Communications.

THE GOSPEL.

"I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel which is not another: but there be some that trouble you, and would pervert the gospel of Christ: 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. As we said before so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed."  

GALATIANS 1: 8, 9

This subject, rightly considered and duly weighed, is one of great importance, and concerns every individual upon the face of the whole earth, that has come to years of understanding and reflection; for that gospel that is here spoken of, is that, which if rightly understood, adhered to, and lived up to, will prove a savor of life unto life, even the everlasting immortal soul's salvation, to all those who live according to that gospel. And it is highly important and obligatory upon us, that we know and understand what this gospel, which Paul cautioned his Galatian brethren about not receiving any other gospel was, and now is; for in the above passage of scripture we are positively, explicitly, and definitely told, that there is no other gospel. I marvel, says the author of these words, that ye are so soon removed to another gospel, which is not another gospel.

The gospel is the same now, that it was when Christ and his apostles preached it; we will now go back and see what it was then: we will take Paul's definition of it, which may be found in Romans 1: 16. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." Why did Paul say he was not ashamed of the gospel of Christ? Because it (the gospel) is the power of God unto salvation, to every one that believeth: It may be that some have imbibed an idea that the bible is the gospel, but let us weigh this idea, and see whether it will bear its own weight; we will suppose that the wickedest person there is upon the earth, has a bible and believes it, yet he does not practice one single good principle that is there laid down: has that person got the gospel? If he has, he has got the power of God unto salvation, and will of course, be saved; if no other way, he will save himself, if the bible itself is the gospel. Therefore we see that the bible itself cannot be the gospel: the bible is the word of God, and contains many rules and principles that may teach us how we may be initiated into the gospel, or how we may be adopted into the family of God; but we will bear in mind, that nothing short of what is the power of God unto salvation, unto all them that believe, is the gospel. Let us also see if the gospel had not revelation attached to it: and in the first place, let us see what the meaning of the word revelation is. All words derived from a word which signifies to do something, ending in tion, signify the act of doing that thing, from which the word is derived, and as revelation is derived from reveal, which signifies to make known, so revelation means the act of making known. Having thus explained the meaning of the word revelation let us turn to the 15th chap. of the 1st Cor. and read, commencing at the 3d ver. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures, and that he was seen of Cephas, then of the twelve; after that he was seen of James, then of all the apostles, and last of all he was seen of me also as of one born out of due time." How, did not Cephas, the twelve, the five hundred brethren, and Paul have a revelation that Christ had risen from the dead? Surely they had. "I delivered unto you, first of all that which I also received," viz: a revelation, that Christ was risen from death unto life. See this ancient apostle, the chosen vessel to bear the gospel unto the Gentiles, before he was converted, with letters and authority in his pocket, to bind and cast into prison all who believed in this gospel; see him on his
way to Damascus, for that intent! and all at once see a light brighter than the sun at noon-day shine around, and hear the voice saying to him: "Saul, Saul! why persecutest thou me?". See him confounded and pricked to his heart, fallen to the ground; and hear him exclaiming, "who art thou, Lord?". Listen to the answer—"I am Jesus, whom thou persecutest!". Judge ye, whether this was a revelation or no, and judge ye whether this was not what he had reference to when he said, "I delivered unto you first of all that which I also received."

Again, at another time, when Jesus came into the coast of Cesarea Phillippi, he took occasion to ask his disciples what the multitude said about him, he asked, saying, Math. xvi: 13, 18—"Whom do men say that I the Son of man am?" And they said, "Some say that thou art John the baptist; some Elias; others Jeremias, or one of the prophets." He saith unto them, "But whom say ye, that I am?" Simon Peter answered and said, "thou art the Christ, the Son of the living God."—Jesus answered and said unto him, "Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it?"

Let us here inquire what it was that Christ said he would build his church upon, and the gates of hell should not prevail against it. "Blessed art thou Peter." Why did Christ say, blessed art thou Peter? because my Father which is in heaven hath revealed this thing unto thee. A revelation from heaven to Peter; and this is the thing that Christ said he would build his church upon and the gates of hell shall not prevail against it: the rock of revelation, the sure foundation; and not as some have supposed, or essayed to show, that the church was to be built upon Peter. Now inasmuch as the gospel church was founded upon the rock of revelation, let us see if the gospel is the same now that it was anciently; if the Lord God was as much of a changeable being as we are, we might well inquire if the gospel is the same now that it was in the days of the apostles; but he is unchangeable, and consequently his gospel is unchangeable. See Malachi iii: 6, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed."—Heb. viii: 8, "Jesus Christ, the same yesterday, to-day and forever." And also James 1: 17, "Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness nor shadow of turning." Shall we say the gospel is changed now from what it was anciently? No, verily no; for we have an abundance of testimony to the contrary, and "by the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established."

