

Acts, xxvi. 18. Or, as it is more correctly translated by Thomson, "To open their eyes that they may turn from darkness to light, and from the power of Satan to God; that they may receive a remission of sins and an inheritance among them who are sanctified by the belief in me." Such was the object of the Messiah in sending Paul to the Gentiles. Now who will not say that when all this was done, those Gentiles were regenerated or renewed in the spirit of their minds, and that the presentation of new objects to the mind was the means employed for the accomplishment of this end? Their turning from darkness to light, and from the power of Satan to God, are made dependant on, and consequent to, the opening of their eyes; and we all know that Paul, when sent to open their eyes, always presented to their minds new objects; or *the light of the world*. And, indeed, this was all he was commissioned to do, because it was all that Jesus Christ deemed necessary to be done, and all that Paul was empowered or capacitated to do. There was, then, the same fitness in the means Jesus Christ employed to the end proposed, as appears in the whole kingdom of means and ends. Paul declares that the ministry of reconciliation was committed to him as to the other apostles, and that the *word of reconciliation* was summarily comprehended in this one sentence: "God was in Christ reconciling a world to himself, not reckoning to them their transgressions; for he has made him who knew no sin a sin offering for us, that by him we may be made the righteousness of God." The means employed to reconcile enemies must ever fail of effecting a reconciliation, unless the means are adapted to their state and character. Now herein consists the great and the apparent difference between the majority of the popular preaching and the apostle's preaching. The former pays no attention to the suitability of means, but the latter always did. This we shall be at some pains to illustrate. Let a popular preacher of one school preach his gospel to a congregation he desires to see converted, and somewhere in his sermon a few dogmas of his school are presented to neutralize the other parts, or to orthodoxize the whole of it. He will say, it is true, that "natural men are spiritually dead, and as unable to believe in the Messiah as they are to scale heaven by a rope of sand, or to create something out of nothing;" or he tells the people that "God has foreordained a part of the world to everlasting life, and left the rest in their imbecile and bankrupt circumstances to sink down into everlasting death; that for these Christ died, and for a great portion of the human race no sacrifice was offered: no man can believe unless he to whom it is given;" and it must remain a matter of awful uncertainty whether any of the congregation he addresses are among those for whom Christ died, or to whom it shall be given to believe.

Another preacher, of another school, tells his unconverted hearers that "their *wills* are as free to good as to evil, and that they are as able to believe in the Messiah as they are to eat and drink; that Christ died for all mankind, savage and civilized; and that it is still uncertain whether any of his congregation will be saved or not, or whether those who now believe will be saved or damned; but God did not foreordain the salvation or damnation of any man." These dogmas of the two great schools are continually heard from a vast majority of all the pulpits in the land. For, in fact, although there are perhaps ten thousand preachers in the land speaking every Sabbath day in all the synagogues, yet but two men speak in them all—and these