

fer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles," Acts xxvi. 22, 23.

The belief of the apostles' doctrine was never separated from the observance of the all things which Jesus Christ commanded his disciples to observe. None were considered by them as believers of the former, but such as obeyed the latter; "Every one," said Jesus, "that is of the truth heareth my voice," John xviii. 37; see also John x. 27; 1 John iv. 1-6. The institutions, ordinances, and commandments, to which the disciples attended, grew out of the doctrine, and were not counted grievous by any who received the love of the truth. A considerable part of the New Testament is employed about these things; and their importance appears from this, as well as many other considerations. It was not enough with the apostles that men were converted to the faith, they also exhorted them, both by word and by letter, to continue in it, and to stand fast, and hold the traditions which they had delivered them, 2 Thess. ii. 15. Jesus spent forty days speaking of the things which concerned his kingdom, Acts i. 2. Paul dwelt two whole years in his own hired house, preaching this kingdom. Acts xxviii. 30, 31. And a principal object evident in all the apostolic epistles, is to lead the minds of the disciples into the things to be observed in the churches of the living God. The church is the pillar and ground of the truth. It is by the church the manifold wisdom of God is displayed. Churches altering, adding to, or neglecting the commandments of Jesus Christ, are by the apostles reprov'd and admonish'd in their epistles, for not keeping the ordinances as they delivered them, 1 Cor. xi. 1, 2. xiv. 36, 37. The apostles did not deliver one form of order to one church, and a different kind to another church, but they all taught the same things every where in every church, 1 Cor. iv. 17. If the churches did as they were commanded, the apostles rejoiced in them, beholding their order, and the stedfastness of their faith in Christ. Disciples *then* had not learned the distinction which is common with many now, of *essentials* and *non-essentials* in the things belonging to the kingdom of God. People were then esteem'd Christ's friends if they did *whatsoever* he commanded them. As the Jews were to hear Moses and the Prophets, so Christ's disciples ought to hear him and his Apostles. "This is my beloved Son, in whom I am well pleased, *hear ye him.*" "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth, and the Spirit of error," Mat. xvii. 5; 1 John iv. 6.

It has not been the principal object in the preceding remarks, to consider what the Scriptures declare *concerning* Jesus Christ, but merely to show, that both the Old and New Testaments chiefly testify of him. As it is of eternal importance for