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COULD BUY

ANOTHER.

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HE IS

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ONLY

ONE.

GOD'S ALMIGHTINESS.

A Masterly Sermon on This Subject by Dr. Talmage.

THE OWNIPRESENCE OF GOD.

Lo, These Are Parts of His Ways, Bu How Little a Portion Is Heard of Him? But the Thunder of His Power Who Can Understand?"

Washington, June 16 .- In this discourse Dr. Talmage raises high expectations of the day when that which is now only dimly seen will be fully revealed; text, Job xxvi, 14: 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 would be any attempt by painting or sculpto represent him. Egyptian hieroglyphs tried to suggest him by putting the figure of an eye upon a sword, implying that God sees and rules, but how imperfect the sugges-When we speak of him, it is almost always in language figura-tive. He is "Light" or "Dayspring From on High," or he is a "High Tower" or the Fountain of Living 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 desired to 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 Gilles-He consented to undertake it on the condition that they first unite with him in prayer for divine direc-He began his prayer by saying, "O God, thou art a spirit, infinite, eternal and unchangeable in they being, wisdom, power, holiness, goodness and truth." That sentence of Gillespie's prayer was unanimously adopted by the as-sembly as the best definition of God. But, after all, it was only a world we are forced to cry out with Job in my text: "Lo, these are parts of his ways. But how little a portion is heard of him? But the thun-

Archbishop Tillotson and Dr. Dick and Timothy Dwight and Jonathan Edwards of the past and the mightiest theologians of this young century have discoursed upon the power of God, the attribute of omnipotence. And we have all seen demonstrations of God's almighti-ness. It might have been far out at sea when in an equinoctial gale God showed what might have been in an August thunderstorm in the mountains when God showed what he could do with the lightnings. It might have been in South America when God showed America when God showed what he could do with the earthquakes. It might have been among the Alps when God showed what he could do with the avalanches. cheek was blanched, our breath stopped, our pulses fluttered, our whole being was terrorized, but we had only an instance of divine compared with the power that swings the earth through all the centuries and for 6,000 years and in a formative and incomplete shape for hun-dreds of thousands of years? What is that power hat sustains our world compared with the power which rolls through immensity the entire solar system and all the constellations and galaxies and the uni-verse? The mightiest intellect of man would give way if for a moment there came upon it the full apprecia-tion of what omnipotence is. What you and I see and hear of divine strength are only "parts of his ways. But how little a portion is heard of him! But the thunder of

of his power who can under-

his power who can understand?" We try to satisfy ourselves with we try to satisfy ourselves with saying. "It is the natural law that controls things, gravitation is at work, centripetal and centrifugal forces respond to each other." But what is natural law? It is only God's way of doing things. At every point in the universe it is God's direct and continuous power that controls and harmonizes and sustains. That power withdrawn one instant make the planetary system and all the worlds which astronomy reveals one universal wreck, bereft hemispheres, dismantled sunsets, dead constellations, debris of worlds. What power it must be that keeps the internal fires of our world imprisoned-only here and there spurting from a Cotopaxi, or a Stromor from a Vesuvius, putting Pompeii and Herculaneum into sepulcher, but for the most part the internal fires chained in their cages of rock, and century after century to break the chain or burst open the door! What power to keep the component parts of the air in right proportion, so that all around the world the nations may breathe an health, the frosts and the heat hindered from working universal de-molition! Power, as Isaiak says, "to take up the isles as a very little thing." What is that power to us? askes some one. It is everything to us. With him on our side, the re-conciled God, the sympathetic God, the omnipotent God, we may defy all human and satanic antagonisms And when we are shut in by ob-stacles we can say as did one of Frobisher's men when the sailor was describing how their ship was surby icebergs in the Arctic Sea, "The ice was strong, but God stronger than the ice," and ver opposition we may have

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our God is mightier than the opposition. All right with God, we may have the courage of the general dying on the battlefield. He asked to 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. 'It God be for us, who can be against us?' Think of it! God is the only being in the universe who has partial success, and after everything that language can do when put to the utmost strain and all we can see of God in the natural world and reduced the property of the partial success, and after everything power to do as he pleases. All human and angelic forces have environments. There are things they cannot ments. do, heights they cannot scale; depths they forced to cry out with might and velocities, they are servants of omnipotence, which has no limitation, no hinderment and insurmountable obstacle.

