

Devotional Service

SEPT. 15.—GOD'S OMNISCIENCE.

Isa. 40, 12-31.

HOME READINGS.

- Mon., Sept. 9.—The deep things. Job 12. 22-25.
 Tues., Sept. 10.—No hiding from Him. Job 34. 18-25.
 Wed., Sept. 11.—"Looketh from heaven." Ps. 35, 12-22.
 Thurs., Sept. 12.—"In every place." Prov. 15. 1-3.
 Fri., Sept. 13.—Gives wisdom. Dan. 2. 19-22.
 Sat., Sept. 14.—No escape. Amos 9. 1-4.

BIBLE HINTS.

"Who hath measured the waters?" (v. 12.) How dignified and beautiful is this poetical description of God's control over nature. Outside the Bible there is nothing to compare with it.

"Who hath directed the spirit of the Lord?" (v. 13.) God alone is at the origin of things. If He is not wise there is no wisdom.

With whom took He counsel, etc. (v. 14). There is no science of God's science. We may explore it for ever and not reach the end.

"It is He that sitteth upon the circle of the earth." The supposition that there is anything that God does not see is a contradiction. Strike out the thought that He sees me, and you extinguish deity at a stroke.

To whom will you liken God? (v. 18). How marvellous would the mind of a man seem to an insect if it were able to comprehend! Is it any wonder that the mind of man cannot comprehend the mind of God?

SCRIPTURE REFERENCES.

- II. Chron. 16. 9.—"For the eyes of the Lord run to and fro," etc.
 Prov. 15. 3.—"The eyes of the Lord are in every place beholding the evil and the good."
 Job 34. 21.—"For His eyes are upon the ways of men."
 Jer. 16. 17.—"Neither is their iniquity hid from Mine eyes."
 Zech. 4. 10.—"The eyes of the Lord run to and fro."
 Heb. 4. 13.—"All things are naked and open before the eyes of Him with whom we have to do."

FOR THE BLACKBOARD.

There is God's eye, not the eye of a judge and ruler only, but of a Shepherd and Father, a mighty Shield and Protector, the Giver of all good gifts, the Lover of the souls of men.

SUGGESTIVE THOUGHTS.

Before God we are as glass beehives, and all that our thoughts are doing inside He perfectly sees and understands.

All outward things relating to us are "naked and open unto the eyes of Him with whom we have to do." Illustrate by the regiment being inspected by the Colonel. Everything, health, bearing, dress, weapons — is carefully observed.

He searches us through and through. We may conceal some things from man and elude the keenest search. We can hide nothing from God.

We sometimes say that "we know" a certain person. By this we mean nothing more than that we can distinguish him from his fellows, and give his proper name. But God's knowledge is an altogether different thing.

God is the Lord "before whom we stand," as the old prophets used to say. There is no action of ours that is too slight for His notice.

God's omniscient eye needs no sun to guide its vision, no star as a torchlight to enable it to search the secret caverns of the universe. Every human life is perfectly luminous before its searching gaze.

God knows accurately and exhaustively all that man might, but does not know of himself. The great physician knows his constitution, and all the complications of his spiritual malady. The Lord to whom he is so great debtor has taken account of every penny of his indebtedness, and knows his inability to pay better than he does himself.

QUOTATIONS.

God sees me always. And then to think of the things that I have done without remembering that He was looking on. How differently I should have spoken if I had only had it in my mind that He was observing me and knew what I was saying. To think of all the times that I entirely forgot that He was by. And then to think of how all this must have looked in the eyes of One who saw through it all.—Dean Church.

God sees you entirely. He does not merely note your actions; He does not simply notice the appearance of your countenance; He does not merely take into His eyesight what your posture may be, but He sees what you are thinking of; He looks within. God has a window in every man's heart, through which He looks. He does not want you to tell Him what you are thinking about—He can see that. He can read right through you.—Chas. H. Spurgeon.

My thoughts scarce struggling into birth,
 Great God! are known to Thee;
 Abroad, at home, still I'm enclosed
 With Thine immensity.

