for that purpose we have organized after the original pattern of the Patriarchal Order, just as it existed in the days of Abraham, Isaac and Jacob, for we believe in the restitution of all things and consequently in the restitution of

the Patriarchal Order, without which the redemption of the poor and oppressed of the earth can never be brought about; for in Abraham's household all were children, and therefore heirs, and could not be expelled from their homes, or in modern terms, they could not be discharged. So it is with persons belonging to the Presbytery; they can not be expelled, they can not be discharged; if they are cut off, they must do it themselves by rebellion or gross immoralities, or otherwise going away of their own accord. We are therefore now in the Patriarchal Order, the organization of which is as follows:

First, The Patriarchal families: When there are twelve persons, then a Patriarchal Father may be chosen, but the members of the family may be increased to the number of thirty-six persons, when the full number of a family is complete.

Four families of thirty-six each, one hundred and forty-four persons in all, constitute a Quorum, with four Patriarchs directing the temporal affairs of the families, with such additional helps as the circumstances may require, for their temporal prosperity as well as for their instruction in morals and general intelligence, and in every thing that is useful, edifying and virtuous. For every such Quorum of one hundred and forty-four persons, three additional Patriarchs are chosen and ordained, making in all seven Patriarchs. These last three named hold their stations as Chief Patriarchs, and they have the charge and direction of the Common Treasury. This Common Treasury is supplied from the surplus productions of the four Patriarchal families; whatever is needed for the support and comfort of the separate families, is deposited in the Common Treasury, as a sacred and holy oblation and sacrifice, for the purpose of purchasing additional lands and implements of husbandry, and then organize additional families from amongst the poor and desolate inhabitants of the earth, and make them in all respects as free and independent as the other families are, who produced these things for them, and who sacrificed them voluntarily for the benefit of establishing the Lord's poor, and thus we design to ful-

fil the saying of Jesus, that the poor have the gospel preached to them, not in form and theory only, but it will be the gospel of good news of great joy, for it will be an invitation of a return to the Father's house, where there is bread and to spare—it will be the practical realization of the spirit and design of the Gospel of Jesus Christ—it will be the exemplification of the great practical maxim taught by the Son of God, when he said, (Mat. vii: 12,) "Therefore, all things whatsoever ye would that men do to you, do ye even so to them, for this is the law and the prophets." Now we often wished in the days of our poverty, that some of the rich would furnish us the means for making a living and a home, which they never did, but they would let us labor for them once in a while and keep us poor, and increase their riches from the products of our labor. The common course of the world is right contrary to what they preach and what Jesus taught, but that is no excuse for us; we design to PRACTICE what we profess to believe, and we have therefore begun to operate upon the above named great principle, to establish an asylum of temporal salvation for the oppressed of the human family, to raise them up from their low estate of degradation and suffering, to exalt them to a station of equality with us as brethren of one common family, to be equally entitled to all the rights and privileges with ourselves, and thus do unto the deserving poor, as we would that others should have done unto us, when we were poor.

But such an order of things can not spring up out of nothing; it had to be begun somewhere, and by a people willing to make the sacrifice, according to the design and purpose of Almighty God as left on record in the scriptures, as we understand them. And such a people gathered for such a glorious purpose at Preparation, and the ancient Patriarchal Order is again established on the earth, and we never thought for a moment, that we should ever have a single enemy for establishing an order for such practically good, humane and benevolent purpose, neither do we now believe, that any of our fellow-citizens will condemn our object, our design, our

order and our motive, when they get a proper understanding and correct information on the subject, but that they will sanction and approve our efforts, though they themselves should not be willing to make the sacrifice, for we are aware that not every person is calculated to make the sacrifice, though he should believe in its utility and practically benevolent tendency, but we understand the scriptures to mean that we must follow Christ in all things, and as he became poor, that through his poverty we might become exalted, so likewise those who are blessed with this world's goods must become poor, so that the destitute poor of the children of men might be made rich or equal with them, by a voluntary sacrifice of their surplus property. And this is what the people of Preparation have done; those who were a little better off than others have sacrificed in common with those who had but little, all is now merged into one common treasury, and they are now equal in earthly things, none, according to the spirit of brotherly kindness and love, of equality and benevolence, calls anything his own, not in the fraternity of the Presbytery, but all are willing to share and enjoy all things, produced by united industry on common and on equal terms, this is the spirit and practical operation of the work; but in law every individual has so much real interest deposited in the common treasury, and which the law of the land secures to him, whatever that amount may be, and this is positive proof that the work is voluntary, and those who have left us, have taken their interest they had here away, and they have therefore no further claim upon us. Every individual who ever joined the Presbytery, was well instructed in the design of the work, and the conditions and requisitions for membership. Every individual relinquishes morally all claim to all he has, according to the spirit of the work, and by his free and voluntary consent, he does not claim anything as his own, just as it was in the days of the Apostles, of which we read in Acts, 4th chap., 32d verse, as follows: "And the multitude of them that believed were of one heart and one soul, neither said any of them, that ought of the things which he pos-

essed, was his own; but they had all things common." This is exactly what we want to do, to establish a brotherhood of perfect liberty and equality, having every thing in common, that none may suffer. And though the title of the property is in law vested in the individual who owns it legally out of the Presbytery, yet in the Presbytery, he renounces, upon moral honor, and moral honesty, all claim to exclusive right to such property, but they regard it alike as their common inheritance, a common home, where the curse of poverty and riches shall not be known. All understand it to be a perpetual order, that is never to be broken up, but to remain an everlasting home for the dwellers therein, and to be a place of refuge and redemption from starvation and slavery for the honest poor, whose condition is getting worse from day to day. No one has therefore any right to leave the Presbytery without making proper settlement with us according to moral honor, common justice, and according to prior agreement of our solemn covenants and solemn bonds. And here is the clue to the difficulties with those who have left us; when they grew tired of the work, they were found unwilling to settle on honorable and just terms. Some went off and did not settle at all, and then reported that we had robbed them. Others who never had any property at all, went and did the same. Others drew a portion of their property, and went off without the other portion, intending to return to us after a time, but they subsequently drew it all out, and turned enemies with the rest. Again others settled up fairly, to all appearance well satisfied, but some of them have since then made common cause with the rest against us.

Had we lived high up, and fared sumptuously every day, then these men would never have left us, they never said that they had been robbed, while they were yet members, though they claimed nothing as their own then, and considered all their property as forever sacrificed for the establishment of the cause; it was their living that was the grand cause for dissatisfaction then, and for which they left us; and strange as it may seem, and although they have

drawn their property out of the Presbytery again, which they upon moral honor considered as forever sacrificed, and have it now in their possession, it is now, since they hold it again, independent of any body else, that they say they have been robbed, and it is certainly time that we should have a hearing in this matter, that people may know the real facts in the case. If we had gratified them in extravagancies, and done as they wished us to do, then of course every one would have gotten a share of the spoil, and some would have gotten it from the properties put in by others; we should, no doubt, have been hail fellows well met, for a time, but the Presbytery would have broken up, and our folly made known. It is true, we should have been all equal, that is, it would have been the equality of riotous living and prodigality, but it would have been the equality of the foolhardy spentthrift; and C. B. Thompson might have been justly charged with folly, had he sanctioned such a course. But seeing that we still continue to carry out the original design of making a perpetual home, an asylum for the poor, therefore these men get mad at us, because we continue to do as they not more than six months ago wanted to do. When they want to build up the Presbytery, then others can have the privilege too, but when they get tired of it, then others shall get tired too, if they don't, then they threaten them with violence and desolation. Some of these men did not labor when with us, one half of their time, on account of personal indisposition, and they brought with them sick wives and sickly children, and unfortunately, they had little or no property deposited for their maintenance, they had therefore to be supported from the property and labor of others, and thus they continued with us from the time they came last fall, and during the whole winter, not even assisting in washing or cooking, but every thing they needed was furnished and prepared for them, and it must be considered that the labor of both men and women ~~was~~ at that time especially needed, for the new order of things gave us plenty of work, and those who could not labor, were a serious drawback upon us, yet some of these very persons, that

were thus situated, were amongst the number that left us in early spring, in all honor and justice actually largely indebted to the Presbytery, and the individual for whom the Calhoun men are endeavoring to create the sympathy of the people against us, was that way situated more than any other family, yet in the early spring he proposed to leave for a while with his family, ostensibly to work at Calhoun, and return again when he should think proper to do so, but he verbally agreed that we should have one hundred bushels of corn and a house frame which he had left at Union Grove, which would only partly pay for what he had actually received from the Presbytery in board, clothing, washing and house rent, for himself and family, for which we have received no remuneration, for he left no property here except what he paid as an INITIATING FEE under the name of Tything, which he then knew as every one else knew before they paid it, that they could not take it back again; but soon after he left, he took possession of the corn and the house frame, because it was at a distance from us, without any further arrangement in the matter, regarding his agreement as if it had never been made, and he well knows that in law and in justice, he is in debt to the Presbytery.

In the first place these men made a hue and cry about the people of the Presbytery being in bondage, and oppressed by C. B. Thompson; but since the members of the Presbytery came out with a printed manifesto, with all their names attached, denying the charge, these men have changed their mode of attack, and they now alledge, that they are mulcted out of their tythes and gift oblations, giving the people abroad to understand that they have yet property in the Presbytery which is withheld from them.

But they are aware that tythes and oblations are the same things as contributions, subscriptions and donations to other religious societies, and where is the individual that ever demanded his donations back again from the Methodist, Presbyterian or any other church in the land? Such a thing has never yet happened, until it was done by our enemies, who do not act as men, con-

conscious of the uprightness of their course, but as men with an evil conscience, they come stealthily, by ominous rumors and distant threats,—and view them in whatever way you will, they present themselves in a false position, and it does not require a very great amount of penetration to perceive that they are wrong. But a little more about the tythes. We make use of scriptural terms altogether; had we called it subscriptions, contributions or donations, then these men would perhaps never have thought that they had yet any property in the Presbytery, and we do not believe that they really think that they have any here, for the reason that they have never asked for any in a manner that descent and respectable citizens would do.

There is in the Presbytery beside the Common Treasury, another called the Sacred Treasury. It is written of Abraham, that he gave tythes of all he possessed to Melchisedec, who was at that day the Ecclesiastical Chief Pastor, and had charge and control of the funds of the sacred treasury. From this it would seem that tythes are gifts, for he gave it to him, not on condition that if Abraham should apostatize that then he was to have it back again, or else knock Melchisedec in the head or burn his house down; but he knew it was a gift unto the sacred treasury, for the support of the ministry, of missions and other sacred objects. In Solomon's time the temple was built by the tythes from the people. Tythes may be contributed from two distinct sources. And first from the industrial productions of the Patriarchal families, who give one tenth of their products into the Sacred Treasury, as Abraham did to Melchisedec, and the other property goes into the Common Treasury, for to endow newly organized families with, which common treasury was in the hands of Abraham in that day, but in the days of the Presbytery we are more republican, for we have one person in charge of the Sacred Treasury, three in charge of the Common Treasury, and four family treasuries, eight persons in all. But again, tythes may be received from persons who are on probation for membership, in that instance it comes under the head of initiation fees, showing forth thereby

their attachment and sincerity of becoming full members, by actually supporting the cause before they are members. All this is done voluntarily, by each individual's own free will, choice and inclination, and such voluntary contributions are made in thousands of instances to the various churches and other institutions in the land, and this is exactly what every member of the Presbytery has done, and this is precisely what our present enemies did before they were full members, for they never entered into the present order of Patriarchy, but left us before it was organized.

But more than this; these our enemies have reported abroad, that they have property here together to the amount of three thousand dollars, but the tythes recorded in the book actually paid in, by all the persons in and out of the Presbytery, from far off and near by, does not exceed the terrible sum of fifteen hundred dollars—and a few apostates claim three thousand dollars as their exclusive share! and all that is here written will be made good when we come before the proper tribunals.

We have directed them invariably to the law for redress, and if the law will award them any of the property of the Presbytery then they can have it; we shall not say as they do, that we will mob them, but we will let them enjoy in peace all that the law shall award them, no matter how much.

Why did not these men complain about receiving tythes when they were yet with us? If we ought to be mobbed now, then they are equally guilty and should be mobbed too, for having acquiesced in the principle and practice in common with us. The fact is, that each individual apostate ought to mob and punish himself alone and no body else for his own voluntary misdoings; nobody persuaded or compelled them to give tythes or any thing else, and if the case stands thus that people must be mobbed and murdered for having received gifts voluntarily offered by others, then a gift is no longer a token of friendship, which it is designed to indicate, but it would become the greatest of all dangers to receive such gifts, for it may be nothing but a subtle plan of a deadly

foe, for the purpose of making us offenders for his own pretended holy offering, it would strike at the root of all our convictions of a gift, which has hitherto been deemed as a sacred pledge of friendship, benevolence and affection, and which we were obliged to receive according to God's holy law, as impartial administrators of the order of his house. Supposing we had refused the tythes of certain suspiciously acting characters, would they not then have had just cause of charging us with inexplicable partiality? Would it be right to receive tythes from one, and refuse it to another? Salvation is proclaimed free for all, and when men offer their tythes in holy oblation, we are obliged to receive it; and the widow that put in her two mites which was all she had, was not upbraided for so doing by the Son of God, but her deed was highly extolled, as having given more than all the others.

And now in conclusion we beg leave to say, that we the people of the Presbytery, members of "Jehovah's Presbytery of Zion," verily believe that we are engaged in as noble, humane and holy a cause as ever came to the knowledge of fallen man; and we furthermore believe, that if all men would carry out the laws of the Patriarchal Order, as herein made known, that then both riches and poverty would cease in all the earth, that then aristocracy, oppression and despotism would be banished from among men, that alms-houses and state prisons would no longer be needed, if all men were made equal, having an inalienable inheritance, a home well supplied with bread, then there would be no inducement for to steal, speculate and to defraud, or to murder, for nothing would be gained by it; it is the principle of separate interest of mine and thine that causes all the thefts, frauds, oppressions and miseries which exists in the world; it was this principle of the subdivision of property that caused Cain to slay his brother Abel; it is this principle that has made the apostates from the Presbytery our deadly foes; while they were with us they professed great love for us, but since their departure, they have imbibed a spirit of deadly hostility towards us. And we solemn-

ly declare, that we have acted towards them and all other people in all good conscience before God and man, and we appeal unto the people to redress us of the great wrong that these men are perpetrating against us; they have defamed our fair characters, and yet we appeal to you, to the law and to reason and justice for redress, and where our enemies are not willing to meet us. By giving our names to this appeal, we have discharged a duty incumbent upon us, and all that we ask is, that you investigate this matter, honestly, conscientiously and righteously.

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

ANDREW G. JACKSON, Clerk.

SAMUEL SCOTT, ANDREW HALL.

GUY C. BARNUM,

Chief Patriarchs.

Family Patriarchs.

HUGH LYTLE, JOB V. BARNUM.

JOHN THOMAS, F. D. WINEGAR.

Heads of families.

ROWLAND COBB, GEO. WARNER.

S. BLACKMAN, ORRIN BUTTS.

HENRY BROOKE, E. JOHNSON.

A. CLEMENTS, THOS. LEWIS.

H. C. HOYT, C. C. PERRIN.

SILAS WILCOX, GEO. RARICK.

JNO. R. McINTIRE, JACOB PADEN.

JEHIAL SAVAGE, J. OUTHOUSE.

Single Males.

WM. SWETT, NELS. TURNER.

L. C. COTTINGHAM, A. HAINES.

G. R. OUTHOUSE, DEN. W. BUTTS.

DAN. W. BUTTS, IVEN LYTLE.

GEO. M. SCOTT, J. M. DURPHY.

ISAAC SWETT, JOHN LYTLE.

Single Females.

J. V. V. SCOTT, S. GORDON.

S. G. CANFIELD, MATILDA LANE.

M. J. ANDERSON, C. M. LANE.

M. M. OUTHOUSE, C. A. COOLEY.

A. E. THOMPSON, A. WINEGAR.

N. E. YOUNGER, T. M. BUTTS.

THE WEATHER at Preparation is beautiful, fine sunshine with occasional thundergusts and refreshing gentle rains.—The Lord sent us the early and latter rain with abundant crops last year, and the prospect is equally good now.

BANEEMY'S ORGAN, AND ZION'S HARBINGER.

VOL. 5.—MAY 1st., 1855.—NO. 2.

AN ESSAY ON FILTHY CONVERSATION.

CHAPTER I.

In order to show that a holy and godly conversation is an indispensable prerequisite, if our object is to be successful in obtaining salvation, we will quote a few passages of scripture first, and then make a few comments.

The first one we shall introduce is king David, 50 psalm, last verse: "Who-so offereth praise glorifieth me; and to him that ordereth his conversation aright, will I show the salvation of God."—Mark that.

The next is Paul, he says: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold or pearls, or costly array; but, which becometh women professing godliness, with good works.

But speak thou the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in the faith, in charity, in patience. The aged women likewise, that they be in behavior, as becometh holiness; that they may teach the young women to be sober, to be discreet, chaste, keepers at home, that the word of God be not blasphemed, that they may adorn the doctrine of God our Savior in all things.

Doth a fountain send forth at the

same place sweet water and bitter?—Can the fig-tree, my brethren, bear olive berries? either a vine figs? So can no fountain, both yield salt water and fresh. Who is a wise man, and endowed with knowledge among you? let him show out of a good conversation his works with meekness and wisdom." So much for Paul and James, now for Peter:

"But as he, who hath called you is holy, so be ye holy in all manner of conversation. Likewise ye wives, be in subjection to your own husbands, that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear; and let your adorning be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner in the old time the holy women also, who trusted in God adorned themselves. For if God spared not the angels that sinned, but cast them down to hell; and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that

should after live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds; but the day of the Lord shall come as a thief in the night, and the elements shall melt with fervent heat, the earth also and the works therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

It is very evident from the foregoing scriptures, that filthy conversation is a heinous and soul-destroying abomination in the sight of God, and that the apostles were earnest in their exhortations and admonitions to the professors of righteousness, warning them to flee the impending and inevitable fate of the transgressor of public decency and social modesty and virtue, which overtook a filthy-mouthed world in Noah's time, and again in the days of Sodom and Gomorrah, and which the apostle Peter declares will overtake a reckless blackguarding world in the winding up scene of the last days, and what manner of men and women ought we to be in all holy and godly conversation, if we really believe that all things shall be accomplished in this generation, and if we are sincere to escape the terrific consequences that befel the Antidiluvians and their filthy successors.

But this sin of social pollution in the form of obscene language, is regarded by many, as a very harmless sort of thing, and people justify themselves in it, by modifying it down to the term of plain talk, and the individuals who shall have the temerity to charge such persons as violaters of decency and purity, are in turn accused with pharisai-

cal self-righteousness and senseless prudery, and if that is not sufficient to silence the teacher of righteousness in his unwelcome exhortations, then as a last resource the votaries of filthy conversation will open the portals of their inmost soul, and overwhelm the pious preacher with such a quantity and quality of the choicest specimens of obscene vulgarity, as will effectually suffuse the face of the preacher in shame and confusion before their shameless depravity, and he will be obliged to beat a retreat, and yield the palm of victory to the power of congregated effrontery and iniquity; and this is the experience and reward of all persons who ever had the courage to upbraid such flagitious offenders for their scandalous pollutions.

But notwithstanding the popularity of considering blackguardism to be a very harmless thing, we shall take opposite ground, and we pledge ourselves to show that filthy, lewd and unlawful conversation is, first: the declarative beginning, source, introduction, and foundation of all that detestable sinfulness, that caused the overthrow of the ancient transgressors; and secondly, that it is likewise the end, the consummation of individual and national iniquity, that it is the self-sealing stamp that furnishes the executive death-warrant, which consigns the polluted victims to irretrievable reprobation.

Now for the task:

In the book of Enoch, from which Joseph made several quotations, is recorded the following language, addressed to mother Eve: "And the serpent went and said unto the woman, let me lie with you; and the woman said nay, for the Lord my God hath given me to Adam, and said we should be one flesh; and I must not transgress his commandment."

Here then is the first attempt on record, for seducing the first woman from the path of rectitude, and he did not succeed, but finally succeeded in beguiling her to eat the forbidden fruit, as an act of apparently less turpitude. Here we read that the first scheme for introducing sin and transgression was, to induce Eve to the commission of adultery and personal pollution, through the medium of lewd and filthy conversation, and though she spurned and repelled the suggestion, yet one thing was unalterably accomplished, the idea of such a crime had been successfully presented, and imprinted on the mind, and could never again be erased from the memory while life should last; such a thought never would and never could have been begotten through the ruminations of their own pure minds, for they were innocent, it had to come through an agency not their own, and the means adopted was lewd and filthy language. Now it is very evident that the contaminating influence of the serpent's lewd conversation, paved the way, and made a change of tactics in the enchanting presentation of the forbidden fruit comparatively easy; had the last plan been adopted first, then Eve would in all probability, have had sufficient resolution to have rejected the proposition, as Adam did before Eve was given him for a companion.

It is the familiarity and intimacy with which sin and uncleanness is handled and presented to the minds of the young, the innocent and inexperienced, which contaminates their thoughts and affections, and which weakens the power of resistance, and thus prepared through the unclean sentiments instilled through lewd and filthy conversation, they fall an easy prey in the hour of temptation, and their weakness becomes the reck-

less tempter's victory. And who prepared them to become an easy sacrifice to the callous seducer? Perhaps their own parents, fathers, mothers, brothers and sisters did; that is, if they were in the habit of indulging in lewd and filthy language in the presence of their children or brothers and sisters, then they are justly chargeable with implanting the seeds of lasciviousness and unchastity, and who will say that such things are not done? We should be happy to declare it, if such things had never been witnessed, but not only has it been observed, but the additional mortification has been experienced of seeing persons justifying themselves in their filthy conversation as an affair of small amount, and when exhorted to desist, would only add an additional quantum of filthy abomination, if not insult and menace into the bargain, in meddling with what is considered no bodies business, but the preservation of social virtue is of necessity every one's business.

But a faithful consultation of the writings of Peter and Paul, will show whether it is a small affair; and whether it is the business of an ordained scribe of the household of God or not. Paul, after having descanted largely on the subject says: "These things speak and exhort, and rebuke with all authority, let no man despise thee."

Of all the abominations that exist, that of filthy conversation and vulgar blackguardism is the most unnatural and inexcusable, and it is only fostered in the walks and avenues of perverted civilization; the native Indian is neither addicted to swearing nor blackguardism, but the man of professed civilized superiority, if not checked by wholesome laws, will advance in lascivious atrocity until he glories in his shame. All other transgressions may be traced to some

powerful incentive or temptation; thus, the murderer may be induced to the crime through revengeful malice, or avariciousness, the thief may be forced to steal from necessity, the forger hazards his liberty to become rich, but the blackguard has no sort of plea for palliation of his unnatural indulgence, no incentive or motive is at all connected with the practice, excepting the pleasure of appearing in all the glory and detestation of moral turpitude and deformity, it is therefore an act of deliberate wickedness in wilful pollution. The apostle Peter says: "When they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." This proves that not only the innocent unsophisticated youths are led astray through licentious conversation, but that ~~even~~ those who were purged from their sins, may again, through lascivious example and wanton precept, be allured from their chaste and godly inclination into sin and uncleanness; and what a terrible responsibility rests on the deliberate dissemination of lewd and filthy thoughts, when we consider the incontrovertible fact, that they are the producers of the germ, nursers of the sprout, and the master teachers of the finished youthful blackguard; and St. John, in Revelations, amid the enumerated fearful, unbelieving, murderers, whoremongers, sorcerers, idolaters and liars, has another class which he terms the abominable; who are they? Why these abominables are the very ones that allure through great swelling words of vanity, the lusts of the flesh, and much wantonness, the innocent from the path of virtue, they are the abominable seducers, ruining the young minds through filthy conversation, and they

cannot escape the awful penalty, and John says that all these shall have their part in the lake that burns with fire and brimstone.

Will a man who desires his son to become addicted to honesty, send him to reside amongst thieves? Neither should people accustom the tender youths given in their charge, to the language of the Sodomites, if they would preserve them in purity and train them for virtue.

"Be not double tongued," says Paul; but is not the individual, from whose mouth proceeds both prayer and filthy language, of a double tongue? —

It is a perfect marvel that men should love clean water, a clean table, clean apparel, and a clean house, and yet morally indulge in disgusting filthiness. Jesus says: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, for those things which proceed out of the mouth come from the heart; and they defile the man; for out of the heart proceed evil thoughts."

