On doing suffering the will of God
Matth. VI. 10. "Thy will be done in earth, as it is in heaven."

In order to become true and good subjects of the kingdom of God, may we must have the disposition to obey, submit without reserve to the will of God. You see, therefore, the connexion between this petition of the 25 prayers the last. That was a prayer for the advancement of the kingdom of righteousness; this is a prayer for that spirit, which will manifest that we belong to that kingdom, and are true to its interests. It is probable, that our Saviour, when he enjoined it upon his disciples to pray, that the will of God might be done on earth, as it is in heaven, had reference, in some degree, to their peculiary condition, as the messengers of his religion. In their mouths, it was the same as saying, "May we, who are the explainers and defenders of the cause of righteousness on earth, have in that cause the same spirit of fidelity, obedience, and submission to the will of God, as the angels have, who dwell in the bless'd abodes above." The angels are frequently described in the
true, as the messengers of God on earth; and hence the politeness of their nature is appropriate, that as there was a similarity in their office and duty, there might be a similarity in the fidelity of their obedience or the sincerity of their submissive;

It is not always easy to determine the meaning of the word "angel", as it is used in the language of Scripture. In some places, it is supposed to designate a peculiar separate class of beings, originally different from man, being present in a much higher sphere. But with many it is a more general opinion, that angels are the departed spirits of the good of this world: that the animosities, when they leave this earth, enter upon that elevated rank of existence, enforcement. But the precise class of beings is of such importance to ascertain. When the names, in all the world of God, are named, it is not before us, as a model, that is probably a general reference to the exercises of refined spirit. They may be supposed to have larger powers of more endued minds, than we in this state of im- perfection can well conceive. Heaven is probably not a place, but a state; a balance state of the mind and heart, of the mental and moral powers, the effusions of the intellect. Now

the beings who are placed in this state, must undoubtedly submit to the will of God, much more perfectly, than we can do. They are disembarrassed from the annoyances of flesh, relieved from the debasing intercourse of worldly cares, the strife of earthly passions, showing greater faculties from obstacles, they can rise on the upward course of virtue, improvement, with a holier and purer fire. We have no reason to suppose that condition of being to be a state of death, motion, or rest. It suits with the active nature of the soul, that it should be a state of ceasing to be, a glorious march of acquisition and refinement. Who can tell what expansion of faculties there may be among the elevated beings, what a wide range of objects of heavenly 

mental gratification; it may be that what is now the highest flight of the soul may be but the humblest starting points of further discoveries and attainments. He who is at once the most confirmed in the profoundest philosophies on earth, may be yet, just prepared for the childishness of heaven, the strongest virtue here, maybe but the weak influence of goodness there, and what we may deem the fures of moral virtue, may be but the first commencement of that high and holy elevation, with which the soul may expand, as she approaches the near 

of glory.
vision of his God. To those who have reached these dawning scenes of action, the will of God must be the grandest
line guide. They must understand better the designed purposes of the Universal Father; they must see clearly by reason in
conviction that His will is the law of happiness to all beings; one of these clouds, oh sometimes rest amidst full
satisfaction its light, unaware at times the distracting wanderings
and oversights their grace of holy confidence; they must have
such a wide survey of the movement and its government, as
will never suffer them to doubt, whether He has forgotten
to be gracious, as well in fact bind them fast to the assur-
ance, that His thoughts are all thoughts of mercy, kindness.
Their submission of obedience to the will of God is, therefore,
particularly constant, cheerful, and without reserve. And there
example, which is proposed to us for a model. Not that we
can ever reach the full dimensions of the actual truths of
that condition of being; but we must see the same spirit, the
same intent, if we hope for the same reward. We are encouraged
with feebleness dwell in the midst of imperfections. But
our passions lead us astray; if we are too short sighted
to see that our highest interests coincide with submission
to the will of God; our best services therefore are encumbered
broken with deficiencies. And pleasant to be done

hardly amounts to the bending of humbling of our wills.
Still something of the divine virtue, for which we are directed
to pray in the text, we may attain in this life, indeed,
we must attain it, as a preparation for more complete sub-
dience and submission hereafter. If we carry into the unseen
worlds, hearts, that have never been accustomed to bow
without a question or a murmuring to the will of God, that
have been so blinded, as uniformly to prefer present to
future good, to look upon every restraint of sacrifice, as
unbearable tyranny, then must assuredly we shall not be fa-
loured for those large, noble means, which actuate the inhabit-
ants of the visible state. We must be trained to do the will of our
earth, if we expect to do it in heaven. Nor was not
there, that this noble standard was set up for our imitation
in the heaven of the gods, as the continuation of the
lust of their present dispositions of motives, of feelings. As
we leave this state of being, we can enter on the unseen
state.

Therefore, must do the will of God, as it is done in
heaven; in the same manner; if not in the same degree.
Let us consider how this duty is to be performed.
The will of God may be considered in two respects, as it
presents something for us to do, something for us to bear.
it consists of the precedents of commands of God by the acts of his providence... The forms of man's duty to the city of peace. The latter, the duty of submission.