We get some little idea of the divire power when we see how it buries the proudest cities and nations. An ient Memphis it has ground up until many of its ruins are no larger than your thumb nail and you can hardly find a souvenir large enough to remind you of your visit. 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 covered by waters so deathful that not a fish can live in and put them under. The antediluvian 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 land, and then to d them to go back to their usual channels as rivers and lakes and oceans. At omnipotent command the waters pouncstrength. What was the power of that storm compared with the power which holds all the oceans? What was the power that shook the hills rehearsal we try to arouse our appreciation of what omnipotence is, and our reverence is excited, and our adoration is intensified, but after all we find ourselves at the foot of a mountain we cannot climb, hovering over a depth we cannot fathom, at the rim of a circumference we cannot compass, and we feel like first going 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?"

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that knows the thirtieth century as well as the first century. We can guess what will happen, but it is only a guess. Think of a mind that can hold all the past and all the present and all the future! We can contrive and invent on a small scale, but think of a wisdom that could contrive a universe! Think of a wis-

dom that can learn nothing new, a wisdom that nothing can surprise, all the facts, scenes and occurrences of all time to come as plainly before it as though they had already transpired! He could have built all the material universe into one world and swung it a glorious mass through immensity, but behold his wisdom in dividing up the grandeurs into innumerable worlds, rolling splendors on all sides, diversity, amplitude, majesty, infinity! Worlds! Moving in complete radiance. Mightiest telescope on one

hand and most powerful microscope on the other, discovering in the plan of God not one imperfection. but divine wisdom could have planned a human race and, before it started, built for it a world like this; pouring waters to slake human thirst and giving soils capacity to produce such food and lifting such a canopy of clouds embroidered with such sunlight and surrounding world with such wonders that all the scientists of the ages have only begun to unroll them? But it is only the millionth part of that wisdom that has come to mortal appreciation. Close next to every discovery is a wonder that has not been discovered. We see only one specimen among 10,000 specimens. What we know is overwhelmed by what we do

not know. What the botanist knows about the flower is not more wonderful than the things he does not know about the flower. What the geologist knows about the rocks is not more amazing than the things which he does not know about them. The worlds that have been counted are only a small regiment of the armies of light, the hosts of heaven, which have never passed in review before mortal vision. What a God we have A tradition says that Abraham of

the Old Testament was when an infant hidden in a cave because of the persecutions of Nimrod. The first time the child came out of the cavern it was night, and he looked up at the star and cried, "This is my God," but the star disappeared, and Abraham said, "No, that cannot be my God," After awhile the moon rose, and Abraham said, "That is my God," but it set, and Abraham was again disappointed. After awhile the sun rose, and he said, "Why, truly, here is my God," but the sun went down, and Abraham was sad-Not until the God of the Bible appeared to Abraham was he satisfied, and his faith was so great that he was called "the Father of the

Faithful." All that the theologians know of God's wisdom is insignificant compared with the wisdom beyond human comprehension. The hu-man race never has had and never will have enough brain or heart to measure the wisdom of God. I can expressed the exact facts. The one was Paul, who says, "Oh, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past indian out." The other author was finding out." The other author was the scientist who composed my text. think he wrote it during a thunder storm, for the chapter says much

about the clouds and describes the remor of the earth under the rever-So, also, all systems of theology ry to tell us what is omnipresencethat is, God's capacity o be everywhere at the same time. 'Where is God?" said a heathen philosopher to a Christian maa. The Christian anwered, 'Let me first ask you where he is not?" The child had it r when asked how many Gods The child had it, right there and he answered, "One." "How do you know that?" he was asked