That seems very plain doctrine, for what a man eats or drinks has nothing to do with his thoughts, it may prolong or shorten life, but for all that a man may have very good thoughts, unless he should swallow whiskey, and they had none of such stuff in Christ's time, and therefore the saying was applicable in his time if not in ours; but that filthiness from the mouth defiles a man, remains nevertheless an indisputable fact, for the words are an index of the thoughts, and they both defile the man and contaminate the hearer.

No people or nation came to maturity in iniquity at once, it is contrary to the universal law of progress that it should be so, both virtue and vice have their beginning, their progress and their maturity, and it is a fortunate circumstance

that it is so, for it gives the vilest sinner a chance for salvation, and though he should be deeply steeped in moral guiltiness to a fearful extent, yet may he repent and reform. All transitions from comparative innocence to the pinnacle of perfected reprobation are therefore gradual, which fact is confirmed by the history of both ancient and modern nations; and let it be remembered, that conversation or language is the grand medium through which both the knowledge of sin and of righteousness is obtained, perpetuated and perfected, and we may be teachers of the one or the other, or alternately of both, which latter is to be double-tongued, as Paul in a figurative manner expresses it; and the man that discourses piously to-day, and then rolls forth a volley of disgusting nauseousness in the form of filthy expressions to-morrow, is he not like the man that to-day plants the tender and beauteous lilly, which requires much care and attention to make it thrive, but to morrow surrounds them with a group of exuberant thistles of rank and vigorous growth, choking the tender lilly before it has time to take root? And would any one ever believe that such a man had in reality an intention that the lilly should thrive? So likewise is the man that will indulge in filthy conversation, before his own or other people's children or any body else, he does not love then according to the law of the mind that is in Christ Jesus, neither does he love his neighbor, or else he would not hinder their growth in moral and physical purity. Indeed, some persons are so very indifferent on this subject, and so dull in their perceptions of public decency, that they make no discrimination as to who may be present, taking it for granted that all are equally addicted to the blackguard

code of morals, and if an individual should have the nerve to proclaim against such proceedings, then if he escape by merely being pronounced a very strange and eccentric kind of fellow, he will come off very favorably.

One of the most effective causes of physical and intellectual degeneracy of the present generation, is the familiarity and effrontery with which the affairs of the marriage chamber are contumaciously handled, and the scandalous and presumptuous manner in which it is presented as a subject of public sport for libidinous regalings, has a sure tendency to corrupt the mind, debase the imagination, and seduce the affections from the sanctifying chanel of holy contemplation. Man's duties, in so far as it regards this present world, may be classed under four distinct heads, viz: Political, social, family, and hymenial. The first may be extended to the whole world, the second regards the surrounding community, the third belongs to our more immediate relatives, and the fourth is confined exclusively to the marriage institution of the man and wife, and the proper place for matrimonial intercourse is the secret chamber, it is a holy relation, says Enoch; and the legitimate altar of the twain God has placed in the sacred temple of seclusion and retirement, and he has implanted a conviction of the sacredness and secrecy of this holy order in the mind of every man and woman, and the revelations confirm the decree, and the statute laws of all people corroborate the fixed fact that such an intuitive conviction exists, and therefore, those who have the temerity of dragging these matters to public view, must first overcome the power of this three-fold testimony of revealed, statute and implanted law, and hence he sins wilfully, either as an original

transgressor or by following another.— Such persons evince a contemptuousness and mockery of father and mother, and the laws of procreation through which they obtained their physical existency, to an extent of moral degradation exceeding the bounds of human computation and baffling all the powers of inventive genius for discovering a suitable prototype with which to compare such loathsome perversion of private and public decency, for no substitute can be found that will at all answer the purpose of comparison, with the man that holds the source and proximate cause of his own existence up to public ignomy, contumely and shame, forcing it from its legitimate retreat and retirement before a debauched populace as a common football for vulgar assemblages to kick at, and as a laughing stock for every filthy dastard that can scare up a demoniac grin; and every man that does this enrolls himself amongst the number termed in scripture the abominable, whether he is aware of it or not. So much for the first proposition.

CHAPTER II.

Second proposition: That filthy and abominable language is likewise the sign and seal of irretrievable reprobation.

But not every one who uses such language is sealed to reprobation, for some are mere novices, beginners in the art, who think it becoming to imitate the old hardened sinners, and who fancy that it looks quite fine to appear on a par with the more advanced exemplars; but they are not reprobates, they are mere dupes led astray by the force of custom, and it proves that they could have been just as far advanced in the ways of virtue than what they have progressed in the ways of sin, if the opposite example of piety had been set before them; but the

real reprobate is quite another sort of character.

We have already quoted pretty freely from St Paul, but a little more may still be very appropriate; he says: "But speak thou the things which become sound doctrine, in all things showing thyself a pattern of good works; in doctrine, showing uncorruptedness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Be not deceived; evil communications corrupt good manners. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their SHAME, who mind earthly things. They profess to know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder debate, deceit, malignity, whisperers, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who, knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Here we have a perfect delineation of the character of the reprobate. The first thing that arrests our attention is, that they had a knowledge of God, but wilfully cast it off and embraced the abominable; secondly they glory in their shame, and thirdly, they have pleasure in others that do them. Now Paul had particular reference to the things that proceed out of the mouth, for of theft and murder a man can not well boast before the public, he would be taken up and punished according to law, let a man proclaim himself a thief and a murderer, and the love of life and of self-interest will be arraigned against him very surely; but filthy communications escape to an indefinite extent with impunity, tho' the tone of society should be morally healthful, and that is the reason this public sin becomes prevalent and habitual, but Paul says: "Our conversation is in heaven," where sanctity and chastity must predominate, and if unchastity is practiced there, it will lead to reprobation.

As long as a man feels the sense of shame, that long there is hope for reformation, but the reprobate has come off victorious, shame is no longer a component part of his nature; shame the faithful sentinel, that would suffuse the face of the youthful beginner, with blushes as a sign of the approaches of the enemy, shame the last bosom friend has been subdued and routed as a useless thing, and the culprit according to Peter's declaration is like a dog, turned again to his own vomit, and the sow that was washed to her wallowing in the mire; and thus bedaubed from the crown of the head to the sole of the foot, they present themselves before the public as a spectacle of moral disgustfulness to the virtuous, and as a comrade of welcome entertainment for the abom-

inable; they are therefore the characters that glory in their shame, they are given over to their reprobate minds, and they are their own heralds, proclaiming their own pollutions, and the seal of reprobation proceeds from their own mouths. So much for the second proposition.

CHAPTER III.

"I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

The wickedness of a woman changeth her face and darkeneth her countenance like sackcloth.

Her husband shall sit among his neighbors, and when he heareth it shall sigh bitterly.

All wickedness is—but little to the wickedness of a woman, when the portion of a sinner falls upon her.

As the climbing of a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

Stumble not at the beauty of a woman, and desire her not for pleasure.

It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house."

The above are from the practical words of wisdom by Solomon and Jesus the son of Sirach. The latter's writings have been classed among the apocryphal scriptures, and the Book of Covenantants assures us that the genuine truthful portion of the same shall be made known by the spirit of truth, in accordance with which the above is furnished.

Nothing has been particularly recorded by these men on the nature of filthy conversation, as it is understood in our day, (perhaps a blackguarding woman would have been a perfect curiosity in their day, and it may fairly be presumed that they had none,) but they come out very strenuously against the ordinarily noisy and brawling women, against

those who were ungovernable in their senseless jabberings and prolific declamations; and if such a course is indecent and reprehensible in the character of a woman, how much more so is it when she descends to imitate the practice of the low-lived haunts of degraded prostitution!

These things are abhorrent enough, when perpetrated by men, but when females descend from their destined position of modesty, for which they were designed by nature's God, as preservers of domestic virtue, and enter the arena of vulgarity and obscenity as shameless competitors for the prize of reprobation, then all attempt at description of such atrocious enormity will prove abortive, and all that we deem necessary to say is, that it is a sign of the approaching condition of ancient Sodom and Gomorrah, and the same causes producing the same effect, the next thing you may look for is the fire, to make an end of it.

No woman of ordinary character likes to have her chastity impuned, but is a foul mouthed woman entitled to the standing of chastity in the strictest sense of the term? Can she claim the honor due to a woman of chaste and exemplary conversation? A pretty woman belching forth her fulsome billingsgate language, and indulging in copious outbursts of indecorous expressions, can never lay claim to a standing of respectability. A moral probity; she may prevail with the abandoned portion of men in forming copartnership, but no overtures of marriage are likely to escape the lips of a man that regards his covenant with Jehovah; and Paul says: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light

with darkness? And what concord hath Christ with Belial?" Every female of mature age has an inclination to command the reverence and esteem of the opposite sex, but not every one adopts the proper mode for accomplishing that object. Even the licentious and abandoned libertine has more genuine affection for the plain, humble and modest female, dressed in neatness and simplicity in a garb of homespun quality, than for the ostentatious coquette clothed in costly apparel trimmed with flounces and gaudy ribbons, with an impudently scowling countenance and a well practiced tongue of scandal, his respect towards the latter flows from no higher source than a debauched animal inclination for sexual intercourse, and when the transitory spasm of lecherous feverishness has subsided to its natural calm, then the flush of giddy affection vanishes, as quickly as it arose.

A woman of habitual vulgarity and lecherous demeanor, is just about as likely to win the affections of the man of sound intelligence and exemplary morality, than what it is for Beelzebub the prince of devils and Michael the Archangel to make a covenant of compromise and turn bosom friends, and though she should be the very impersonation and perfection of personal beauty and superlative attraction, and possess the seductive enchantments of a bewitching sorceress, yet would all her efforts and accomplished charms prove useless nonsense to such a man in the dispensation of the fulness of times, for the ludicrous pretensions of the vanishing superiority of ephemeral beauty is of short duration, a few years at most, will destroy it forever, and then the loathsome sinfulness of her polluted soul will become engraven in every line of her haggard countenance, and ex-

pressed in every muscular effort of physiognomical motion, and the former proud enchantress, of a brief space of beguiling fame, will become the very embodiment of the ghastliness of moral and physical corruptedness, and she will be all that is personified in English phraseology in the eupheneous appellation of an old hag; and such a destiny as above described is the inevitable doom of every female of deliberative filthy language, and instead of being adorned with chaste and godly conversation, like the holy women of old, and like the modern dignified matrons of moral worth and female modesty, whose countenances are expressive of the chastity and peace dwelling in their tranquil souls, instead of this she will have become a repulsively hateful and profligately brawling old termagant. Every man of the dispensation of the fulness of times, is aware that he renounced all uncleanness, and it would be the height of folly and even presumptuous, to risk his salvation in the deliberate choice of a woman of filthy habits, nay, more than this, it is as consistently logical to conclude, that the man who deliberately unites himself in marriage to a fulsome woman, does as effectually break his covenant, as though he were in the personal practice of it himself, for the twain are to be one flesh and under such circumstances it would not be good to marry, but best to let it alone.

Filthy expressions constitute one of the ways by which the abandoned prostitute proclaims the character of her trade and announces her occupation, and a woman that will practice the language of the brothel, will not escape the vigilant observation of the arrogant libertine and his insulting advances, whether she designed to attract them or not, and the lovers of purity will both

suspicion and shun every such female, for modesty is one of the great distinguishing characteristics in which Nature's God designed that a woman should clothe herself, and every man and woman understands it so, and when she transgresses so far as to violate deliberately this natural prompter of female modesty and shamefacedness, then more will be said in the squads of the careless and the vicious than what some of them would probably like to hear, and the customary addiction to such a practice may be the sole cause of irremediable single blessedness on the one hand, or irreclaimable debauchery on the other.

It may therefore reasonably be supposed, that the female with a polluted tongue does not at all aspire to gain the affections, win the heart, or obtain the hand of a respectable man, for most assuredly, no man of refined and exalted sentiments and sanctified affections, could at all beget the inclination of bestowing the felicitous salutation of personal esteem and affectionate regard on lips habitually prostituted as flood-gates for streams of vulgarity, nor can it be supposed that a female of practical obscenity would be a proper person for gracing the family circle as the maternal head, and for inspiring the family group with that sacred devotional reverence that ought to dwell within the precincts of every home altar; such an one can therefore not at all indulge the hope of effecting a union in the holy order of matrimonial alliance with a man of probity and virtuous tastes, especially not in the congregation of the saints, for such uncongenial qualities could never dwell continuedly together in harmonious concord, and the practicability of unalloyed connubial felicitation in the bonds of hymenial nuptials, would be

beyond the bounds of reasonable expectation; and hence Paul says, 'Be ye not unequally yoked together with the unbelievers.'

To the woman has been assigned the guardianship of modesty, and as long as she preserves this beautiful female ornament undefiled and uncorrupted, she can command the respect of universal christendom, and defy the insulting advances of the artful seducer, for this lustrous gem of modesty possesses the two-fold attributes of attracting the good and the noble, and of repelling the dastardly destroyer of female character and happiness. Modesty is to the woman what magnanimity is to the man; the latter would scorn to meditate meanness at all, and especially not against the woman arrayed in the imposing supereminency of intelligence, dignity and modesty, and on the contrary, where these luminous qualities are wanting, there the variety of artificial imposition will be totally unavailing as a substitute for the genuine elegance and innocent magnificence of artless female modesty. When the woman forsakes this important trust, and casts it to the dogs, then you may safely conclude that public morals are on the wane, and that the scenes of Sodom are again on the track. If the woman proves recreant to this sacred charge, from whence will you select a substitute?

When the guardian angels, whose kindly office is to hover around the children of frail mortality for the purpose of whispering to them the excellency and loveliness of purity, when they find that all their kindly efforts are contemptuously and repeatedly trodden under foot, then these grieved spirits of hallowed sacredness and modest innocence, enrobed in their attracting habiliments of enchanting purity and angelic loveliness,

abandon the company of such leathsome and presumptive transgressors, and take their flight to the beattic regions of celestial blissfulness from whence they came, that they may again breathe the pure air of transcendental beauty and sublimity, and lave their horror-stricken identities in the flowing fountain of seraphic immaculateness, restoring their mourning attributes to their wonted calm and accustomed energy, and to bask in their appropriate elements of entrancing ecstasy and enraptured delights, leaving the polluted sons and daughters of filthiness and abomination to fill up the measure of their detestation and abomination, until the fate of Sodom and Gomorrah, their twin sisters, shall sweep them from the footstool of JEHOVAH with swift and sudden destruction, which is the decreed penalty of such public offenders, according to precedent and according to revealed law.

In conclusion we would yet say, if any one wishes further instruction on the subject of this essay, they may consult Enoch, and they will find him as plain, pointed and positive in his animadversions on the enormity of such offenders, than what St. Paul or Peter are, and a good deal more so than what this essay is; and as it respects the terrific penalties and awful doom, we have only quoted from the scriptures left on record by holy men of old, but Enoch speaks in a peremptory manner, as a man having authority, and not as the scribes, and the author of this essay is only a scribe, and is therefore limited in authority. Our essay will therefore answer the purpose of an introduction, and for a perfect understanding of this matter we refer them to the Book of Enoch.

"The well-used talent tho' but one,
May gain the happy praise—well done."

The Word of the Lord,
To THE WATCHMEN OF MOUNT EPHRAIM.
 GIVEN IN JULY, 1855.

Behold, verily thus saith JEHOVAH, unto the Watchmen for the Mount Ephraim. Verily I say unto you, I have called you to sustain your Father, the Chief Watchman, (who is Ephraim my first-born,) and to restore him to his inheritance which I gave him by the hand of my servant Jacob: and behold, his inheritance is unto the utmost bounds of the everlasting hills. Therefore none hath claim to an inheritance upon the earth, except those who receive it through him; for behold! the Shiloh is of his seed, who cometh in the last days to divide the inheritance by lot to the saints, who have their names recorded in the Book of the Law of God for remembrance, who all must be prepared and designated by blessing under the hands of Ephraim, as worthy to inherit the kingdom prepared from the foundation of the earth. All those therefore who are not blessed by him, must of necessity be smitten with a curse and be consumed as stubble both root and branch from under heaven; for by his blessing is the children's hearts turned to the covenants of their fathers. You are therefore required to be watchful that you secure to yourselves his blessing, and with all diligence strive to prepare your children and as many others as possible to obtain the same.

For assuredly as I live, saith the Lord God, even JEHOVAH, whomsoever he blesses, I will bless; and whomsoever he curses I will curse, and no power can stay my hand. Therefore, wo! wo! wo! be unto those who have lifted up, or shall lift up their arm or voice against him in malice or condemnation, for behold! he possesses the power, and hath delivered them over to the buffetings of

Satan for the destruction of their flesh until the day of redemption, or unto eternal damnation, according to the merit of their crimes to be tested at the Judgment.

Therefore warn ye one another, and observe all that he saith unto you, for his word shall ye receive as from mine own mouth, in all patience and faith.—For verily I swear unto you, by my great name, even JEHOVAH, that I will not permit him to teach you that which is not right and for your good. Therefore, I am pledged unto you, to perform all his words as if they were from my own mouth, for I have made him my law-giver unto you; therefore by him will I establish my kingdom, and prepare my people for their inheritance upon the earth. And ye are called to assist him in this work, therefore forsake him not, neither contend with him to perplex him, but be ye help-mates that ye may inherit his blessing, and not his curse.—Even so: Amen.

THE SACRIFICE.

The sacrifice of all things covers a great deal of ground; it not only means our worldly interest, but it includes all things pertaining to our manner of living, our habits, our conversation, our actions, our passions—and in all these we are not required to cease, but to regulate, to govern, to put off the wrong and put on the right—cease to eat those things that in the wisdom of God are not good for us, and eat those things that in his wisdom are good and profitable for the health of the body, and as the one effects the other so the mind is benefitted also, being clearer and better prepared to comprehend and appreciate the knowledge and blessings of God.—To be made sensible then what is right and good is the first thing necessary,

and then to act upon it because it is good; this being the principle then we should not consult our own convenience in the matter, but act upon our better judgment. For instance: we have been in the habit of indulging in many wicked and sinful practices, all of which we are convinced are wrong, still the propensities of our natures are so strongly inclined to those very things, that we conclude in our hearts that we will indulge a little for a season, and we give way a little and a little, until we find it is out of our power to resist the thing, and hence we come under the power and dominion of that practice, and then we find the proverb true, that "if we give the enemy an inch he will take an ell." Hence then the importance that we should love righteousness and hate iniquity in deed and truth, that righteousness and truth should be our motto—the kingdom of God and his righteousness be first and foremost all the time, and wait on the Lord in the order of his work, that we may enjoy the blessings and privileges promised to his people.— If we thus do and wait on him, then we shall be ready and willing for every good word and work, not only to hear but to do, for it is not the hearers (forgetful hearers) of the word but the doers that are justified in his sight; and thus we become prepared in heart and mind to enter into the practice of every good thing. Anxiously waiting on the Lord we can say, "Lord it is done as thou hast commanded and still there is room." We feel a hungering and thirsting after righteousness, and hence according to promise we are full of righteousness and truth, and as our hearts and minds expand and enlarge we are prepared to receive more and more. Thus, like a good and obedient child, our Father withholds no good thing from us, or like

an attentive scholar, our Teacher delights to lead us along and instruct us in the knowledge of things as they are that we may know as he knows, and be prepared as he is prepared to teach the things that pertain to the kingdom of God. But not so with the slothful and disobedient; the slothful says, "a little more sleep, a little more slumber, a little more folding of the hands; I am sensible the thing is right, but I am not quite ready, it is not convenient; go thy way for this time, and when I have a more convenient opportunity I will call for thee; I choose to indulge in gratifying my own propensities a little longer;" and many excuses are made to justify in so doing. I would say in short, if we are men let us be men, in the service of our God; if we sacrifice let us sacrifice, and let us be prompt in this matter, and not try to evade or get round it; let us not count our lives dear unto us in this matter, for "he that seeks to save his life shall lose it, and he that loses his life for the sake of truth and righteousness shall find it."

SOCIAL DESTINY OF MAN.

MAN becomes so accustomed to the society, in which he has passed his life, that its institutions, laws, and customs grow upon him until they become a second nature. His feelings, views and prejudices are so interwoven with its whole mechanism, that he looks upon it as natural, unchangeable and perfect.— So great is this illusion, that the evils he labours under, are attributed to every cause but the true one—the defective organization of society; and while the government, the administration, and even religion are doubted and criticised, the social system, as if it were something superior to human imperfection and error, alone commands the respect and reverence of all.

Our readers cannot fail to remember that, in the simplicity of early childhood, the horizon which bounded their vision, appeared to them the end of the world; and that, in this childish belief they did not imagine that vast regions and populous cities lay extended beyond. An analogy to this may be found in the social world; the prejudices that men imbibe in the society which surrounds them, bound their social horizon, and they do not conceive the possibility of a great change in the present order of things, or the existence of other societies, based on principles entirely different from those which they now look upon as eternal.

This veil of prejudice must be torn away. We assert that the evil, misery and injustice, now predominant on the earth, have not their foundation in political or administrative errors, in the defects of this or that institution, in the imperfection of human nature, or in the depravity of the passions; but in the FALSE ORGANIZATION OF SOCIETY ALONE.—We assert that the present social mechanism is not ADAPTED to the nature of man and to his passions; that its laws are in flagrant opposition to those which regulate or govern their action; that it perverts, misdirects and develops them subversively, and that the selfishness, oppression, fraud, injustice, and crime, which mark the course of his societies, are attributable to that artificial or social misdirection and perversion, and not to any inborn, inherent depravity in the human being himself.

The passions tend from their nature, (and how could they do otherwise since they are the work of the Divinity?) to social unity, concord, and the development of all the sympathies. But the great mistake which has been made, has been to confound the false develop-

ments, which the passions receive from our subversive societies, with their real essence and their true nature: the effect has been mistaken for the cause. Science has fallen into this gross error; it has sought for the cause of social evil and misery in the perverted action of the passions, without going any further, whereas, had it taken one step more, it would have found in the vicious organisation of the social mechanism, the CAUSE of their perverted action, consequently the real source of misery and evil. This it has not done; it has left the social mechanism as it was, and applied correctives to the passions;—these having failed entirely, it has declared their depravity and the permanency of evil, and advised an apathetic resignation to its sway. This advice has been but too faithfully followed, and the belief in the fatality of evil has sunk so deeply into the minds of men, that it has eradicated all hope of the possibility of general and collective happiness on this earth. As a proof of the fact, ask the learned or the ignorant, ask the world in general, and they will answer alike that happiness is not the lot of man, that it is a boon which has not been granted him by the Divinity.

But, between this theory and practice, there exists a strange contradiction, which should have led to a further examination of the subject. While the supremacy of evil is acknowledged on all sides, every individual in his sphere is in ardent pursuit of happiness, which he feels to be the law of his nature, and which he believes, if his plans succeed, possible and attainable.

The secret instinct of the individual is truer than the reasonings of science. The destiny of man is to be happy on this earth, but not in our subversive societies; characterised by indigence and discord.

LUTHER AND ERASMUS.

Luther was bold, energetic, warm hearted and outspoken—determined to carry forward the work of reformation at all hazards. Erasmus was cool, calculating, intellectual, and cautious—desirous to have reform, if it could be effected in a quiet, decent, genteel manner, but determined to do nothing that would involve him in trouble or bring down persecution upon his head. When Luther wrote to Œcolampadius to put him on his guard against embracing the half reforms of Erasmus, it was in this language:—"I much fear that Erasmus, like Moses, will die in the country of Moab, and never lead us into the land of promise." To Erasmus himself Luther wrote, when disgusted at his half measures, in these characteristic terms: "You desire to walk upon eggs without crushing them, and among glasses without breaking them!" And the coldly intellectual Erasmus, like too many in our day, of whom he is the type, replied, "I will not be unfaithful to the cause of Christ, at least so far as the age will permit me." How very poor! So far as the age will permit me! If we could serve Christ on these terms, how delightful would it be to thousands! We should scarcely have a single seryant of Satan in our land! But O, how great the difference between this sentiment and that of Luther when before the Diet of Worms, in the midst of an assembly of this world's princes; he stood in the calm majesty of a champion of the truth, and said, "Here I stand; I cannot do otherwise, so help me God." He was for the truth, not so far as the age would permit him, but against the age. And now we style him hero of the Reformation, and regard Erasmus as a talented coward. Young man, be a Luther! Stand with your back against the

wall of truth, and face and fight the world. Be a thorough Christian and a bold reformer. Luther or Erasmus?—Reader, which are you?—[British Messenger,

From "Hopes and Helps for the Young."

