

pailful of grains to either. You may offer them a limpid stream and a bed of roses, but their swinish dispositions would guide them to a dunghill, and as a luxury, would lodge them on the easy soil of a quagmire, or in the more agreeable centre of a goodly portion of uliginous matter. You may offer a fountain of blood, and a safe repose to sinners, but they know not their worth, have no disposition for them, and prefer the filthy slough of iniquity to the purifying grace of God. And you can no more turn sinners into saints, by offering salvation to them, than you can turn swine into men by offering them human food, raiment, and ornaments. You may also dress a dog in human attire, place it at the table with the family, but you cannot teach the sagacious puppy to use a knife and fork. True, you may learn it many pretty things, and some of the family may be very fond of such amusing animals, and may think it a very great piece of severity to keep them from the table, or to close the door against them. But, notwithstanding all the fondness that may be shown, and all the efforts that may be made to transform them into children, and entitle them to an inheritance by heirship, they will still retain their own nature, and will never be admitted to the celestial world. The gates will be opened for none but the ransomed of the Lord—who do his commandments, have a right to the tree of life, and will enter in through the gates into the city. “Without will be *dogs*, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever *loveth and maketh a lie.*” Rev. xxii. 14. 15. Give not that which is holy unto dogs, neither cast your pearls before swine. Let christians and ministers listen to this salutary caution, and study well the order, fitness, and propriety of things.

John vi. 60. *Many therefore of his disciples, when they heard, said, this is an hard saying: who can hear it.* It will be observed, that our Lord had been talking about divine sovereignty in the disposition of eternal things. He told the Jews, that though they had seen him, and did not believe, yet, all that the Father had