

disturb or harm us, except He shall see that it is best for us, and shall stand aside to let it pass.

An earthly parent's care for his helpless child is a feeble illustration of this. If the child is in its father's arms, nothing can touch it without that father's consent; unless he is too weak to prevent it. And even if this should be the case, he suffers the harm first in his own person, before he allows it to reach his child. And if an earthly parent would thus care for his little helpless one, how much more will our Heavenly Father, whose love is infinitely greater, and whose strength and wisdom can never be baffled? I am afraid there are some, even of God's own children, who scarcely think He is equal to themselves in tenderness, and love, and thoughtful care; and who, in their secret thoughts, charge Him with a neglect and indifference of which they would feel themselves incapable.

The truth really is that His care is infinitely superior to any possibility of human care; and that He who counts the very hairs of our heads, and suffers not a sparrow to fall without Him, takes note of the minutest matters that can affect the lives of His children, and regulates them according to His will, let their origin be what they may.

The instances of this are numberless. Take Joseph. What could have seemed more apparently on the face of it to be the result of sin, and utterly contrary to the will of God, than his being sold into slavery? And yet Joseph in speaking of it said,—  
 “As for you, ye thought evil against me; but God