

preaching or without, will infallibly be saved. Therefore, the end of preaching, "to save souls," is void with regard to them. And it is useless to them that are not elected, for they cannot possibly be saved. They, whether with preaching or without, will infallibly be damned. The end of preaching is, therefore, void with regard to them likewise; so that, in either case, our preaching is vain, as your hearing is also vain.

This uncomfortable doctrine directly tends to destroy our zeal for good works. And this it does, first, as it naturally tends to destroy our love to the greater part of mankind, viz., the evil and unthankful. For, whatever lessens our love, must so far lessen our desire to do them good. This it does, secondly, as it cuts off one of the strongest motives to all acts of bodily mercy, such as feeding the hungry, clothing the naked, and the like, viz., the hope of saving their souls from death. For what avails it to relieve their temporal wants, who are just dropping into eternal fire? "Well; but run and snatch them as brands out of the fire." Nay, this you suppose impossible. They were appointed thereunto, you say, from eternity, before they had done either good or evil. You believe it is the will of God they should die. And "who hath resisted his will?" But you say — "You do not know whether these are elected or not." What then? if you know they are one or the other, that they are either elected or not elected, all your labour is void and vain. In either case, your advice, reproof, or exhortation, is as needless and useless as your preaching. It is needless to them that are elected; for they will infallibly be saved without it. It is useless to them that are not elected; for with, or without it, they will infallibly be damned. There-