Luke xi, 2. "They will be done."

Religion teaches, as a doctrine of primary importance, that God is not only the Creator & Support of all things, but that He is likewise our moral Governor. Reason & the Scriptures conspire to represent uncontrolled dominion over the universe of rational beings, as the brightest ray of Jehovah's glory. The wearing excellence of the divine government is, that it is a government over minds—over those minds with He, who formed them, has endowed with faculties & affections that may expand in improvement to exceed the reach of calculation. The empire of God over the immemorial worlds of mere matter, fringes with shell the most exquisite & pow'rs the most majestic - presents, indeed, to our view a scene of magnificent grandeur; but remove from these worlds the minds which animate them, & do you not rob them of their glory? Banish mind from the universe - you
that day "when the morning stars sang together," "all the sons of God shouted for joy," the silence of the grave would have been broken and nature. - tine shining world, yet man seems like celestial altars, lighted up in the heavens, to send forth the tribute of worshipers to the glory of the Most High, would increase the light and on the somber face of mute and senseless matter. - Our highest interest, therefore, is engaged in considering the Deity as a moral governor of rational beings; for if he be the moral Governor, he will must be to them the universal law, the infallible rule: from the heathen who is clothed in robes of bright to the humblest of mankind, every heart shouldcherish, every voice should utter the prayer, "They will be done." -

Entire resignation to the will of God is one of the hardest lessons we learn in the school of life. It is a duty of so broad and deep import, as to include at one time or another, within the reach of its dominion, every thought of the mind, every purpose of the heart, every action of the life. It sometimes calls us to carry fire without a

murmur the dearest hopes or thoughts on earth can communicate. If we must stand by 2 hours or 20, the visions of happiness, we had soothed, gallanted us, are vanishing away. It lays low in the dust that sense of importance, that idolatry of self, so many man clings with so much fondness, and he resigns with so much pain. It brings us to that conviction, oh, we welcome so reluctantly, the conviction of our inability, our littleness, our nothingness. - Besides, this duty of resignation is not a difficult task, oh, we have to do but once, and then meet it no more. In some shapes other, it comes upon us every day, if every day its claims must be answered. Because we submitted yesterday, we cannot be excused from submission to-day. Like all other good graces, it must be learned thoroughly, if must acquire the force of habit, - when it has acquired the force, it becomes a privilege, instead of a task it is then the element in which the soul finds its self, and it is for the service of God. Doubtless it may not require many a painful sacrifice, how else could the strength of
moral principle be tested? But it is a method of healing and purifying discipline. For all the demands which it makes on our feelings of affection, it has high and rich compensations to bestow: for it places us in the haven of peace, it gives us our support on the Rock of Ages.

That humble spirit, therefore, which leads us to submit without a hesitating question to the Divine will, is the resource of safety and the source of happiness, as it rescues us from the bitterness of despair and the murrain of discontent. And it is sufficient evidence for any truth, that God has said it, so it a satisfactory and convincing reason for any event of life, that God has ordered it. I shall attempt to show in the first place, that the habit of resignation and obedience to the will of Heaven is a duty in itself reasonable and obligatory. As then a work of the manner in which we may with a proper spirit perform this duty.

1. The resignation of the heart to the will of God is a reasonable and obligatory duty. To be persuaded of this, we need but glance at the character of God in his relation to his creatures, of the connexion in which we stand to our Maker. If it be reasonable to yield ourselves to the direction of wisdom which cannot err, to comply with the designs of goodness exhaustless, as it is eternal; if it be reasonable to value that which has the stamp of sanction of a God of truth; and to commit the government of our minds, our will, our reason, our consciences, as a pledge of judgment or the weakest oaths, of judgment or the weakest oaths, of the weakness of the human understanding, to that mind which is the eternal fountain of light and purity; then it is reasonable to bow our wills humbly and properly to the will of the Supreme. Our religion has taught us that the Everlasting God is not a tyrant who, while he exacts of us unconditional submission, would make that submission, the source of misery as of fearful anticipation. He makes the uncertainty hanging over the state to which it may reduce us, Jesus said to the woman of Samaria: "We know what we worship." Yes, the tyrant knows that he worship. One who is infinitely good is therefore entitled to the best ends, of infinitely wise and therefore sees by a glance of omniscience what means will most
...surely accomplish these ends. Now nothing which a Being commands or appoints can be more wise than just and right; if just and right, who is he who will ask the question: shall I submit unhesitatingly and sincerely?—The will of the Omniscient makes the harmony of the happiness of the universe. God who requires resignation of obedience to it, does not mean to disturb that harmony of sin that happiness. To place the man from the heavens would not more surely spread darkness over the family of mortals, and cut them off from all communion with the designs of infinite wisdom & infinite goodness, would fill the mind of man with confusion. Not that those designs are ever fain, or that man, humble child of the dust as he is, can do ought to contemne omniscience. But in whatever degree we oppose the will of the Most High, in the same proportion we manifest a disposition to rebel against heaven, & our "bad will" against that power without which we cannot draw a breath or lift an arm, or accomplish one wish or fulfill one hope. Another reason for resignation of obedience to the will of God is, that He is our absolute sovereign & protector. All that we have, all that we are, all that we hope, is from Him & Him alone. His right over us is the right of the Infinite over the finite; of the Creator over the creature. We have no property in ourselves, for we belong to Him who has given us existence, & who gives us unceasing support. Surely then, it is in the highest degree rational, to say nothing of the just, to oppose his sovereign will, is to murmur at his designs or dispensations. We have sufficiently clear decisive actions of the relations among men produced by the various degrees of superiority & subordination. Who does not at once acknowledge the submission due from the subject to the magistrate, from the child to the parent, from the servant to the master? When the is he, who can for a moment doubt of the submission with the ones to the blessed Saviour? Will you compare the obligations of the dependance of man in society, extensive, important as they may be, with the unceasing obligation, the absolute, un
conditional dependence, which is but a symbol of our thoughts and all our humbling and our humanizing force, at every view of the relation of man to his God? - There is no obligation in the intercourse of society, however strong the ties with which nature has bound it to the heart, or, however well established on every principle of society, we can for a moment bear comparison with that which claims the surrender of our wishes, feelings, & hopes, & desires to the will of God. And when besides we reflect that this Being, on whom we depend, is the source of every blessing we enjoy, we shall be feelingly convinced that in no instance of repugnance to the Divine will, to that guilt of disobedience in itself sufficiently odious, is added that of foul ingratitude or studied insensitivity.