TEMPERANCE.

He who stands upon the watch-tower of virtue should be faithful to give the alarm of danger when it is near. It should be sounded when the engulfing pool is yet in the distance, and the danger easily avoided. This duty too long neglected, and all is lost.

He who is upon the present watch beholds a perilous scene before him. It is a maelstrom, dark, whirling, yawning. It is roaring with wrecks, groans, and horrid ruin of fortunes and lives. It is named INTemperance, and is situated in the very center of the great sea of pleasure. The waters which form this ruinous pool come in from every direction. They come not rushing and foaming, but with a gradual and gentle flow. So smoothly do they glide, that those who are riding upon their waves are scarcely ever aware that they are moving toward the pool. The waters break into scarcely perceptible ripples, long before they reach the sloping chasm, into which they plunge with awful fury. The descent to it is so gentle as to be scarcely perceptible without the closest observation. Long may the thoughtless pleasure-seeker glide upon these waters, not dreaming that his bark is descending the rippling slope of danger. The sea is bright and beautiful; and it looks to the inexperienced mariner even more so down the rippling descent. The starry gleams of the breaking waters invite him thither. Their glancing light attracts his gaze, and wins a desire to sail amid its varied and changing beauties.

This variety adds a new desire, this desire produces excitement, and this excitement bewilders judgement and stimulates to misguided actions.

Thus, without being aware of danger, he glides at first slowly down, and then faster and still faster down, till the waters break into foam, and envelope him in a cloud of darkness, in the midst of which he is hurried on, and still on, to ruin. Thus is the fascinating sea of pleasure spread around the engulfing pool of intemperance, sloping in from every direction, inviting and still inviting its voyagers to sail down its danger-strewn declivities. Not one path alone leads to this sullen gulf of woe; not one only current, as too many have supposed, hurries down this dark abyss; but all around, on every side, the waters tend downward. There are a thousand currents leading in. Some, it is true, are more rapid than others. Some rush in quickly, and bear down all upon their waters to quick and certain ruin.

Others glide more slowly, but none the less surely, to the same end. The streams of intemperance are legion.—The allurements that lead downward are equally numerous. Every appetite, lust, passion, and feeling holds out various allurements to intemperate indulgence. There is not a power of mind, affection of the heart, nor animal desire, that may not dispose to some form of intemperance, which may injure the body or paralyze the energies of the mind. All forms of intemperance are evil, and destroy some function of body or mind, some member or faculty, the disease of which spreads in harmony through the whole. The dangers from this source are imminent and fearful, and spread on every hand.

In former lectures the subjects of health of body and mind have been con-

sidered. We may now consider temperance as absolutely essential to both.

A great poet has said :

“Reason’s whole pleasure, all the joys of sense,
Lie in these words, *health, peace, and competence*;
But *health* consists in *temperance* alone,
And *peace*, O virtue! peace is all thy own.”

HEALTH CONSISTS IN TEMPERANCE. This is the truth, this is the law, primary and essential, which every youth should know. Know! Yes, know by heart.—It should be written on every leaf and every living thing. Yea, it is written on all that lives and moves. Animals, birds, fishes, vegetables—all are temperate but man, and all full of rosy health but him. Will you not read it, O Youth! this law of temperance.

See, thy cheek has a rose upon it, health’s blushing picture. Will you preserve it, to adorn the face of age? Thy step is elastic. Will you retain its elastic tread, to bear the rugged frame of a strong maturity, and give thy latter years this cheerful legacy? Beauty is thine. Wilt thou let it dwell about thee, even till the snow-fall of thy winter whitens thy head? Dost thou prize these gifts, which the good hand of thy Father hath bestowed upon thy youth? Tell the world how well you prize them by obeying the law by which they are preserved. That law is temperance.—It is written in the statute-book of your bodies and minds. Will you read it, will you learn it? Its principles are simple and plain. You can be as wise upon them as any scholar, physician, or philosopher. You have all the great teachers of temperance in and about you. You have stomachs, brains, nerves, bones, sinews, and muscles. You have mind, reason, conscience, affection.—You have friends, country, and home. You have interests, hopes, and life. You

have all the great ends and aims of a human being to accomplish. You have God, his Son, and Gospel. You have all that is true in thought, beautiful in life, and glorious in hope. All these are teachers of temperance. They all exhort you to a temperate mode of life. What more do you wish—what more can you ask? They all give you daily lectures upon temperance. You have every thing—all the living voices of God, all His teachers, preachers, most eloquent expounders of truth and duty, reading you perpetual lectures on temperance. Surely the fault is yours if you do not heed them. Every thing bids you be temperate in all things—temperate in the gratification of your appetites, temperate in your pleasures, labors, desires, amusements, hopes, actions, yea, in every possible way.

When you have returned late at night from a pleasure party or frolic, and after an hour or two of feverish sleep, you have risen worn and weary, and out-of-sorts, have you not understood the lecture which your jaded body was then reading you? It runs thus: "Be more temperate in your amusements; give me sleep and rest at proper times, and I will give you health and peace, and buoyancy of spirits." There is no doubt that your stomachs read you lectures almost daily, on the gratification of your appetites. Do you listen to them, and be instructed? Do you have pains in your stomach, burning sensations, water-brash, flatulency, or rising of wind, an unsatisfied feeling, a craving appetite, sourness, weakness, a bilious tendency, occasional pains and crampings, dyspepsia, or a tendency thereto, heaviness and drowsiness after eating, a tendency to take cold easily, without knowing why, headache, or a heaviness in the brain, a tainted breath, a troubled sleep, wan-

dering or rheumatic pains? Have you one, or any, or all of these? If so, you have a lecture on temperance as often as each one comes. They all tell you that you have been intemperate, that you have indulged some appetite too freely and frequently, that you have transgressed some law, or laws, and ought to return immediately to the simple ways of temperance. They lecture you more to your interests than I can. They give you home lectures, "home-thrusts" with the sword of reproof. They announce the fact that ought to startle you, that you are destroying your physical constitution, and marring the peace and welfare of your mind; and hence are a sinner. They are the fore-warnings of death. They tell you you are a self-murderer, that your course is suicidal, that you have already planted a dagger in your own bosom. Why do not these lectures alarm you? Ah, they have been read so slowly and so long in your ears, that you mind them not. Little by little these troubles have come upon you. Slowly down the rippling slope you have glided. You will not believe you are tending toward the pool. But it is so. As surely as there is a pain in your body, so surely you have done wrong.

Pain means penalty, and penalty means that its sufferer should reform. The most of our pains are occasioned by intemperance. This is the fruitful mother of ninety-nine one-hundredths of the diseases that flesh is heir to, and the sins the soul doth commit. We sin by excess of anger, lust, appetite, affection, love of gain, authority, or praise. Few, if any, are the sins that grow not out of intemperance in some form. Intemperance means excess—more of a good thing than is necessary. A thing is good so long as it is necessary. All beyond

necessity, or what is necessary, is evil. Money is good; more than what is necessary to the ends of life is evil. Food is good; too much is evil. Light is good; too much will put out our eyes. Water is good; too much will destroy us. Heat is good; too much will burn us. The praise of men is good; too much will ruin us. The love of life is good; too much will make us miserable. Fear is good; too much hath torment. Prayer is good; too much cheats labor of its life, and is evil. Sympathy is good; too much floods us with perpetual grief.— Reason is good; too hard pressed with labor, it dethrones the mind and spreads ruin abroad. Any excess in the use or activity of a good thing is intemperance and therefore evil, and to be avoided.

Intemperance, thou mother of harlots, thou abomination of the earth, thou curfew of iniquity, thou breeder of evil, sin, and misery! when will youth learn to abhor thee as they ought, and to spurn thy lascivious allurements with a holy contempt?

But once again, my young friend, when you sit down to your breakfast, and find that the cook has forgotten to prepare the coffee, do you feel cross, or sad, or disappointed about it, as though you would have a poor meal, a dry meal, a scant meal, no meal at all, without it? Or, when you come to the supper-table, and find a glass of clear, unadulterated cold water by your plate, and the cook informs you that she is out of tea, does the table look bare and dry without it, your appetite fail, your spirits droop, and a chiding, fault-finding spirit rise up within you to complain of something? Or, when you put your hand into your pocket, and find that your tobacco is gone, or your pipe broken, or your cigars smoked up, or your snuff-box empty, do you feel a sort of uneasy, down-in-the-

mouth, fish-out-of-water feeling, as though something was wrong, as though your intemperate indulgence had created an appetite which could not now be gratified, as though a morbid, diseased, unnatural condition of some of the organs of your system had been engendered?

These very feelings are temperance lectures. They are voices of warning, presentiments of approaching ruin, of disease and death, which you are bringing upon yourself. They are assurances of the murderous course you are pursuing, cutting daily the threads of life which God has given you to cherish and preserve. The very appetite itself by which these uneasy and unnatural feelings are engendered, is a lecture on temperance, and ought to be so regarded. The very desire for stimulants of any kind, ought to be regarded as a voice of warning against intemperance. This is its true meaning. Says Christ: "He that hateth his brother is a murderer;" "He that lusteth after a woman is an adulterer;" "He that coveteth his neighbor's goods is a thief." He has the murderer, adulterer, and thief in heart. It follows that he that desires stimulants, though he may never use them, is intemperate. This unnatural, intemperate desire should be conquered, completely mastered, by a resolute temperance will. We have no right to possess or cherish any such appetites or desires.— Evil is in them. And they bid us be wise, and on the look-out. Temperance as a virtue dwells in the heart. It consists in a rigid subjection of every inward feeling and power to the rule of right reason. He who would be thoroughly temperate, must master himself. His passions must be his subjects, obeying his will. From the heart he must be temperate. The youth who would live a temperate life must see to it that the

principles of temperance establish their reign in his heart of hearts. He must remember that the intemperance slope is an almost imperceptible one, and that he may be gliding down it when he dreams of naught but safety. He must remember, too, that the field of temperance is a broad one, covering the whole area of life. It is not simply against one form of appetite, one species of indulgence, that he is to guard, but against all. The drunkard is not the only intemperate man, nor his the only intemperance we are to fear. It is true, his is a fearful one, a chasm of war, a dark abyss of wretchedness. He is worthy of our deepest commiseration. Charity should flow like a river in his behalf.—Pity should become a fountain of tears, and be wept for him. We should make him feel that the souls of the good bleed for him, that all kind people desire and pray for his reform, that the church petitions daily for his return, that there would be joy in a million hearts besides his own, joy on earth, and joy in heaven, if he would reform. All we can feel, and all we can do, we should feel and do for the drunkard. His awful evil we should avoid by touching never one drop of alcoholic poison. It is death, ruin, woe intolerable, horror, living with scorpion stings and remorseless demons. Avoid it! Every youth should detest it, despise it, abhor it with the power of a giant contempt. He should loathe, with sickening disgust, the whole process of drunkard-making. He should spew upon the whole system of liquor-drinking as upon the spawn of hell, which breed naked devils and hot damnation. Frown! He should scowl upon him who asks him to drink, and feel a holy indignation at the dastardly insult.

But while he thus heartily despises the drunkard's intemperance, he should

not forget that his is but one form of this giant evil. There are other species of intemperate indulgence of which we are all more or less guilty, even indulgence of appetite, that carries more victims from the earth than does drunkenness, and spreads a wider devastation and a more general blight. We lecture the drunkard day after day and year after year, but seldom think of lecturing ourselves. We have thirty-and-nine lashes for him, and none for ourselves. We have a thousand-and-one good-for-nothing practices, while he has one, just one, of which we complain.

I have often thought that if I was a drunkard, I would lecture back to these good people who talk so loudly of his intemperance, and so little of their own. I would tell them of their teas, and coffees, and tobacco; of their beers, and sodas, and sarsaparillas, of their peppers, spices, and condiments; of their greases, gravies, and indigestible fixings; of their hot rolls, and heavy rolls, and pound rolls; of their tables that groan, and their stomachs that groan worse: of the innocent animals they kill and eat, and of the animals they make of themselves; of the way they live and labor, to eat and live and suffer, after they do eat; of the gout, rheumatism, fevers, tumors, cancers, serofulas, dyspepsias, diarrheas, and thousand-and-one miserable diseases they produce by their miserable intemperance.—I should have a wide field to lay open before them, the horrors of which, if they had any hearts, would make them blush—blush to think that they had abased themselves and their neighbors and children so much—not to think they had lectured the drunkard so much, but themselves so little—to think they had transgressed almost as many physical and moral laws as he. If they should tell me of my miserable physical condition, I would read them a lecture on the long list of ailments, pains, and weaknesses which infect their blasted and worn-out bodies, as an offset. Thus, if I were a drunkard, I would be strongly tempted to show those who should attempt to lecture me, that temperance lecturing was a game at which two could play. This, however, would not excuse my drunkenness. It would only be another sad proof that

misery loves company. It is evident that if we would induce the drunkard to reform, we must reform ourselves. If we would get the beam out of his eye, we must remove the mote from our own eye; or else he will say, "Physician heal thyself," "Preacher practice thy doctrines." We can not reasonably expect to destroy the use of intoxicating drinks, unless we destroy the many forms of intemperance that lead to the use of such drinks; especially by moral suasion. One kind of intemperance can not well be singled out and rooted alone from the community. This would be unphilosophical in theory, as well as impossible in practice. All kinds of intemperance originate in one plea. They have a common origin—a common parentage. I refer to the various modes of intemperance in the gratification of appetite. One of these can not be singled out and destroyed, while the rest remain in full vigor. The use of strong drinks can not be totally abolished from the community while the use of many other stimulants remain. The reason is obvious. A reformation of this kind must be radical and thorough. It must reach the heart and rest in moral right. It must be a moral reformation, and must be effected by a thorough enlightenment of the moral man.

ORGAN & HARBINGER.

MONDAY, : : : : SEPT. 10, 1855.

The Voluntary Sacrifice.

NO MORE ADMISSIONS.—THE GATE SHUT DOWN.

PART FIRST.

A GLANCE AT THE PAST YEAR.

THE first year, and with it the first half of the time allotted for the Voluntary Sacrifice, has passed away, and the occurrences in the Presbytery during the said eventful period, as engraven on the tablet of time, and chronicled on the pages of sacred history, are fraught with momentous matter of fact, which can never be erased from the Book of

Remembrance, and from which many valuable lessons may be culled for beneficial instruction to the attentive observer of the "dispensation of the fulness of times."

From the commencement of the latter-day work, when first organized on the 6th of April, A. D. 1830, and during the subsequent period of the Church of Jesus Christ, the votaries of the faith in the restitution of Israel, through the instructions of the prophet Joseph, were made familiar with the doctrine of the sacrifice of all things, both from the stand and through the church organs and sacred records, and tho' on account of the multitude of profligate and reckless proselites with which the church became flooded, the doctrine could not be brought to a practical bearing upon the host of its membership, yet, notwithstanding, no one had the hardihood to call in question the genuineness and orthodoxy of said doctrine, as long as the lamented prophet was at the head of affairs.

This doctrine of Gift Oblations, Tythes, and Sacrifices, was immediately revived under the administration of BANEEMY, Father of Zion and Apostle of the Holy Priesthood, and presented as an indispensable requisition for the establishing of Zion and her stakes: it was no new requirement, which our many quotations from the Bible and Book of Covenants in proof of this doctrine abundantly show, and it is not deemed necessary to requote them.—When the Proclamation of BANEEMY was first issued, and the work published through the "Harbinger and Organ," many responded to the call, and a spirit of devotion and zeal was manifested in the different Schools of Faith, and through the many epistolary correspondences, which led to the belief that the

adherents were truly in earnest, and that they had a proper understanding of the work; but no sooner was the law of Tything presented for rigid observance, without the possibility of circumvention, when a number became appalled at the requisition, as something of which they had not the remotest expectation of ever being broached as a necessary requirement, and, strange as it may seem, that, which had never been disputed as a cardinal doctrine of the church, became at once a rock of offence and a stone of stumbling, and as an all-sufficient cause for revolting against the Presbytery, and the cry of imposture was heard from many, who for many years had been familiar with this ancient and everlasting order of Israel, and who never opposed it in theory, but the practice was not congenial to their inclinations; the law was imprinted in connection with other extraneous and opposing matter on their minds, but not engraven in their hearts; the selfish principles were predominant, and hence the exemplification of practical righteousness was out of the question. Others, who denounced the order of Tything as odious and too intolerable to be borne, declared themselves in favor of the Sacrifice of all things, as more in harmony with their notions and predilections of equality and fraternity, and as none could be excluded by the provisions of the law, therefore, they were permitted to enter the solemn bonds of the sacrifice of all things, and as their signatures do show, they avowed to have sacrificed all that they possessed, and themselves into the bargain, to serve the Lord forever, and never to require any thing back again, nor to call ought that they ever possessed their own, but that all belonged to the Sacred Treasury, under the management and direction of the Lord's

Steward and Assistant Stewards, for the upbuilding of Zion and the restoration of the house of Israel, and to establish an assylum and home of bread for the dispersed children of Jacob, to be an everlasting habitation for the Saints of God, no more to be thrown down forever, but to endure as an everlasting home and refuge for Abraham, Isaac and Jacob and their children forever and forever.

And such a glorious prospective, promising an equality, independence, and unselfish fraternal benevolence, which no nation had witnessed since the days of the Apostles, might well arouse and stimulate the ardent philanthropist and fire the zeal of the latter-day saint to determinate and unabating action. The Apostles left on record the fragmental substances of the embryo kingdom, shadowing forth some of the attracting features of the latter-day glorious kingdom, which shall arise in lustrous purity, and progress with steady pace in the practical exemplification of unalloyed benevolence and impartial liberality towards the weary and scattered saints, who in the main are the poor among the Gentiles, of honest hearts, but robbed and plundered by the sordid and avaricious taskmasters of the nineteenth century, and Zion shall arise and diffuse the radiance of her beneficence amongst the children of men, and draw the legitimate heirs of everlasting righteousness unto her bosom, there to regale in the maternal affections of heavenly charity, and in the love that only dwells amid the congregated saints, who have washed their robes white in the blood of the Lamb, and who are redeemed from the Beast, and from his image, and from the number of his name.

This latter-day kingdom of God, so

unostentatious in its inception, so pure in its infantine development, and so generous and benificent in its approaching course, and imbued with so much mercifulness and kindly generosity both in principle and precept as well as in practical illustriousness, arrested the attention and admiration of many, but the other side of the picture, the many tests of self-denial and deprivation required in the preparatory probation, to prove by crucifying the predominating appetites and habitual indulgences of the flesh, and the ruling propensities and inclinations of the heart, that the love of the truth, of God and his kingdom was the only motive for making the sacrifice of their worldly possessions, then it was soon ascertained that the bitter things of voluntary self-denial had not been reckoned in the amount of the cost, and a few months of practical operation furnished ample convincing proofs that their hearts were far from their declared intentions of making the sacrifice. It subserved, however, a two-fold purpose; it convinced the Chief Steward and themselves too, that they were not fit for the Celestial Kingdom, and both parties began to labor assiduously to frame a plan for a safe and honorable retreat from the odious snare of the bonds of the covenant for the unfortunate candidacy; the latter labored zealously to contrive a plan for sliding out of the covenant with as little tarnishing of moral honor and the violation of common justice and integrity as possible, and to secure as much of salvation as possible under the circumstances, and the Chief Steward seconded them in their designs, as the most consistent course that could be adopted in harmony with the pervading principles of their natures, and hence it was frequently announced in the public con-

gregation, that all who regretted having made the sacrifice of their property might come and settle up and take it out again, and go in peace. The position assumed by the Chief Steward was this: that inasmuch as it was a voluntary sacrifice, and not a compulsory law, therefore, if any had deceived themselves, through ignorance of the requirements or other unaccountable influences, having been captivated through the charms of theoretical presentations and the resplendant glory of the Saints triumphant, and in this way lost sight of the personal conflict as a valient soldier of the cross, demanded at the hands of every man and woman who enlists under the banner of Jesus Christ, and like him to overcome the world, the flesh and the devil. If, after due observation, it is made manifest that certain persons had neither the inclination, the desire, nor the spirit of the work in their hearts, it was concluded best to offer them the privilege of a settlement, and if they chose to avail themselves of it, to let them go with all their sacrifice property put in, seeing that they were altogether out of their element and not at all at home in the Presbytery, and leave the final judgment of the matter to themselves and JEHOVAH, with whom the covenant was made, and who alone is properly qualified to judge of the secret intentions of the heart of man.

And paradoxical as it may seem, some of those very persons, so very clamorously opposed to the order of paying Tithes of one tenth of all they possessed into the Lord's Treasury, were the very first who offered themselves and all their property in holy sacrifice, as an everlasting memorial to be recorded in the Book of the Law, and entered into solemn bonds in the presence of chosen witnesses, as a testimony of their earn-

est sincerity, but they were also the very first who after a few months' actual experience requested a settlement, which being granted they withdrew and left the place; and on closer inspection, such a vascillating course exhibits a sort of absurd consistency, or consistent absurdity, or both; for, although the proceedings are in the action palpably contradictory, yet in the exhibition and development of the spirit manifested in the opposition to one of the ordinances of the Presbytery, in the which but one tenth is sacrificed, and nine tenths retained, and the professed admiration of the greater ordinance which requires the whole ten tenths and themselves too, as an irrecoverable sacrifice unto the Lord according to the principles of honor, integrity and justice, and then to voluntarily enter the latter, and voluntarily assume all the sacred responsibilities of the order, and then after the short space of sixty or ninety days to cancel all their solemn acts, as far as the powers that be will permit them, this certainly presents a marvelous dexterity in making the sacrifice and in not doing it also, and to be able to do a thing positively and to have witnesses present signing the documents in black and white, to prove to all whom it may concern in all coming time, that the thing was actually done, and also likewise that it was positively not done; this certainly exhibits a freak of mental and moral ridiculousness that may well be graced with the appropriate appellation of consistent absurdity.

Almost all who by regular settlement with the Chief Steward were reinstated to their individual stewardships and sacrificed property, seemed for a time highly delighted with their good fortune, of so easily obtaining again their former position of individual sovereignty, and

once at ease again in their own domain, they begin to cast furtive and jealous glances at the slip-knot which had so kindly furnished them the desirable facility of escape from the Presbytery, as also at the Chief Steward, who had in his compassion revealed to them the mystical operation of this precious and desirable slip-knot, and that at the very time when there was no eye to pity and no soul to deliver them from their voluntarily assumed obligations. It was at this momentous time of tormenting suspense, uncertainty and hopelessness, that Chas. B. Thompson announced to the congregation, that it was a voluntary sacrifice, voluntarily entered into, and that they could as voluntarily take it out again, if they regretted what they had done; but that nevertheless, their covenant stood fast with God and could never be annulled; that although he resigned the stewardship over their property into their hands, that still they were morally responsible for the same as individual stewards to Jehovah, according to the stipulations and spirit of the bonds and covenants voluntarily assumed by them. It was at this critical time of perplexing embarrassment and despondency, when some according to the indications manifested at the time, would probably have been willing to have given a large portion as a sin offering for securing individual possession of the remainder; that the Chief Steward, to their utter amazement and surprise came to their timely relief, and revealed a door of temporary escape, through which they might carry off the whole amount of sacrifice property, without any comparative loss, save such as came under the cognizance of incidental and contingent expenses; and if ever there was joy in heaven over one sinner that repenteth, so likewise there was joy

among many sinners who sincerely repented of having entered the voluntary sacrifice, and who for the moment blessed the man that so generously pointed out a way for escape of so much heart-felt anxiety.

Indeed, C. B. Thompson appeared to occupy a truly enviable position before the people of the Presbytery, for, while all had blessed his name and their fortunate stars for being led through his instrumentality into the Presbytery, others, with an equal proportion of fervent gratitude blessed him for his sagacity, skill and generosity for letting them slide out again; and there was in very deed joy in heaven, and joy on earth too, and good will towards C. B. Thompson, for he had the happy faculty of restoring to every man that which was spiritually and temporally his congenial and just portion, and every man seemed inclined to make a covenant of peace, and there were no signs to molest or mar the happiness of the inhabitants in all the land of Ephraim. But the conventional exchanges of civility and promises of good will towards the people of Preparation in general and C. B. Thompson in particular, were but the ephemeral emotions of the force of customary etiquette, like the political treaties of peace made at different times between the belligerent potentates of monarchical Europe, who are not excelled in courteous dignity and blandishing ceremonials, when convened in solemn conclave for contracting important national affairs, by any of the princely dignitaries of the world, but who with their hands subscribe to one thing, and according to the secret decrees of their hearts they subscribe to quite another thing, and although they have subscribed themselves friends in the presence of a number of imposing and illustrious

royalties, yet the first opportunity that will warrant to any reasonable extent the assurance of impunity, will show that they would have been perfectly consistent and less censurable, had they subscribed themselves as deadly enemies. And so likewise has it happened unto us, with our friendship-professing brethren, of voluntary covenant-making and voluntary covenant-breaking memory, who professed great love while they were with us, and great friendship when they slipped away from us, and when we expressed our sorrow in their leaving us, they very sympathetically consoled us with the assurance that they intended to come to meeting right often. O yes, right often have they come, by night, and in the day time, and in the dusk of evening, with the weapons of death in their hands, with curses on their lips, and destruction in their hearts, and with fire and annihilation in threatening prospect!

