

that they ought to get their holiness converts to live out their religion more zealously than those who did not make the profession. These opposers say that holiness people should deny themselves for the conversion of others in a more marked way. Then the missionary evangelist, the counterpart of the National Association for the Promotion of Holiness, steps on the platform and says, "I will take fifty of these pure-hearted ones and give them work in India. I will prove that holiness is what the members need, and if they are in your way, there will be so many less. I will take one hundred for South America, and I will take—well, a host for Africa." What is the result of this call? Why, more of these who have caught the fire that so burned in the sainted Cookman's and Inskip's hearts, volunteer to go, with little or no provision for support, than can be accepted at once. Then other consecrated ones send in the money, and the passage to their respective fields of labor is procured.

I had no idea that fifty missionaries could have been found in our Church who would have been willing to go on the self-supporting plan in any one year, ten or fifteen years ago. May the reservoir of consecrated lives and money grow larger, and may the home and foreign missionary streams flowing out from it be multiplied, is my prayer.—*Christian Witness.*

THE JESUS-TEACHING.

At a meeting in Japan where a number of Christian girls were gathered together, the subject was, "How to glorify Christ by our lives." One of the girls said, "It seems to me like this: One spring my mother got some flower seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbour, coming in and seeing these flowers, said: 'O, how beautiful! I must have some too; won't you please give me some seed?' Now, if this neighbour had only just seen the flower seeds, she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed. And so with Christianity: when we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say: 'We don't care to hear about these things; they are not as interesting as our own stories.' But when they see these same truths blossoming out in our lives into kindly words and good acts, then they say, 'How beautiful these lives! What makes them different from other lives?' When

they hear that 'tis Jesus-teaching, then they say, 'We must have it, too!' And thus by our lives, more than by our tongues, we can preach Christ to our unbelieving friends."—*Selected.*

"WAIT PATIENTLY FOR HIM."

God doth not bid thee wait,
To disappoint at last;
A golden promise, fair and great,
In precept mould is cast.
Soon shall the morning gild
The dark horizon-rim,
The heart's desire shall be fulfilled;
"Wait patiently for Him."

The weary waiting times
Are but the muffled peals,
Low prelude of celestial chimes,
That hail His chariot wheels.
Trust Him to tune thy voice,
To blend with seraphim;
His "Wait" shall issue in "Rejoice,"
Wait *patiently* for Him."

He did not bid thee wait,
Like driftwood on the wave,
For fickle chance or fixed fate
To ruin or to save;
Thine eyes shall surely see—
No distant hope or dim—
The Lord thy God arise for thee;
"Wait patiently *for Him.*"

—*Selected.*

WORK OF HOLINESS IN CANADA.

BY REV. LOUIS N. BEAUDRY.

It is very fortunate for us here that the rank and file in the ministry and laity of the Methodist Church are perfectly orthodox on the great theme of holiness. We hold to the plain, simple, scriptural views taught by Mr. Wesley on this subject. But while as a whole we are more orthodox than the people called Methodists in the United States, it must be confessed that we are not as aggressive in this good work as they. A movement embracing the aggressive force in the number and calibre of the men composing the "National Holiness Association" of the United States, if put in operation in Canada, would sweep through the land like a tidal wave.

We have a few illustrations of this fact in current events. The late session of the