

Perhaps the most rational idea that we can form of the Supreme Being, the Living God, is that the past and the future are with him as is the present, if it is even comprehensible by our finite rational minds. We bring up the past in memory and recollection, but to the infinite mind all is clear standing before Him from eternity. We take in the future periods by projecting our thoughts forward and anticipating times and events from our experience of the past; but to Him the future is present, one day as a thousand years, and a thousand years as one day. Then this idea is the most philosophical, it being infinite in every perfection requires nothing like our memory, as everything is open before Him, and the future as the present, comprehended in His infinite wisdom as well as His eternal existence. The past, present and future are only applicable to created being who had a beginning and many of whom have an end. This idea, rational and philosophical, is the scriptural notion we have of God. He knows the thoughts of our minds before they are formed there, as well as in their present existence. He accommodates His revelation of Himself to us according to the mode of speech in the language given us in our constitution as rational creatures. The use of such terms might not be necessary to spirits or disembodied souls. We cannot tell. A thousand years as a watch in the night or as a moment. He is the same yesterday, to-day and forever. I am is His memorial to all generations. Before Abraham was I am. This eminently correct idea kept before the mind will relieve it from any difficulty arising out of our crude notions of God's dealing with men in affliction dispensations, chastisements, punishments, and the like, where we would err from scanty knowledge of the cases in question. It may also quiet our minds on what is so great a stumbling block to some not very clear or profound thinkers about divine purposes and decrees. It is not considered unjust or partial to call men now to the fellowship of the Gospel, and unite them to Christ in this calling. We have not heard of any plea of injustice set up against the conversion of many souls in ministrations of the Gospel, whilst all are not converted. It will not be considered unjust to punish wicked men in the judgment for unrepented sins. Nor can it be unjust to so determine beforehand humanly speaking. "Known unto God are all His works from the foundation of the world." The narrow limits of our knowledge and the employment of language suited to our capacities should not be a reflection on the nature and actions of the Deity. The past and the future being wrapped up in the present with Him, it is not unscientific to say that an hour and ten thousand years are the same to Him, that limit and succession have no place or application to Him. The Christian has no quarrel with science, as it establishes truth, he only objects to the fallacies imposed on him by the would be scientist. The word infinite must be applied to every perfection of the Supreme Creator, Ruler and possessor of the universe, else we could suppose a being infinite in every attribute, and that being must be uncreated, one who inhabits eternity, who can learn nothing from any creature He has produced and cannot be over reached by anyone nor deceived by appearance like those who see through a glass darkly and are but of yesterday and know nothing. He is infinitely wise in counsel and excellent in working. Our difficulties regarding His plans and their execution arise from our limited acquaintance with Him, our too contracted notions of His perfection and our inflated and exorbitant ideas of ourselves, our fancied powers and rights. And what have we that we did not receive? Our knowledge and the language that exhibits it to others are all given us, lent us by Him in whom are hid all the treasures of wisdom and knowledge. The only remedy for a sinner is a return to God by Jesus Christ, a careful, diligent investigation, a profound search