

THE NAGGING HABIT.

The habitual fault-finder can very soon render the whole atmosphere of the home unwholesome; for, like all germ diseases, the fault-finding habit is contagious. It does no good to say to your husband: "I told you so!" after he has made some rash venture against which you had repeatedly warned him; neither does it enhance his love and respect for you to thus probe the wound already smarting from the effects of his own indiscretion.

If your daughter ruined the new dress that day when it looked like rain and you advised her to take the umbrella she did not deem necessary, the lesson which your disregarded advice will inevitably bring home to her will lose half its significance if she is greeted the moment she steps her foot within the door with "Didn't I tell you it was going to rain? Guess you'll learn to mind your mother next time!"

No one is at all times discreet, wise and thoughtful in word or in action; no one always does exactly the right thing in exactly the right time and place. Every one has seasons of indiscretion, even the chronic nagger. If it were not so, perfection could easily be reached, and heaven on earth would reign.

There is another form of nagging which is often indulged in by otherwise well-meaning persons:

"Don't forget to order the sugar, John. You know you forgot to order it last week, and I had to leave off, right in the midst of baking, and go for it." "Do wipe your feet, Edgar! I swept today, and you know last week you tracked mud all over my clean carpet." "Where are you going now, Alice? It is almost supper time and you're always keeping us waiting." Expressions such as these repeated day after day, make life, in many a household, a burden grievous to be borne.

It is much easier to preach than to practice. The person, therefore, who can keep well in mind the time-honored injunction that "silence is golden," will have learned a lesson worthy of emulation by scores of well-meaning people who belong to this large family of unconscious naggers.—Exchange.

IT IS NOT EASY

To apologize,
To begin over,
To be unselfish,
To take advice,
To admit error,
To face a sneer,
To be charitable,
To keep on trying,
To be considerate,
To avoid mistakes,
To endure success,
To keep out of the rut,
To think and then act,
To forgive and forget,
To make the best of little,
To subdue an unruly temper,
To maintain a high standard,
To shoulder a deserved blame,
To recognize the silver lining—
But it always pays.

—Ohio Educational Monthly.

HOLINESS—WHAT IS IT?

A. W. Orwig.

Holiness is not a mere sentiment, an ecstasy or a rapture. It is not a vision or a trance. Neither is it a sweet, heavenly influence stealing upon us, in our more devout moods, coming and going, as our feelings rise and fall. Nor is it a mere rich blessing that we hide away in the deepest recesses of our hearts, to exult in, to feast upon, to trust in, or to worship.

God-imparted holiness is not that evanescent puny thing which needs to isolate itself in convents, monasteries, or hide itself in lonely caves, in order to retain its existence and maintain its robustness.

Holiness is a far more real and practical and blessed thing. In the first place, it is a sublime doctrine taught in the holy Word of God. Everywhere that sacred Book insists on men being holy. And that means that it is an experience or a life in the soul. "Be ye holy, for I am holy," says the Almighty, and the Apostle Peter solemnly admonishes, "What manner of person ought ye to be in all holy conversation and godliness?" Indeed, we are to be actual "partakers of His (God's) holiness." (Heb. 12:19).

Therefore holiness is the divine life implanted within us. It is not something acquired by our own efforts, be they ever so great, rigid and prolonged. Consequently holiness is not the result of penance, culture, or human wisdom. Holiness consists in being made pure in heart and life by divine power alone. It is having God's moral image. If we speak of the special agents or instrumentalities as effecting our holiness, we may mention, as the chief, the Word of God, the blood of Jesus and the Holy Spirit. And constant faith in Jesus makes holiness abide.

Real Bible holiness, then, being the life of God within the soul, must of necessity find expression in holy activity for the good of man and the glory of God. Let us beware, therefore, of so-called "passive" holiness, lest real holiness go out at the point of sluggishness and indolence! Let us remember the holy, ceaseless activity of Jesus. He "went about doing good" amid the busy scenes, the jostling throngs and the moral impurities around Him. It becomes to us to follow in His footsteps.

It is also true that genuine holiness is courageous and bold, but not imprudently audacious. It rebukes sin without fear or favor, but, withal, seeks to do it wisely. It is a terror to evil doers. It cannot be intimidated, suppressed or bribed. If need be it presses to the very mouth of hell, if thereby it may snatch a soul from the eternal burnings.

In short, real holiness lives, shines, and burns for God. It is "the light of the world" and the "salt of the earth." Have we this kind of holiness? All other is spurious and will not stand the test to which true Bible holiness is always more or less subjected.

—A. W. Orwig, in Christian Witness.

"Nothing disgusts the outside world more with religion than for a professed Christian to be saying and doing little things that are unpleasant to others."

CORRESPONDENCE.

Dear Brother Baker:

Please find enclosed my renewal for the Highway. I love the dear old Highway and read it over and over again. I am so glad this morning that Jesus saves me from sin, and his precious blood cleanses my heart from all sin. Bless his dear name forever! We like Brother Mullen very much, as he preaches the precious truth from the old book. We are going into special meetings the first of the new year. Brother Nease and a singer will begin New Year's Day. Please ask your Church to pray for us that we may have a great revival at North Head. I am believing for it.—J. S. Richardson.

DIVINE DELIVERANCE.

And shall we then abide in sin,
Nor hope on earth to be set free?
Hath Jesus bled to wash us clean,
To save from all iniquity?
And can He not His blood apply,
And cleanse and save us—till we die?

Alas! if their report be true,
Who teach that sin must still remain,
If sin we scarcely can subdue,
But never full redemption gain,
Where is Thy power, Almighty Lord?
Where is Thine everlasting word?

Where is the glorious Church below,
From every spot and wrinkle free?
The trees that to perfection grow,
The saints that blameless walk with Thee
Adorned with linen white and clean,
The born of God that cannot sin?

Can the good God this grace deny?
The Almighty God want power to save?
The Omniscient err? The faithful lie?
All, all Thy attributes we have,
The wisdom, power and goodness join
To save us with an oath divine.

Lord, we believe and rest secure,
Thine utmost promises to prove;
Thy blood has power to make us pure
In all the image of Thy love;
Filled with the glorious life unknown,
For ever sanctified in one.

MOVING TIME.

A lady came to see us,
And said in glad surprise,
"What change there is in Rosa,
I can scarce believe my eyes!"
Said I, "Oh, I can tell you,
If you really wish to know;
I have moved from Grumble Street
And now live on Pleasant Row."
—Sel.

"Talk of 'popular Christianity!' You might as well speak of popular typhus or popular crucifixion."

Surely in these days nobody wants an easy life or an easy religion. 'An easy religion is a horrible offense,' said Carlyle.

Doctrine is the backbone of Christian character.