And what has produced this strangely terrific change, of smiling fraternal friendship into hideous and malignant enmity? Have the people of the Presbytery since then turned to be vile and abominable reprobates? And has the indignant ire of the zealous dissenters been roused to such an extent that nothing but vengeance and utter desolation will appease their pious wrath? Has it indeed come to this, that the love and charity-professing saint has taken up the carnal weapon of blood and devastation for the purpose of establishing holiness in the earth? O no! nothing of the kind. They are quite as well aware of the fact that we as a people are inoffensive, harmless, and peaceably disposed towards all men than what the angels of heaven are, and this is one of the principal reasons that has emboldened them for assuming an attitude of

hostility towards us; yea, they even supposed that our religion imposed on us the principle of non-resistance if they should attack us, and if so, then there would be a fine chance for plunder, and for denouncing us as cowards besides; but in this they certainly reckoned without the host, for the laws of the State of Iowa make it obligatory on every citizen to defend the property of his fellow, and would any one suppose that those who are willing to obey the laws in defence of the property of their neighbors would be found unwilling to defend their own? We think not.

Those very men who are now the most violent opposers, were formerly the most zealous advocates of the doctrine of the voluntary sacrifice, and ready to defend the Chief Steward against the assaults of other antagonists, and to turn during the short space of a few months, from the position of saints and candidates for a Celestial glory, from avowedly meek and lowly followers of the Lamb of God, to that of violent enemies is certainly beyond the grasp of ordinary comprehension, and we sincerely regret that they ever offered their Tithes in holy oblation unto the Sacred Treasury of Jehovah, which they know the Chief Steward was obliged to receive according to the prescribed laws of "Jehovah's Presbytery of Zion;" and to refund them on demand of any one would be a sacrilege which even the Chief Steward is not permitted to perpetrate. To be called to the office of a Chief Steward, who is thus made an unwilling and innocent object of hatred and enmity unto those who turn away from the faith, is by no means a pleasant position to be placed in. Far better would it have been had they never offered their Tithes and Oblations, for then we should not have had a solitary enemy.

PART SECOND.

CLOSE OF THE FIRST YEAR.

The preceding chapter covers the space of the major portion of the last year, of ten months duration, and no apparent indications were manifested of sufficient importance to lead to the belief that any further dissatisfaction existed; the ordinary labor was prosecuted with more spirit than at any prior time, and it was fondly hoped that harmony would prevail, and that no further ruptures and secessions would take place; but in this we had to be disappointed.

Nearly one half of the members concluded during the latter part of July, and near the close of the first year of the Voluntary Sacrifice, to withdraw from the community, and to return to the former mode of individual and family firesides. They therefore requested a settlement, and of course drew out their portion of sacrifice property, to manage their own affairs as individual stewards according to the nature of their covenants with JEHOVAH, as we suppose, for they settled their Tithing with the Chief Steward with apparent good will, and with promptness and exactitude, manifesting a friendly spirit in all their transactions, and declaring their unabating faith in the work of the Father, the mission of Baneemy, the coming of the Shiloh, the restoration of the house of Israel, and the final triumph and consummation of righteousness. Although we were indeed sorrowful for the unexpected break in our ranks, we were nevertheless greatly comforted by their expressions of adherence to the cause and principles of the latter-day work, and our painful parting was accompanied and greatly alleviated by attestations of mutual good will, and assurances of future prospective friendship and amity.

But since the departure of the brethren, the gate of entrance to the Voluntary Sacrifice has been shut down, never again to be re-opened, and the opportunity for entering has forever passed away. There will however be ample opportunity to enter the Sacrifice under the law of 1856, and individuals may do it then with the same spirit and the same grace, and as voluntarily as under the order of the Voluntary Sacrifice of 1854-'55, and finally obtain the same reward and the same glory; nevertheless, they will be under a law which peremptorily demands the sacrifice at the hands of all the inhabitants of the whole world.

And happy will it be for those for whom that law shall have no terrors, but who will hail it as the sure harbinger and herald for deliverance and restitution of the whole house of Israel, for unto such the law will not be a peremptory mandate, but a desirable and estimable privilege, and the same law, which will be so very grating to sordid avariciousness, and appear so very tyrannical to selfish exclusiveness, will sound like the voice of gladness, and prove a safeguard and protection to those who yearn for the will of God to be done on earth as it is done in heaven, and they can devote themselves as freely unto the Lord with all their possessions under the law, than what we now can under the voluntary order, with this difference, that they will have to abide a term of seven years, before they can be presented before JEHOVAH for acceptance, whereas, the same work is compressed into the space of two years in the order of the Voluntary Sacrifice, and is to be presented for acceptance in August 1856. Besides this, there is an honor attached to the order of Voluntary Sacrifice which is not so conspic-

uous and prominent an ingredient in the Law of Sacrifice, for the code of honor of the preparatory two year sacrifice, without even the shadow of sovereign requisition or peremptory demand, does not attach to the Law of Sacrifice by virtue of its compulsory tone and imperial mandate.

The voluntary order merely announces the fact that the Lord will accept a voluntary sacrifice, during a space of two years from August 1854 to August 1856, if made FAITHFULLY FROM THE HEART, which latter is the grand desideratum and sole condition, but if not made faithfully from the heart, that then it or they will not be accepted, and there is no declaratory command which makes a formal requisition for prompt and immediate obedience; it is apparently left to the option and choice of every individual to heed the intimation and to comply with the expressed wishes of Jehovah, or to remain quiescent, whichever judgment or inclination should prevail, or whatever choice of policy with the remnant people of the covenant should predominate, without at all falling under legal condemnation. But a word to the wise ought to be sufficient.

When therefore the design of Jehovah was made known in the publication of an acceptance of a Voluntary Sacrifice for the declared purpose of cutting his work short in righteousness, a number appreciated the proclamation, and responded with an accelerated promptitude which the arbitrary requisition of a peremptory injunction could not have accomplished with a better grace or facilitation, for the very reason that the elementary attributes of the voluntary order found their essential counterparts of moral congeniality in the hearts of the respondents, and truth and righteousness in the fraternal embraces of

love and obedience, kissed each other, and the call of voluntary allegiance and fealty was honored by voluntary obedience. The volunteer soldier occupies a higher post of honor among all the nations of the earth than the regular enlisted one, and the honor conferred in the obedience to the Voluntary Sacrifice is somewhat analogous.

There are three distinctive features connected with the Voluntary Sacrifice, which can never become incorporated ingredients in the approaching Law of Sacrifice of 1856. The first is this:—The voluntary order is the preparatory order, and therefore first in time, and it is the beginning of the development of the kingdom of God and of the restitution of the house of Israel, beginning with the restoration of Ephraim, who is the first-born of the kingdom in the last days, and of his tribe, who shall inherit his blessing in connection with himself. It is therefore an important work, to be an assistant and co-worker in the beginning of the restoration, and the honor thereto attached, when rightly appreciated, is of no small import; and it can never be participated or shared in by any subsequent believers, however exalted or important their rank or station may be, according to the decree of the great JEHOVAH, in the order of the holy Priesthood, for what is done, and well done, can never be done again, and the merit, blessing, and honor attendant on the performance of that work must forever attach to the individuals who faithfully prosecuted the work given them to do, unto its successful fruition and certain consummation, and their reward is sure and can never be taken from them. The second is, that it is a thorough voluntary work, where obedience to the divine policy is rendered in the capacity of unrestrained and un-

trammelled personal liberty, without any expressions of coercive measures or consequent penalties for non-observance of the voluntary order of sacrifice, and without the persuasive encouragement of precedent and example to stimulate the hesitating mind to encouragement and decisive action, by others who had performed similar exploits before, and who were able to give instruction and direction in respect to apparent difficulties and uncertainties; none of these advantages existed as is generally the case in all other ordinary enterprises; it was an untried work, without any other encouragement than faith in Jehovah, resignation in his righteous decrees, and an unwavering reliance on his promises and veracity. None could be found that had ever traversed this path of duty before, none could therefore be applied to, to give advice and counsel; there were but two principles that could be applied to for the comfort of the mind and the assurance of success, namely, a perfect resignation in the immutable integrity of the Deity, and an intelligent conviction of the corresponding existency of integrity in your own bosom; these then were the main springs that begat faith, hope and action; every one had to rely on his own qualifications—every one had to count the cost for himself alone, if he calculated to run the new and untried race-course without stumbling.

But in the third place, the voluntary order is also an exceeding great and especial privilege. This will readily be granted in view of the foregoing remarks on the previously named two distinctive features in which it differs from the Law of Sacrifice. But there is still another point, on account of which it is an especial favor and a particular privilege, and that is that the voluntary order

is of limited duration, and as a necessary consequence is circumscribed in the number of its voluntary votaries.— All especial and particular privileges are transient policies for incidental expediency, and when the object of its creation has been subserved and accomplished, then it ceases to exist and again becomes merged with the elementarities of general principles and existences. Hence, those only who are on hand to respond to the call when the trumpet sounds for volunteers, can have the opportunity and honor of preparatory pioneers, for paving the way and laying the foundation of the grand and everlasting causeway for the general Law of Sacrifice of 1856, to make the journey for the coming people comparatively easy, for the highway builded and safely traversed by the volunteers of the voluntary order, will be obvious to the sight, and securely finished, and pointed out by the recent sojourners as a safe and pleasant traveling path; and the honor as constructors of this great thoroughfare, and as directors of the pilgrim sojourners unto eternal life, and as instructors and counselors unto the congregated multitudes of anxious inquirers after the straight and narrow way, will be readily awarded by the pure in heart of both Jew and Gentile, and the information imparted will be eagerly digested, joyfully received, and gladly obeyed; and thus will honor and blessing and reciprocated joyfulness crown the successful consummation in the Voluntary Sacrifice, unto the persevering volunteers in their unstained and unbroken covenant; and there is abundance of incentive for encouragement, for the promise is certain and the reward is sure.

But what is the impelling motor that stimulates the remnant seed of latter-day Israel to offer in holy oblation all

the honors and glory of the Gentiles, and the transitory affections of kindred relatives, in connection with the personal attributes of individual abilities of body, soul and spirit, and of life besides? We answer: This spirit of unreserved devotion has not been engendered by any stipulated amount of property of any kind whatever as a reward offered, for required services but it is based on the power, benevolence, integrity and unerring wisdom of Jehovah, and on the certainty of his being the author of the order of preparatory voluntary sacrifice, and on the certainty and assurance that the Lord can not do wrong and will do all things right; it is a firm reliance on the purity and paternal love of heaven, and on the irremovable conviction that this love in the declaration of the order of the sacrifice, is extended and offered to the children of men in this day and generation, for the salvation of men, and being desirous to be redeemed from the evils of the world, the flesh and the devil, and to obtain an inheritance in the regeneration, redemption and exaltation of the true Israel of God, and to inherit eternal life and the glory of the Celestials; therefore have we entered the holy covenant, and therefore do we suffer reproach and are not moved. We are aware that all these promises are couched in general terms, and that it is an entire different operation compared with the transactions of men, for the children of men are wise in their generation—they will not give the price in advance, but are very careful to see, feel and handle the article of purchase, to make the bargain doubly sure if possible, and this is all very correct and proper, for the degeneracy and depravity of men is deplorably great, and they can not be trusted with impunity.

But although the Lord has not deigned to give us a chance to either see or handle the beattic glories of the saints triumphant, or given us any real clue or definite conception of the circumstances, nature and being of the Celestial existence, and that hence we can form but a vague and desultory conception of the saints in glory, nevertheless, we have an assurance that Jehovah will in the end exceed all our imperfect visions, desires and expectations in respect to this matter, for he is God and not man, and we feel disposed to walk according to the injunctions of his holy commandments, which according to the multitude of his tender mercies he has given for our redemption and salvation, and we are therefore perfectly reconciled to trust him for all that is to come, in simplicity of soul and filial submission.

Some, both in and out of the voluntary order, have regarded the sacrifice as a very grievous and intolerable burden, as too oppressive for human nature to endure, and some, who entered the sacrifice with us, came to the conclusion that the stringent requirements of self-denial, and the rigorous mental and moral discipline for the sanctification of soul and body, were not of God; they reasoned that a benevolent, wise and merciful Father, having a perfect knowledge of the weakness and physical necessities of their natures, would never require those stringent deprivations and self-denials, apparently so very necessary for present comfort and bodily strength, and many have left us because of the severity of the trials imposed.—

But those who remain profess to regard those matters as very necessary essentials for lopping off our injurious Gentile customs, and for severing the obnoxious excrescences engendered thro' the degeneracy of perverted modes of

living, and who would not exchange the privilege of their present post of honor for all the gold of Ophir, or all the glory and honor of universal Gentile Babylon.

We do not mean to insinuate that the Voluntary Sacrifice is a mere matter of pastime or diversion; far from it. We can testify that it is a serious and momentous work, and if well followed up it will exert a virtue for trying the hearts and reigns of men, and Paul, who had some experience in this matter, expresses himself on this subject in the following way: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." No language could well be selected for expressing with greater appropriateness and applicableness the practical efficacy of the workings of the Voluntary Sacrifice upon the thoughts and intents of the hearts of men. It is in very deed a two-edged sword, which will either divide the sinner from his sins, and transform him into a genuine saint, by cutting away all his Gentile traditions, customs and practices, or otherwise cut him asunder from the work altogether, and return him to the elements of the unclean and unbelievers. for no unclean thing shall ever enter the sacred portals of the holy temple of God, and nothing short of thorough sanctity and purity will entitle any one to an entrance to its solemn courts and holy altars.

We do not regard it, therefore, as a light and trifling affair, but as a work of serious and solemn moment, which requires all our energy, determination and perseverance for gaining the victory over the world the flesh and the devil.

and over the Beast and his terrific and formidable image; but the individual whose heart is fixed, and who has determined to brave all opposing elements, powers and principalities even unto the sacrifice of life itself, as the apostles and prophets of old did, need certainly not become faint-hearted on account of being deprived of the superfluous luxuries (?) of coffee, tea and tobacco, or the unhealthy and injurious substances of swine-flesh and other greasy matter, which things have only a tendency of breeding physical impurity, and no kind of either moral or physical pollutedness can enter or abide the presence of God and his holy angels, and hence the absolute necessity of crucifying the degenerate inclinations of the flesh, as well as the sinful inclinations of the spirit. It may indeed be seriously doubted, that an individual who would not deny himself in the gratification of his injurious appetites in unclean things, would lay down his life for the cause of truth, for he who refuses to do the lesser, can not be expected to brave manfully the contingency of the greater sacrifice.

But for all that, the true soldier of the cross has nothing to fear, for whosoever will but carry out the injunction of St. Paul, will surely come off more than conqueror.

Paul advises the full equipment for the enlisted warrior, to put on the breast-plate of faith and love, and for an helmet the hope of salvation, relying on the sure word and promises of God, and putting on the whole armor of God, and the two-edged sword of the spirit, he guarantees the victory against the wiles of the devil. The figurative language of Paul is lig with meaning, and in addition we would say, that the individual who is determined to strive for salvation at any price, will certainly not turn

aside in the path of duty for minor considerations. If death and he who has the power of death, which is the devil, are not able to frighten me from my chosen course, why should I suffer myself to be put off of my guard through

the lesser considerations of food and raiment? "Seek ye first the kingdom of God, and all these things shall be added unto you," says Jesus. And Paul says, "The kingdom of God is not meat and drink, but peace and joy in the Holy Ghost." But if a man should be found destitute of peace and joy in the Holy Ghost, then he will be very apt to joy in meats and drink, for men are so constituted that they must joy in something; but peace and joy in the Holy Ghost and the love of God and his cause, will prove amply sufficient for turning aside all the fiery darts of the adversary, during the transitory period of deprivation and fasting. Paul suffered through dangers by sea, by hunger and bonds and imprisonments and stripes, and last of all he suffered a violent death, yet he never flinched, but gloried in tribulations and courted rather than shunned the trials attendant on the cross. Let us therefore not be taken captive by the suggestions of our own flesh and appetites, and thus be overcome by trials of comparative insignificance.

The requisites of the sacrifice of all things so plainly incubated by the records of the Jews, the Nephites and the latter-day church, and is made so absolute and necessary a condition for obtainment of the high prize of eternal life, that all are constrained to acknowledge the doctrinal theory, and that the demand is just, and that it is impossible to ever amount to an equivalent merit-riciousness, in comparison with the exaltation and felicity of eternal life and the celestial glory; and yet experience for

nishes the lamentable fact that men will not endure the practical issue of a universally acknowledged theory by all latter and former-day saints, but will turn from the sacred obligation as from an intolerable affliction. Yes, hundreds and thousands of people can be found who with eagerness and perseverance will risk their honor, fame, their connections and their lives for the purpose of establishing themselves in affluence and in the riches of this world, which endure but for a season, and like all transitory objects, flee away and perish and are no more, and a large majority who are thus willing to sacrifice to the god of this world, never obtain his favor nor the desired prize, and yet the multitudinous phalanx of the worshipping hosts of beguiling mammon is abundantly replenished, as fast as the common enemy, death, takes them away. But how tardily and fearfully do the professed saints approach the altar of Jehovah's sacrifice, and with what systematic distrustfulness and suspicion do many make progress, if they progress at all, in the preparation of the Schools of Works, and how few are found to stake their all for the sure and unfading prize of glory and immortality, of eternal life and an inheritance in the presence of God, which shall endure forever and forever and never pass away, and how many of the few that have begun the race will continue faithful to the end, and not turn from the holy commandment? Alas! alas! We fear that many will not endure the cross to win the crown; that of the figurative allegory of the ten virgins of which Jesus spake, but five will prove wise enough to have their lamps well filled and trimmed, and that indeed but few will enter the small and narrow path and be saved.

The developments of the first year of

the Voluntary Sacrifice show to a certainty, that more than five virgins, or more than half the number who entered the covenant of sacrifice, have withdrawn from the order. Some have turned deadly enemies to those who remain, others retain a spirit of peace and good will, but consider the sacrifice too stringent in practice, and prefer the order of tything and individual stewardship.— But the last party who left us seem to have imbibed the notion of a democratic priesthood, every man to be his own priest, prophet and steward, and to live in anticipation of the glorious reign and deliverance of the Shiloh, and to live peaceably and righteously with all men, in the hope of participating in the benefits and privileges of the Millennial reign of the king of righteousness, and if they strictly adhere to these general principles of the work, which we also intend to do, then there is no doubt but what we shall all come together again in harmonious union in the reign of the Shiloh, for that is the grand attracting object with us likewise.

The sacrifice however is no small affair, and seeing that so many have withdrawn from the two year probationary order, some after a brief space of a few months, and others near the close of the first year, and it being reasonably inferred that others yet out of the order can not well accomplish in one year what will evidently require two years for those who remain, of which number none have as yet attained to the point of acceptance, therefore, the gate of the Voluntary Sacrifice is shut down, to prevent individuals from attempting that which they are not capacitated to perform.

But this need not prevent any one from gathering to Preparation. There is nothing alarming about it, for the voluntary order has answered the purpose of

its design, and it must necessarily be suspended, to make room for the coming Law of Sacrifice of 1856, which will then be in force on all the world, and the gate of which will be open day and night, and which will never be shut down as long as there is a true Israelite in the labyrinthian wilderness of Gentile Babylon. We shall indeed be pleased to see them gather to the land of Mount Ephraim, and prepare for the sacrifice of 1856. Or if they design to remain in the Tything or Oblation order, they can do that; or if they design to pay no tything or oblations at all, it won't make any difference to us; if they think it will not make any difference to them then they had better not do it, for we owe nobody any thanks for paying Tything; if they do it as a favor to us, then they don't understand their business, and unless they do it from pure motives, as holy oblations unto Jehovah and nothing else, they had better let it alone.

All that we ask of any one is to treat us with decency and civility, and which we are perfectly willing to render unto all men in return. If people don't believe the work of the Presbytery to be of God, then let them keep away from it. We don't want persons to come professing to believe the work, when they do not believe it—that is hypocrisy, and we don't want any hypocrites here.

We respect every decent and honorable Gentile as a good citizen, and our religion is no more to him than what his is to us, as long as either don't violate the laws of the land and the principle of justice.

And now we would assure our friends abroad, that notwithstanding the outward discouraging aspect of the Presbytery at Preparation, because of the threatening attitude of some, and the reports of shipwrecks of faith abroad

by others, we, the few who remain, are as strong in the faith as ever, and instead of being discouraged, we consider the work in a fair way of progression, and instead of being dismayed, we entertain high and lively hopes of the final triumph of the work of the Father, under the Pastorship and Stewardship of C. B. Thompson, and we pray that the Lord may preserve him from the power of the enemy, that he may accomplish the work for which he was chosen.

Many have talked and some have written on the subject of C. B. Thompson's gigantic scheme of self-aggrandizement, and we invite especial attention to the facts which have transpired during the past year, and in consideration of the non-proseliting attitude of the Presbytery, and the abstinence of all persuasive encouragement and invitations to believers abroad for emigrating to Preparation, and of having no preachers abroad for building up the dilapidating branches, and in view of the fact that no actual emigration has either been encouraged or taken place since the summer of 1854 before August, and that now not more than about one fourth of the original number of the people who entered the covenant of sacrifice at the August Assembly of 1854, are now left in Preparation, and that the property of about three-fourths of the most wealthy portion of the community has been taken out again, and that every person remaining has legally the power to do so too, and it will be very apparent that the chances for the personal aggrandizement of C. B. Thompson, will turn out to be very small and contemptible: and if the attainment of riches and self-aggrandizement were his real object, that then he has made an egregious mistake and missed it most effectually, and he will have to adopt a better

possible plan pretty speedily; or else the accumulation of immense wealth will fail altogether. But as there never was a man of God who escaped the misrepresentations of the wicked; it may not be expected that the present incumbent as Chief Steward of the Presbytery, should escape scott free.

And now in conclusion, we would say to all whose hopes and affections entwine still around the standard of Emanuel as proclaimed unto the remnant seed of the Church by Baneemy, Patriarch of Zion and Apostle of the Holy Priesthood—be not confounded or moved by gloomy appearances or evil reports; stand fast on the rock of revelation, and carefully guard the seed of faith sown in your hearts in these days of the last dispensation, and patiently await the issue of the preparatory voluntary sacrifice, notwithstanding that the gate of entrance is closed against you, and one year more may bring forth to your desponding hearts tidings of gladness and of renewed hopes, and rest assured that there are those at Preparation whose hearts are set as a flint-stone to brave all opposing elements and principalities from any quarter whatever, and though earth and hell, and angelic spirits clothed in tabernacles of frail mortality and subjected to the weaknesses of degenerated human nature, should dispute the passage of the designated path, pointed out by the word of the living God, nevertheless, they have determined not to turn back, for they claim the inestimable privilege of the Voluntary Sacrifice as a desirable and incomparable prerogative, a providential blessing, a highly prized honor, and as the decreed production of a beneficent, causative and especial providence, and therefore they rejoice exceedingly in discovering the progressive development and pros-

pective advancement of Jehovah's marvelous latter-day work, and we glory in the honor of Watchmen of Mount Ephraim and as pioneers in the beginning of the restoration, and we discover to the joy and comfort of our souls that the pulsations of our affections beat in unison with the holy principles promulgated in "Jehovah's Presbytery of Zion," and we seem to have decreed in our hearts to maintain the integrity of our oath and covenant inviolate, to follow the Lamb of God whithersoever he goeth, to endure all things if need be to the sacrifice of our lives, to descend below all things, as Jesus did, that with him we may obtain the victory over all things, and become joint-heirs with him of all things. Even so: Amen.

MINUTES OF THE SOLEMN ASSEMBLY,

AUGUST 29TH 1855, AND ORGANIZATION OF THE HOUSE OF EPHRAIM.

