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SUBJECTS OF SOLICITOUS DIVINE CARE AND PROTECTION.

OUR LIVES A DEVELOPMENT

Like a True Parent God Plans For His Earthly Children What is Best For Them, But Gives Them Free Will to Grow Strong Amid the Troubles and Temptations of Our Life Here Below.

CONTINUED FROM PAGE TWO.

Amazing is the ignorance of the Indian. There in these festivals you see the old men dancing in their bare feet to the wailing songs of the old squaws, the same kind of dances their forefathers danced fifty, sixty, seventy, years ago. Instead of being men and women they seem to be just little children. As lambs they are led to the slaughter by the sins of the white man. The Christian church must go in and put her strong arm between these Indians and sin, ignorance and superstition. It must go in, else the Indian shall be wiped out of the face of the earth. The reason the old western proverb "There is no good Indian except a dead Indian" has such a universal acceptance is because the American Indian, unless helped by the Christian day school, the Christian church and the Christian missionary, will never be able to help himself. The white man's sins will smite the red man down before he has time to open his eyes to see the white man's virtues. God speed the arduous work of the American missionary for the salvation of the red man and the red woman! These poor aborigines are being tumbled into drunkard's graves by the white man's whiskey; they are being morally corrupted by the white man's licentiousness; they are being ground down into misery and want by the hell fires of the white man's gambling passions, which are destroying their lives for this world and for the next. It is impossible for some men to overcome some temptations in their own strength.

But, thank God, the dangers and temptations that surround you and me are not insurmountable. If we only call on God for help. The true father places his strong arm about his boy's heart when the surges of temptation roll in to submerge him. God the Father will throttle the hissing throat of the deadly serpent of evil if we will only beg him to rescue us. He will take away that agonizing thirst for drink. You know you have been fighting it for years. Yes, he will make you pure in mind and heart if you only run to the cover of his wings. He will lift you up, as you would run to the rescue of your boy when he is confronting some sudden and imminent danger, if you will only call to him as your child calls to you: "Help, father! Help! Help!" The Lord sends us trouble to develop us, never to crush us. Those overwhelming mountains of trouble and temptation that are rolled upon us do not proceed from his hand. These mountains, these insurmountable mountains of temptation, are everywhere around. They are the mountains that stand very close to the side of that loving Father who is always thinking and planning for us. Stay by the Lord, who will always protect us when it is necessary for us to be spiritually protected.

The threatening dangers ahead in the Christian's life are insignificant in comparison to the peril from which Christ delivered him in the past, when he said to him, "Thy sins are forgiven thee." Those ahead may be compared to the ship in the last throes of a storm. The cordage is being stretched to the utmost. The sails, like huge balloons filled with gas, are swelling larger and larger, until they seem about to burst. The helmsmen are clinging frantically to the wheel. The great beams and the planks of the deck are groaning, while the huge waves toss it as a chip is turned a somersault over the mill wheel. All is anxiety. The pumps are at work. The danger is great, but there is yet hope ahead. With a strong keel under him and the sails still holding to the masts, the sea captain has hope, no matter how loud may be the shrieking of the euroclydon.

Let us return to the peaceful scene of my text. As we climb the Judean hills, where sits the shepherd poet watching his sheep, we see a transcendent beauty shining from the face of the Psalmist. We look at his raptured face a moment. Then we ask: "What is it, David? What do you see? What do you hear? What treasure is yours?" He looks about at first dazed. Then he comes back to earth as he answers: "Why, I was softly singing to myself that Fortieth Psalm. I composed it many years ago. I did not then realize all I wrote. When I came to the words, 'The Lord thinketh upon me,' I began to summarize all the care God has taken of me in this world. Then I began to see visions of the glories of the land which he is preparing for me beyond. God is thinking of me. Yes, he is preparing them all for me when the right time comes for me to possess them. Look, cannot you see those glories now?" As David talks his interpretation of my text seems very plain and very simple. God is again dealing with us as a father would deal with his child.

God says, "Nothing is too good for his children when the right time comes." So he thinks ahead and plans ahead for us. When the right time comes—and come it will—God is going to give us a great mansion in heaven. Yes; you can picture it—a white marble palace, with mosaic floors and rain-bowed fountains. It may have terraced gardens surrounding it. Our palace will be as good as that. There is nothing too good for God's heavenly children. There he is going to give us health—immortal health. No pain, no suffering, no heartache, is to be there. Nothing is, then, too good for us when the right time comes. Then he is going to give us back our loved ones. Some of us are very lonely now, but we will not be lonely then. Nothing will then be too good for us in celestial companionship. Then God will give us a crown. Then we shall have endless communion with his own dear self. Oh, my friends, will you not let God go on planning for you and thinking for you? Was it to be wondered at that the radiant face we saw as we climbed the Judean hills and looked at the shepherd poet of Israel was celestial in its reflection when we realize that David was catching a glimpse about what the Lord was planning for him beyond the grave? Will you let God plan for you such a future?

