

narrative of the dealings of God with their fathers Abraham, Isaac, and Jacob; noticing the promises made to them, and tracing the subject down through the Prophets to the people then living.

He told them they had crucified the Lord of glory, that he had risen from the dead, and being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, had shed forth that which they saw and heard. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" The Apostle Peter having sojourned with the Savior, and witnessed his miracles, if you please had been with him on the Mount when he was glorified, and being endowed with the Holy Ghost, the presumption with me is that he actually was qualified to preach the Gospel as it should be preached. If we ascertain the Gospel that Peter preached, the Gospel that John and James preached, the Gospel that the Apostle Paul preached, we shall ascertain that Gospel, that if any man or an angel from heaven preach any other the curses of God shall rest upon him. "And they said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" "Then said Peter unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of 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."

In order that you may draw the line of demarcation between the Gospel preached by Peter on that important day, and the Gospel now preached in Christendom, I need only call upon you to reflect upon your own experience, to reflect upon what has

been taught you when you have anxiously inquired what you should do to be saved. How often have you heard the sound from the pulpit saying, "Come forth to the anxious bench, to the prayer ring, and we will unite and pray for you, and you shall be converted;" and sometimes a portion of the congregation is sent to a private house to pray for you, while the preacher is operating upon you in public. Again, others that have been taken from the congregation are waiting at a private house for the priest to operate upon them there, while the congregation remain to pray for them in the chapel.

This is practiced extensively among the divines of the present day. You will find the preachers teaching hell and damnation, and in various ways seeking to terrify their hearers, by portraying before them the agonies of the damned, and the miseries to be endured by the unconverted in the hot lava of hell—the awful condition of the damned souls that are cast out into the dark regions of Hades; and then they are praying and working with all their might to convert souls and turn them to the Lord. I have heard so much of this that I can fairly taste it yet.

Now I ask you did the Apostle Peter teach anything of this kind—did he teach the people that they should come forth and be prayed for, that they might be converted and get the remission of their sins? No: but in the first place he bore testimony to them, he taught them that Jesus Christ had been crucified, and was risen from the dead, and that Jesus Christ is the only name given unto men, by which they can be saved; that their fathers had persecuted the Prophets, and shed the blood of the Son of God, and when they anxiously exclaimed, "Men and brethren, what shall we do?" says Peter, "Repent," &c.

Now upon the subject of repentance;