

from its influences, for the scriptures say, that holy men spake as they were moved by the Holy Ghost; and that all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction and for instruction in righteousness, that men of God may be thoroughly furnished unto every good work. As much as if the scripture had said, God is God, he is infinite, he has devised the best and only possible plan for man to obtain admission into the celestial kingdom of his maker. Therefore, the plan must be implicitly followed to the exclusion of any, and all others, for the reason that there was but *one Lord, one faith, and one baptism*, that were acceptable with him.

We also learn, thirdly, that there is no other gospel, no other God, no other Savior than the ones Paul preached.—What then shall we say to those who teach differently from the apostles, making some things essential and others which were once enforced with equal authority upon the churches, non-essential? Will they contend that it is the same gospel, or that God himself has changed? Certainly both cannot be true. Can they contend that they have that spirit which leads into all truth, when they differ so widely from each other? How do the various modes of baptism, the different sentiments and the different practices, now extant, comport with the words of our text, *one Lord, one faith, and one baptism*? Surely they are a fearful comment upon the commands of God! We therefore come irresistibly to the conclusion, that the sectarian world *may* all be wrong, and that it is absolutely *certain* they cannot all be right. We are sensible the scriptures and the light we have received, lead to unpopular conclusions, but God forbid that we should seek to please men, or court the applause of the world; we had rather tell the truth, and be preachers of that gospel, which the apostle preached, which was approbated by the author of our existence. No other will save men, no other will do them good, and no other will have the same effects. Say not to us that it is the same gospel when God is the same, for most assuredly the same cause would produce the same effects. Tell us not of your piety, your alms, your sincerity, your zeal or your prayers. Neither of those illustrious

pious individuals we have mentioned, could be saved without a strict compliance with the requisitions of the gospel. Therefore, as there is but *one Lord, one faith and one baptism*, may we all learn wisdom, embrace the truth, obey God, and ultimately be saved in his celestial kingdom. Amen. Ed.

For the Messenger.

“Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets.”

AMOS, 3: 7.

The author of these words is one whose sayings have been handed down to us upon the pages of sacred history, as a prophet of the Most High: his name is enrolled with those inspired penmen who spake and wrote as they were moved upon by the Holy Ghost. And although his style is not marked with that flowing eloquence, that characterizes the writings of some of his cotemporaries, yet they are clear, specific and sublime. He was found among the herdmen of Tekoah in the days of Uzziah king of Judah, about seven hundred and eighty-seven years before Christ; in this humble occupation he did not possess the advantages of an Isaiah, who was brought up in the school of the prophets, and learned in all the wisdom of the world, and had at his command whatever language he chose to select; and when wrapped in prophetic vision seemed to comprehend the present, past and the future, with that profound sublimity, that is characteristic of Him, who touched his lips with hallowed fire. But however, when we carefully examine the writings of the holy prophets, and compare them with each other, a perfect harmony will be found to exist; they were all animated by the same spirit, using their utmost exertions not only to reform and christianize the world in their generations, but to benefit those that should follow.

From the unbounded field of prophecy and revelation lying before me, I have thought that it might not be altogether unprofitable to enter into an inquiry upon the subject contained in the words of the prophet before quoted; and see whether God has varied from the rule by him laid down, and if the fact can be ascertained that he has, we shall of necessity be compelled to strike Amos from the list of God's prophets,

and rank him among the prophets of Baal. On the other hand, if the Lord has universally revealed his secrets to his servants the prophets, and positively declared that he will do nothing without first taking this course, that the world may be apprised of what he designs to do, that all men may be without excuse when they come before him in judgment; why should it be thought a thing incredible that he should reveal himself in the latter times, to prepare the way for the gathering of Israel, the destruction of the wicked, and the bringing in of that day of universal peace and happiness that is so much desired by all the saints.

When we review the pages of sacred writ, from the day of our common progenitor, whom God formed of the dust of the ground and breathed into his nostrils the breath of life, we find that he immediately presented before him the beasts of the field, and the fowls of heaven to be named by him; he also exhibited to his view the trees of the forest, the vegetable kingdom and the vast workmanship of his hands, that he had created and made to render him happy. But for his particular location the Lord had prepared a garden eastward in Eden, delightfully situated and beautified with every tree, plant and flower, that was pleasant to the sight and good for food. When he opened his eyes upon his Creator and the vast scenery that surrounded him, the Lord immediately revealed to him his secrets by giving him this information, that it was not good for him to be alone, that he would provide a help-meet for him, that they might freely partake of all the fruits of the garden, the tree of the knowledge of good and evil excepted, and the consequences that would follow disobedience. When Abel, who had obtained testimony that he had pleased God, had fallen a victim to the dire ambition of his brother, the Lord revealed the awful secret to Cain that in consequence of this high handed rebellion against him he should be a fugitive and a vagabond on the earth.

