

quer." Every mountain of opposition must give away. Zech. iv. 7—"Who art thou, O great mountain, before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof, with shoutings, crying, grace, grace unto it." "Then shall the eyes of the blind be opened—the deaf ears unstopped," &c. "Not by might, nor by power, but by my Spirit, saith the Lord."

IV. The *fruits* of effectual calling. Here the state of sinners might be viewed, before they are received into the kingdom of grace, and their state afterward. Before conversion they are in a state of darkness, slavery, corruption and death. But now they are delivered from all this misery. The more immediate consequences, however, may be comprised in the following particulars:—

1st. *Regeneration.* "For as by the offence of one judgment is come upon all men to condemnation, even so," when men are effectually called, "the free gift comes upon them to justification of life." The sentence is reversed, there being "no condemnation to them that are in Christ Jesus, because the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Our sins are pardoned by virtue of an interest we have in the death and atonement of our Great High Priest. We are justified from all things from which we could not be justified by the law of Moses. Moreover, the faculties of the soul are quickened and changed. "Old things are done away and all things are become new." The divine image is in some measure restored. As the Spirit of God moved on the face of chaos, and formed the world in this beautiful order we now see, so the Almighty Spirit of God, moving on the chaos of the heart, forms the *new creature*.

2nd. *Sanctification by the Spirit* is another fruit of effectual calling.—The kingdom of Satan and the subjects thereof are enemies to God by wicked works. But Christ sets up another kingdom in this world, the subjects of which are "a holy nation," &c.—"zealous of good works." "Every one that is born of God overcometh; and this is the victory that overcometh the world, even our faith."

3rd. *A certain prospect of salvation.* "He hath saved us" (that is, designed us for salvation). There is a chain beginning in the divine purpose which secures the final happiness of all God's people. "Whom he predestinates them he also calleth, and whom he calleth them he also justifies, and whom he justifies them he also glorifies."

Inferences. 1st. We may observe that this doctrine, as it is explained, is not inconsistent with any of God's moral perfections. Neither with his justice, his goodness, his sincerity or truth. Not with his justice, to bestow unmerited favors on some, when he does no injury to the rest. Not with his goodness, for all have forfeited his favor and might have been reserved with the fallen angels, under chains of darkness, unto the judgment of the Great Day. Especially, as they had the means of happiness, if they would. Nor with his sincerity, for "whosoever cometh to him he will in no wise cast out." "If ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give his Spirit to them that ask him" (Luke x. 13).

2nd. This gives encouragement to sinners of all denominations to wait at the posts of wisdom's doors. For who can tell but one time or other he may be effectually called. Attend therefore the reading and the preaching of the word. What a number of halt and lame waited at the pool of Bethesda.