We have cited 3 unimpeachable witnesses, all of which testify to the unchangeableness of the Lord God, and their testimony agrees one with another; therefore we take it for granted that he is unchangeable, and no man can gainsay it; and we know that if God is unchangeable, his gospel, or scheme, whereby he saves souls in the kingdom of heaven, must be unchangeable.

Now let us see what the apostles preached, for the words are, "though we, (in the plural number) or an angel from heaven, preach any other gospel unto you than that which we have preached, or than that ye have received, let him be accursed." We shall find, by a careful examination of the word of God, that they preached, first, faith in the Lord Jesus Christ; second, repentance, or a sorrow for, and a forsaking of; third, baptism, or an immersion in the water; fourth, remission of sin, that they may be pure in heart; and fifth, the laying on of hands for the reception of the Holy Ghost, five steps or principles, in their regular order, are indispensably necessary in order to be initiated into the gospel or into the kingdom of heaven, or to be adopted into the family of God, and made an heir and a joint heir with Jesus Christ: faith, repentance, baptism, remission of sin, and the laying on of hands for the reception of the Holy Ghost.—"Now to the law and to the testimony:" if we have not declared according to their teaching, it is because there is no light in us. In the 8th chapter of the acts of the apostles, we have a little story that gives us a clue to know that they taught the principles of faith. "Then Philip opened his mouth, and began at the same scripture & preach-
ed unto him (the Eunuch) Jesus;" and doubtless he explained these five principles unto him, for "as they went on their way they came unto a certain water, and the Eunuch said, "see, here is water, what doth hinder me to be baptized?" Mark the answer—and Philip said, "if thou believest with all thine heart, thou mayest:" and he answered and said, "I believe that Jesus Christ is the Son of God." After he had thus declared his faith, "they went down both into the water, both Philip and the Eunuch, and he baptized him." Here we find that Philip taught and required faith, before he would baptize for the remission of sins; and we find that when Christ gave his apostles his last and important commission, he said to them, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned:" Mark xvi: 16; here the Savior taught also that faith was necessary before baptism. After a person has faith, there is still another step or principle before baptism, and that is repentance.

In the 2d chapter of the acts of the apostles, we find that on the day of pentecost when the disciples of our Lord and Savior Jesus Christ, were all assembled together in one place, the spirit of God was poured out upon them in copiousness, and they were filled with the Holy Ghost, and spoke in other tongues as the Spirit gave them utterance, insomuch that it was noised abroad, and the multitude (there being a great concourse of people assembled at Jerusalem) came to the place where the disciples were, and when they heard them speak in their own tongue, they were convicted and pricked in their hearts, on account of their sins being made manifest unto them; and they with one accord, said unto Peter and the rest of the apostles, men and brethren what shall we do, seeing we have crucified the Lord? Observe the answer: Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Repent, says Peter, repent and then be baptized, and not be baptized and then repent; but repent first, for this is according to the order of the gospel. And after a person has faith, or believes in the atonement made by Jesus Christ the Son of God, and has repented of sin with a godly sorrow, then that person is a fit subject to go down into the water and be buried in the liquid grave for the remission of sin, and he is not only a fit subject, but it is an indispensable duty that he should, if he would enter into the kingdom of heaven, for Christ said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of heaven." John iii: 5. How can a man be born of water unless he is first in the water, that he may be brought forth out of the water? I cannot answer this question otherwise than to say, as our Savior said, except a man be born of water and of the spirit, he cannot enter into the kingdom of heaven.

Having thus briefly touched upon the three first principles of the gospel, we will pass to the fourth principle, which is the remission of sin. After the Savior had risen from the dead, he appeared unto his disciples and expounded the scriptures unto them. Luke xxii: 45, 47: "Then opened he their understanding, that they might understand the scriptures, and said unto them, thus it is written, and thus it believed Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."—And who shall say he did not teach his disciples aright? "Shall little naughty ignorance pronounce his works unwise, of which the smallest part exceeds the narrow visions of her mind?" No. Then we say he taught his disciples to preach repentance and remission of sins in his name; and St. John, in his gospel, xx: 21, 23, speaking of the same transaction, says, "Then said Jesus unto them again, peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and with unto them, receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." Nothing can be clearer than that Christ taught his disciples to preach repentance and remission of sins in his name, for none but the pure
in heart have any promise of ever seeing God; and no person can be pure in heart, except their sins are forgiven or remitted unto them.