But not to dwell particularly upon the frequent correspondence that the Lord held with Adam, Cain, Abel, Seth, Enoch, Methuselah, Lamech and many others in that early period, to whom he revealed himself in judgments and in mercies; we will come to the final overthrow and desolation of the ante-

diluvian world: and here permit me to ask a question; did, or could, the Lord in justice sweep the earth with the besom of destruction without first warning the inhabitants thereof of the impending ruin that awaited them, because their wickedness was great and the imaginations of the thoughts of their hearts were only evil continually? I answer no; he will do nothing without revealing his secrets to his servants the prophets.

Little more than sixteen hundred years had rolled away since God had caused his spirit to move upon the face of the waters, and the light to flash athwart the dark abyss; the liquid element to be gathered into one place and the dry land to appear, and placed lights in the firmament of heaven to rule the day and night, and spoke into existence a being in his own image and likeness, with power to rule at his pleasure the beasts of the field, the fowls of heaven, the fishes of the sea, and every creeping thing that moveth upon the face of the earth, with fruit trees, herbs and vegetables bearing seed after their kind to perpetuate their existence and render all the creations that he had made perfectly happy. Contemplating them in this situation, no marvel that God should pronounce them all very good. But how different the language of the great Jehovah at this time to his servant Noah; all flesh, said he, have corrupted their way before me, the earth is filled with violence, therefore I will destroy man whom I have created, from the face thereof; yea, both man and beast, and the creeping things and the fowls of the air, for it repenteth me that I have made them.

Noah was a man of God, a preacher of righteousness, and found grace in the eyes of his Maker, and had power with him through faith, to obtain a revelation of his will, by which he was enabled to save himself and those that believed. Are we not warranted in saying that the destruction of the old world come upon them because of their unbelief, not in past but in present revelations. Hear the language of the apostle Paul upon this subject—"By faith, Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith." Who cannot

see that it was not for want of faith in the revelations of their progenitors that they were destroyed, but for disregarding the testimony of him who stood in their midst, to whom God had revealed the secrets of their abominations and the judgments that awaited them. The apostle says that Noah was warned of things not seen as yet; as much as to say that all the prophets and men of God that have gone before me have not seen the things that the Lord has now shown to me. Is it not evident, then, that however implicitly they might have believed and obeyed all the former revelations of God, an unbelief in the testimony of Noah was sufficient to overthrow and destroy them, for he condemned the world and became heir of the righteousness which is by faith.

[TO BE CONTINUED.]

### ANCIENT HISTORY.

We understand by history a record of events that are past, and that it embraces chronology, biography, manners and customs, statistics, governments, and the rise and fall of kingdoms, nations and empires. It is divided and subdivided into as many different heads as we have mentioned, but the two grand divisions are into ancient and modern.

Ancient history embraces that period of time which elapsed from the creation to the fall of the western empire of the Romans, and the final subjugation of Italy by the Lombards, a period of 4480 years. Little authentic accounts can be had of the antediluvians other than what we gather from the Pentateuch. All seems left to conjecture or imagination. What the state of society was, what its improvements were before the flood, we know not, but nearly all we do know is that it embraced a period of about 1656 years. The most authentic history we have of events that transpired immediately subsequent to the deluge is also that recorded by Moses. That gives us the manners, customs, laws and regulations distinctly, of but one nation.—Others are mentioned incidentally or introduced partially and collaterally as seemed necessary to delineate the character, describe the manners and customs and portray the events that occurred among the Hebrews, as they were called.

About 150 years after the deluge, Nimrod (Belus of profane history) built Babylon, which became the capital of the Babylonish empire; and Assur built Ninevah, which became the capital of the Assyrian empire.

Ninus the son of Belus and his queen, Semiramis are said to have raised the Assyrian empire to a high degree of splendor. But there is a chasm in the history of this empire from the death of Ninias, the son of Ninus, of about 800 years. The history of this empire during this period can only be supplied by conjecture. The governments of these nations were monarchies, but that of the Hebrews in the earliest periods of their history, was patriarchal.

The idea of conquest appears to have grown out of the conflicting interests of the shepherd kings: and from what we learn of them, we ought not to associate in our minds with any of them an extent of territory beyond that of a large plantation or a few thousand acres. The occupants and residents upon this were the subjects of the king and constituted his defence in war and his property in peace. These kings may have been elective, but the greater probability is, their government was more or less absolute according to the temper and disposition of the reigning monarch, and was hereditary. Polygamy and concubinage were allowable, but adultery was discountenanced.

The arts and sciences flourished in but a limited degree; the knowledge of building was more or less perfect, from necessity, even before the flood, and Tubal-Cain, the great grandson of Adam was an instructor of artificers in brass and iron.

We shall now notice some of the larger kingdoms; governments and nations as we pass, and as their history is more or less interwoven and identified with that of the Hebrews, to whom God gave revelations, laws and rulers,

Egypt being the first considerable and powerful government will deserve a passing notice in our next. ED.

### YOUNG MEN OF KIRTLAND,

Permit me, through the medium of the Messenger and Advocate, to address you in a familiar and friendly manner, upon a subject, which,—however much you may think to the contrary,—demands your most serious, candid and