1. That it is the will of God, so far as it consists in giving us commands of precepts. By these, by every claim, it is for Him to prescribe commands for us to obey. Then, why are we bound to obey any earthly superior? Do we obey them for the same reasons? Why are we千千 times more to obey the Great Rules of the Universe? Indeed, none but the Almighty, with the obligation to obey. Can we therefore, properly take it for granted, to proceed to remark in the manner in which God has commanded known in the manner in which we should obey.

The will of God is manifest to us in various ways. He speaks to us in other methods, than by any spoken human declarations. From the course of His providence, the constitution of our nature, the events of life, the world around us, the divine voice is audibly or clearly uttered. There is a hand that reaches forth to us, from above, pointing us the way in which we should go. We are placed in a certain state, in which certain things to God, to our fellow men, to ourselves, necessarily become in a manner upon us; this therefore, is a manifestation on His part if He, that it is His will, we should perform these duties.

This is a law, written by the finger of the Lord, in as legible character, as His revealed will. It is not possible, that there should be a command for every particular case. That may occur; this is an act not, what we want; we are not particular in every detail, or general rules; there are to be applied to individuals, in the judgments of man, acting on his free agency, on his responsibility to God. The state, in which we are placed, as we, where we are, plainly see what we should do, though it is left to our choice whether we will do it or not. In the world around us there abundant times of the agency of Jehovah: you cannot go where universal command does not abound; you cannot go where the resistless might of omnipotence is not stamped; you cannot look, where common, human discernment will not from all this evidence be, not make clear, that there are duties on our part to the great Creator.

Point this will be shown. We are placed in a common with other beings like ourselves, subject to the same infirmities, exposed to the same dangers; in this common are first certain virtues, in the highest degree voluntary necessary to our mutual interests, because of the nature of our condition. Is not this a voice from God, compelling us to practice these virtues? Does He not speak to us by
from the nature, in he has fashioned. We find it too much to regard in ourselves, that a certain course of conduct is adapted to deviate from, prove our nature. Its maladies more useful, and godlike; if it does not, the place. As here, this command as to pursue that course of conduct to avoid the opposite course? Does the not the manifest His will? And then, may, we have besides the express declarations of commands Scripture. In that volume, we are taught to believe, God has declared His mind. His will, of course, by the declarations by the intimation of this power of wisdom. In all these ways, but is manifesting His will to us, in all these ways. His will is to be done by us, as it is in heaven. If, for instance, we are placed in a condition, where the perfection of wisdom are daily clearly manifested, it becomes our duty to cultivate it, to draw on sense of His greatness. and glory. If his influences differ, are to be discovered, in the will around us,—this plainly declares that it be the will of God, that we should worship reverence Him, by recognizing, in this power these influences, its declaration is this declaration made, as if it were manifested in broad characters on the heavens. Yes, my's, by the very arrangement of the mindful economy of nature, G. References that would be had in reverence, by beings like man, capable of the coming of admiring the works of His hands. In both the world, as it were, one great altar, on all praise and glory offered to the great Supreme. Again, if certain duties necessarily result from the connection in which we stand in society, God thus declares his will, that we should perform these duties. It is as manifestly announced by the relations of man with man, to be our duty to be honest, be obedient, just, faithful, as it is by the constitution and taking of government, they are most visible in the world. The man, who neglected to discharge these obligations, stand to violate them, must be arraigned and condemned by the very laws of nature. Now these laws are wholly instituted by God, as the duties, to which they direct us, G. direct us to perform. So it is with our personal duties. The obligation to them is imprinted on the very frame of constitution of our natures, as there is a voice now heard, which tells us in terms not to be mistaken, that conscience is not to be disregarded. Nor by obeying these good divine promptings, are obey the will of God. But there is a yet higher principle of more explicit declaration of the will of God than any of these. I mean the Scripture. The ord
would do the will of God on earth, as it is done in heaven; must study that precious volume, with the simplicity with which the Holy Spirit prompted the trembling apostles. It is true, the script of God's Word is good, very few cases occur in the moral conduct of life, for all the Scriptures do not furnish abundant, satisfactory direction. It is like a fountain of light, from which rays spread into every portion of the moral world, illuminate its darkness, guide its paths. If then we would take the will of God for our guide, let us resort to this heavenly fountain, there take strength of wisdom. Such are the sources from which we may learn the will of God, such the ways in which we may obey that will. And we must remark, that this command must be hearty and sincere. Partial, select, half, or conformity to the will of God, will never answer the purpose. Such is not the service of the inhabitants of heaven, and shall not be ours. We are too much disposed to make a set of compromise with the acquisition of life, to take the will of God not be ours. We are too much disposed to make a set of compromise with the acquisition of life, to take this set of compromise, oh may chance to be most convenient or agreeable, spend the strength of our obedience upon that, while other parts that would be hostile to some of our free-will plans of purposes, are forgotten or neglected. But this attitude may be applied the principle of St. James, how the offense in one part, shows a disposition of heart; the outward forms, carelessness about the external observances of religion, carelessness about his moral conduct, will speak with abrasiveness of one, these conduct is perhaps better than his own, but he is less careful about outward forms, contented; doctrine, dogmatism, by this holy inscrutability, the habitual breach of some of the commandments of God. While in the other hand, the moral man will sneer at the asperities of his neighbor, at his own obsequious attention to forms, superstitiousness of his charge will satisfy his own conscience, for his constant neglect, perhaps contempt, for the ordinances, institutions of the Gospel. Thus too the outer observer himself, upon not being a prodigal, the prodigal thanks God; he is not a sinner. Now where if these can be applied in a proper sense, to do the will of God, they required
only by the help of fragments, taking care not to let duty interfere with meditation, or to give to the command of God only what they can spare from other concerns. Therefore, to do the will of God, as it is done in heaven, we must act on the general principle of obedience to all the known commands of God, without hesitation, without equivocation. The man of virtue and integrity, whose only question is what he shall do, that he shall do, who considers himself as the creature of God, the dependent on His bounty, the subject of His government, the transgressor of His laws, therefore fears not his own soul in all the exercises of gratitude, faith, reverence, hope, and penitence. He bears it in mind that he is acting for eternity, and exercises the best of his strength and energy in these designs of purpose, as may afford him a treasure to carry beyond the grave, through the fellowship, as connected with him by most interesting and constant relations, of these five eminently the opportunity of brightening the burden of the present, of reforming once, ordering, weeding, enfolding, in the way of being virtuous. Fig. this man does the will of God at the same spirit, if not in the same way, in all it is done in heaven; good angels

