

truth. All of which things are told by the writers in the simplest and plainest manner. There is not one truth, of either of the above orders, delivered to man in metaphor or parable. The figures of speech are all used to illustrate and enforce, to amplify and encourage. The nature and spread of the Messiah's reign, and many kindred matters are the subject of parable and metaphor. But the simple *truths* of the gospel are presented in the simplest language. And let it be repeated, *all the truth* that is necessary to be *believed*, in order to life and godliness, is contained in this department. This appears to have been the understanding of two of the writers themselves: "It seemed good unto me, to write unto thee, most excellent Theophilus, in order that thou mightest know the certainty of those things wherein thou hast been instructed." Luke i. : 3, 4. "Many other signs, truly did Jesus, in the presence of his disciples, which are not written in this book, but these are written that you might *believe* that Jesus is the Christ the Son of God; and, that believing, you might have life through his name." John xx. : 30, 31. Matthew and Mark having, in substance, written the same things, it is quite evident they wrote for the same purpose.

2. The second department of the book consists of that which is a history of the preaching of the gospel by the apostles of the Messiah, and the first Christians under their immediate supervision. In which may be learned, not so much the things to be *believed*, as the things to be *done*, in order to becoming Christians. This department consists of the book called "the Acts of the Apostles." It contains a plain history of events, a plain account of what was preached, and a plain statement of results, in the several places where the gospel was introduced. The things to be *done*, are in this chapter as fairly set forth, as are the things to be *believed*, in the former. When the conversion of individuals to christianity is spoken of, a figure of speech is never once used in this whole book. In the previous chapter, that is, the four gospels, it is not spoken of without a figure—in this one not with a figure. In the former the language is "except a man be *born again*," &c. John iii. : 3—in this, such language is not found, but is "many of the Corinthians, hearing, *believed and were baptized*." Acts xviii. : 8. These examples must suffice. The time had arrived when the conversion of sinners to God was to be spoken of without type or shadow, without metaphor or parable—the time had arrived when the terms of peace with God, of which Jesus was mediator, were fully arranged and fully declared, and men were openly and earnestly urged and entreated to accept of them; and the blessings consequent upon an acceptance of the terms freely promised in the name of Jesus. Whoever, then, was found to conform to those terms, God being true, certainly did receive the promised blessings. This chapter, therefore, is the place to apply, if one would learn from the scriptures, *how* to become a Christian. For herein is recorded the manner in which men anciently became Christians, and the divine order of things has not since that time been changed.