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IF WE KNEW.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
-All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less morbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
If we only understood.

—Woman's Work.

NECESSITY OF CONTINUOUS REVELATION.

[Continued.]

The Prophet Jonah is the most ancient of the prophets whose written records have come down to us. He lived more than eight hundred years before Christ. His book is a narrative of how the prophet was called on a mission to the great city of Nineveh, but in disobedience to the command of God he fled in an opposite direction, intending to go to Tarshish. On the way, however, a great storm arose. Jonah, on his own suggestion, was thrown into the sea, and by a great fish carried back to the land he had left. After this miraculous deliverance he goes to Nineveh and delivers his message, which results in the repentance of the inhabitants and the repeal of the announced judgment.

The spiritual lessons conveyed in the narrative are very important

and instructive. Yet the prediction delivered is one that chiefly concerned the people of Nineveh for whom it was intended.

It has been observed that the prophet himself, in his miraculous deliverance from the deep, furnishes "the fullest and nearest shadow of Christ's lying in the grave, which the Scripture affords," but then it must also be remembered that this type would by no means have been clear to us had not Christ Himself pointed it out. It is only through new revelation on the subject that we are enabled to see the resemblance between the deliverance of Jonah and the resurrection of Christ. This "fullest and nearest shadow" is therefore in itself a proof of the necessity of continuous revelation.

JOEL was contemporary with Jonah. He lived B.C. 810-795, and addressed himself to Judah. He first delineates an impending devastation under the picture of successive armies of locusts, and of burning drought.

There are some differences of opinion as to the events to which these opening visions refer. They most probably refer to the successive subjugations of the country by Assyrians, Persians, Greeks and Romans.

Then follows an exhortation to penitence, fasting and prayer, and a promise of deliverance from the evils predicted. In the second chapter, v. 18-31, the effusion of the Holy Spirit, previous to the destruction of Jerusalem and subsequent calamities, "the great and terrible day of the Lord," is clearly predicted. But here again a new revelation, which was given through Peter (Acts 2: 16-21) was needed to point out that the fulfillment of the prediction took place at the day of Pentecost. The Jews were well conversant with the writings of this Prophet and held him in great reverence, but they could not see the connection between the prophecy and its fulfillment, until pointed out to them by an inspired servant of God. And this remark applies to almost all prophecy.

The last clause of the last verse of the second chapter, as well as the third chapter, refer to events yet future. The gathering of the nations of the earth to the valley of Jehosaphat and their destruc-

tion, the establishment of Jerusalem as the holy city and the glorious state of the millennial kingdom are the themes treated on. But—let me repeat the remark—when the fulfillment of these predictions comes, the world will need inspired men to point that fulfillment out, just as the Jews needed on the day of Pentecost. The book of Joel furnishes decisive proof of the necessity of continuous revelation.

AMOS was another contemporary of Jonah and of Joel. He lived B. C. 810—785. His residence was Bethel and he was sent as a messenger to Israel. The first two chapters of his book contain predictions of the judgments of God upon the various states, surrounding Judah. "The Lord will roar from Zion, and utter his voice from Jerusalem," an indication of the anger of Jehovah against those states. The punishment of Syria, of the Philistines, of Tyre, Edom and Ammon, Moab and, finally, also of Judah and Israel are foretold. The Prophet then devotes four chapters to exhorting the people to repentance, reminds them of what God had done for them. But as he sees that his exhortations have no effect, he sets forth in visions the approaching destruction of the people, until the inhabitants of Bethel tried to prohibit him from prophesying any more among them (ch. 7.). The Prophet, however, continues in the name of the Lord, who had called him to the office, to describe the near destruction of the nation. And having done so he closes his book with a few verses (ch. 9, 11-15) on a still future restoration, the glory of which shall be shared by Edom and other Gentile nations, a prediction that is referred to by Peter (Acts, 15: 16, 17), as beginning to be fulfilled in the establishment of the Church of Christ. And here, again, a new revelation was required to make the precise meaning of the prediction clear.

HOSEA was a native of Israel and lived B. C. 800-725. His ministry lasted about sixty years, until the ten tribes were led captive by the Assyrians, and his prophecies are almost exclusively directed against Israel, the most prominent tribe of which was Ephraim, with the capital of Samaria. At the time of