

# MOOR DOCUMENT

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N. B., JUNE 22, 1901.

## JOSEPH'S COLLEGE

ig Exercises Thursday Afternoon

## N LEBEVRE HALL.

ssful Year Brought Fittingly

Close-Prize Winners and

Close of Degrees--Meeting

St. John Well Rep-

ated.

Joseph's, June 21--A large crowd

at Lebevre Hall at 2 o'clock today

attended the closing exercises.

The exercises were carried out by

Dr. J. H. Lebevre, who presided over

the exercises, and Dr. J. H. Lebevre,

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## GOD IS UNKNOWNABLE

ALWAYS SPOKEN OF IN LANGUAGE

FIGURATIVE AND MYSTICAL.

NO MAN CAN SEE HIM AND LIVE.

Rev. George Gillespie's Prayer the Best

Definition of God Heard in a Dis-

tinguished Company of Theologians in

Westminster Abbey, But It Was After

All Only a Partial Success.

Washington, June 16.--In this dis-

course Dr. Talmage raises high ex-

pectations of the day when that

which is now only dimly seen will be

fully revealed; text, Job xxvi, 14:

"Lo, these are parts of his ways. But

how little a portion is heard of him?"

But the thunder of his power who

can understand?"

The least understood being in the

universe is God. Blasphemous were

any attempt by painting or sculpture

to represent him. Egyptian hieroglyphs

tried to suggest him by

strategies of an eye upon a sword,

implying that God sees and rules,

but how imperfect the suggestion!

When we speak of him, it is

almost always in language figurative.

He is "Light" or "Dayspring

from on high," or he is a "High

Tower," or the "Fountain of Living

Water." His splendor is so great

that no man can see him and live.

When the group of great theologians

assembled in Westminster Abbey for

the purpose of making a system of

religious belief, they first of all

wanted an answer to the question,

Who is God? No one could

undertake the answering of that

overmastering question. They finally

concluded to give the task to the

youngest man in the assembly, who

happened to be Rev. George Gillespie.

He consented to undertake it

on the condition that they first unite

with him in prayer for divine direc-

tion. He began his prayer by saying:

"O God, thou art a spirit, infinite,

eternal and unchangeable in thy be-

ing, wisdom, power, holiness, jus-

tice, goodness, and truth." That

first sentence of Gillespie's prayer

was unanimously adopted by the

assembly as the best definition of

God. But, after all, it was only a

partial success, and after everything

that language can do when put to

the test of the divine, we can say

of God in the natural world and re-

alize of God in the providential

world we are forced to cry out with

Job, "Lo, these are parts of his

ways. But how little a portion is

heard of him? But the thunder of

his power who can understand?"

Archbishop Tillotson and Dr. Dick

and Timothy Dwight and Jonathan

Edwards of the past and the might-

est theologians of this young cen-

tury have discoursed upon the

power of God, the attribute of omni-

potence. And we have all seen

the words of God's omnipotence.

our God is mightier than the oppo-

sition. All right with God, we may

have the courage of the general dy-

ing on the battlefield. He asked to be

turned, and when they said, "Which

way shall we turn you?" he said,

"Turn my face toward the enemy."

What a challenge that was uttered

by the old missionary hero, "If God

be for us, who can be against us?"

Think of it! God is the

only being in the universe who has

power to do as he pleases. All human

and angelic forces have environ-

ments. There are things they cannot

do; heights they cannot scale; depths

they cannot fathom. Whatever their

might and velocities, they are ser-

vants of omnipotence, which has no

limitation, no hindrance and no

insurmountable obstacle.

We get some little idea of the di-

vine power when we see how it bur-

ies the proudest cities and nations

upon the face of the earth. The city

of Tyre is under the sea which wash-

es the shore, on which are only a

few crumbling pillars left. Sodom and

Gomorrah are under the sea, and the

deadly that not a fish can live in

them. Babylon and Nineveh are so

blotted out of existence that not one

uninjured shaft of their ancient

splendor remains. Nothing but om-

nipotence could have put them down

and put them under. The antediluv-

ian world was able to send to the

postdiluvian world only one ship

with a very small passenger list.

Omnipotence first rolled the seas

over the world, and then told them to

go back to their usual channels as

rivers and lakes and oceans. At om-

nipotence command the waters pour-

ing upon the face of the earth, and

omnipotence command slinking back into

their appropriate places. By such

rehearsal we try to arouse our ap-

preciation of what omnipotence is,

and our reverence is excited, and our

adoration is intensified, but after all

we find ourselves at the foot of the

mountain we cannot climb, before

an abyss we cannot fathom, at the

rim of a circumference we cannot

compass, and we feel like falling

down on our knees and then like fall-

ing flat upon our faces as we ex-

claim: "Lo, these are parts of his

ways. But how little a portion is

heard of him? But the thunder of

his power who can understand?"

So all those who have put togeth-

er systems of theology have dis-

cussed the wisdom of God. Think of a

wisdom which knows the end from

the beginning, that knows the thir-

tieth century as well as the first,

that knows the future as well as

the past, that knows the end from

the beginning, that knows the thir-

tieth century as well as the first,

that knows the future as well as

the past, that knows the end from

where at the same time. "Where is

God?" said a heathen philosopher to

a Christian man. The Christian an-

swered, "Let me first ask you where

he is not?" The child had it right

when asked how many Gods are

there and he answered, "One." How

do you know that? He was asked

again, "Where is he?" He was asked

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## SHIP NEWS

PORT OF ST. JOHN.

Arrived.