

fore you cannot, consistently with your principles, take any pains about their salvation. Consequently, those principles directly tend to destroy your zeal for good works; for all good works; but particularly for the greatest of all, the saving of souls from death.

But this doctrine not only tends to destroy Christian holiness, happiness, and good works, but hath also a direct and manifest tendency to overthrow the whole Christian revelation. The point which the wisest of the modern unbelievers most industriously labour to prove, is, that the Christian revelation is not necessary. They well knew, could they once show this, the conclusion would be too plain to be denied — “If it be not necessary, it is not true.” Now, this fundamental point you give up. For, supposing that eternal, unchangeable decree, one part of mankind must be saved, though the Christian revelation were not in being; and the other part of mankind must be damned, notwithstanding that revelation: and what would an infidel desire more? You allow him all he asks. In making the gospel thus unnecessary to all sorts of men, you give up the whole Christian cause. “O tell it not in Gath! Publish it not in the streets of Askelon; lest the daughters of the uncircumcised rejoice, lest the sons of unbelief triumph!”

And as this doctrine manifestly and directly tends to overthrow the whole Christian revelation, so it does the same thing, by plain consequence, in making that revelation contradict itself. For it is grounded on such an interpretation of some texts, (more or less, it matters not,) as flatly contradicts all the other texts, and indeed the whole scope and tenor of scripture. For instance: the assertors of this doctrine interpret that text of scripture,