The Solemn Assembly was celebrated in the usual way, commencing with public worship in the Hall of the Sons of Ephraim, which continued without intermission for some three hours. The feast was then announced to be ready, and the congregation sat down to a table supplied exclusively from the productions of the land of Ephraim, consisting of bread made from new wheat, new potatoes of excellent flavor, squashes, beets, butter of the common dairy, a supply of rich cheese from the same source, and a plentiful quantity of Water and Mushmelons, and any amount of grapes, and a variety of different kinds of most delicious plums. It was altogether a Vegetarian Feast, and the brethren seemed as happy, and expressed themselves as satisfied, and as well satiated and regaled than what they had formerly been in feasting on animal flesh. After the feast the members again gathered in the Hall, when Father Ephraim proceeded to organize the House of Ephraim, by ordaining GUY C. BARNUM as the first Patriarch of the Common Treasury, and GEORGE WARNER as superintendent of the Horticultural Department. Also, DAN'L. W. BETTS to be the Lord's Printer and Superintendent of the Lane-shine-house, of the Sacred Treasury. After which adjourned.

BANEEMY'S ORGAN, AND ZION'S HARBINGER.

VOL. 5.—SEPTEMBER 1st., 1855.—NO. 3.

SETTLEMENT BY THE CHIEF STEWARD, WITH EVERY REMAINING MEMBER OF THE PRESBYTERY—THEIR TWO YEAR BONDS CANCELED, AND EVERY MAN SET FREE.

PART FIRST.

SECTION I.

The restoration of Israel is the great important event that should in an eminent degree and especial manner attract the attention of the watchers of the latter-day movements, and the Jewish record contains many prophecies pointing out very clearly and with minute exactness, not only the most general and momentous moves on this subject, but it likewise is very explicit and particular in noting many of the details for our edification and instruction, and we invite attention to the following passages of scripture and their bearing on the latter-day work, whereby we may trace very satisfactorily the stage of progress already made, by comparing them with the corresponding events of the past, and with those now transpiring, and ascertain likewise with much certainty, of what will be developed and come on the carpet in the approximating future.

Ezekiel xvi: 44, 45, 46, 48, 49, 50, 51, 53 and 55 verses:

“Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

“Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children; your mother was a Hittite, and your father an Amorite.

“And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

“As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

“Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

“And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

“Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

“When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them.

“When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.”

Isaiah, xiii: 19, 20, verses:

“And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah:

“It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian

pitch tent there; neither shall the shepherds make their fold there."

Ezekiel xx: 33, 34, 35, 36, 37, 38 v:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you:

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

"And I will bring you into the wilderness of the people, and there will I plead with you face to face.

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

"And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord."

It is almost needless to say that the Lord is addressing himself to his covenant people Israel; for all the communications of the prophets are unto Israel, unto whom the promises appertain, and who are the legitimate and prominent subjects of whom the restoration is predicted.

From the above scriptures it will be seen, that the Sodomites, Gomorrahites, Samaritans, and Israelites sprung from a common origin, whose parentage on both father and mother's side are especially named as of Hittite and Amorite extraction; Samaria is called the elder sister, and Sodom the younger, and it is well known to what an extent in abomination the younger sister Sodom corrupted herself, and hence there is very little room for Israel to glory in her ancestral relations and kindred, for her sisters went so far in their pollutions that they were destroyed from under heaven, and their name and nation blotted out from existence, and the prophet Isaiah says, that like the glory of ancient Babylon, it has passed away and shall never be restored. Moreover, Israel is

informed that they have multiplied their abomination and sins more than the Samaritans, and that their sister Sodom had not done as bad as they, which makes the chances for respectability indeed very small, and unless there are redeeming qualities to be found, how can the restoration be brought about?

Indeed, all men, as the scriptures inform us, have sinned and come short of the glory of God, and Israel has not escaped the epidemical contamination of sin; but nevertheless, Israel has repented and bemoaned himself in sack cloth and ashes, and has bitterly bewailed his sinful aberrations. The prophet informs us that they shall return and seek their God, they shall come with weeping and supplication, and the spirit of grace shall come upon them, and they shall look upon him whom they have pierced, says the prophet Zechariah, and they shall mourn for him as one mourneth for an only son, and shall be in bitterness for him as one that is in bitterness for his first-born.

"In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

"And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

"The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

"All the families that remain, every family apart, and their wives apart."

But no such a condition of spirit and frame of mind of any of her polluted sisters can be found recorded in holy writ, but in the New Testament we are informed that they gloried in their shame, and repented not, and hence become reprobates and fit subjects for destruction. It is upon the principle of repentance, conversion and reformation that the sinner or backslidden Israel may base a rational hope for salvation, and, "Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? Come now, and let us reason together, saith the Lord; though

your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool."

The grand difference between the Sodomites and Israel is this: the latter heeds the call of the overtures of mercy, repents of his evil ways and turns unto God with all his heart, and is restored to favor and eternal life, the other altogether willeth to abide in sin, and his end is perdition.

But the restoration of Israel is in fact a contingent and in time a cotemporaneous event with the restoration of Samaria and Sodom, and in this, like many other passages of scripture, there is an apparent contradiction, for Isaiah says that Sodom and Gomorrah shall never again be inhabited, and Ezekiel says that Israel's captives shall be brought forth again in the midst of the captivity of Sodom and Samaria, and that when these turn to their former estates, that then Israel shall return to their former estate. To understand this thoroughly, three distinctive features spoken of in holy writ, deserve our especial attention and consideration, for obtaining right views and conceptions of the subject matter designed by the prophet. The first is that the nationality of Samaria and of Sodom was to be blotted out from under heaven, never to be restored again.—The second is that Israel was to be dispersed among all nations, but that their nationality would always remain, and that in the last days they would again be restored to their land and commonwealth. And the third is the principle of regeneration in the flesh, of being born again unto newness of life a second time, or a third time, or to as many probations as an individual may be entitled to or worthy of, according to the decree of mercy by Jehovah. Our object is not now to demonstrate this doctrine, that has been done in former numbers, but to use it as the only genuine key for reconciling the above apparent contradictory propositions of the scriptures. This makes it all very plain, and there is no difficulty in comprehending how the nationality of the Sodomites could become extinct, and how they as individual spirits formerly from Sodom, or Samaria, might come forth in great numbers among the Gentiles in the last

days, and the former transgressing Israelites come forth in the midst of the Sodomites among the Gentiles, for the express purpose of receiving the last portion of the double quantity which was to be measured out to them for all their former transgressions, as the scriptures declare they should receive before their final restoration.

There is no other way to restore the Sodomites except in obtaining new tabernacles through the established law of procreation, through which the first birth and the second birth, or the being born once or being born again is effected; for as a nation they were to become forever extinct, and their cities, like the renowned city of Babylon, was never again to be inhabited. And have not these prophecies been literally fulfilled? The vestiges of Babylon are to be found but it is not inhabited, and nothing but a Salt Sea is to be found where once stood the cities of the plain. And the Chaldean nation has passed away, and the Amorite and the Hittite are no more, and but little remains of the far-famed literary Greek nation, and the formidable Roman nation has become nearly extinct; but Israel, though dispersed amongst them all, preserves his identity and outlives them all; and this again is in fulfilment of the prophecy by Jeremiah, 46 chap. 28 v. : "Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee."

SECTION II.

The last restitution, which takes place in the last dispensation or last days, is designated by the prophets as the restitution of all things, in contradistinction to prior partial restitutions during former dispensations. Peter informs us that Jesus Christ, quickened by the spirit, preached the gospel to the Antediluvians in the days of Noah, and this proves that he was quickened to the restoration of life in the flesh more than once, or twice, for the purpose of administering in the gospel of repentance unto the sinful nations, that through repentance they might obtain favor unto the renewing of their bodies, or in other words, that they might be born again anew unto

the restoration of newness of life, and a new chance for to work out their salvation in a new probation, that they might, as Peter expresses it, "Be judged according to men in the flesh, but live according to God in the spirit." The scriptures inform us that the flood came and destroyed them all, and it was therefore impossible that they could be judged according to men in the flesh, when nothing but the spirit remained, and the spirit after death returns to God who gave it, and having paid the penalty in the destruction of its polluted body, (for the wages of sin is death,) therefore, it may obtain a new probation at the hands of a merciful and gracious God, twice or seven times as easily as one time, unless it turns devil out and out, and then it can only inherit a kingdom of darkness, of which Beelzebub the prince of devils is chief. "All manner of sin shall be forgiven," says Jesus, but the sin against the Holy Ghost shall not be forgiven, neither in this world, nor in the world to come."

The sons of perdition are therefore not entitled to renewed probations in consequence of prior repentance, because there is no longer any repentance in their compositions; they are traitors and rebels unto the government of Jehovah, and will not be permitted to come forth again in the flesh until the consummation of righteousness in the earth, and then only for the purpose of being judged as men in the flesh for having lived according to the will of the devil in the spirit, and for to receive in their persons the final sentence at the great and last judgment day, at the hands of the righteous judge of all the people who ever lived on the earth, from the days of Adam in Paradise until the final judgment day, by the second Adam, Jesus Christ the righteous. The consummation of the judgment will be the end, the completion of the restitution of all things, for then the saints or Sons of God will be crowned with victory, and be restored with their acquired honors and glory to the presence of Jehovah, for which they labored, toiled and suffered all the days of their several probations, and then, likewise, will the sons of perdition be restored to the father of lies, and consigned to the re-

gions of blackness of darkness forever, for which they also labored, toiled and suffered with a perseverance and assiduity equal to that of the saints, and therefore, they naturally and necessarily receive the just recompense of reward for which they labored.

In the days of Noah many repented of their sins, and received the promise of the life which was to come, i. e., a regeneration in the flesh in the generation following; but having forfeited the life which then was, by their abominations and beastialities, they perished in the flood, and Noah with his family were saved to again replenish the earth.

In process of time, many of the Antediluvians came forth again, as pioneers of hope, and as candidates for the grace of the common salvation, or the preparatory gospel, of which latter the Book of Covenants makes mention, in the 5th section, on Priesthood. This then was one of the partial or preparatory restorations, granted by the mercy of Jehovah, on the principles of the great plan of salvation, in the which every facility is afforded the delinquent transgressor of prior probations, for the recovery of his lost righteousness before God, and which exhibits a benevolence, wisdom, power, sublimity and mercifulness, in comparison with which the spiritualizing superstitions of sectarian indoctrinations are worse than vanity and insignificance. But how many were successful for obtaining a better resurrection than what they did the first time, will not be known to us until the mystery of Godliness shall be finished. The sacred record however, informs us that iniquity again began to increase in the land, and cities of Sodom and Gomorrah became famed for their gross crimes and filthy abominations, after the manner of the Antediluvians in Noah's time, and like their predecessors they were destroyed root and branch, but this time it was done by fire from heaven.

PART SECOND.

SECTION III.

The Sodomites in the days of Abraham, and the practical Sodomites of subsequent generations, were a great annoyance to the children of Israel, not that they were inveterate enemies and

given to unrelenting hostility, but on the other hand, having preserved the knowledge of a common origin, they claimed to be friends and kindred kind with the house of Israel, and thus through subtlety and stratagem they succeeded in introducing their abominations among the children of Israel, until it became necessary to take the greater portion of Israel away from the society of the polluted nations, to be hid up in the North country, from whence they are to return in the latter days. But in the days of Judah and Benjamin, who alone remained in the land of Canaan, another neighboring people arose, under the name of Samaria, or Samaritans, who likewise claimed a common origin with the Jews, and who were strict in many of their religious notions and ceremonies, but, unlike the Sodomites, they were bitter enemies to the Jews, the remaining portion of the house of Israel. Since then the Jews have been dispersed among all nations, and the Samaritans are no more. Eighteen hundred years have elapsed since their dispersion, and yet they are not extinct as a race, but look with longing eyes toward the beloved city of Jerusalem. And many others of the ancient Israelites, tabernacled under the Gentile veil, amidst the captives of Sodom and Spuria amongst the Gentile nations, and lifted above the veil through the administration by the prophet Joseph of the nineteenth century, are anxiously looking for the long promised restoration, and deliverance from sin and captivity. When shall this come to pass? Answer, by Ezekiel: "When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."— We have already learned that Sodom and Samaria will never be restored to their nationality, for, "I will make an end of all nations," says Jehorah; they can therefore not be restored as nations, and hence they can only be detected by their habitual national characteristics, which consist in the addiction of the one to lasciviousness and pollutions, and of the other in daily hostility towards the legitimate covenant-keeping heir of the last days. "And as it was in the

days of Noah, so shall it be in the days of the coming of the Son of Man," says Jesus; therefore, in the last dispensation of the restoration of all things, we must necessarily look for the characteristics and restoration of the covenant-breaking Antediluvians and the subsequent Sodomites, the inveterate Samaritan, and the returning covenant-keeping Israelite, for these must be restored first, and then thou also shall be restored.

These ancient covenant-breaking nations were necessarily as familiar with the elementary principles and with the ordinances of the house of God, as any of the covenant-keeping Israelites, and the knowledge of apostles, prophets, evangelists, pastors, teachers, baptism, and laying on of hands for the gift of the Holy Ghost was as much impressed on their minds as on any of the true Israelites; nevertheless they did not suffer it to become written on their hearts and affections, and hence when the preparatory gospel banner, under the name of Church of Jesus Christ of Latter Day Saints, was unfurled to the nations of this present generation, then the Sodomites, the Amalekites, the Amorites and Samaritans, to whom the sound thereof was as familiar and as natural as household words: were as eager to enter in as any of the pure in heart that hailed the first symptoms of the restoration with joy and gladness.

It was thus that the church became filled with the spirits and elements of Sodomite iniquity and Antediluvian plurality, and this accounts for the rapidity with which the church became contaminated with "all manner of evil," with which the Lord charges them of being guilty in the Book of Covenants; and to such an extent did they multiply their pollutions, that they were rejected of God as a church, and rejected of men for their presumptuous immoralities, and the ancient Antediluvian pluralists, and their successors of Sodom and Gomorrah, true to their ancient instincts, are again formally installed and legally privileged in the practice of lasciviousness, adultery and other moral corruptions, and like their ancestors, they are obliged to abandon the haunts of civilization and decency, and gather in communities by themselves. "The Antedil-

luvian pluralists then, being the first in time, the first on chronological record as a rejected people of God, are likewise the first in the restoration of the last days, and we again behold them snugly ensconced in the great Salt Lake Valley of the Rocky Mountains, practicing their former favorite follies, and unto that and other places they will continue to gather every Sodomite and pluralist from under heaven, and then will come their final judgment and overthrow, and iniquity will be swept from off the face of the earth as with a besom of destruction, and the earth shall rest, and the senses of the virtuous shall no more be disgusted with the abominations of the Sodomite.

But the Sodomites are not necessarily confined to one place for the inhabitants of Gomorrah, Admah, and Zeboim were co-workers in iniquity with the people of Sodom, and though Salt Lake City is the grand Emporium and residence of the second Beast, yet there is another squad of Sodomites gathered in another direction, on Beaver Island in Lake Michigan, and it is very probable that every tribe of Sodomites will ultimately be gathered under their several appropriate leaders and teachers unto their own separate and suitable localities, for when Sodom and her daughters, or minor fraternities shall be restored, then shalt thou, Israel, and thy daughters or stakes also be restored:

The church then was the blade, or the beginning of the restoration, and it has accomplished the restoration of the great amalgamated Antediluvian and Sodomite nationality in Salt Lake Valley, with one of her daughters located on Beaver Island, and it has also been instrumental in bringing to pass the organization of "Jehovah's Presbytery of Zion," the gathering of the remnant seed of the church and legal heirs of the Priesthood, and the restoration of the true Israel of God. Here then is a beautiful illustration of the fulfilment of scriptural prophecy; for no sooner is Sodom with one of her daughters restored to existency, when we behold Israel coming forth under the direction and guidance of Baneemy, Father of Zion and Apostle of the Holy Priesthood, enrobed in virtuous simplicity in the new and

everlasting covenant of Jehovah, and though small at first in numbers, and not fully restored at once, yet when the residue of Sodoms daughters shall all be restored, then Israel and her daughters, or with all her dependencies and stakes shall be restored, says the spirit and letter of prophecy, and we believe it will be verified to the very letter.

But where are the other Sodomite daughters, and where is the irreconcilably inveterate Samaritan, the natural hater of the legitimate heirs? They are all in regular process of development; the daughters of Sodom will in process of time amount to a great number; there will not be less than six hundred and sixty-six, for the lascivious missionaries of the mother of harlots and abomination of all the earth, are many, and they are as zealous in the cause of carnality and pollution than what the limited number of Israelite puritans are in the cause of virtue and godliness. But the Samaritan has no communion with the Sodomite; his pride of character and aspirations of dignity will never permit him to stoop so low; he is always found in the vicinity of the legitimate heir, as an unconquerable disputant of the Priesthood authority, and though never able to obtain the keys of authority himself, yet is he never willing to leave the legitimate heir in quiet possession of them, and though he should never commit any overt acts of deadly hostility, yet will he continue to hate the legitimate heirs with a deadly hatred.—The Samaritan was therefore in the beginning of the general medley caught with the rest of the bad and the good in the gospel net of the church, and seeing that he is a natural disputant of the keys of authority, therefore, as long as he shall be able to endure the orders of tything and sacrifice, that long we shall find him in the Presbytery, and when he fails there, then we shall find him watching with strategetic enmity for a favorable opportunity to seize upon the crown, or to assist in demolishing it altogether. It is therefore necessary that the Samaritans should leave the Presbytery, and that Samaria should be restored with her daughters, like Sodom at Salt Lake is getting restored with her daughters, before Israel can arise and be fully

restored with her daughters. As soon, therefore, as we can discover the organic embodiment and united characteristics of Samaria and her daughters engaged in practical antagonistic movements against "Jehovah's Presbytery of Zion," then we have an incontrovertible token and evidence that the coming of the first dominion unto the remnant is near at hand, and that Zion shall be speedily redeemed.

But the subjects of incredulity, and the inexperienced in the knowledge of godliness may marvel and say: "Is it in very deed so? Are all these wondrous things to come to pass?" Yes, brethren, this is only the beginning of the wonders of the restoration, and they may as well come on this wise as any other way. Would any other way be more acceptable? If things were to come to pass according to our predilections, notions and apprehensions, would they not cease to be wondrous things? And how then could the scriptures be fulfilled which say that the Lord is going to do a marvelous work and a wonder? And that he will confound the wisdom of our wise men? Would there be any wonder in anything that would cause no surprise or amazement? Certainly not. We are as well aware as others that these are wondrous affairs, but though they are marvelous, they are nevertheless perfectly scriptural, though the world without the Priesthood keys of knowledge will never comprehend them.

But not only did the Sodomites enter the church in connexion with Samaria and Israel, but the rulers of Sodom, who were disappointed in reobtaining their ancient standing of authority, having been ousted by the more perfected and strategic apostate Israelites of the church of the last days. These then entered the orders of tything and sacrifice of all things in "Jehovah's Presbytery of Zion," as it is written in the first chapter of the prophecy of Isaiah, saying: "Hear the word of the Lord, ye rulers of Sodom, give ear unto the law of your God ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord. Who hath required this at your hands, to tread my courts?" It is very sure that this language has refer-

ence to the transactions of the last days; for Isaiah spoke or wrote this hundreds of years after the destruction of Sodom, and there was then no Sodom in existence, and it would be worse than nonsense to address himself upbraidingly to a people who had already been judged and condemned and suffered the penalty of their crimes, and this chapter, like many other scriptures, is only applicable to the times of restoration of all things of the last dispensation; moreover, the Sodomites of old brought no sacrifices unto the Lord, for they were too deeply steeped in iniquity to pay any attention to it; but in the last days, not having any knowledge or remembrance of their former estate and pollutions, and not understanding the wickedness and corruptedness of their own hearts, they will for a time follow the general current of the ordinances and requisitions of the kingdom through mere instinctive familiarity of former habits, scarcely knowing what they are doing, until the restrictions and restraints of personal self-denial unto the sanctification of soul and body shall reveal the fact, that their heart's affections had never been in the work at all, and therefore the appropriate language by Isaiah when he says, "Who has required this sacrifice at your hands? Or who has bid you to tread my courts?"

In the beginning of their first origin, when the subsequent princes of Sodom, of Samaria and of Israel, when yet they acknowledged each other as kindred brethren and children of their Amorite father and Hittite mother, then for a brief space of time they dwelt together under the same patriarchal care, surrounded the same common table, and sacrificed unto the Lord on the same hallowed altar, until iniquity drove them from the presence of the holy sanctuary, and from the presence of one another, and finally from the presence and land of the living. And to our great wonder and surprise, we behold the same princes of Israel, the same rulers of Sodom, and the same arrogant Samaritan dignitaries, once the natural offspring of the same Amorite and Hittite parentage; after the lapse of some 3000 years, again united in apparent fraternal union, again under the same guidance and di-

rection of the same patriarchal care in "Jehovah's Presbytery of Zion," in the town of Preparation, county of Monona, State of Iowa, in the land of Ephraim, called North America by the facetious Gentile, and again we behold them surrounding the same fraternal table, and behold them again offering their oblations, sacrifices and vows at the same hallowed altar as in days of old, but alas, like in former days, we behold them separating from the sheep-fold and Priesthood of their fathers, to set up again for themselves as they were wont to do formerly. Shall not the scriptures be fulfilled? Shall not Samaria and Sodom be restored with their daughters, before Israel is restored with her daughters?

PART THIRD.

SECTION IV.

The volunteers in the voluntary sacrifice bound themselves in legal bonds, according to the law of the land, to labor for the Presbytery under the direction of the Chief Steward for the space of two years, and moreover, they morally bound themselves by covenant to sacrifice all they had for the restoration of Zion, the home and common inheritance of Israel.

It was indeed an engagement of a glorious cause. To be one of the first instruments in establishing an everlasting home for yourselves and your present brethren, and for all the scattered children of Israel of future times, was by no means a despicable affair, it was indeed fraught with honor and blessing and of immortal riches and fame, and of immortality and eternal glory in ultimate prospective.

At the commencement of the School of Works, and at the beginning of Voluntary Sacrifice, all the volunteers seemed to be of one heart and one mind.—The restoration of the house of Ephraim, of Abraham, of Jacob, of David and of all the tribes of Israel, and of Zion, which latter shall become the glory of the whole earth; these things inspired them with a zeal and fervor that seemed for the time being to be destined to last forever, to go on conquering and to conquer. And in accordance with these favorable manifestations, indica-

tive of an endowment of apparently holy aspirations, the Celestial order of a common home, of united interests, and a common table was instituted, so as to fully meet the circumstances, the indications, and the declared professions and pretensions of the ostensibly aspiring candidates and disciples for holy and celestial orders. But a few months' experiment revealed the lamentable fact that not all the professed Israelites were Israelites indeed, for the practical union and communion as saints in fraternal and commingled oneness was premature, and by no means congenial to the inherent sentiments and predilections of the people, and a decided partiality for the customary mode of family exclusiveness was soon discovered to be the predominating sentiment without exception to saint or sinner.

But this evil might have been easily remedied, by recurring to the separate mode of family firesides, until better prepared to dwell in concord and harmony and perfect union as saints on the earth, like the saints and angels do in heaven; but the great mischief was, that some decidedly regretted having made the sacrifice at all, and it was evident that they had only made it in form, and not faithfully from the heart, for they demanded it back again, and that after having covenanted solemnly and sincerely that they never would demand it back again.

Such a probable move as the withdrawal from the covenant had been anticipated as an almost unavoidable occurrence connected with the beginning of the restoration of the last dispensation, and therefore their demands and wishes were promptly and readily responded to by the Chief Steward, and settlements were effected, more or less agreeable to the parties, and thus a number of them left the camp of Israel.

These seceders are therefore restored by their own acts to the legal management of their own individual affairs and labors and property according to their ordinary rights under the law of the land, but morally they are not released from their covenants, and no power on earth is able to release them from their voluntarily assumed obligations, and they must like all others abide the final issue

of a broken or of an honored covenant, as the case may be.

But whether those who have left us are Samaritans, Sodomites, or deceived Israelites is not for us to say at present, time will tell the tale, and their future proceedings will make it known, and the deceived Israelite will return to his estate when the iniquity of the Samaritan and Sodomite shall develop their former habits and practices undisguisedly, which will be indubitable evidence that they have turned to their estate according to prophetic prediction. It seems, according to prophecy, that the malicious Samaritan will be the first restored, and we can safely aver that he has already shown his card in his malignant menacings and his habitually customary invectives, and the signs and indications are fast verging towards a complete fulfillment of the prophecy by Ezekiel.