We will now pass to the fifth principle; the laying on of hands for the reception of the Holy Ghost; this being a principle that the priests and teachers of the protestant churches have not been much accustomed to teach their hearers any thing about; and so much the better, for error has to be unlearned before that which is right can be learned; that is, if an honest hearted person, who has been taught wrong principles, wishes to learn right or correct principles, that person has a greater task to do, than one who has never imbibed an incorrect principle or idea.

We will now turn and read a part of the 19th chapter of the Acts. "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coast, came to Ephesus, and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Unto John's baptism, and have not heard whether there be any Holy Ghost! John did not baptize you then? O no, John himself did not baptize us; but we were baptized by John's disciples, unto John's baptism. Ah! says Paul, I knew that John did not baptize you, for John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him; that is, on Christ Jesus. And when they heard this, they were baptized (unto the Lord's baptism) in the name of the Father, Son, and Holy Ghost." You see that they had now heard something about the Holy Ghost; "and when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues and prophesied." And now if any more testimony is wanted to prove that the apostle taught the principle of laying on of hands for the reception of the Holy Ghost, we will again refer to the 8th chapter of the Acts, commencing at the 14th verse: "Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Pe
ter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he had fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Here it was self-evident that the Holy Ghost came upon the disciples in consequence of the apostles laying their hands upon them; and it was plain to be seen that Simon the sorcerer, saw that they had power to give the Holy Ghost by the laying on of their hands, and he offered them money to confer that power upon him. But they taught him that the gift and power of God was not to be bought with money. And Paul in an exhortation to his weak Hebrew brethren, who he thought had not made so great progress in the gospel as they ought, says to them, "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God." He exhorted them to leave the first principles of the doctrine of Christ, and go on to perfection; not laying again the foundation of repentance. And he goes on to enumerate some of the first principles, such as repentance, the doctrine of baptism, and the laying on of hands, &c. Now if this point is not clearly made out, that the apostles taught the doctrine or principle of laying on hands for the reception of the Holy Ghost, it would not be made out, if a heavenly host of angels should declare it; for we have adduced testimony enough to convince any person who will be convinced, of this point, and yet there is more testimony, but enough is as good as a feast. Brethren, it may be you will say you knew all this before. I would say, it is not the primary object of this article to teach you, for I am yet young in the kingdom of heaven; it is not yet six months since I was born of the water. However, I am strong in the faith, and would compare what the apostles taught with what the protestant priests and teachers at the present day teach; therefore you will please let your protestant neighbors read this article, and ask them to compare it with the bible; tell them that truth is an eternal principle, and will remain so, even if every man upon the face of the whole earth should try to gainsay it.
Where do we find the preacher among the protestant churches who preaches or teaches the gospel as the apostles taught it? Where is the man among them who believes in present divine revelation? O, say they, no more revelation: we have the bible, and we do not want any more revelation; we have got what God revealed to his prophets and apostles, and we do not want any more revelation. Are you sure you have got all that God ever revealed to his prophets and apostles? If you are, I am quite as sure you have not got a hundredth part of what was revealed to them, for we read in the last verse of John's gospel, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written;" that is, if every thing should be written that Christ did, a man in his natural life in this world, could not read and contain them; and it may be, that what we have, has been robbed of much of its intrinsic value. Yet we bless God that it yet contains many land and way marks, as it were, to point us to the haven of rest, the eternal realms of bliss, even to the abode of Abraham, Isaac, Jacob, and our God. And we also rejoice, that it was said in olden time, that God hath given his prophets "precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." knowing that God is an unchangeable being. We find in the 8th chapter of Isaiah, the question asked, "Whom shall he teach knowledge, and whom shall he make to understand doctrine?" to "them that are weaned from milk, and drawn from the breast, for precept must be upon precept, line upon precept, line upon line, line upon line, here a little and there a little." For what reason shall we not now have precept upon precept, line upon line, as well as in the days of the prophets?—The only reason that can be assigned, is unbelief.