Forseen still ask, why you should cultivate the spirit of unreserved resignation & obedience? Let me point you to the rich blessings & the high privileges of this spirit will confer on you. The mind of God has made our duty our interest. No one can know much of the discipline of life, or in the course that submission to the will of Heaven is one of the conditions of happiness. It teaches how we may oppose & otherwise be led in finding or creating misery, or save us from that waste of moral strength, the habit of discontent demands. For that spirit of refining and communicating, it is a discipline of an enabling for the performance of duty. He who unremittingly & without hesita

tion bears humbly & devotedly to the government of God, is furnished with a focused the moral guidance of himself can never fail. He is never so hindered to seek for artificial & temporary resources of happiness, resources which have to be found in the habits of pious and kind & honest excitement. But the influence of this celestial spirit extends beyond earth. Do you as yet ascribe fire to that glorious & holy while bright & full at the choice of the saint's pathway through that close by the grave? Remember that you aspire on pain of your heart do not discipline & subdue, & purified by the spirit of resignation & obedience. The condition is, submit without yielding to the will of God, - the reward is, the happy now of thanking for eternity. If the life of

war, we consecrate every energy of the mind of every
The affection of the heart, to do as to obey the will of God, is like him, one shall rise from the
reactivity of the tomb to those enjoyments we have not seen, nor can reach, nor have we touched
into the heart of man to conceive. This is the sublime prospect that before us. It is a marvelous
the difficult lies, however pain and the trials,
and the spirit of resignation may exercise, still it will lead us through them all in
strength of its glory.

But are the claims with the duty of submission
to the will of God presents claims, which are sanctioned by our constant reason of our best feelings.

II. We would now enquire. how we may most
serenely welcome the spirit of the duty, in what manner we should practice its duties, in the what
necessary. If we would respect from the heart, the will be done, our submission must be entire
universal. A partial selected obedience will not meet the spirit of the divine require to. The resignation demands not something with me may do, but all am I can devote to God. It involves duties coextensive with the whole of our being.
There is scarcely any thing by which mortal existence is more endeared, than by the deception we prac-
tice upon ourselves by enforcing that the per-
formance of one part of duty may atone for
the neglect of other parts at least equally
important. We are willing he lends to submit
of we may not prescribe the limit of the sub-
mission, nor shall not be more enough to er-
scald the prerogatives of pride, claims or
passion, to quench the ardour of desire, of
which some fondly cherished anticipations. How
choefully be resigned, provided resignation may
not cost the sacrifices of associations, which have
long been burning themselves closely round the
heart, of hopes which have been growing wild.

