

grass fades, to come again. It sinks, to rise. It dies, to live. So, at last, shall it be with man, for thus is it written: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. *Believest thou this?*"

If thou dost, then to thee the withering of the grass, the fading of the flowers, shall have in them no gloomy shadowings forth of the thoughts of thy own sad heart. Rather shall they cause joy and gladness that at last the empire of death shall be broken, and mortality be swallowed up of life.

Consider, then, the grass of the fields. Think of the lessons it teaches, and be humble. Think, and be like unto it in the cheerfulness with which you face the ills of life.

Think, and be grateful to God, that as in our otherwise dreary world He has provided abundance of grass, so in the realm of the spiritual has He provided much of the comfort of which that grass is but the perfect symbol.

Think of it, until from every green field that shall greet your eyes, amid the wanderings of the summer, there shall come a voice, saying: "Be not anxious about the things of to-morrow, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all those things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

GOD'S PERFECT REVELATION.

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God . . . hath in these last days spoken unto us by his Son.—Heb. i: 1, 2.

LISTEN! God speaks by a myriad tongues. The beating of your heart tells that your life is given by God; the wonderful mechanism of your body bespeaks His skill; the more wonderful powers of your mind, His intelligence. The orderly movements of the heavenly bodies proclaim an infinite Lawgiver; the perfect adaptation of means in na-

ture to accomplish the ends desired, His wisdom. Truly "the heavens declare the glory of God, and the firmament sheweth his handiwork." "The invisible things of God are clearly seen, being understood by the things that are made, even his eternal power and Godhead." He is most guilty who denies there is a God, and that He possesses wisdom, power and goodness; for these are plainly revealed in nature.

But God has other revelations than those of nature. He touches men lips, and they speak His words; He guides men's pens, and they write His thoughts. Adam hears His voice at midday, Samuel at midnight. He speaks to Moses out of a flame; to the children of Israel out of a cloudy pillar. In dreams and in visions, by Urim and Thummim, He communicates His will. Angelic forms appear to men, bearing divine messages. For hundreds of years this was God's method of revealing Himself.

But Israel, to whom He vouchsafed these glorious revelations, misunderstood, neglected and forgot them. Seeking a tangible object of worship, they were ready to pay divine homage to the brazen serpent, the ark, and the very stones of the Temple; and time and time again they fell into the idolatry of the nations around them. Yet there was a goodly company of saints to whom these revelations were sufficient, whose faith wrought glorious victories. But God had prepared some better things for those who follow even a new revelation.

A little child is born into the world, as weak and helpless as any infant is. He gradually attains manhood, his body grows, his mind develops; he is wearied by toil, he is refreshed by food and drink, and by slumber. Yet when He spake perfect wisdom sat on His lips; extraordinary authority accompanied His words. A love and compassion that were marvelous marked His whole life's work. All power in heaven and earth was His when He chose to use it. To the raging sea He said, "Peace, be still!" to the lifeless corpse, "Lazarus, come forth!" and He was obeyed.