We will now give Butterworth's definition of unbelief: He says it "is a want of credit of, and a want of confidence in the word and truth of God, arising, not from a want of evidence of divine truth, but from a rooted enmity of the heart against it, and is a criminal disobedience." Unbelief being the only reason that can be given, given, why we shall not have revelation now, and precept upon precept, line upon line, here a little and there a little, as well as in the days of the ancient prophets; let us see if this is a good reason, or a valid objection. See Romans, iii: 3, 4: "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea let God be true, but every man a liar, as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

Where is the man among the protestant churches, who teaches these five principles in their regular order to his proselytes? I must confess I have not been acquainted with the man among them who has taught these principles in their regular order: I must admit that they hold to some of these principles, some one way and some another; but suppose we were going into a harvest field to labor, and should in the first place begin by threshing the wheat, then reaping it and then binding up the straw to gather into the garner? Would that be the right way to harvest a crop? Would it be more absurd than to baptize for the remission of sins, and then repent afterwards? Or suppose a person should go to work the right way in a harvest field, and should go so far as to get his wheat cut and bound up, and should never do any thing more, would his wheat do him any good? Would not his wheat do him about as much good, as a man's religion, who has obeyed a part of the principles of the gospel; and never done any thing more for his soul's salvation? Why not place ourselves in the attitude that we may claim the promise that Peter made? "And ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Is it asked what use would the Holy Ghost be to us? the answer may be found in the 14th chapter of John's gospel, at the 26th ver: "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." And as Christ said, "peace I leave with you, my peace I give unto you," and would say, all unforseen casualties ex-
cepted, you may expect to hear from the gospel again by my pen.

A. CHENEY.

(Continued from April No.—page 466.)

While we proceed down the stream of time from our father Abraham, who was such an illustrious pattern of piety, whose brilliant light shone so conspicuous upon the generation in which he lived, and is transmitted down through succeeding generations to us, without losing its benign influence; and in all probability will be perpetuated from generation to generation, so long as time shall endure; his virtues imitated, his holiness admired and diligently sought after by all the faithful—as we pass along we find thrown into the current, many patriarchs, prophets and saints, who, if not the literal descendants of Abraham, were made such by partaking of the like precious faith with him. We find a Jacob wrestling with an angel of God at Peniel all night and when the day began to dawn in the east, this holy messenger said unto Jacob, let me go, for the day breaketh. He replied, I will not let thee go, except thou bless me. And he said, thy name shall no more be called Jacob, but Israel; for as a prince thou hast power with God and with men, and hast prevailed.

Have we not in this man, an example of unabating zeal and untiring perseverance? Verily we have. And though he halted the remainder of his days, the promises of God unto Abraham and his seed were verified and confirmed upon his head. The testimony of his progenitors was not sufficient for him, he followed their example, sought for and obtained for himself a revelation of the secret acts and future designs of the Almighty, that his seed should be as the sand of the sea, or the stars of heaven which cannot be numbered for multitude. Among the twelve patriarchs that proceeded from his loins, was Joseph, on whom Israel had placed his affections more particularly, because he was the son of his old age. On account of this, his brethren cordially hated him and would not speak peaceably unto him. His dreams and visions from God, which indicated and plainly foretold his future greatness, only served to augment the indignation of his brethren, and they sought his overthrow. But Israel pondered the sayings of his beloved son in his heart.

While he was wandering in the field in search of his brethren, who were watching their flocks and herds, he came to Shechem and from thence he proceeded to Dothan, and when they saw him afar off, they conspired against him to destroy him. He was cast into a pit, taken out and sold to the wandering son of Ishmael whose hand, the Lord had said, should be against every man. He was carried into Egypt, sold to a wicked prince, his coat of many colors dipped in the blood of a kid, and returned to his afflicted father, who supposed that an evil beast had rent him in pieces and devoured him. But how unavailing are the attempts of the workers of iniquity to thwart the designs of the God of Israel! These wicked and unnatural transactions were all overruled by Him who comprehends the end from the beginning, to bring about and fulfill his great and eternal purposes, that his covenants and promises to his servants, might be effectually demonstrated. By this means Israel was preserved from falling a prey to the famine that pervaded the land—by this means the word of God to Abraham was fulfilled: "Thou shalt sojourn in Egypt four hundred years.

Another man was raised up to lead him out in the own due time of the Lord. Sore plagues were executed upon that people by this messenger to whom God had revealed the secret, that the time had arrived for Israel to spoil the Egyptians and depart from the yoke of bondage under which they had so long groaned. He called him from Horeb, where he was feeding the flocks of his father-in-law, Jethro, under whose hands he had received the priesthood of Melchisedec; by which he had power with God, and was enabled to come up into his presence. Under this authority he went forth and delivered a message to Pharaoh and his court, and brought ten successive plagues upon Egypt. By this authority he assembled the camp of Israel, which consisted of six hundred thousand, and led them through the midst of the sea, while the floods were stayed on either hand.

Well might they sing unto the Lord this song, saying, "The Lord hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The