

FOOD FOR THOUGHT.

Five manifestations of true character:

1. Sincerity.
2. Simplicity.
3. Industry.
4. Generosity.
5. Humility, and the greatest of these is humility.

Five things to do in this life:

1. Resist the devil.
2. Desist from sin.
3. Insist on the Gospel.
4. Persist in godliness.
5. Assist the poor and needy.

Five things to treasure as priceless and preserve with diligence:

1. Your soul.
2. Your character.
3. Your friends.
4. Your word.
5. Your destiny.

Five things to expect and overcome in the Christian life:

1. Testings.
2. Temptations.
3. Afflictions.
4. Persecutions.
5. Misunderstandings.

Five things to avoid and flee from in the service of God:

1. Formalism (dry rot.)
2. Fanaticism (false impressions).
3. Humanism (fleshly effort).
4. Babyism (super-sensitiveness).
5. Phariseism (consortiousness) and the most dangerous of these is Phariseism.

Five great privileges:

1. To be saved from all sin in this life.
2. To worship and serve God without fear.
3. To fellow with His saints while here.
4. To have prayers answered.
5. To overcome death, hell and the grave.

The true marks of an ideal twentieth century Christian:

1. A transparent life.
2. A warm, clean heart.
3. A cool head.
4. A well-poised soul.
5. A kindly spirit.
6. A backbone.
7. A tender conscience.
8. An enlarged vision of the world's needs.
9. A willing, constant service.
10. Loyalty to the church.—J. F. Sanders, in The Herald of Holiness.

HOLINESS IS ANTAGONISM TO SIN.

Holiness is not only the opposite of sin, but is eternally and aggressively antagonistic to sin. Holiness is not merely a passive grace. It is a warrior. This is the reason for "the conflict of the ages," between truth and error. Jesus Christ, the absolutely holy one, while on earth, was in this contest all the time. At His very birth the conflict began. The illustrious men of the eleventh of Hebrews "subdued kingdoms * * * turned to flight the armies of the aliens."

Holiness must be aggressive because its business is to annihilate sin. When it is not in pronounced, emphatic opposition

to the sin in its neighborhood, it has ceased to be holiness.

This must be true from the nature of the case. A holy man is compelled constantly to make choices against sin. He has to be uncompromising with sin or cease to be holy. This, of course, condemns those who love sin and wish excuse for continuing in it. A holy man, then, no matter however sweet he may be, will by his choices and decisions condemn those who love sin. This is the reason holiness and holy people will never be popular in a sinful world. This is the reason it will never be popular in a worldly church. Holiness, in the nature of the case, will be a disturbance to those carnal professors of religion who do not wish to get rid of the carnal mind. Nothing else could be expected. As sure as truth is truth, holiness will be a source of trouble with those who do not want it and do not propose to have it.

In the light of these self-evident facts how do they give themselves away who object to holiness preachers and evangelists, saying they make trouble? The question is, whom do they trouble? Certainly not those who earnestly desire to improve every opportunity to be good and get good. And they ought to trouble everybody else. It is a preacher's business to make trouble for certain people. Jesus and the apostles made a great deal of trouble for a certain class. If holiness doctrine and preaching is wrong, show it, but do not seek to condemn it simply because it troubles you, lest in so doing you betray your said spiritual condition.—Selected.

BLESSED SECRET.

Blessed secret, to learn how to do without things! We need to learn this secret of full life in Christ in spite of minor deprivations, because we cannot have all the things that we want—even rich men have been known to want more things—and some of us have to do without things which on the plane of physical life are quite desirable. If we can gain wealth, it is well to have it, if we receive it as coming from God and use it for His glory; but if we do not possess this wealth, which is the lowest wealth in the gifts of God, we are exhorted to "earnestly covet the best gifts"—that wealth of heart and soul which lies open for the taking to every follower of Christ. Here is wealth worthy of ambition; wealth which is offered freely and without stint; the "unsearchable riches" of Christ, which will make us wealthy through all eternity. Christ never asks us to do without this wealth, the "true riches."—Selected.

Dr. Adam Clarke says: "In a thousand instances an apostolic preacher, who goes to the wilderness to seek the lost sheep, will be exposed to hunger and cold, and other inconveniences; he must therefore resign himself to God, depending on His providence for the necessities of life. If God has sent him He is bound to support him, and will do it; anxiety therefore in him is a double crime, as it insinuates a bad opinion of the Master who has employed him."

"SUPPOSE."

That is the title of a splendid tract published in Chicago by the Universal Prayer League. While reading it recently we could not keep from doing some supposing in relation to the Holiness Movement.

Suppose everybody who professes holiness were taking and reading a holiness paper? There wouldn't be a poor begging and pleading for subscribers.

Suppose each one would try to get some one else into the experience?

Suppose each one would bravely and sweetly testify to it in their churches?

Suppose each one would lend out their holiness literature?

Suppose they would conscientiously tithe?

Suppose they were all generous toward the Holiness Movement?

Suppose all holiness people were hungry enough to hunt up Holiness Camps?

Suppose we could think of all the good things that would boost holiness?

Dinah, the deeply religious servant, was always happy, and a source of trial to her mistress, who was always worrying, and saw no reason why the old colored woman of so limited conditions could always be so content. When Dinah was hanging up the washing which had to be done over, for the line had broken down, and Dinah was singing the coon revival songs, her mistress called out in an exasperated voice, "Dinah, suppose the line breaks again? Suppose you have that all to do over again?" With several other supposes. Dinah called out, "Misses, I'm not 'sposin mishaps. If I 'spose anything I'd 'spose good things."—E. S. D. in Christian Witness.

CUNNING.

I'd rather lose than play the cheat.

I'd rather fail than live a lie.

I'd rather suffer in defeat

Than fear to meet another's eye.

I'd rather never win a prize

Than gain the topmost rung of glory

And know I must myself despise

Until death ends my sorry story.

What if another never knew

That I had tricked my way to fame,

And all unseen my hand could do

The cunning little deeds of shame?

The stolen prize would not be sweet;

In spite I could not ever show it.

Men might not know me for a cheat,

But I should ever after know it.

There is no joy in tricky ways.

Who does not justly earn his goal

The price for such a victory pays,

For shame shall torture long his soul.

What if I could, by cunning, claim

And hide from all the world my shame?

I could not hide it from myself.

I'd rather fail in every test

Than win success by base deceit;

I'd rather stand upon my best,

Be what it may, than play the cheat.

I'd rather never win men's praise

Nor share the victor's sum of laughter,

Than trade my self-respect for days

And hate myself forever after.

—Edgar Guest, in the American Boy.