In summing up these various items of intelligence, we find that the fulfilment tallies with perfect exactitude with the long foretold predictions by the prophets, for with the restoration of the gospel of the last dispensation begins the restoration of Samaria, of Sodom, and of Israel, and to whatever degree of their estate these become restored, to that degree is their sister, Israel, entitled to be restored to her estate in the liberty of the Sons of God. The two year bond, voluntarily entered into by the parties, would have terminated in August 20th, 1855, but the rulers of Sodom, being determined to pursue their own favorite course, and not to abide the risk of acceptance in 1856, were therefore, by the acquiescence of the Chief Steward to their peremptory demands, restored to their individual stewardship, property and firesides, and in consequence of this move, and also to fulfil the prophetic decree of Jehovah, the remaining portion of the household of God had to be restored to precisely the same liberty, privilege and standing as her sisters Samaria and Sodom were, not by peremptory demand, as did her unstable sisters, but as a reward for her faith, obedience, and patience in the trial of the preparatory voluntary sacrifice, and in fulfillment of the written decree of Jehovah, which says: "When thy sisters Sodom and her daughters

shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

As soon as the remaining members of the Presbytery were conscious that the main bulk of the Samaritans and the rulers of Sodom had left, that the rebels had been purged out from the midst of them, and that they themselves were likewise set free, legally free from the two year bond, and legally free to take their property and dwell with the rulers of Sodom, if their inclination prompted them so to do, or to return to Babylon if that would suit better, or to do anything else that they had a legal, natural or moral right to do, then it was found, when thus free to depart, or free to again renew their voluntary sacrifice, with the experience of one years' practical operation to influence them to go or to stay, then it was found, in the face of all the reports abroad of usurpation and oppression, that the remaining members were willing to renew their covenants and their sacrifice, and they straightway incorporated a portion of their property under the general incorporation laws of Iowa, for a term of fifteen years, during which time no stock can be withdrawn from the corporation, although the shareholders may sell their shares to whomsoever they please, whether Jew or Gentile.

This corporation will be known and transact its business under the name of the House of Ephraim, and its object is in spirit precisely the same as before the incorporation, namely: To build up Zion, a place of rest, a house of bread, a joyful home, and a quiet habitation for the pure in heart, and a place of succor for the worthy and virtuous poor among the Gentiles.

At the end of fifteen years, the shareholders will have a thorough and equitable settlement, and then there will again be an opportunity for each shareholder to take his original stock with his just and proportionate amount of profits, or in other words his regular dividend, and live with his elder and younger sister of Samaria and Sodom, for by that time they will be more visibly restored, or go back to glorious old

Babylon, or else if it suits just as well he may sacrifice a third time, if he should be determined to sacrifice unto Jehovah at all hazards, and to have his habitation in Zion with the saints, and to have his inheritance eternally secured by an unchangeable decree of the great Jehovah, why it will be his privilege and his grand prerogative and right to do so.

And now we ask, where is there any individual usurpation in this matter? and is there any thing in it that looks like oppression? If this is not a voluntary sacrifice, and a sacrifice with a beneficial reactionary circumvolution, multiplying with compound interest upon capital and interest, both the original shares and the accumulating profits, and securing a sure reward to the capital invested, and creating a permanent home for the shareholder and his posterity, and producing a joyful reward for the practical philanthropy which originated in the courts of heaven and establish'd everlasting homes and mansions for the dispersed and long duntrodden children of the house of Israel; if this is not a voluntary sacrifice with the seal of moral purity and fraternal benificence stamped upon it, then what, we pray tell us, what is it that would constitute a scriptural sacrifice to answer and accomplish the desired ends of disinterested fraternity and the union and communion of the saints of the fulness of times? And if this does not look like the long talked of temporal salvation in connection with the spiritual salvation that shall come to pass in the last days, then we would like to be informed where on earth there is any thing going on that looks more like it!

The House of Ephraim being now regularly organized, we shall give further information thereof anon.

CULTIVATION OF THE INTELLECT.

We select the following lecture on the cultivation of the intellect, from "HOPES AND HELPS FOR THE YOUNG," by Rev. G. S. WEAVER, a book published by FOWLERS AND WELLS, 308 Broadway, New York, as containing our sentiments upon the subject treated by the Reverend Author.

From time immemorial intellectual endowments have been crowned with

bays of honor. In all times and nations intellect has been the idol-god of the human race. Men have worshipped at its shrine with an Eastern idolatry.—Men of great intellect have been regarded as demi-gods. The multitude have looked upon them with awe-struck wonder. An impression has been felt as of the presence of a grand and solemn agent of spiritual majesty and power. With cheerful and reverent hands the world has crowned intellect with its richest honors. Its pathway has been strewn with flowers; its brow has worn the loftiest plume; it has sat upon the proudest throne; it has held the mightiest scepter of power. This general, universal adoration of intellect is proof at once, both of its transcendent worth and power. But evidences mightier than these are standing thick as stars in night's diadem all through the universe, proclaiming the worth and power of that which produces thought, and adapts ends to means.

By intellect Divine came the earth, rolling her vast circuit among the numberless hosts of the family of worlds, with all its rich and gorgeous furniture. By intellect came the glory-bathing magnificence of heaven, its blazing suns lit beyond suns that roam and shine through the measureless spaces of immensity.—By intellect human came the secondary creations that mark with the chiseled lines of thought and skill the career of man—the cultivated fields, the vine-clad hills, the mill-strewn vales, the love-lit homes, the village-decked plains, the city-girt continents, the steamer-covered streams, the wire-woven and iron-bound lands, and sail-wreathed oceans. By intellect came all the stirring, sublime, mystery-woven realities of the universe. Then is it not worthy of our attention? And though but a feeble spark be ours, should it not be cultivated?

But again. In our daily avocations, our chase for wealth, our ambitious struggles for honor, our journeyings for happiness, in the direction of our social and benevolent movements, the establishment of governments and their multifarious concomitants; in the formation of our characters, and the solution of our life-problems on the world's great theater of action, intellect is our guide.

It is our "cloud by day and our pillar of fire by night," hung above our pathway to lead us by its light. It is our sole dependence, to plan, design, direct, determine, and decide in and upon all questions, actions, matters, and things that concern us as living, sentient, and accountable beings. In all things, from planting a potato to evolving a philosophy, intellect is our guide. Its decisions are our law, its voice is our teacher, its authority is the supreme judgment to which we must bow. Then should it not claim our care, our most careful hand of cultivation?

Once more. Intellect uncultivated has but few pleasures, and those are low and gross. But the pleasures of cultivated intellect are among the most refined and noble as well as the most ecstatic that enter into and form a part of human happiness. To the man of truly cultivated power of thought there are a thousand voices that speak the rich language of instruction and wisdom, to which the uncultivated ear is totally deaf. He passes not only all the common enjoyments of life, home, friends, the bounties and beauties of munificent nature in a degree greatly elevated by his cultivation, but he holds within his hands the keys that unlock the grandest treasures of the universe, and give him permission to walk the heights of glory where angels tread. To him the sun pours down his glory wreathed beams of warmth and life, laden with the rich instructions which science teaches of that glorious illuminator and governor of the solar system. Every ray is a dispatch from that gorgeous world of light, speaking of its opake body, its vast magnitude, its luminous atmosphere, its revolutions on its own axis, its mighty attractive powers, its distance from us, the mysterious and almost godlike influence which it exerts upon our earth, the life and beauty it infuses into all things here, and all the rich and varied instruction gleaned by the penetrating mind of man from this sunsource of light.—The stars bring to him intelligence from the regions they inhabit, and each constellation affords him historic information of those who have gazed upon its stellar beauty in centuries gone by. The comets come to him on rapid wings of

light, with their banners streaming back, telling by their inconceivable velocities, of the measureless depths they have penetrated in the immensity of the Creator's realm. The moon pours down its floods of light, freighted with its burden of knowledge. The clouds come over him but to tell him the story of their vapor-wreaths and the mission they have to perform. The lightnings flash but to give him instructive joy. The thunders rattle but to make him music. The winds roar but to whistle in his ears the story of their lives and labors. The earthquake moans but to send a voice of instruction from below, and the volcano flashes up its flames, a great torchlight to read earth's ancient history by. Old ocean pronounces in his ears its solemn sermon of grandeur, and the plains and mountains send back their instructive responses. The little flower beneath his feet opens its roseate volume to his admiring gaze; the blade of grass translates its mystical language for his pleasure, and the delicate leaf breathes about him its silent words of wisdom.

He finds instruction in the cattle upon the thousand hills, in the birds above him, and the fishes below him. He finds "books in running brooks, sermons in stones," and a voice in everything bidding him to a great feast of intellectual pleasure. Yet more than this. It is his to be surrounded by the greatest and best minds which have reared their monumental piles upon the soil of intellect, as his companions. The blind old bard of Seio relates to him the story of his Grecian heroes. The immortal Tully speaks to him the words of fire and flame, of thought and power, which rang in Roman ears, and made his name the imperishable thing it is. Milton spreads before him the wings of his lofty imagination. Shakspeare opens the human heart to his view. Byron makes a bonfire of human passions for his delight. Melancthon and Luther tell him of the great Reformation. The northman, Swedenborg, takes the veil from the human soul and shows its spirituality; while German Goethe and Schiller reveal its aesthetical powers.—Baily sketches for him, in words now of broken rock, and anon of flute-like melody, the strange mutations of human

life. Hemans sings to him of love and faith, and all the great, and all the good, and all the wise gather around him to increase the sources of his pleasure.— Now he may listen to the eloquence of a pious divine touching duty, heaven, and God, and anon trace the history of the church of Christ. Great is the joy of such a companionship. Most gratifying is such a communion of soul with the minds of the great and good. Rich, deep, and pure are the pleasures of cultivated intellect. Only a few of them have we enumerated, and those in the most feeble manner. They can not well be told. They are to be FELT. Is not, then, the cultivation of our intellects an object worthy of our attention?

But another thought comes here, a great and glorious one, one that sparkles instruction, and we might almost say works by inspiration; wherever it goes. It is that mind is immortal, and that all its real adornments of wisdom and knowledge are put on for an endless state of existence. The transcendent powers of thought which man possesses were not made for a day, but for eternity. They will live when all perishable things shall have passed away. They shall be blooming in youth when the sun and stars are hoary with age. They will live to witness the transformation of all material forms, the wreck of matter, and the crush of worlds; live to see the passing away of the old heavens and earth, and the establishment of new and more glorious ones. The treasures of memory locked in the archives of intellect, must be immortal. The thoughts which spring into being within us leave imperishable mementoes behind. Mind leaves this world, freighted with all its wealth, for the great ocean of endless life. The thought-pearls which we gather along the journey of life are treasures for eternity. The intellectual cultivation of earth is for heaven. Every mental improvement we make here is not only an improvement for time, but for eternity. The adornments of mind are our sources of pleasure hereafter as well as here, and increase our happiness in heaven as well as on earth. Then, I ask, emphatically, is not the intellect worthy of a life-long cultivation?

Still another thought claims a moment's attention.

Intellectual cultivation is a progressive work. The powers of the mind unfold with their exertion. Each successive effort adds to its power. Every new thought gleaned from the voyage of life confers upon it a new strength. Every struggle for truth, every effort for a clearer light, every strife for a noble victory, every press against the barriers of life, or the adverse currents of earth, every resistance of error, every toil-earned discovery, every soul-rack and drop of brain-sweat adds something to the power, brilliancy, and treasury of the intellect. And as it progresses in the great life before it, its capacities for higher attainments are augmented, its vision is made clearer, its perceptions more lucid, its reactions more just, its comprehension more enlarged, its pleasures more deep and ecstatic, until it shall reach that point of intellectual grandeur and power attained by angelic beings, until it shall comprehend the mighty thoughts that revolve in their minds, and feel the transcendently glorious pleasures which glow in their souls. The more rapid our intellectual cultivation, the sooner these sublime attainments will be realized, and the sooner we shall reach the high plains of celestial glory occupied by the children of light. Then most earnestly do I press the question, is not intellectual cultivation an object worthy of our deepest consideration?

Bear with me a little longer on this part of my subject while I present a thought or two more.

The cultivated intellect is a source of never-failing pleasure to its friends and companions. It is a mine of wealth sparkling with instruction. It has an attractive force which draws around itself the minds of others, and delights them with its companionship. Its words are rich with the magic power of thought. It charms the ear with its varied harmony of rich and glowing language. It ravishes the heart with its recitals of the poetry of passion and love. It fires the imagination with the lights of its fancy, and the gorgeous drapery of its figures. It captivates the judgment by the justness of its opinions, the cogency of its

reason, and the comprehensiveness of its views. Who that has ever enjoyed the companionship of a truly cultivated intellect, knows not its power to please and instruct the mind, to captivate and ravish the heart? How full of interest is the conversation of a truly intelligent man or woman! How eagerly do we seek the company of such, and how long do we enjoy it before we tire! - Great are the charms which the cultivated intellect has for its companions. - Then shall we not cultivate ours?

Again, the cultivation of intellect increases our abilities to do good. Is a nation oppressed with tyranny? Are unjust laws grinding the face of the poor? Are existing institutions opposed to the well-being of the masses of the people? Are old errors blinding the public mind and veiling the soul of humanity from the light of truth? Is ignorance palsying human energies and dwarfing human powers? Is the whirlpool of intemperance swallowing up its thousands? Is war and slavery cursing their millions? Cultivated intellect must apply the Archimedeian lever of reform to these ruinous evils, or they can never be removed. Shall we then cultivate ours?

Is the world to be reformed, improvements to be made, laws to be enacted, governments to be framed, institutions to be established, discoveries made, education carried to the masses, charity applied to the unfortunate, justice administered, diseases cured, science taught, religion proclaimed to a sinful world? Cultivated intellect must perform these Herculean tasks.

Once more. In the ordinary avocations of life, in attempting to live by the Golden Rule, in practicing the religion of Christ, in striving to realize in our lives the great idea of the common brotherhood, in living for our families, our country, and our race, we are greatly assisted by the cultivation of our intellectual powers. I would that my young readers could realize the importance of this thought. Our ability to do good is in proportion to the degree of cultivation our minds have received, other things being equal. This is the thought. It is an important one. If it could be realized by the young, it is

certain that they would put forth their noblest efforts for the cultivation of their mental powers. If they really desire the good of their fellows, if they wish to see the world reformed of its evils, if they would be instruments in the hands of God of blessing the human kind, they can not fail to endeavor to increase their ability to engage successfully in every good work. If they would have the power for righteousness-sake over their fellows, they must acquire it by the cultivation of their intellects. - There is a power in a single cultivated mind which a thousand ignorant ones can never wield. It is a common saying, that "knowledge is power," but it is not so much knowledge, as it is the cultivation which the obtaining of that knowledge has conferred upon the mind that possesses it. There is a hidden, but great power, in every cultivated mind. It is ready to plan, and fruitful in expedients to execute. - Whoever then would wield an influence over his fellows let him cultivate his mind.

But above all these considerations, there is still another higher, stronger, holier. Intellect is the gift of God, and in respect for Him should be cultivated with the greatest assiduity. - He gave it, with the command to water, prune and cultivate it. "Bury not thy talent in the earth," is His impressive mandate. - Who will obey His will? Who will show that they honor the name of their Father by sowing in the soil of the intellect the seeds of wisdom and truth, and cultivating them with industrious care?

But here some one may ask, How shall I cultivate my intellect? I am poor, and have not the means to procure an education. Have not the means! Has poverty robbed you of a single intellectual power? Has it not sharpened them all? Has it shut you out from nature, from truth, and from God? Has it taken away from you the glorious objects of thought which the Creator has spread around you in grand and solemn profusion? Has it broken the silken cord that binds you to your fellows? Has it shut out the brilliant creations of their minds from yours? Has it palsied your senses? Has it forbid that you should gaze into the solemn, yet sparkling depths of your own soul and read there the

treasures of wisdom which God has written, never to be erased? Has it sealed the book of your own heart?—Nay, verily. All that is great, good, beautiful, sublime and glorious, is yet yours. You are robbed of nothing.—You are yet God's freeborn child, with the boundless riches of your paternal inheritance about you. Your powers are unimpaired. They are beautiful and strong as ever. Why then not cultivate them? Why does poverty prevent?—Money will not buy you study, or thought, or mental strength. You can think, reason, meditate, without money. You can exercise all your faculties upon all the objects around you, without money. Wealth will not convert a dunce into a genius. Gold will not store the mind with wisdom; more likely it will fill it with folly. It may decorate your body, but it can not adorn your soul. Strange thought, that money will cultivate your intellect. You are mad to entertain a thought so absurd. The poorer you are, the easier it is for you to cultivate your mind. You have more and greater stimulants to action, and fewer inducements to idleness and folly.—It is hard for the rich youth to cultivate his mind or heart. Much more favorable and preferable are the opportunities of the poor. From among the poor have come the great majority of the world's greatest and best characters.

But you say now, that you have not time. Not time to think! How can you help thinking? Not time to study!—How can you avoid studying? Your mind is active, ever active, ever thinking, ever studying. All you have to do is to direct it to proper objects, and in proper channels, and it will cultivate itself.—You have time enough for nonsense, idleness, waste, gossip, foolery, but not time enough to cultivate your mind.—Whoever lives to thirty years of age without cultivating his mind, is guilty of an enormous waste of time. The truth is, there is nothing to prevent but a will. Whoever forms a resolute determination to cultivate his mind will find nothing in his way. If he finds barriers, they will only make him stronger in surmounting them. Every thing will administer to his progress in the great work. Aids will come from every

quarter. Teachers will gather around him in numberless hosts. The air will breathe notes of instruction, and running brooks give him lessons of wisdom. The bee, the worm, the bird, the rock, the cloud, the ocean, the heavens above him, will read him lectures on science. Light and darkness, heat and cold, every thing in nature, like the human soul, will gather around him with a voice of instruction, as soon as he determines to be instructed. He can walk a lifetime amid all these things, and get no instruction. But as soon as he begins to look for it, it begins to come. The great Audubon spent half his life in the forests looking at the birds. One great man spent the most of his life studying spiders. Others have studied among snakes, lizards, bugs, and worms, and have found infinite delight in their pursuits. Some have studied the stars, others the flowers, and others the rocks. Learn this truth, young man and woman: "*The will is the way.*" Form that, and the gardens of your minds will be thoroughly cultivated. It is not necessary that a fortune shall be spent to afford you the opportunities of schools and colleges. These are invaluable aids. But life, the world, may become one great school, and every thing therein a teacher. The mind may be cultivated without schools, thoroughly, deeply cultivated without them.

Moreover, any young man or woman, with ordinary health and powers of mind, can obtain with his or her exertions all the advantages afforded in the most excellent schools of our day. The heart to do will afford the needed means. Let them dispense with superfluous both in dress and living, eat and wear only what is necessary for health and comfort, and apply their learnings in attending school. Let them earn a few dollars, then spend it in this way; then earn more, and use it in the same way; and they will soon find themselves in the possession of cultivated minds. In the

ordinary avocations of life the mind may be cultivated. In the very pursuit of the means to attend school the youth may cultivate their minds.

The youth who believes it impossible for him to get an education, is deficient in courage or energy. The youth who will stay away from the feast of knowledge because he is poor, is a coward or a ninny. Poverty is a good school to try powers. Experience has taught me this lesson.

Look out upon the world, and see what a fearful waste of barren, desolate, lifeless intellect there is around us. It is awful to behold. Young, brave, noble, immortal minds are growing up in blank darkness. Their young powers are rusting within them. A fearful shadow hangs over them.— Their mental blindness makes angels weep. The uncultivated wastes of their souls present a sad picture for a benevolent heart to behold. And, what makes it sadder, they are not aware of their own utter barrenness. They feel not their own palsy of mind.— Shall it be always so? Will not the youth of this generation improve upon the last? The age demands it. The promise of the future demands it.— The hopes of the great and good, the spirit of benevolence, humanity, and God demand it. Yes, and another demand comes pressing its claims upon us for it. It comes from the depths within. Our own souls demand it.— Their happiness, their exaltation, their present and everlasting good, their standing in life and in the bright retinue of angels, demand a thorough and life-long cultivation of the powers of their own minds. There is no describing the power, majesty, and glory of a cultivated intellect. Human language has no powers for such an office. The dialect above alone can tell what is permitted us now only to conceive.

Let us be wise, my youthful readers, and visit daily the treasure-caves of

thought. Let us turn in to the chambers within us, and decorate them with the pictures of the mental brush and pencil. Our minds are our God-given inheritance. Let us improve them well, that we may hear within us the applauding voice, "Well done, thou good and faithful servant."

REPLY,

To Messrs. Coon and McHenry,
A Committee to Chas. B. Thompson,
Guy C. Barnum, and Samuel Scott,
in behalf of former members of the
Presbytery, presenting Proposals
and sundry claims.

GENTLEMEN:

The Proposals presented by you in behalf of the Belvidier people, and the claims of others of Harrison and Pottawattamie counties, formerly members of the Presbytery, have been duly considered, and our reply is as follows:

In the first place then, we would say, that it is a very singular procedure for men to send a committee in behalf of alleged claims, without ever having made any individual claims themselves, and having never done that before, they can not enter the plea of us refusing any just claim or bill of legal indebtedness, for nothing of the kind has ever been presented, and therefore nothing has been refused, and the sending of a committee is therefore a perfect superfluity, unless the committee should come in the capacity of deputy collectors, but such does not appear to be the case, for then the committee would have informed us that they had been thus empowered, and on refusal of liquidating the bills and claims presented, would try the strength of the law, according to the usual mode as customary in all other cases of indebtedness, according to the provisions of statute law.

But the committee very frankly informs us that law is not to be resorted

to at all, but that the claimants, if refused through the committee, will have it any how, that arbitrary measures will be resorted to, in fact, that a mob will be upon us to take a spoil, and if we resist, that personal violence will be the consequence.

Now, we freely admit, that we can not accede to such demands under such circumstances, even if the demands were just, because the committee are instructed to demand an answer in so short a time, in the which it would be impossible to examine the bills for a proper understanding of them, and on the other hand, it would be acknowledging a power that has no legal existence, for if we once succumb to a redress of grievances through physical force in opposition to law, where will it end, or who will ever be benefitted by it? We therefore *continue to appeal to the law of the land*, and to the usual modes of legal arbitration, as sanctioned and provided for amongst all enlightened and civilized communities and people.

But we do not acknowledge that the claims presented through the committee are just, for the committee will recollect the receipts shown them and read to them while here, (which the committee considered as strong receipts) the most of which are receipts given during the present year, and some as late as the month of August, and having had no dealings with them since then, or with very few of them, there can consequently be no new liability for newly contracted debts.— But the claims in the form of bills of indebtedness refer to anterior transactions, prior to the dates of their respective receipts, and are composed of claims on gift oblations, tythes, and work done in the sacrifice.

We would say to the committee, that if any individual has just claim according to law and equity on the Presbytery for work done for the bene-

fit of the same, that the managers of the Corporation are ready to liquidate all such claims, and if the parties can not agree, that they are willing to abide the issue of the law, or of lawfully sanctioned arbitration, in the same manner and way as all other citizens do, and we think that nothing more than that could be justly demanded of any man or any set of men.

In respect to gift oblations and tythes we would say, that it must be obvious to every mind, acquainted with the rise and progress of the Presbytery, that the greater portion of former gift oblations and tythes have been consumed in the use of establishing the Presbytery, and much of it was sent to St. Louis, Mo., during the residence of the Chief Teacher there; we were all willing to send it to him then, to assist in furthering the cause, not expecting anything back again, for we knew that he must live and his family too, while writing and laboring to establish the work, and it would certainly not be just to demand that back again which was used up according to our will and directions, for it was as much our will that the Presbytery should be established as it was the will of C. B. Thompson, and all letters containing gift oblations, invariably contained expressions of using the enclosed gifts for the general cause.— Moreover, we contend, that every man and woman, who ever contributed to the furtherance of the cause by their gift oblations and tythes, and by their professions of faith and friendship expressed in their letters, are as guilty of establishing the cause or the Presbytery as C. B. Thompson, and these letters are still in existence, and can be shown to prove the facts in the premises. It is certainly an undeniable fact, that if nobody had encouraged or aided him then there would have been no Presbytery, unless he and his family should have constituted the

Presbytery, and we take it for granted that no one would object to it, if Thompson's family or any other family were to consider themselves a Presbytery, or a little church of some sort of denomination, to which he and family should pay all their devotions and sacrifice all their property. — It is therefore very evident that the people themselves, both former and present members, have done as much, if not more, in establishing the Presbytery, than what C. B. Thompson has, because every member has voluntarily aided and assisted in the cause, and every member enrolled his name voluntarily, and every volunteer constituted one to swell the numbers of the Presbytery, and if no one had volunteered to enroll himself then there would have been no Presbytery; therefore, all who ever aided, encouraged and enrolled themselves, are guilty of establishing the Presbytery, more so than C. B. Thompson, for it is an impossibility that he could have done it without their aid, and it is equally as impossible to have coerced them: they had to do it voluntarily or not at all. —

But the people themselves did say, "we will have a Presbytery," and they appointed a committee of location; Preparation, Monona county was chosen according to their own choice and direction, and means were provided for C. B. Thompson to come to the place appointed, and we ask, would he have been here if he had not been assisted in coming.