Behind I glance and Thou art there;
 Before me, shines Thy name;
 And 'tis Thy strong Almighty hand,
 Sustains my tender frame.

How calmly may we commit ourselves to the hands of Him who provides for the joys of insects, as carefully as if He were their father.—Richter.

Lord search my soul, try every thought
 Though my own heart accuse me not
 Of walking in a false disguise,
 I beg the trial of Thine eyes.
 Doth secret mischief lurk within?
 Do I indulge some unknown sin?
 O turn my feet when'er I stray,
 And lead me in Thy perfect way.

ILLUSTRATIONS.

Juggernaut has eyes stained with blood; the gods of the ancient Romans had eyes, and some of them were called far-seeing eyes. Even the heathen can scarce conceive of a god that hath no eyes to see, and certainly we are not so foolish as to imagine that there can be a deity without a knowledge of everything that is done by men beneath the sun.

Spurgeon says: "I remember going into a castle sometime ago, down many a winding stair, round and round, where light never penetrated; at last I came to a space, very narrow, about the length of a man. 'There,' said the keeper, 'a man was shut up for many years, with never a ray of light; sometimes they tortured him, but his shrieks never reached through the thickness of these walls. Here he died.' But though that man had none on earth to see him, God saw him."

If it were possible for the preacher to select out of his congregation one of the holiest men, bring him forward and say: "Now, etc. I know all your thoughts, and am about to tell them," the man would be

sure to offer a large bribe to have at least some of them concealed. But God knows the secret thoughts and intents of the heart.

A sin is a sin whether done in private or before the world. It is singular how men will measure guilt. A railway switchman puts up a wrong signal; there is an accident; the man is tried and severely reprimanded. A few days before he put up the wrong signal and there was no accident. But it was just the same. The accident did not make the guilt. It was the deed that made the guilt.

PRACTICAL APPLICATIONS.

The thought of God's all-seeing eye should be a restraining influence. It should bride us in the hour of temptation and carelessness.

This thought is also one that brings comfort. When we really take it in we can rest upon it as upon nothing else.

While God sees all our sins, He also sees every effort that we make to do better. Every desire in the direction of a better life is known to Him.

Our friends and neighbors can only judge by the outward appearance, but "God looketh at the heart."

There is one who tries every thought to whom we can reveal our case knowing that it will be perfectly understood and fairly read. If we are slandered what matters it? God knows all about it and He will right us at last.

We are ever in God's sight. Let us not dread this as cowards and slaves, but let us welcome the thought and make it real to us, and we shall come to see that it was meant to be God's great encouragement to His children in doing right.

Whenever we need Him to help us we shall have that ever present witness to his appeal to, as a child looks up to his trouble to his father's answering eye. It is a joy to know that there is an eye that meets our look when we turn to it for guidance and support.

QUESTION SUPPLIES.

Is the thought of God's omniscience the comfort to me that it should be?

Am I putting my mind more and more into harmony with the mind of God?

Do I dare to find fault with God?

SEPT. 22.—GOD'S OMNIPOTENCE.

I Chron. 29. 9-13.

HOME READINGS.

- Mon., Sept. 16.—Whatever pleases Him. Ps. 115. 1-3.
 Tues., Sept. 17.—"Nothing too hard." Jer. 32. 16, 17, 27.
 Wed., Sept. 18.—"All things possible." Matt. 19. 22-26.
 Thurs., Sept. 19.—"Able to do." Eph. 3. 20, 21.
 Fri., Sept. 20.—"Omnipotent." Rev. 19. 1-6.
 Sat., Sept. 21.—"All power." Matt. 28. 16-18.

FOREWORD.

One of the earliest views we obtain of God is that He is all-powerful. We think of Him as the Creator of the heavens and the earth—the maker of all things visible and invisible, and we soon pass forward to the belief of One whose power has no limitation. Before we know anything of God's goodness or of His omniscience, we know of His omnipotence, and our souls breathe the aspiration: "None can stay Thy hand, or say unto Thee, what dost Thou!" We think not of a blind force, but of a living, intelligent, all-pervasive, personal God who governs all things. What an inspiring and ennobling thought this is!