

sons, God hath sent forth the Spirit of his Son into your hearts." Gal. iv. 6. With the remission of sins, St. Peter also connects, as an immediate result, as a distinct but yet a simultaneous blessing, "the gift of the Holy Ghost." Acts, ii. 38. And in the fifth verse of the chapter, the Holy Ghost is said to be given to those who are justified by faith. Of this in-dwelling the immediate effects are, (i.) *tranquillity of conscience*. For he testifies and manifests to those in whom he dwells their free justification and gracious adoption. 'The Spirit which such persons have received is "not the spirit of bondage to fear, but the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God," Rom. viii. 15, 16. (ii.) *Power over sin*; a prevailing desire and ability to walk before God in Holy Obedience. No sooner is the Holy Spirit enthroned in the heart, than he begins to make all things new. In his genuine work, purity is always connected with consolation. Those to whom he witnesses their freedom from condemnation he also enables to "walk, not after the flesh, but after the Spirit." Rom. viii. 1. (iii.) *A joyous hope of heaven*. Their title results from the fact of their adoption; their power to rejoice in hope, from the Spirit's testimony of that fact. "We, through the Spirit, wait for the hope of righteousness by faith," and "abound in hope, through the power of the Holy Ghost." Gal. v. 5; Rom. xv. 13.

3. To have a complete view of the method by which justification and all its consequent blessings are attained, we must consider the originating, the meritorious, and the instrumental cause of justification. (1.) The originating cause is the grace, the free, undeserved, and spontaneous love of God towards fallen man. He remembered and pitied us in our low estate; for his mercy endureth for ever. "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us." "The grace of God which bringeth salvation." Titus ii. 11; iii. 4. 5. We are "justified freely by his grace." Rom. iii. 24. But God is wise, and holy, and just, as well as merciful and gracious. And his wisdom determined, that, in order to reconcile the designs of his mercy towards sinners with the claims of his purity and justice, those designs should be accomplished only through the intervention of a Divine Redeemer. We are justified "through our Lord Jesus Christ" Rom. i. 5, (2.) Our Lord Jesus Christ is the sole meritorious cause of our justification. All he did and all he suffered in his mediatorial character may be said to have contributed to this great purpose. For what he did, in obedience to the precepts of the law, and what he suffered, in satisfaction of its penalty, taken together, constitute that mediatorial righteousness, for the sake of which the Father is ever well pleased in him. Now, in this mediatorial righteousness all who are justified have a saving interest. It is not meant that it is personally imputed to them in its formal nature or distinct acts; for against any such imputation there lie insur-