We have cloaked the future in brightness of fields.
it with forms of gory & felicity. We have
too many favorite plans which may not be carried
too many days; mires, which must not be denied.
their indulgence too many fair prospects of
we must be allowed to realize what we can't
be contented. Like the young man in the
parable, when we are commanded to sell all that we
have, if our Lord pronounces, that injunction as
shades more of the resources of our pride. "come 
follow me" then we go away sorrowful, for we a
great possession whom would gain not be called
when to surrender—great possessions of high social rank, glowing feelings of ambitious expectations, gay visions, or it may be larger, of noble, dignified, and harmonious utility. If one may but have these spared, no will submit to any requisition, hence searching, to any distension, however severe. But it is not for the child of the dust to come to the everlasting God with a disposition to suppose that His service demands, with a disposition to make reservations from the will who cannot cry exceptions to laws shaped by unyielding justice and rectitude. "I seek not mine own will, but the will of the Father, who sent me," said the Saviour of men. If we must be his faithful followers, we must obey; so must we do. The earth hath formed our hearth to for himself, and will hold over them no divided empire. Like the faithless pair who thought to have shared the harvest, when they kept back part of the fruits of their possessions, we seem sometimes to imagine that our partial obedience and submission will satisfy the requisitions of the Most High. It will leave us much to answer other claims. But let us tremble to think of discovery omniscience. We may not, if Heaven preserve us from attempting it, we may not divide our affections. Our services...
It should not be forgotten, that whatever serves to enforce the wearisomeness of submission, to the will of God, in any particular instance, will prove that the same submission is reasonable equally in all instances; even in those, if such there be, where we do not see the expediency, utility, or even justice, of the requisitions or appointments of Heaven. For, if this being admitted, we have an invariable principle on which to proceed, that the laws and dispensations of supreme wisdom and goodness must in every case be right and beneficial; if they do not thus appear to us, it is because the judgment of application of men may be false, as we know they are always inadequate and imperfect. With regard to our active obedience, indeed, such instances will not occur; for the laws and duties prescribed to intelligent creatures, are admirably adapted to their innate capacity and condition; so much, their justice and fitness, the beneficial ends they are designed to answer, are obvious to our understandings. But with respect to our passive submission, doubtless there are many events in the course of providence, the utility of which we do not discover; but in oh, it is a duty sanctioned by reason as well as revelation, without a rebellious thought, be...
many reasons of so many motives to persuade a
not be very difficult in practice. But it is
much easier to convince the understanding
to bend so often the will. "When we find how
from our own accounts to produce an effect on
ourselves, we cease to wonder at their influence
on others." The theory is so just of the duty so
obvious, that even bad men assert it, the
exercise is to try to take what he finds it
closer to comment, than to adopt an example of it." Now the reason why our good purposes are
this weak is our humanity, i.e. our human passions, this
superior, i.e. transient, is that the heart has
in reality had nothing to do with the whole
exercise. We have been idled where we ought
to have felt. We believe that God is good, but
the sense of his goodness has not come over our
hearts with its tranquillizing and soothing influence:
we are convinced that his dispensations are dispensations of wisdom, if his laws are the laws
of unchanging rectitude; but this conviction is
much floated on the surface of our minds; it
not only guides its animating and supporting effect with
the life-blood of the heart. When, therefore, our
principles are brought to the test, we are sum-

...
moned to the actual exercise of self-denial. If unconditional submission to the will of Heaven we are surprised, perhaps, to see the results, or how that we have with so much confidence, vanishing from sight like shadow forms, leaving us in a sort of mental desert. We look round for support; and finding none in the strength or sincerity of our feelings, we take refuge in the fortune of pride. We arm ourselves with that spirit which bids us endure in patience or invincibility, but never us nor to submit in fullness of soul, or with fullness of joy. He would escape all this unhappy scene, all this gloom, all this waste of we, and fictions, and submission to the will of Heaven, must be sincere, profound, settled into habit, to express it in one word, it must be deliberate. "They will be done" do not to be written merely in the memory; it must be engraven on the heart, if this is once done, every subsequent step of resignation will be easy and delightful. The soul's inclination is a plain guide. The spirit of doing the will of God from the heart. 0 0

I have thus, most assuredly, attempted to show the obligation of the duty of resignation to the Divine will, and the spirit in which this duty should be practised.

North, I point you to the motives by which we are urged to submit devoutly and humble to the will of God. These motives are appeal to that is generous, self-sacrificed, pure, of animating our thoughts and affections. The frame of nature the events of life, the dictates of reason, the doctrines of revelation, the obligations of duty, of gratitude, the motives of hope, fear, the views of another world, & the prospect of that will never fade, all conspire to impress deeply in our minds a sense of the entire resignation with which we are to the will of Him who hath created & blessed us. But the man feels the full force of this deep devotion, when he sees it in the example of his master, when he is led to Jesus. & confesses power of his latest agony, when a death, filled with ignominy, burning, fiery, & painful, leads him to His & to His prospect, he hears from the lips of the Son of God, the humble, submissive, confiding prayers, "Not my will, but thine be done."

Feb. 1819.
Others, who ordain all things in mercy to the
amen of the human family, v. heart, love, & judge
the nations, are they far from the grace of outworn to be
well. Give us a sense of the righteousness of thy
government, of all our minds with the law of the
whatever is done is done because it is best, if not
rightly.
Of nothing too dear to resign; though there is no
acquire it, we may as devote the strength of our pro-
to thee by laying them to the ways of well doing
that these acts of charity raise our countness, in finity.
I cannot do wrong, may we surrender from the heart
we have to thee, & look to thee for all we hope.
and, then best administer to us, may we drink
without repining. May the prayer, they bring us
they will be done on earth as it is in heaven; ever so
sincerely from our hearts; may the spirit of the
praise be truly manifest in our lives.
At home, Aug. 19th, 1824. - Foreman.