2. From the consideration of the duty of obedience to the will of God, one passes to the effect of our discourses, and the meaning of the will of God. This duty has reference to the events of life, the course of His providence. In what way does He fulfill His promises?

When we say that the events of our lives are ordered according to the will of God, we are not for a moment to suppose that there is any particular, supernatural interposition. This is that providential care of riches, pain, death, calamity, is not to be ascribed to the immediate agency of God. The language in which the common speakers of the things seems to betray some such ideas. We speak of free individual interferences, providential punishments, free individual deliverances. These expressions can be correct only when used in a very general sense. The true providential use of the subject is, that God has so constituted the laws of nature you concern with the world around us, as to expose us to pain as well as pleasure, to suffering as
well as enjoyment. We find that the very same things are, according to different circumstances, either blessings or misfortunes. The fire, which answers so many purposes of convenience or comforts, if it escapes from your control, may destroy your habitation, desolate towns and cities. There it leads its peaceful and to the purposes of commerce, it is useful arts, may become into a scourge of death and destruction; it may leave the monuments of its fury in wrecks of ruins. The falling stone may destroy life, and ruin a man; it may be a possession of society, a blessing to humanity; yet its fall is regulated and determined by the same forces of gravity, that hold the earth, with all the surrounding and distant systems of worlds in their courses. And death itself, which is so much feared, as sometimes a wonder, the dearest task, is, in art, sometimes a blessing, a relief as grateful as the opening of the door to the prison. Thus we see it is by the operation of those laws, that our joys and our sorrows come. The great movements of the universe are continually going on, sometimes they must crush individuals, but the great system of good for the whole is still preserved.

an irreparable march, because it is constituted of the blessing bestowed by the Mighty Ruler of all. Now, it is upon such considerations as these, that the duty of submission, when we speak of submission, has its broad estating foundations. When in the course of human events we are called to common sorrow, feelings are necessary, and duty, it becomes our duty to bear it, and with the unanimity of a storm. And why? Because, if we are the natural result of that beneficent system, in the midst of which we are placed, we are the means of security to the storm. The works of the richest jewellers of this crown. But, more firmly in the hour of adversity we must be able to submit with humble resignation to the will of God, a constant habitually in prosperity of health train our minds to the heavenly spirit, by frequently meditating on God. This governs us over us. The virtue of resignation is not a thing to be taken up suddenly, but there is occasion for it. You cannot learn submission all at once; you must resign it. The mind, that has been entirely thoughtful of God, has serious things in days of prosperity, when the hour of trial comes, will probably he
strong in the conviction, that now we know but in
part, we see but in part, that these are to appear so
diverse may be the best blessings of a kind. To their
conflicts for us. This will submission, resignation
here be preparation for the end, the end of those that do the
will of G. above.

I have thus considered Moses, the two branches, our
active obedience to the will of G. our passive submission
to it. Of each of these you find a bright example as
ample in the life of the Saviour, of which is recorded, that
it was his meat and his drink to do the will of G.,
who in the time of ages exclaimed: "I must go on
let them he done." Then, your leader has left you an
example that you should do, as he has done. Yes, the
dream of him, whose life was one long act of obedience
disobedience, one uniform tribute to the glory of the Saviour

 Atheens, Dec. 29th, 1822, forenoon.

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