

PERSPECTIVE

Text—"Looking unto Jesus" (Heb. 12:2). The healthiest people do not think about their health; the weak induce disease by morbid introspection. If you begin to count your heart-beats, you will disturb the rhythmic action of the heart. If you continually imagine a pain anywhere, you will produce it. And there are some true children of God who induce their own darkness by morbid self-security. They are always going back on themselves, analyzing their motives, re-considering past acts of consecration, comparing themselves with themselves. In one form or another self is the pivot of their life, albeit that it is undoubtedly a religious self. What but darkness can result from such a course? There are certainly times in our lives when we must look within and judge ourselves, that we be not judged. But this is only done when we may turn with fuller purpose of heart to the Lord. And when once done, it need not be repeated. "Leaving the things behind" is the only safe motto. The question is, not whether we did as well as we might, but whether we did as well as we could at the time. We must not spend all our lives in cleaning our windows, or in considering whether they are clean, but in sunning ourselves in God's blessed light. That light will soon show us what needs to be cleansed away, and will enable us to cleanse it with unerring accuracy. Our Lord Jesus is a perfect reservoir of everything the soul of man requires for a blessed and holy life. To make much of Him, to abide in Him, to draw from Him, to receive each moment from His fulness, is the only condition of soul-health.—F. B. Meyer.

THE DRESS QUESTION

Our hearts are saddened as we behold the insincerity and the shallowness of so-called Christianity today. Where is the difference between the professor and the non-professor? In the early days of Methodism, it was a settled fact that when one professed to have accepted the Lord Jesus Christ as his Saviour, and bore testimony that he was a "pilgrim and a stranger" upon earth, he "stripped" for the heavenly journey—not only from worldly amusements, worldly associates, but one's dress was fashioned according to the dictates of the Holy Spirit, as written in I. Pet. 3:3-4. Has the Bible changed its meaning? Are the under-shepherds shrinking from their duty in proclaiming the full Gospel by word and by life? The question lies open; but where are the sisters these days who can be told by their "modest apparel" that they are the "children of the Most High"? And where are those who adorn themselves, "as becometh saints"? Oh, how sad! Our hearts cannot help but ache when we see such a falling away from the old paths! And why such a decline? Where are those whom God has placed on the walls of Zion? Are they saving their lives in shunning to declare the whole counsel of God? Has personal gain caused them to shrink from their God-appointed duty? Are they afraid of losing some of their following? O God, have mercy! What will the end be of the shepherd, and the sheep, if such be the case? God's Word means just what it says. We are called to be "pilgrims and strangers" upon earth, and you can be assured that there will be a difference between the apparel of the

saint, and that of the worldling. Modesty in dress is an outstanding feature of the pilgrim—a follower of the meek and lowly Jesus. Let us, as sisters in the household of faith, examine ourselves. Can the world see any difference in our manner of living, in our walk, in our conversation, in our dress, and in our spirit since we have borne testimony to the saving power of Jesus Christ?

Were you on a mission somewhere for your Master, next door to the world's playhouse, and you just happened to come out of the door of the place where you were, as the crowds thronged from their place of amusement, could you be spied out in the throng—would your appearance be so different that all would know you were not one of them?

Is there no difference in apparel? Did you ever think that the "dress" question was of enough importance, that God gave us in His Holy Word a pattern by which to go; and if His Word is obeyed, the world will not be able to identify us with their crowd? Listen to the words found in I. Tim. 2:9-10, "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Where do you stand, in relation to that standard of dress? No one can settle the question better than yourself. Answer the question by examining your wardrobe in the presence of your God.—A. L. Meisinger in Gospel Herald.

DON'T BE A JONAH

R. Barclay Warren

Some names, as that of Captain Boycott and Vidkun Quisling of Norway, have gained a place and meaning in our language because of the actions of the persons in question. So "Judas" stands for the one who is a secret betrayer, and "Jonah" for one who runs from his God-appointed task.

There is always a reason for our failure, and it is usually a form of selfishness. Jonah did not wish to share his knowledge of God with the wicked people of Nineveh, for that city was the capital of the Assyrian Empire, whose strength was a threat to Israel. Jonah feared Nineveh would turn to God and He who is gracious, "and merciful, slow to anger, and of great kindness" would forgive them. (4:2) So Jonah fled from the presence of the Lord.

When one fails to carry out God's will, it brings trouble to others. Jonah, with his hardened conscience, might sleep; but others were frightened in the storm. Finally Jonah, on his own suggestion—for he must now have felt himself to be a miserable wretch—was thrown overboard. But God had prepared a great fish to swallow Jonah.

The next three days were uncomfortable ones. Jonah began to pray. Finally he asserted, "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed." "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." Jesus referred to this incident as a sign of His own death and resurrection. (Matt. 12:40).

Jonah was glad to take up the cross where he had laid it down. He went to Nineveh. The people of Nineveh believed God and repented of their sins, and the doom which Jonah had pronounced was forestalled.

Poor Jonah! Though he had become willing

to obey, he still did not understand the reasonableness of foreign missions. But God was patient and taught him. These foreigners were God's created ones. Should not He spare them, when they turned from sin to Him?

AN ALPHABET OF PROVERBS

A grain of prudence is worth a pound of craft.

Boasters are cousins of liars.

Courage in Christians means plenty of backbone.

Denying a fault doubles it.

Envy shoots at others and wounds herself.

Foolish fear doubles anger.

God teaches us good things by our own hands.

He has hard work who has nothing to do. It costs more to revenge wrongs than to suffer them.

Just Christians can afford to be merciful.

Knavery is the worst trade.

Learning makes a man fit company for himself.

Modesty is a grand virtue.

Not to hear conscience is the way to silence it.

One hour today is worth two tomorrow.

Proud looks make foul work in fair faces.

Quiet conscience is quiet sleep.

Richest is he that wants least.

Smallest faults indulged are little thieves that let in greater foes.

The boughs that bear most hang lowest.

Upright walking is sure walking.

Virtue and happiness are mother and daughter.

Wise men make more opportunities than they find.

You never lose by doing a good act.

Zeal without knowledge is fire without lights.—Temperance Advocate.

WE CAN'T AFFORD

We can't afford to win the gain that means another's loss;

We can't afford to miss the crown by stumbling at the cross.

We can't afford the heedless jest that robs us of a friend;

We can't afford the laugh that finds in bitter tears an end.

We can't afford the feast today that brings tomorrow's fast;

We can't afford the farce that comes to tragedy at last.

We can't afford to pay with fire, or tempt a serpent's bite;

We can't afford to think that sin brings any true delight.

We can't afford with serious heed to treat the cynic's sneer;

We can't afford to wise men's words to turn a careless ear.

We can't afford for hate to give like hatred in return;

We can't afford to feed the flame and make it fiercer burn.

We can't afford to lose the soul for this world's fleeting breath;

We can't afford to barter life in mad exchange for death.

But blind to good are we apart from Thee, all-seeing Lord;

Oh, grant us light that we may know the things we can't afford.

—Author Unknown