

all tribes and all lands, from all ranks and all characters, not sanctified by grace, still is the rebel cry rising up to heaven—"We will not have this man to reign over us." One grand and glorious purpose of the gospel is to restore man to his allegiance to heaven's Holy King. It is to take away his own selfish and carnal will, and implant in its room the sovereign will of His Maker. The moment this is accomplished—the moment the sinner takes the will of Jehovah to be the standard of duty and casts aside his own will, that moment he becomes a new creature—that moment he looks with new eyes and hears with new ears, and feels with new affections—that moment he is, to some extent, restored to his original standing in paradise—that moment regenerated, redeemed, relieved from the bondage of Satan, he stands forth a dignified, and exalted free man of the household of his God.

This then is Calvinism. Calvinism insists on God's sovereignty. It demands and must have unlimited submission to the Divine Will. It says to every man, be he king or be he beggar, be he philosopher or be he peasant, God can and will do with you whatever seemeth good unto him. You are in his hands as the clay is in the hands of the potter. His will must be done, and it shall be done. It is vain for you to resist it. It is foolish to attempt it. Men may propose other schemes to you; they may cavil and reason, and philosophise about liberty and necessity, about freedom of will and control over motives; but to this end it will come at last and it must come—God is sovereign over all—sovereign in creation, sovereign in providence, and sovereign he will be in grace also. Therefore is it that "he resisteth the proud and giveth grace to the humble." It is a sovereign act of his will, and who can alter it?

"If such then be Calvinism, one of its moral effects on every individual who sincerely believes in it, must be an unlimited submission to the Divine Will. It cannot be otherwise, and it is not otherwise. Who has not seen it completely and beautifully realised in the sick chamber and on the bed of death? Have not such expressions of these fallen melodiously upon the ear? "I am in the hands of my God. I am thoroughly resigned to his arrangements. His will be my will. If it be his will that I die, I am willing to die; if to live I am willing to live. Into thy hands, Lord Jesus, I commit my spirit." What could be more submissive than this? What more humble? What more child-like? Many have acted the part of Calvinist in the hour of death, who have reviled Calvinism in life.

Peter took an active part in the work carried forward on the day of Pentecost. The revival, as every one knows, was great; the conversions were many. It was Peter that preached the sermon of that day. But what was the character of that sermon? Why, it was one of the most Calvinistic sermons that ever was preached. Does he not tell the Jews that the whole of the wonderful events which had occurred during these days, had occurred according to plan previously and deliberately devised by Almighty God? Does he not tell them that Joel, by inspiration, had predicted these things? Does he not tell them that Christ himself "being delivered by a determinate counsel and foreknowledge of God, was taken, and by wicked hands was crucified and slain?" What could be clearer or stronger Calvinism than this? Was Peter afraid to publish it? He