THE SUNDAY SCHOOL

LESSON VII, FOURTH QUARTER, INTER NATIONAL SERIES, NOV. 12.

Text of the Lesson, Ezra viii, 21-32. Memory Verses, 21-23—Golden Text, Ezra viii, 22—Commentary Prepared by Rev. D. M. Stearns.

[Copyright, 1905, by American Press Association.] We have before us today the 14 word of a journey which occupied about four months (vii, 9) and was participated in by about 1,800 people, carrying with them 650 talents of silver and 100 talents of gold (about \$3,500,000), in addition to vessels of gold and silver and brass, and, although the dangers of the journey were many, they were delivered from all their enemies and reached their destination in safety without an y human protection whatever.

This is something worth inquiring into, for in these days of "fear on every side" if we can learn to "serve Him without fear in holiness and righteousness before Him all the days of our life, being delivered out of the hand of our enemies" (Jer. xx, 3; Luke i, 74, 75), it will greatly "glorify God." All these things were written for our benefit (Rom. xv, 4) that we may learn how to have the hand of our God upon us for good (verse 22; vii, 6, 9, 28), in the face of our enemies. Many years had passed since Zerubbabel and his company of 49,000 had gone up from Babylon to Jerusalem by the decree of Cyrus (chapter ii, 1, 64, 65)—the temple had been rebuilt and the passover had been kept (vi, 14, 22)—but as time sped on the tendency to wander away from God, which is common to all, became very manifest and Israel had become very much mixed up with the people of the land (ix, 1, 2). It is the purpose of God that His people should be specially His own, a people for Himself, in whom He can live and through whom He can make Himself known to others (Ex. xix, 6; Isa. xlii, 21; Jer. i, 3; Tit. ii, 14; R. V.) and all conformity to the ways of those who are not of God grieves the Spirit of God and hinders Him in His loving purpose. If this rebellion against God is persisted in He will chasten His people, for "whom the Lord loveth He chasteneth" (Heb. xii, 6; Rev. iii, 19; Amos iii, 2). He had just chastened Israel for seventy years in Babylon and had restored them, according to His promise by Jeremiah, but they were already proving themselves the same rebellious, stiff-necked Israel (Deut. ix, 6, 24). So it is always, and the men like Ahab, Enoch, Noah, Abraham, Elijah, Elisha, Ezra, Nehemiah, are few indeed. When such men are found, the way that God can turn things in their favor is seen in chapter vii, 1-23, supplying things with abundance, to be freely used for the work and according to the will of God. The whole heartedness of Ezra toward God is seen in the first verse of our lesson and in vii, 10.

When Ezra might have had soldiers and horsemen for the asking to protect them on their journey it must have seemed to human wisdom great folly not to ask for them, for many would say, "Does not God use such instrumentality?" But Ezra had become acquainted with Him who was to Israel a pillar of cloud by day and a pillar of fire by night, to guide and protect Israel in all their wilderness journeying. He knew of the hosts which Elisha's servant saw when his eyes were opened (II Kings, vi, 17). A real Christian is a supernatural kind of person who walks by faith, not by sight, and to whom things unseen are more real than all things seen by our natural eyes. There is no spiritual benefit in fasting for its own sake, but when we desire God and to know Him more than we desire food for the body, when we honestly humble ourselves before Him and desire above all things His will, His way, His glory, then He will not fail to show Himself strong in our behalf.

We are always passing through an enemy's country, and the prince of this world as a roaring lion is ever seeking whom he may devour, for we wrestle not against flesh and blood (visible things and people), but against the powers of darkness and wicked spirits in the heavens (I Pet. v, 8; Eph. vi, 12); so we must never cease to watch and pray, for we need have no fears, for He that is with us is stronger than our adversary, and "if God be for us who can be against us?" As truly as Ezra and his company reached Jerusalem in safety so shall all the redeemed of the Lord be delivered out of the mouth of the lion and from every evil work and be preserved unto His heavenly kingdom (II Tim. iv, 17, 18). Not our faithfulness, but the faithfulness of our God and Saviour, is our comfort as we journey on through life. The silver and the gold and the vessels delivered to the priests to be watched over and kept safely and handed over to the proper persons at Jerusalem suggest to the believer that he also has certain things delivered to him for which he must give an account, as it is written, "So, then, every one of us shall give account of himself to God" (Rom. xiv, 12). The analogy is, however, not a very good one, for these priests delivered up at their journey's end only what they had received in Babylon, whereas the believer, having received at his conversion, or at the beginning of his life journey (for no one has life till he receives Christ, I John v, 10; John i, 12), his pound or talent or talents, is expected to so use on the way that which he has received that he can gladly testify to its increase at the judgment seat of Christ (Matt. xxv, 27).

The salvation we freely receive is to be worked out, and we are debtors to all who have not received the gospel to give it to them speedily (Phil. ii, 13; Rom. i, 14-16). Kept by the power of God, safe in the hand of our Redeemer, we are to let Him use us in any way He pleases for His glory.

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