The Presbytery was therefore established by conjoint effort and exertion in a peaceable and quiet manner, and nothing has been done contrary to the law of the land, but some have since then become dissatisfied and have left the Presbytery, and this they had also a right to do, but there are a number remaining who are as desirous to further the cause now, than what all those who have left were in the be-

ginning, and they certainly ought to have the right to continue. And now we respectfully ask the committee, whether any of those whom they represent can in justice and truth, say that they did not aid in establishing the Presbytery, and likewise, did they not know that C. B. Thompson needed assistance at the time of his emigrating hither, and did they not assist in getting him here, and is it not therefore evident that the former gift oblations and tythes were expended in the general cause, according to the request and directions of all who voluntarily bestowed them? And we ask, is there even a shadow of justice in now demanding that back again, which, when we gave it, we knew would be so expended that it could never be recovered? We were acquainted with all the circumstances and conditions of the cause, and we gave our gifts freely, and we knew that at the time of his coming hither, that not only were these gifts already expended but that C. B. Thompson had actually contracted debts for the benefit of the cause, in the City of St. Louis, and it is a matter of marvel that people should ask that back again which has so long ago been expended, in accordance with their requests and directions.

The Presbytery is now organized and incorporated according to the provisions of the general Statute corporation laws of Iowa. This general corporation law is a wise and judicious enactment of the Legislature of Iowa, and all communities acting ostensibly as a corporate body, are regarded by this law as a corporation, and are subject to the exactions of the corporation laws, whether they are formally incorporated or not; and by reference to said law, it will be seen that fraudulent proceedings in a corporate capacity is severer punished than fraud by private individuals, besides breaking the corporation up, and winding up its

concerns as provided by law.

Corporations are therefore subject to public inspection, and are easier accessible for the purposes of common justice than private concerns, for the very reason that private persons may keep from public scrutiny what public corporations may not; if therefore any property has been fraudulently incorporated, which justly belongs to persons not of the corporation, they can break the corporation up, and have the guilty ones severely punished.— But on the other hand, those who shall attempt to lay violent hands on the property of the corporation, contrary to law, are likewise severer punished than when done under ordinary circumstances, for the very reasons that corporations are subject to extra restrictions, and are made easy of access for the purposes of common justice in law.

Those who have left here have taken their personal property away, and those who remain have incorporated their property in the Common Treasury; and the Sacred Treasury, which is also incorporated, consists chiefly in landed and immovable property. If therefore the constituents of the committee should come upon us for the purpose of taking property by force, they would have to take that which belongs to the Common Treasury, which is the personal property of the brethren who remain, and if your constituents have a right to take the private property of their former brethren, then they likewise have a right to take any other citizens' property, and we would likewise have a right to take their property in return; the right would under such circumstances depend on the strongest party, and on nothing else, and how much property would remain unmolested, if such proceedings were to become current affairs? If therefore your constituents want their gifts and tythes back again, they certainly ought not to take it from

us, for we have paid tythes too, and we would have as good a right to take it from them as they from us.

But the Sacred Treasury being likewise incorporated, there is therefore no way of coming at the recovery of of tythes and gift oblations, except by regular process of law; any other way will subject your constituents to the rigor of the law, for the forcibly taking away our property would certainly not be an end of the matter.

But we, who remain in the Presbytery, have gift oblations and tythes in the Sacred Treasury as well as your constituents, and if the Sacred Treasury is a fraud, or has been established by means fraudulently obtained, we should like to know it as well as your constituents, and if the Sacred Treasury can be proven a fraud, then we ought to have our gifts and tythes returned likewise, but it would certainly not be fair to take property from the Common Treasury of the people, for property incorporated in the Sacred Treasury.— It occurs to us, that all the former and present members of Preparation, and all others yet abroad who ever paid tythings and gifts, should make common cause with your constituents, and enter suit against the Sacred Treasury of the Presbytery, and if the Treasury Corporation be cast in the suit, then every individual could get exactly his own proportion paid in, both those who are here and those who are abroad, but in case of violent proceedings, the people of Preparation and the brethren yet abroad would be the sufferers to too great an extent, and the right way to secure our own rights is to secure every body else's rights, for should your constituents come upon us by physical force and take a spoil and perhaps destroy as much as they should take, then those yet abroad, some of whom have paid tythes and gifts to the amount of hundreds of dollars, as the

books do show, may come to this section of country, and being the strongest might take it into their heads to retake again in return from your constituency, and consequently nothing would be gained by such a course.

The proper, safe, and only real practical plan for reconciling all parties, and for making an end of all differences, is to make common cause against the corporation of the Sacred Treasury, for every one to bear his proportionate expense in the prosecution of the suit, and to draw his just and proportionate claim, if successful in the suit, or by arbitration with full power to determine upon the legality or illegality of the corporation of the Sacred Treasury; for from under the law we can not get, it is impossible; the general corporation law of Iowa compels us to heed its requisitions, and whosoever shall act independently of that law in regard to corporate capacities, whether by fraud or by violence, runs a fearful responsibility, for it will not only be an act of violence against us as a people, but an act against the Legislature and Governor of the State, and in consequence of setting at naught the corporate enactments of the highest dignitaries and representatives of the people of the whole State, it will be an act of rebellion against the State itself, and may be so construed, and if people will run headlong into desperation, they must abide the consequences.

In regard to the proposition from the Belvidier people, we would say, that it is inadmissible; that we have regularly settled with them not more than three months since, at their own request and terms, that we have turned over to them some of our best stock in payment of the balance due them on settlement, and for which they have given receipts, and declared themselves satisfied, and if we were now to accede to their request, then all receipts

and lawful transactions would be a mere farce.

We appeal therefore once more, through the committee, unto the people, and say that we have done no wrong to any of our fellow citizens, and if any wrong exists that we are not conscious of it, and we ask the people to hear us in this matter and to redress us of our wrongs, for we are willing to have this matter laid before the people in a manner that both sides may have a hearing, and we are willing to abide the issue of the law, or of any legally constituted and lawfully empowered arbitration, and more than this can not be required of any people, and it must come to a lawful end at last, but violent measures will not bring matters to an end.

And finally we appeal unto you, as the committee of your constituents, that we are not guilty of any wrong, and we adjure you as fellow citizens of our common country, to dissuade these men, whom you represent, from their violent and unlawful designs, and induce them to listen to the voice of reason and of peaceful overtures, and we call upon you to witness, that we are ready and willing to abide the usual modes of arbitration in vogue between communities and people, and that we are not afraid to abide their just and righteous decision according to law and equity.

Yours respectfully,

C. B. THOMPSON,	} <i>Managers.</i>
GUY C. BARNUM,	
SAMUEL SCOTT,	
A. G. Jackson,	Job V. Barnum,
George Warner,	Rowland Cobb,
Orrin Butts,	Stephen Blackman,
Edward Johnson,	Thomas Lewis,
Homer C. Hoyt,	Chas. C. Perrin,
Silas Wilcox,	George Rarick,
Jehial Savage,	William Swett,
Nelson Turner,	L. C. Cottingham,
Andrew Haines,	Daniel W. Butts,
George M. Scott,	James M. Durphy,

Isaac Swett, Sophia Gordon,
Julia V. V. Scott, Sarah G. Canfield,
A. E. Thompson, Tryphena M. Butts.

Articles of Incorporation
OF THE
HOUSE OF EPHRAIM.

WE, the undersigned, members of "Jehovah's Presbytery of Zion," being of sufficient age and sound mind, and desirous of securing ourselves, our heirs and assigns against the casualty of want in all coming time, and to secure a competency when age or infirmity shall deprive us of the power to secure the same by our labors, do adopt the following articles of incorporation of a portion of our substance to this end, under the general incorporation laws of Iowa.— (See Code, Title 10, Chapter 43.)

Art. 1. This corporation shall be called the House of Ephraim,

Art. 2. And its principal place of business shall be Preparation City of Ephraim, Monona county, Iowa.

Art. 3. Farming, milling, and various branches of mechanical business will be transacted by this house,

Art. 4. The capital stock of which shall consist of the sum of \$6,000, divided into shares of five dollars each, which capital stock will be increased indefinitely to any amount the business of the corporation shall require.

Art. 5. This corporation shall commence its existence on the first day of September, A. D. 1855, and shall continue fifteen years.

Art. 6. The affairs of this house shall be conducted by CHAS. B. THOMPSON, and by from one to seven Patriarchs appointed by him, subject to the consent of a majority of the shareholders at any regular meeting of the house.

Art. 7. The highest indebtedness of this house shall not exceed one half of the capital stock thereof.

Art. 8. All stock holders on paying stock into this house will receive certificates of shares, which will be transferable by endorsement.

Art. 9. The private property of all shareholders shall be exempt from liability for the corporate debts.

Art. 10. The said Chas. B. Thompson shall receive annually for his services in managing the affairs of this house, one tenth of the annual increase of the capital stock thereof.

Art. 11. All by-laws rules and regulations deemed necessary for the management

of the affairs of this house shall be in force after having received the sanction of a majority of the shareholders assembled at any regular meeting of the house, signed by the Chief Conductor and the Secretary of the meeting, and posted up at the principal place of business.

Art. 12. The house shall hold regular meetings at least once a month.

Art. 13. Declared dividends of the annual increase of the capital stock may be drawn out by the shareholders, if actually in need of the necessaries of life; but not otherwise until the termination of the corporation.

Art. 14. Whenever the dividends declared in favor of any one individual shareholder shall amount to a share and not be drawn out under the above rule, a certificate of an increased share in the capital stock shall issue to the individual.

Art 15. All persons, whether Jew, Gentile or Ephraimite, who shall pay into the Sacred Treasury of "Jehovah's Presbytery of Zion" one fifth of all their worldly possessions, shall be eligible to take shares in the capital stock of the House of Ephraim to the amount of all their remaining surplus property.

NAMES OF SHAREHOLDERS.

JOB V. BARNUM, E. JOHNSON,
ROWLAND COBB, S. BLACKMAN,
SAMUEL SCOTT, THOS. LEWIS,
NELS. TURNER, C. C. PERRIN,
JEHIAL SAVAGE, G. C. BARNUM,
H. C. HOYT, ORRIN BUTTS,
GEO. RARICK, GEO. WARNER,
SILAS WILCOX, WM. SWETT,
DAN. W. BUTTS, A. HAINES,
GEO. M. SCOTT, A. G. JACKSON,
G. R. OUTHOUSE, S. GORDON,
SARAH G. CANFIELD.

Recorded Sept. 1st, 1855, in Book A, page 26—27.

HUGH LYTLE, Recorder.

Articles of Incorporation
OF THE
SACRED TREASURY

OF
JEHOVAH'S PRESBYTERY OF ZION.

I, CHAS. B. THOMPSON, Chief Steward of the House of Jehovah, Chief Teacher of the Schools of Preparation in Jehovah's Presbytery of Zion, Chief Conductor of the House of Ephraim, and Grand Patriarch of the Free and Independent Order of the Sons of Ephraim, being desirous of establishing the "SACRED TREASURY" of said house under the laws of the State of Iowa, for the

purposes for which said Treasury was originally designed, and to secure the recognition of said Treasury as a body corporate by the laws of the land, do adopt the following articles, incorporating that portion of my individual property which has been obtained by my labors and by the voluntary gifts, tything and sacrifices of the members of Jehovah's Presbytery of Zion, for that purpose.

ART. 1. This corporation shall be called "The Sacred Treasury of Jehovah's Presbytery of Zion," and its principal place of business shall be Preparation City of Ephraim, Monona county, Iowa.

ART. 2. The general business of this corporation shall be to establish Schools of Preparation, for the intellectual, moral and physical culture of the members of Jehovah's Presbytery of Zion, to publish books, pamphlets, papers, periodicals, &c., for the same purpose, to purchase land, and to improve the same for the future inheritance of the saints who shall be found worthy metaphysically and philosophically, by the psychological and physiological tests of the everlasting covenant, administered in the Schools of Jehovah's Presbytery of Zion, to be numbered in the family of Israel. And to erect all the necessary edifices for the use of the said Schools, both gymnastical and collegiate, including tempels for the worship of Jehovah.

ART. 3. The capital stock of this corporation shall be ten thousand dollars, which may be increased indefinitely by the will of the coporator, to any amount the business of the corporation shall require. One thousand dollars of the capital stock of this corporation shall be vested in a Printing Establishment, and one thousand dollars shall be a sinking fund for the contingent expences of the corporation, and the other eight thousand dollars shall be vested in land and edifices, the proceeds of which shall be wholly devoted to the purposes enumerated in the second article of this instrument.

ART. 4. The funds of this corporation shall be in law the individual property of CHAS. B. THOMPSON, the Corporator, and he shall be the conductor, manager,

and director of the business of the same.

ART. 5. This corporation shall continue fifteen years from the first day of September, A. D. 1855, unless sooner terminated by the will of the corporator.

ART. 6. The highest amount of indebtedness of this corporation shall not exceed one half of the capital stock thereof, and the private property of the corporator shall not be subject to liability for the debts of the corporation.

ART. 7. Any person, whether a member of Jehovah's Presbytery of Zion or not, who is desirous of contributing of their substance for the furtherance of the object and purposes of this corporation, enumerated in the second article of this instrument may do so by gift oblations, tythings or sacrifices, as voluntary donations to the corporator, but such donations can never return on demand to the donor, nor are such donors entitled to any pecuniary remuneration for such gifts, tythings or sacrifices from the corporator, but must abide the final issue of the work of Jehovah's Presbytery of Zion for their reward for so doing.

CHAS. B. THOMPSON,

CORPORATOR.

Recorded Sept. 21st, in Book A, page 40, 41, 42, and 43.

HUGH LYTLE,

Recorder.

AN EXPLANATION OF THE PURPOSES AND DESIGNS OF THE House of Ephraim.

The incorporated House of Ephraim has been instituted for the especial benefit of the poor, the destitute and the oppressed of the earth, for those who have no homes, and no means or prospects of ever getting any, for those who drag out a precarious existence, who labor from hand to mouth, for those who are often deprived of the means of subsistence by being thrust out of employ, who have to spend a great portion of their time in hunting a master to employ them, for the purpose of getting the means for sustaining a miserable existence.

Many of these oppressed children and brethren of the human family are by nature endowed with superior abilities, and with noble and generous souls, who

scorn to do a mean action, and whose hearts' affections are averse to the reckless speculation in human toil, destitution and degradation; they can not therefore enter the arena of grab game, of craftiness and avaricious contentions, so much in vogue in this age and generation, and they are therefore doomed to suffer and to linger out a life of anxiety, of wretchedness, of gloom and of perpetual poverty, unless the philanthropist, the only real friend and redeemer from temporal degradation of the poor, shall furnish an opportunity and the means of escape from the enthrallment of poverty's grasp.

The worthy poor, the honest in heart, the unoffending and conscientious poor, are therefore invited to examine the inducements offered them by the incorporated philanthropic phalanx of the House of Ephraim.

In order to impart a proper understanding of this matter, we will inform the reader as follows:

1st. ORIGINATION OF THE HOUSE OF EPHRAIM.

The society with whom the House of Ephraim originated, is called 'JEHOVAH'S PRESBYTERY OF ZION,' and their object is to attain to both spiritual and temporal salvation. They believe that it is as necessary to be redeemed from poverty's frown and the misery which it entails upon its unfortunate victims, than what it is to be redeemed from spiritual degradation, and they believe furthermore, that no man can make much progress in intellectual culture, moral refinement, and spiritual and theological intelligence, unless his mind is set at ease in respect to his food and raiment, and of a home where to lay his weary head; and for this and other reasons the membership of said Presbytery have relinquished morally all claim to their individual property for the space of fifteen years, and have incorporated it in a general joint stock concern, under the general incorporation law of Iowa, for the purpose of enhancing the treasury of the House of Ephraim as speedily and as effectually as possible, and from this enhanced treasury the deserving poor, who have no means of their own, shall be endowed and set up in some agricultural or mechanical business.

2d. REDEMPTION FROM POVERTY.

This society, as its name indicates, is a religious society, and the only one now extant in all the world, that has the principle of redemption from poverty inscribed upon its banner as a cardinal point of doctrine, and of practice too. It is organized after the patriarchal order of Abraham, Isaac and Jacob, and it is the beginning of the restitution of Israel, commencing with the tribe of Joseph, or House of Ephraim, upon which latter the Patriarch Jacob conferred the blessing of the birthright, and the prerogative of coming forth the first in the order of the restitution in the last days. It is the Patriarchal order restored, after the order of the families of the Patriarchal families named above, and we verily believe that God cares as much for the temporal salvation of the children of men as for their spiritual, and that the one is as natural and as certain as the other, if only the laws for the acquirement of either are strictly adhered to, which was the case in the days of Abraham, for they had then a common interest in temporal affairs, and their living was secured.

3d. ADMISSION OF PERSONS WHO DO NOT BELIEVE IN THE SPIRITUAL WORK.

The Presbytery, therefore, holds out inducements for spiritual and temporal blessings; nevertheless, if individuals can not believe in spiritual things as we do, they are not debarred on that account from the temporal redemption, or the benefits offered to as many as are willing to comply with the observance of good morals, and with the rules, regulations, and by-laws of the incorporated House of Ephraim; or otherwise, as many as can be properly employed or endowed with means from the surplus funds of the treasury of the corporation.

4th. PREPARATORY PROBATION OF THE PRESENT MEMBERSHIP.

The present membership have passed through a preparatory voluntary probation, for the purpose of testing the sincerity and firmness of purpose of those who offered themselves as candidates and fellow laborers in the sacrifice of all things for the establishment of this extraordinary enterprise and philanthropic design, but many would not endure the trial, but left us again. Those

who remain have sufficient confidence in one another, to begin and to lay the foundation of the House of Ephraim, and to trust each other with the management of the affairs of the House, having ascertained by indubitable tests, that they are all of one mind and of one heart in this matter.

5th. REASONS FOR ACTING IN A CORPORATE CAPACITY.

The reasons for acting in a corporate capacity are thus: 1st. The general incorporation law of Iowa makes it obligatory upon us to formally organize under its general provisions, for any community acting in concert are held responsible to the requirements of said general corporation law, whether they have incorporated themselves under it or not: it was therefore a part of duty, as good citizens of the State, to heed and observe the requisitions of said general corporation law of the State of Iowa. 2d. But not only are we under obligation to pay respect unto the said general incorporation law, but we are likewise well pleased to be enrolled under its salutary provisions, for it furnishes us the privilege of public recognition, of being known before the world as a public institution, under the direction and protection of a general State law—it gives us an opportunity of showing to the world that we do not shrink from having our actions and designs scanned by them, and that the rights of all persons who make common cause with us are perfectly secure, because as a public institution, we are liable to public inspection—are restricted from incurring large indebtedness, and are subject to more stringent penalties in the perpetration of fraud than what private individuals are. We therefore rejoice in thrusting ourselves before the public under the ensign of a public corporation, as evidence of sincerity of design and honesty of purpose.

6th. THE SACRED AND COMMON TREASURIES.

The Presbytery has two treasuries, called the Sacred and Common Treasuries. The Sacred Treasury is likewise incorporated, and its object is the furtherance of both the spiritual and temporal advancement of the cause. Its funds are to be applied to the purchasing

of lands, for the building of edifices of public worship, for instituting seminaries of learning, for the publishing of periodicals and books, and for missionary purposes. The Common Treasury is exclusively for the furtherance and enhancement of the temporal affairs of the household of the House of Ephraim. From the accumulations of this treasury new families will be endowed with agricultural or mechanical implements, with live stock and with seeds, and will be thus enabled to work out their own temporal redemption from poverty, and in time likewise produce surplus stock for the redemption of others.

7th. CONDITIONS OF ADMISSION TO THE HOUSE OF EPHRAIM.

Individuals having no property at all may be admitted to employ in the corporation, at the rate of current wages, and be furnished with board and clothing, and whatever is needful. At the end of the year or sooner, the individual may convert his surplus earnings into stock or shares in the corporation, according to the provisions of the articles of incorporation, and thus become a shareholder. If therefore an individual should have a surplus of one hundred dollars to put into the Common Treasury, at the close of the first year, it would entitle him to twenty shares at five dollars each, clear of debt, with employment and a living secured for the next year, and it is presumed, according to statistical data of the usual increase of the newly settled farming districts of the fertile west, that the capital stock of the corporation will readily yield an annual increase of twenty per cent. At that rate, the individual who commenced with his one hundred dollars surplus wages, will, through the natural increase of compound interest on the original capital, and the additional annual sum of one hundred dollars surplus wages added to that, accumulate at the end of fourteen years a property to the amount of nearly \$6,000. This sum will create for the western farmer with his family an independent position, which he could never or seldom attain to as a chance laborer and drudger in the overpopulated cities, and we deem it the best opportunity that was ever offered to the poor man for his emancipation from de-

pendency and redemption from poverty. But again, should an individual who thus enters the corporation on wages, be found competent and worthy to be made steward over any amount of business, according to capacity and integrity, he then will have an opportunity to greatly exceed the above named amount. It will all depend upon every man's individual exertion and industry; his employment will be sure, his food and raiment will be sure, and his reward is sure, for the books will testify of what he has done, and the corporation secures him his rights. At the end of fifteen years there will be a thorough settlement and winding up of the corporation, and every man will take his own and do with it as he pleases.

8th. ON THE MANAGEMENT OF THE CORPORATION.

The management of the house is vested in one Grand and seven Assistant Patriarchs, appointed by consent of a majority of the shareholders. It is the design of the present membership, that the House of Ephraim shall never be broken up, and hence those who take shares in the corporation hereafter will have no vote in the appointment of managers, unless they pass first through the same ordeal of preparatory probation and sacrifice, through which the present membership have passed, the particulars of which may be learned from our publications or from the experienced and indoctrinated membership. Nevertheless, every shareholder, whether a voter or not, is equally entitled to his just share of the increase and profits of the corporation; he will be on equal terms with any other shareholder in the temporal benefits of the house, according to the amount of capital invested or services rendered by him, and it will altogether depend on the individual characteristics, whether they will benefit themselves moderately or largely, for according to their work so will it be unto them.

9th. COLLATERAL REMARKS.

From the foregoing it will be perceived, that the House of Ephraim presents the attainment of various positions and relationships. If an individual invests capital and does not work, then he is entitled to his regular share of per centum only: if he works, then

he has the amount of wages that he earns into the bargain; and if he should be appointed a steward, then he has the additional advantages accruing to him of his stewardship. And whosoever shall see proper to offer his services to the House of Ephraim, will be dealt with according to the spirit and import of the articles of incorporation, and the above explanatory remarks; and any individual who does not want to invest his wages in the House of Ephraim, can do with it whatever else he pleases.

No stockholder can draw out his shares from the corporation until the expiration of the corporation, or until the general settlement takes place; they can however sell or make a transfer of their shares at any prior time.

Further information may be had at Preparation City of Ephraim Monona county, Iowa, or from the traveling Patriarchs and Elders.

ORGAN & HARBINGER.

MONDAY, : : : : DEC. 10, 1855.

Regeneration and Restitution of the Children of Israel.