again. He answered, "There is only from for one, for he fills earth and heaven." An author says that if a man were set in the highest heavens he would not be any nearer the es-sence of God than if he were in the centre of the earth. I believe it. If this divine essence does not reach all places, what use in our prayer, prayers are being offered to God on the other side of the earth as well as here, and God must be there and here o take supplications which are offered thousands of miles apart Ubiquity! No one has it but God And what an alarm to wickedness, an everywhere present Lord, and what a re-enforcement when we need help! God on the throne and God with the kneeling child saying its evening prayer at his mother's od above you, God beneath you, God above you, God beneath you, God on the right of you, God on the left of you, God within you. No pantheism, for that teaches that things are God, but Jehovah pos-

sesses all things, as our souls pos-sess our bodies. God at the di-ameter and circumference of everything, as close to you as the food you put to your ips, as the coat you put upon your back, as the sunlight that shines in your face. Appreciation of that, if through Jesus Christ, the atoning Saviour, we are right with God, ought to give us a serenity, a tran-

quility, that nothing could upset. Would it make us gloomy? No, for God is the God of joy and will augment our happiness. God in full pos-session of us is a thought out of which you ought to make anthems and intwine garlands and kindle iluminations.

We have all been painfully remind We have all been painfully reminded in our own experiences that we cannot be in two places at the same time, Madler, the astronomer, went on with his explorations until he concluded that the star Alcyone, one of the Pleiades, was the centre of the universe, and it was a fixed world, and all the other worlds revolved around that world, and some think that that world is heaven and God's throng is there and there reside the throne is there, and there reside the nations of the blest. But he is no more there than he is here. Indeed.

some great centre. But no has yet been found where God present by sustaining power. Who fully appreciates it? Not you. Sometimes we Not you.

hear him in a whisper. Sometimes we hear him in the voice of the storm that jars the Adirondacks. But we cannot swim across this ocean. finite cannot measure the infinite. We feel as Job did after finding God in the gold mines and the silver mines of Asia, saying, "There is a vein for the silver and a place for the gold where they fine it." And after exploring the heavens as an astronomer and finding God in distant worlds and becoming acquainted with Orion and Mazzaroth and Arcturus and no ticing the tides of the sea and inspired poet expresses his incapacity to understand such evidences of wis dom and power and says: "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 every system of theology has attempted to describe and define the divine attribute of love. Easy enough is it to define fatherly love, motherly love, conjugal love, fraternal love sisterly love and love of country, but the love of God defies all vocabulary For many hundreds of years poets have tried to sing it and painters have tried to sketch it and ministers of the gospel to preach it and mar fire and Christians or tyrs in the their deathbeds have extolled it, and we can tell what it is like, but no one has yet fully told what it is. Men speak of the love of God though it were first felt between the pointing of the Bethlehem star and the pounding of the crucifixion hammer. But no! Long before that existed the love of God. Only glimpses of God have we in this world, but what an hour it will

be when we first see him, and we will have no more fright than I feel when I now see you. It will not be with mortal eye that that we will behold him, but with the vision of forgiven and perfected cleansed, spirit. Of all the quintillion ages of eternity to us the most thrilling hour will be the first hour when we meet him as he is. This may account for something you have all seen and may not have understood. Have you not noticed how that after death the old Christian looks young again or the features resume the look of 20 or 30 years before? The weariness is gone out of the face; there is something strikingly restful and placid; there is a pleased look where before there was a disturbed look. What wrought the change? I think the dying Christian saw God. At the moment the soul left the body what the soul saw left its impression on the countenance. I think that is what gave that old Christian face af-ter death the radiant and triumphant look. So with that departing Christian soul; the voyage of life long and rough and tem has been pestuous; chilling sorrows have again and again snowed down upon him. it is an Arctic Sea. and it is an Arctic Sea. Many clouds have filled the sky. It is ap proaching 12 o'clock, and the close of life's day. Friends stand around glories of the Sun of Righteousness. That is what has so changed the fortures of the old man. It is the shin

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