

'And their desolate cities shall be built up and be inhabited by the Saints of the Most High.' God will bring about this work, and, as to our being overcome in these valleys of the mountains, it will not be, if this people do as they are told, if they are willing to do right in all things.

If this people will hearken to the law of God and in every thing be humble and meek, and keep his commandments by day and by night, from one year's end to another, we shall be, as it is said in the parable of the vineyard, as one body, as the roots and tops of the great tree which the Lord God has planted and made equal, so that the top will not jostle over because there is not sufficient strength in the roots.

I want to see this people of one heart and of one mind and, when the word comes forth, I want to have them as well disciplined as the gentiles, and ten thousand times better.

This is the people who have the right to be of one heart and of one mind for the defence of Zion, for the defence of their wives and children, for the defence of their vineyards and their flocks and herds, but more especially for the defence of the kingdom of the Most High God.

Let this be the main object of this people.—You know that it is the kingdom of God or nothing! Therefore, may righteousness be our object from this time forth and for ever: Amen.

[From the Evening and Morning Star, Independence, Mo. August 1832.]

Extract from the Prophecy of Enoch.

And it came to pass that Enoch continued his speech saying, Behold our Father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.—And from that time forth Enoch began to prophesy, saying unto the people, that, as I was journeying and stood upon the place Mahujah, I cried unto the Lord, and there came a voice out of the heaven, saying, Turn ye and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another face to face; and he said unto me, Look, and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophesy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever. And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah, and all the inhabitants thereof; and the Lord said unto me, Go to this people and say unto them, Repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent: And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled: and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language, which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodsheds among them, but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people: And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God.

And it came to pass in his days, that he built a city that was called the city of holiness, even Zion.

And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety forever: But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed.

And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto

Enoch, Behold my abode forever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them.

And after that Zion was taken up into heaven, Enoch beheld and lo, all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold the power of Satan was upon all the face of the earth!

And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo, be unto the inhabitants of the earth!

And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven bearing testimony of the Father and Son: and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion.

And it came to pass that the God of heaven looked upon the residue of the people, and he wept, and Enoch bore record of it saying, How is it the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that you can weep, seeing you are holy and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also, you are just; you are merciful and kind forever; you have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice and truth is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep?

The Lord said unto Enoch, Behold these your brethren: they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also, gave commandment, that they should love one another; and that they should choose me their Father, but behold they are without affection; and they hate their own blood; and the fire of my indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold I am God; Man of holiness is my name; Man of council is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them, also; and among all the workmanship of my hand, there has not been so great wickedness, as among your brethren; but behold their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: Wherefore, should not the heavens weep, seeing these shall suffer? But behold, these, which your eyes are upon, shall perish in the floods; and behold I will shut them up: a prison have I prepared for them.—And that which I have chosen has pleased before my face: Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day, they shall be in torment: wherefore, for this shall the heavens weep; yea, and all the workmanship of my hands.

And it came to pass, that the Lord spake unto Enoch and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look.

And it came to pass that Enoch looked, and, from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father: and behold Zion is with me!

And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me the mother of men! I am pained: I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me that I may rest, and righteousness, for a season, abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah?

And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold, and he covenanted with Enoch, and

swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: and the Lord said, Blessed is him through whose seed Messiah shall come: for he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity; whose comes in at the gate and climbs up by me shall never fall: wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of Man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look, and he looked and beheld the Son of Man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and the rocks were rent; and the saints arose and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again, Enoch wept and cried unto the Lord, saying, When shall the earth rest? And Enoch beheld the Son of Man ascend up unto the Father: and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself but through your own grace: wherefore, I ask you if you will not come again on the earth.

And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather unto my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their lions, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem.

And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

And it came to pass that Enoch saw the days of the coming of the Son of man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fullness of joy: and all the days of Zion in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

A Short Patent Sermon.

In a book entitled the Holy Bible, published by — & Co., you may find something similar to the following, which forms the text to my present discourse:

—“Dust thou art
And unto dust thou must return.”

MY HEARERS: The Lord, we are informed, made aristocratic man, in the beginning, directly out of the ground—of dirt in its original rawness; since which time mankind apparently come up of themselves, like wild oats and mushrooms. Adam was formed out of earth taken from the rich soil of the Euphrates, and consequently he was of the mucky kind. Now suppose, my friends, our great progenitor had been concocted in or about the diggings of San Francisco; instead of muck, or rich loam, he would have been either nothing but sand, so dry and fine as to run through the fingers of Time in fifteen minutes, or brick-clay, to sun-bake so hard in half an hour that angelic woman, sooner than make a gentle impression upon his heart, would be more likely to knock him into a thousand three-cornered fragments of about the size of distributed wedding-cake. DUST YOU ARE.—There is no doubt of that, my brethren; but the question arises, of what sort are you composed? It is neither saw-dust, coal dust, nor gold-dust. No, it is exactly that kind of dust which raises your beans, your potatoes, your turnips and your roadstools,—yea, verily, your deadly poisonous hemlock, your night-shade, your stramonium, your digitalis and your beladonna. So, from each little patch of living soil that I behold around me, spring forth the peas, beans, onions, tomatoes, carrots, and other wholesome vegetables of virtue, in the midst of the wild parsnip,

