

2. Let me say another thing. The doctrine of our text must be true, *because God is what God is.*

Now, what is God? That is a deep question indeed. We know something of His attributes. He has not left Himself without witness in creation. He has mercifully revealed to us many things about Himself in His word. We know that God is a Spirit,—eternal,—invisible,—almighty,—the maker of all things,—the preserver of all things,—holy, just, all-seeing,—all-knowing, all-remembering,—infinite in mercy, in wisdom, in purity.

But alas! after all, how low and grovelling are our highest ideas, when we come to put down on paper what we believe God to be! How many words and expressions we use whose full meaning we cannot fathom! How many things our tongues say of Him, which our minds are utterly unable to conceive!

How small a part of Him do we see! How little of Him can we possibly know! How mean and paltry are any words of ours to convey any idea of Him who made this mighty world out of nothing, and with whom one day is as a thousand years, and a thousand years as one day! How weak and inadequate are our poor feeble intellects to conceive of Him who is perfect in all His works,—perfect in the greatest as well as perfect in the smallest,—perfect in appointing the days and hours in which Jupiter, with all his satellites, shall travel round the sun,—perfect in forming the smallest insect that creeps over a few feet of our little globe! How little can our busy helplessness comprehend a Being who is ever ordering all things in heaven and earth by universal Providence,—ordering the rise and fall of nations and dynasties, like Nineveh and Carthage;—ordering the exact length to which men like Alexander, and Tamerlane, and Napoleon shall extend their conquests,—ordering the least step in the life of the humblest believer among His people, all at the same time, all unceasingly,—all perfectly,—all for His own glory!