

they gather untold thousands into the Lord's treasury, as the "memorial" of her faith and humble piety is preached in all the world.

OUR LIVES IN GOD'S HANDS, NOT MAN'S.

And David said in his heart, I shall now perish one day by the hand of Saul.—1 Sam. xxvii: 1. *So David slept with his fathers, and was buried in the city of David.*—1 Kings ii: 10.

So David's fears were groundless. He lived to be "very old," and died at last in peace, after a long and prosperous reign. Though Saul, by every crafty method in his power, sought to slay him—and several times David barely escaped from his insane and determined purpose—yet he was safe, in Saul's presence and when "hunted as a partridge on the mountain." An invisible and invincible shield protected him. No hand lifted against him was able to strike him down. God's time had not yet come. God had work for him to do, and he was immortal until that work was done. Not a "charmed life," but a mighty unseen Power was his defence. The Infinite in power and wisdom was more than a match for all the craft of Satanic malice and the combined assaults of the created universe. The death-knell strikes only when God gives the signal.

PERSONAL IDENTITY SURVIVES DEATH.

And, behold, there appeared unto them Moses and Elijah talking with Him.—Matt. xvii: 3. *To-day shalt thou be with Me in Paradise.*—Luke xxiii: 43.

The fact that every man will preserve his identity in the future world is thus clearly established from the Scriptures. For the reason for it we have not far to look.

1. It is essential to the ends of justice, both as it respects the righteous and the wicked.

2. It is essential as the connecting link between time and eternity, probation and retribution.

3. It is essential to the literal fulfillment of God's promises and threatenings.

4. It is essential to the perpetuity of the life and character here matured, in the eternal hereafter. Without it we should not know ourselves or our friends, and memory would cease its solemn function.

Revival Service.

PAUL'S PARADOX.

But God chose . . . things that are not, that He might bring to naught the things that are.—1 Cor. i: 27, 28.

Lightly God esteems the instruments through which He deigns to accomplish His purposes. He uses instruments, not from necessity, but often to show His independence of them—as if they were "not." He ordains the weakest, the most unlikely, those counted even "foolish" in man's judgment, to confound the "wise" and abase the "mighty," and exalt things "despised" by the creature, "that no flesh should glory in His presence." "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?" (Jer. xxxii: 27.) Above all change and vicissitude, above "the noise of a great tumult" and the "battle of the warriors with confused noise and garments rolled in blood," even "the wreck of matter and the crush of worlds," the true Christian hears the voice from out of Infinite Calmness: "Fear not!" "Be still, and know that I am God." God is not only in all things, but is *over* all things.

GOD IN HISTORY.

We have heard with our ears, O God, our fathers have told us what work Thou didst in their days, in the times of old.—Ps. xlv: 1.

There is divine revelation in profane history as well as in sacred. In turning the pages of history it is more difficult to deny Providence than to maintain it. We see in all ages the hand of God giving shape to events. All men and all things, willingly or unwillingly, work together for the accomplishment of His purpose. The great lesson of history is faith—faith in an overruling Providence.