wild turnip, and the lobelia of vice. Strange, most wonderfully strange, that both meat and poison should spring from the same dust! My brethren: As you are of the earth, earthy—in fact, mechanically speaking, nothing but earthen ware—what do you imagine yourself to be? Semi-transparent, delicate China, French porcelain, or of such domestic stuff as whitey-brown and mulatto jugs are made? That some of you are cracked vessels, I know by the very ring.—That some are half transparent, while others are as opaque as baking dishes, is perfectly apparent. But you are all composed of very crumbling material; a gentle rap from the hammer of death, and you will prove as brittle as pipe-clay. A single tap, and it's 'down with the dust.'—I say, my friends, that you are but so much dust on the drapery of Madam Earth—so much soil upon the old shoes of Time; but as dust and earthy matter is supposed to contain more or less of mineral substances, let us see what there is of the metallic in your compositions. Of brass, soft-sawder and lead verily there is no lack—both upon the surface and underneath. Yet know ye, that each of you hath iron enough in your blood to make a small—a very small—horse-shoe,—considerable sulphur and iron in your hair—lime enough in your bones to whitewash the ceiling to your bed-room, if you don't sleep in the Plaza, and sufficient phosphorus in your flesh to manufacture half a dozen boxes of locofoco matches. Chalk is found upon the surface of young ladies, and ochre upon the cheek of the wild Indian. But no gold nor silver has ever yet been dug out of your corporeal dust. Oh, no—you are not quite so valuable as you may suppose yourselves to be; and well it is so, for the sake of your own dear, overrated selves. If such precious metals were once known to be buried in your mortal dust, I entertain a sorrowful fear that you would be digging into one another with, if possible, a more powerful pertinacity than at present. What a pity that the dust of which man is formed does not contain just enough of gold to make him comfortably rich while receiving the severest kicks of poverty! Oh, that it were even capable of producing apples of gold and blossoms of silver—for your humble preacher's sake! Well, brethren, let us be reconciled; dust we are, and most assuredly to dust we must soon return. We can't hold together always. We must unglue—our earthiness must dissolve—there is great danger of our being knocked into rags at any moment, as the printers say when speaking of 'live matter.' The grave, my friends, like bad whisky, levels all distinction. Side by side lie the lord and the loafer—the peer and ploughman—the monarch and the mendicant—the saint and the sinner; and pray, what is there to recommend this paltry heap of dust over that or the other?—Yon proud monument is but a proclaimer of falsehood when it speaks of greatness reposing at its base—

“Here lies the great.” False marble! where?
Nothing but sordid dust lies there!

But, as every particle of dust has once been alive, so again shall the dust of mortality be moulded into new living forms. So mote it be!—[Golden Era.]

The Mosque of Omar at Jerusalem.

The Journal de l'Institution Publique publishes a report addressed by M. LUDOVIC CASTELNAU to the French Minister of Public Instruction, containing an account of a visit which he made to the Mosque of Omar, at Jerusalem, on the 4th of February last. This visit was not accomplished without some precautions taken by the Pasha and by the highpriest of the mosque, in order to insure the safety of the traveler, who was the first Christian that had ever been allowed to enter that sacred spot. The sixty Darfou negroes who guard the place had been locked up on the occasion, and a battalion of Turkish troops had been stationed within the first inclosure. The account says:

The mosque is an octagonal building, crowned with a lofty cupola, and has a basement of white-marble about six feet in height, the wall between this basement and the cornice being covered with arabesques executed in porcelain. The roof of the cupola is covered with lead and terminates in a crescent. Massive gates of metal give access to the interior of the building. A portico nine feet wide runs all round, the columns which support its arches inclosing an octagon concentric with that formed by the main walls. Within this second octagon is a circular inclosed by the columns which support the cupola; the distance between this circumference and the sides of the second octagon is about twelve feet. The lower part of the cupola is painted in imitation of Mosaic; the ornaments of the upper part are profusely gilt.

In the center of the edifice stands an enormous rock, nearly sixty feet in diameter: it is crowned with a seat surrounded with beautiful carpets. It was from this rock, the stone of the Prophets, that Mahomet was wafted to heaven. The rock, they say, is suspended in the air and defended by ten thousand angels, whom saints only can see. At one of the corners of the stone is a small turret painted red and gilt, to which true believers hang some fragments of their garments. It is a kind of reliquary, where the hair of Mahomet is preserved. Continuing to go round the rock, the votary meets with a low door, through which, on descending a staircase, he reaches a subterranean space about thirty feet by twenty-seven, under the stone of the prophets. It is inclosed by a common whitewashed wall: the highpriest knocked against it to prove that it was a mere thin partition. He said it had been erected in order to prevent women from being frightened at seeing the rock hanging over their heads, but it is more likely that its object is to conceal the base of the rock. There is a well in a corner of this undercroft; a woman having once been drowned in it, it is now covered up. The place is lighted by coarse wooden chandeliers.