The restitution of the children of Israel, the literal seed of Abraham, Isaac, and Jacob, to their former estate as a nation, composing the different tribes, according to the ancient order of the twelve Grand Patriarchies, is admitted by many of the theological writers of modern christianity, but the manner of this restoration, the means employed to effect that object, or the channel through which this great event is to be accomplished, is not so clearly defined; in fact, all that has been said on the latter part of this important proposition by the sectarian writers, is shrouded in dubiety, in mystery, and in hypothetical assumptions. They are indeed very sanguine as to the certainty of the restoration, that all Israel shall be restored without fail,—that is declared with much assurance, and that is proved by them very elaborately and circumstantially from the prophecies of the Bible, but how, and when, and where, and in what manner this great move shall be developed, this is left in vagueness and utter uncertainty, this is left to be unfolded

by a similarity of inspiration in every way equal to the prophetic historian who chronicled the facts in time of yore; the same prophetic wisdom, and a similarly inspired official is required for the task of elucidating this subject, and for imparting satisfactory certainty, in every way equal to the magnitude of the subject, and to the inspiration of the original emanation. For most assuredly the stream can not rise higher than the fountain, neither can professedly uninspired men impart the light which only comes through the legitimate channel of inspiration. This leads to the necessity of the restoration of the prophets, and indeed if Israel is to be restored, will it not be a necessary concomitant that their prophets should be restored with them? Or in other words, would Israel be restored without prophets? The one event of necessity implies the other, and the prophet Amos says in the xxvi: 7: "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." Take this as a criterion, and the restoration of the prophets will constitute a necessary ingredient in the restitution of the house of Israel, and hence the reintroduction and reinstallation of prophets in the last days will be indicative of the time when the work of redemption and restitution shall commence, no more to be dispersed and no more to be thrown down forever. But, how, or in what manner shall the restoration be brought about? Where are the ten tribes, who were taken captives by Salamanasser, king of Assyria? The prophet Esdras informs us that they went a year and a half journey into the North Country, from whence they shall again return in the times of the restitution of the last days. But these captives were only a portion of the house of Israel, and we may very properly institute the inquiry, whether they, the identical captives, or their posterity after them, or the first together with the last, were to return to the promised land in the last days.

If the captives died and went to hell, then indeed were they of all men most miserable, because they suffered every earthly privation for their adherence to the covenants of the fathers, and their emigration to a land where never any man had yet dwelt, was prompted by

the resolution conjointly taken by all the tribes, for the express purpose, of there, in the far off land, to keep the covenants and statutes of JEHOVAH, which had not been perfectly kept in the land of Canaan, and for which disobedience they were for the time being dispossessed of this their promised inheritance. Besides this, there had been thousands upon thousands, yea millions, of Israelites existing before the period of the captivity, and the covenant of Jehovah with Abraham, Isaac, and Jacob, was, that they and their seed, not excluding any portion, should possess that land, and that as an everlasting inheritance. But it is very evident that Abraham, Isaac, and Jacob never possessed the land thus promised them, yet did they rely upon the promise, and believed that it should be verified in due time; so also multitudes of their posterity, the subjects of the same promise, died in faith, without having received the verification of the promise. Paul, in the 11th chap. to the Romans is very explicit on this subject, he says in 8th and 9th verses: "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

After having mentioned in a general way the multitudinous posterity of the patriarchal fathers, Paul again descends to the consideration of particular individuals, famed for their faith and zeal in the service of God, such as Joseph, Moses, and David, and concludes his testimony concerning them as follows:

"They were stoned, they were sawn asunder, were tempted, were slain with

the sword: they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect."

In the 8th verse we are plainly informed, that Abraham by faith went into a place which he should thereafter receive for an inheritance, and in the 9th verse he says that he dwelt in that same land of promise as in a strange country, and which Isaac and Jacob, heirs of the same promise, did likewise. After having pronounced a pious eulogy upon many of the ancient worthies in connection with Abraham, Isaac, and Jacob, Paul informs us in the 39th verse, that all these obtained a good report, but notwithstanding all this, they did not get in possession of the promised inheritance, but died in the assurance that they should obtain it hereafter.

Query: Have the ancients who died, gone to a place beyond the skies, never more to return and to tabernacle in bodies like other men on the earth? If so, then the great promises of an inheritance forever in the land of Canaan here on the earth, together with the solemn covenants between Jehovah and the fathers, and accompanied by the oath of the Almighty God, would seem to eventuate in thorough failure, and the whole affair would amount to the greatest farce on record. But Paul informs us in this same chapter, in plain and comprehensive terms, firstly: that the ancients sojourned in the land of promise as strangers and pilgrims; secondly, they died in faith, not having obtained the fulfillment of the promises, but that they were persuaded of their fulfillment in the future, which fulfillment must therefore of necessity take place in another lifetime, or another probation on the earth, for they died then without obtaining the promised possession, and the locality or place for the verification of said promise is in the land of Canaan, in Asia, on the earth, and it

can therefore not be ratified in any other place, and the proper subjects or legitimate heirs of the promise must therefore appear in proper person, clothed upon with flesh and blood, like other men, just as they were in the days when the promise was first made unto them; they must therefore be born again, or, regenerated through the established law of propagation, or, resurrected from the dead unto newness of life, for, if the spirits of these Israelites shall forever stay away, and never again retabernacle on the earth, if the grave, or in other words, the receptacles of the dead, are sufficiently potent to prevent the departed dead or disembodied spirits from reappearing on the earth in the form, fashion, and substance of men, or in the image of God, a second time as well as the first time, if they are forever to be debarred from coming forth again through the resurrectionary process of natural regeneration, then it is very certain that the fulfillment of the promises made to Abraham, Isaac and Jacob, in expectation of obtaining possession of their long looked for inheritance in the land of Canaan will never be consummated at all, will never become a matter of fact transaction, will never become a reality, for according to the stipulatory articles of the promise, it is to be fulfilled here, on the earth, in the land of the living, and not in the regions of the dead, not in the reservatories of departed spirits, for in the spirit land there are no such business transactions as appertain to the inheriting of lands, countries, vineyards, cattle, corn and milk and honey, and in proof of this we refer the reader to the 10th verse of the 9th chap. of Ecclesiastes, where it is written as follows: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

This portion of scripture demolishes at once all the fanciful and ingeniously wrought structures and theories of the spiritualizing theologians of the times, who would have us to look unto the spirit world as a place of unutterable blissfulness and unalloyed felicity,—but Solomon positively assures us that there is nothing of the kind there, for he declares

that there is neither knowledge nor wisdom there, and we would ask, what kind of felicity can that be, which has neither knowledge nor wisdom for a basis, or which is not regulated and directed intelligently through the beneficent tendencies of practical knowledge and practical wisdom? Most assuredly, that kind of beatific felicitation or spiritual happiness which is not tempered and seasoned with providential discretion according to knowledge, nor enobled in the beautiful habiliments of moderation and wisdom, can certainly not be a very enviable kind of beatification or state of happiness, and Solomon declares that the elementary principles of productive happiness in the embodiment of knowledge and wisdom are not there, and what other principles of any practical force or utility are there to be found that would at all answer the purpose of supplying the places of the original principles of knowledge and wisdom in the production of rational enjoyment, and healthful, unadulterated and satisfactory blissfulness? There are not any such substitutes to be found in any of the departments of the universal creations, neither in the spiritual regions beyond the bounds of time and space, and hence Solomon was right in directing attention to the life which now is in your possession, or to a similar future life in the flesh, with similar circumstances and opportunities for the acquisition of knowledge and wisdom, as the proper existency and congenial sphere where the elements, principles, relationships, and conditions for the attainment of the highest order of felicitation alone can be acquired and possessed, and not any where else. Indeed, it is the life which now is, that is the bona fide and real type of the life which is to come after this life, which future or new life after the pattern of the present life is the antitype of the present life, and the antitype or pattern in its essential elements and relative conditions, though the one may differ from the other in degrees of knowledge and wisdom, and in consequence in the superior or inferior fruition of the consequences of such knowledge, consisting in the harmonious developments and proper application of the intellectual, moral, and physical attributes

of man, and the proper use and dispensation of the properties and qualities of the natural elementarities of every description surrounding them, and thus to produce an amount of felicity, proportioned to the acquisition and display of the degrees of knowledge and wisdom possessed, and without the sanctifying influences of the knowledge and wisdom that comes from God, or in other words, without the proper qualification and graduation in all the principles of the material and metaphysical universalities, all happiness is of a spurious kind, and not worthy of the name, and all such happiness is nugatory, vain, futile, and insignificant, and it is not of sufficient importance to be sought after by the intellectually endowed and physically developed individual, after the image of God.

The monkey has indeed an amount of enjoyment, and so has the dog, the ox, the fish, the snail, and the oyster, but such enjoyment as these possess has not in quality or degree any salutary virtue for satisfying the immortal aspirations of the intellectual Sons of the Eternal God, for such enjoyment is in kind sensual and beastly only, and its degree is in proportion to the instinctive intelligence possessed by the class to which each respectively belongs, and even here in the animal creation, the principle of happiness proportioned to the degree and sagacity, of corporeal development, is likewise demonstrated with incontrovertible certainty, for the vast difference of instinctive sagacity and physical prowess, between the oyster and the stately horse is at once so strikingly apparent, as to make any other conclusion absolutely impossible, and it is equally apparent that the amount of animal enjoyment is in equal ratio to the difference of superior and inferior physical organization and instinctive endowment of either. So likewise will be the joy of the Sons of God in their different stages of advancement in the knowledge and wisdom of God, during their different probations allotted them here on the earth, until they arrive at the zenith of intellectual wisdom, the perfection of moral purity, and unto the knowledge of the conquest over death and the grave.

But such knowledge and wisdom is

not with the departed dead, or disembodied spirits, for their spiritual condition is typified by the grave, by death, and sometimes even by the term hell.— Now the spiritual condition of the departed dead is not the antitype, or life to come, as many have supposed, because like the body which is buried out of sight and rests in the grave, so likewise these spirits go out of sight and for the time being rest from their labors, yea from their mental, moral and physical labors, the body in the grave, and the spirit in paradise, or place of repose prepared for that purpose, the condition of the body in the grave being a symbol, and to a certain extent expressive of the quiescent condition of the departed spirit: both rest from their labors, both have departed from the scenes of activity, of device, of ambition, of work—yea, from the very sphere and condition where knowledge and wisdom alone are attainable; they have in very deed departed from the life which now is, and are to all intents and purposes dead unto the living, bustling, and breathing world—they have gone to the valley and shadow of death, to the grave, to a condition which is the very opposite to the condition of the life which now is, for unto the living on the earth, and not to the departed dead, are the prophets of inspiration sent with the joyful intelligence of the gospel of eternal life, imparting to all who will abide the tests of the Preparation, the knowledge and wisdom of redemption from death and the grave; here on the earth is the glorious news heralded from time to time, but nowhere is it written that such a proclamation was ever sounded in the valley and shadow of death; no, not there, for they rest from their labors, that is if they died in the Lord, and if not, then they have neither opportunity for an increase of knowledge, nor are they at rest, but become restless, wandering spirits, like the spirit knockers of the present day. But blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them, and though there is no work, nor device, nor knowledge, nor wisdom, in the grave or the place of their rest, yet shall their works of righteousness entitle them to again come forth in the land of the living on

the earth among the children of men, through the power of the resurrection unto newness of life, being regenerated, born again, and thus redeemed from death and the grave, and restored to consciousness in the flesh, like as they were the first time in the flesh, and thus the saying of inspiration will be fulfilled, that death, and hell, and the sea shall give up the dead, and the dead shall live.

According to the testimony of Solomon, and according to analogical reasoning, and according to the principle of material and etherial existency, there is no knowledge nor wisdom with the departed dead, and consequently the enjoyment attendant on social ratiocination by men in the flesh is not in the spirit world, for they are deprived of the medium, the cerebrum or brain, through which alone it is possible of obtaining either an increase of intelligence or of experiencing the highest order of rational enjoyment: and hence it is that the spirit knockers never communicate anything but what is already known in some form or somewhere, but the prophets inform us that Israel, after their restoration unto Zion, shall increase and abound in knowledge, and in the 15th verse of the 3d chapter of Jeremiah we read thus: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Well, they must certainly increase in knowledge if they shall be fed with it, but observe, that all this takes place on the earth, and nowhere is it written that the disembodied spirits shall be fed with knowledge; no, for there is no knowledge nor wisdom in the grave. But this declaration of Solomon is not a mere chance effusion, as may be supposed; but it is the result of deliberation and forethought; it is the fruit of inspiration of an ecclesiastic minister of the living God, which the name of Solomon's book, the name Ecclesiastes, or the Preacher, abundantly indicates, and which the whole tenor of the contents of the book, of scarcely anything but what is of strict theological import, most effectually corroborates and confirms, and in order to show that it was not a mere chance-expression, but that it was a well digested and fully appreciated subject matter of doctrinal

theology, we will quote other portions of the same book besides the 10th verse of the 9th chapter, which will prove that it was a firmly entertained principle of theological faith with the Preacher, and a cardinal tenet of his creed. In the 4th and 5th verses of the same chapter we have the following: "For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten." Now the language of the last quoted verses is in substance the same as that of the 10th verse; the manner of presenting the same thing in a different aspect is all the difference, and this is designedly done for the purpose of avoiding misapprehension in regard to the attentive reader—it is the natural recapitulatory reiteration of the all absorbing subject which engrosses the mind and heart of the Preacher, and therefore he repeats the same thing in different phrases, and through different symbols and similitudes he exhibits his cherished theme from different points of observation, in order to reflect the inspiration of his soul with assurance and certainty upon the mind of the devoted disciples, and to engraft and seal it upon their hearts. Now the 10th verse which we have often quoted, is rendered in the German by Luther, thus: "There is no work, nor science, nor knowledge, nor wisdom in the grave," and in the 5th verse he says, "The dead know nothing, neither do they gain anything." However, the one translation is in substance about equal to the other, and in the mouth of two or three witnesses shall every word be established; thus the English and German translators are two witnesses of the contents of the original text, and we are three, which is sufficient to establish this point.

But for the sake of thorough elucidation, let us institute a brief comparison of the language in which the Preacher clothes this important problem. And now by way of commentatory analysis of the 10th verse, we presume to assert that with whom wisdom and knowledge is absent or in a state of dormant inactivity, that of such it may with great

propriety be affirmed that they know nothing; and again, where knowledge and wisdom are not in practical utility operation, that then there is no device or science, and no work or industrial pursuit, and no additional increase of productive labor, of either material, physiological, or psychological utility, and in consequence of this non-production, there is no reward and no gain or increase of any kind, and hence we learn from the 10th verse that with the departed spirits there is no hope of reward, because with them there is no work; and that they know nothing, because there is no knowledge or wisdom in the place whither they go. And now let us once more reperuse the 4th and 5th verses: "For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any reward." Here we have again in plain and emphatic terms, the same things which are taught us in the 10th verse by necessary deduction, and the one portion establishes and confirms in harmonious reciprocity the important doctrine taught by the other, and establishes beyond the possibility of successful contravention, that the state of the departed spirits, or their time of intermission of their departure from the earth until the time of their return, or until they are born again, is a condition of dormancy and inactivity, of rest and of sleep, where they labor not, and where they have neither the sorrows, pains and tribulations, nor the exquisite delights and enjoyments attendant on a condition in the flesh here on the earth, neither will they often or fully awake from their lethargical repose, until they shall find themselves again caressed and enclasped as an infant babe in the arms of maternal love and tender care, having been reproduced, regenerated, resurrected and redeemed from the quiet mansions of the dead. But the infant child is in many respects similarly conditioned, for it has as yet scarcely any knowledge, or wisdom, or device, or activity, or hope, or reward, and like the spirit inhabitants in the regions from whence it came, it rests and sleeps the major part of its time, for it is the morning dawn of its

resurrection—it has to advance according to the law of gradual progression, until it becomes physically and mentally developed, and capacitated to work and to receive reward, and to labor for the acquisition of knowledge and wisdom; for according to the declarative power, wisdom, laws, works, and glory of God, or according to the harmonious developments of the laws, principles, and properties of material and ethereal existency, in their regular operations of animated regeneration, in the combinations of chemical conglomerations or in the fusions of material creations, there is no such a thing as a sudden transition from imbecility and helpless weakness to immediate perfection and transcendent power, or from material inertia to superior splendor in the form of a luminous planet, traversing its annual course around the sun in admirable majesty and wondrous rapidity; the economy of material progression invariably adopts the opposite of such a course, and our experience teaches us not to expect such an event, and hence the doctrine that the dust of the dead shall at once, at the sound of a trumpet blown in the air, reunite itself into a living body and jump from the dark and cold cavern of death to the surface, as a perfected and immortal being, is a fallacy, and not warranted by the laws of nature, nor by universal or particular experience, nor by the laws of inspiration, as will be conclusively shown before we leave the subject. But for the present we will turn our attention once more to the Preacher, who says in the 7th verse:

“Go thy way, eat thy bread with a merry heart, for God now accepteth thy works.” Here again the language is in perfect keeping with the general drift of the former quoted verses, for now, says the Preacher, now, at the present time, now, in the present life, where thou mayest eat thy bread with joy, and make thy heart merry with the fruit of the vine, it is now, it is here where God accepteth thy works, because in the grave there is no work nor reward, neither knowledge nor wisdom; and the words of Jesus are of similar import and corroborative of the doctrine of the Preacher,—in the 4th and 5th verses of the 9th chapter of the Gospel by St. John, he says: “I

must work the works of him that sent me, while it is day; the night cometh when no man can work. As long as I am in the world, I am the light of the world.” This is overwhelming evidence, taking in consideration the source from where it emanated, that the dissemination of light and truth, of knowledge and wisdom, and of work and reward, is in this present world, for the Savior positively asserts that he is the light of the world only so long as he is in the world, and that the night cometh when no man can work.

An objector may alledge that the departed spirits attained to more or less knowledge and wisdom in this life, and that it is too much to assume that death should deprive them of its possession; and secondly, that the manifestations of the spirits at this present period, thro' their knockings or medium writers, prove that they have an amount of knowledge, and that they are likewise not deprived of the power of action.

In reply to the first objection, we will introduce a similitude, which we think will satisfactorily explain the apparent difficulty. Behold then the philosopher and the sage, the man of literary fame, of mighty intellectual endowments, and of much acquired knowledge and wisdom,—he ascends the public rostrum in yonder capacious hall, and presently he addresses the audience of eager and attentive hearers—the light of the spirit illumines his naturally brilliant understanding, and the light of the sun sends its effulgent rays through the arched gothics and enables us to behold the delighted countenances of the congregation, in which we read the approbation of the discourse, and the admiration of extraordinary ability and accumulated knowledge and wisdom; but presently the congregation retire to their homes—the sun goes down—the night is upon us—the people retire to rest, and the great philosopher too—the light is extinguished, and there the wise man reposes on his couch, unconscious of his knowledge and wisdom; indeed he knows nothing until he shall again arise unto conscious life from his stupor and dreary slumber of the night. So likewise is the condition of the departed spirit, for no man can work when the night cometh,

says Jesus. But what of the spirit knockers? Indeed, their condition is worse than that of those who died in the Lord, and who rest from their labors. The knockers are indeed a busy, restless, wandering and bustling fraternity, and they are not particular as to what they communicate, or in what manner it is done. Paul, in his first chapter to the Galatians, and 8th verse, says: "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And to Timothy he writes, to charge those under his care that they teach no other doctrine, and informs him that in the latter times some will give heed to seducing spirits and doctrines of devils. Now, one of the most prominent and important points of doctrine, in which the Apostles particularly gloried as proof of their mission and the hope of eternal life, was the doctrine of the resurrection of the body from the dead, in proof of which they testified that Christ had risen from the dead; that he had been seen by them, that he ate and drank with them after his resurrection, and that finally he ascended in person up to heaven. But the publications through the spiritual mediums discard the resurrection of the body, and announce the deliverance of the spirit from the body as the true resurrection, in opposition to all the testimony and doctrine on this subject by the Apostles and Jesus Christ himself, for Jesus when appearing unto his disciples after his resurrection, bade them to come and feel and handle him, for a spirit, says he, has not flesh and bones, as ye see me have. Hence these wandering spirits pronounce that to be the life eternal, which Jesus, the Apostles and the prophets present as the valley and shadow of death, and they are therefore direct antagonists in doctrine to all the prophets that have written on this subject, and in this they persist in contemptuous derogation of the word of God—they are therefore full of error of a pernicious tendency, and they propagate delusions which tend to destruction—they multiply words without knowledge, and are worse conditioned than the ignorant, and according to idiomatical hyperbole, they have neither understanding or knowl-

edge, for the individuals who will persist in talking nonsense are regarded as ignorant gabblers, no matter how glibly their utterance may be, and hence the Preacher is right after all, that whether the spirits are at rest in paradise or whether they wander about with the prince of the power of the air, they know not any thing, and there is neither work nor device, nor reward, nor knowledge, nor wisdom in the grave.

Having come to the knowledge that there is no work and no reward in the spirit spheres, or that no consummation of the promises made to Abraham will ever be realized there, but that the earth is the proper and natural theatre for the operation of man, and for the realization of all his hopes and expectations of an everlasting inheritance and eternal life, let us therefore return to the 11th chapter of Paul to the Hebrews, and see what he says in respect to the hope of the ancients, and of the time and circumstances under which they expected the fulfillment of the promises. Paul, after enumerating the patience, the faith, the many sufferings and the great power to which the fathers had attained, concludes the subject thus: "Women received their dead raised to life again, and others were tortured not accepting deliverance, that they might obtain a better resurrection. And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Here we have a solution of the whole mystery in a few plain, unvarnished and comprehensive expressions; the language chosen is neither symbolical, typical, parabolical or metaphorical, but it is the language in vogue between man and man in affairs of customary transactions, and from this concluding portion of Paul's narration, we learn that these ancients, having attained to great and miraculous power, so as to be able to quench the violence of fire, and to turn to flight the armies of the aliens, were not yet made perfect, for Paul tells us in express terms, "that they without us should not be made perfect," neither would they accept of deliverance when in the hands of their enemies and condemned to death, for their lives in that

period of time was little else than a succession of persecution and tribulation; they had to drink the cup of vengeance and bigoted maliciousness to the very dregs, and oft-times this relentless hunting down of their lives began with the beginning of their existence, as with Moses and the slaying of every Hebrew male born in Egypt. Such a life of wretched and perpetuated misery had very little of present enjoyment in it, for "they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts and in caves of the earth," and besides all this they knew that they should not receive the fulfillment of the promised inheritance at that time, but "having obtained a good report through faith," they chose rather to be delivered from the generations of murderous vipers in which they lived, than to be delivered from the hands of their executioners, "that they might obtain a better resurrection,"—that is, that they might come forth again in the morning of the millennial era, in the first resurrection of the just, when none of their former cruel oppressors, relentless taskmasters and merciless tyrants shall be permitted to tread the footstool of Almighty God in the form of man or the image of the Creator, having forfeited all right and title thereunto—having been tried on the earth time and again and found wanting in the benignant attributes of compassion, of mercy and good will towards the unoffending fraternity of the household of Abraham, of Isaac and of Jacob, of Jesus Christ and of the Father, and therefore are they cast out, and debarred from the privilege of again coming forth in the times of the restitution of Israel and his children—debarred from going to and fro in the earth in the millennial era of one thousand years—debarred from entering this world again through the oft-times desecrated channel of regeneration; they shall not be born again until the thousand years are ended, and then only for the purpose of being judged in the general and final judgment; but during the thousand years there shall be peace on the earth, and

none shall molest or destroy in all the holy mountain of God—every man shall sit under his own vine and fig tree, and none shall make afraid—none but the righteous saints of God will therefore be permitted to retabernacle on the earth at that time—it will be the times of the restitution of all things, (of which Peter spake at the gate of the temple which is called Beautiful, where the lame man was made whole,) the times when Jesus Christ shall again come on the earth and live and reign a thousand years; then shall there be no wicked to bear rule, but the Shiloh, the Messiah, the Prince of Peace, for whose coming the dispersed of the children of Israel have looked with anxious expectation, shall reign executively as the Righteous Prince of all the earth, and morally in the affections of the seed of Jacob, as their Messiah, their Savior and their Restorer.

This will be the time then for the realization of the promised inheritance made to Abraham and his posterity, for the Lord of Lords will be the grand arbiter of titles and possessions, and kings will shut their mouths and suffer the legitimate heirs to take possession of their inheritance. Indeed, there will be at that time a marvelous difference in the condition of the former afflicted Hebrews and the condition of their millennial restoration, but this is the condition and the life upon which the eye of faith of the prophets rested, and upon which their hope was fixed, and for which they refused to accept deliverance from tortures and from death, "that they might obtain a better resurrection;" and Paul understood this well—he knew of the better things that were to accompany the restoration of the house of Israel in the last days—he knew that he also lived in a period of perversity and wickedness, of a fierce and persecuting generation, and he likewise knew that the full fruition of the promises to the fathers—that their regeneration, restitution, perfection and exaltation would not take place until all the tribes of Israel were gathered home to their own lands and possession from their long dispersion, and that then the kingdom would be restored to Israel.

This number completes the 5th Vol.