

FRUIT UNTO HOLINESS.

The religious life is one of progressive goodness. "Ye have your fruit unto holiness," says the Apostle. Now, holiness is not a state of blessed stagnation, of wrapt and unearthly contemplation, like that which is ascribed to Simeon Stylites upon the top of his pillar in the desert. Holiness is love in action; it is the life of the Christian and of the church.

A church without holiness may be a witness for Christ, but it is such a witness as a monument or tombstone is—it testifies of a life departed, of virtues no longer existing, of a dead body, or of a tomb from which Christ has risen and gone. But a holy church or a holy Christian is a living, thriving, growing body united to Christ, drawing life from him and honoring him by its growth and beauty.

And this growth in holiness is natural and constant. A tree is not increased in its beauty and production by fastening on limbs and hanging the boughs with fruit, but by a process of healthy growth, transforming the nourishment of soil and air and water into fibre and leaf and fruitage. A constant assimilation of healthful and strength-giving particles is going on, and the result is seen in a harmonious and symmetrical development. So the individual Christian or the church lives and grows, converting all its ordinances and provisions into means of deep-rooted, solid, enlarged and beautiful usefulness.

The fruit of this holiness is seen in active benevolence, the true expression of a heart where God dwells. Its love is not expressed in pious phrases, nor frequent rituals, nor long services, nor in great professions of zeal, nor in severe condemnations of others, but in active and practical piety and philanthropy. It is love shown as Christ's was by carrying burdens for others, relieving bodily miseries while comforting souls.

This life of progressive goodness will show itself in the true Christian by bearing help to the sick and food to the hungry, by working steadily and earnestly for a Sunday class or a degraded neighborhood, by helping the heathen at home or sending helpers to those who are abroad. It is going around doing good, setting forth the truth of Christianity by living as Christ lived.

Too many persons are so far as any development of religious life is concerned, like clocks without hands. The machinery is all right, the wheels move and you can hear the regular beat of the pendu-

lum, but they do no good to anybody. So these Christians are all right in doctrine; they are regular in their regard to the ordinances of religion, but their religious life is all within themselves. They never do anything for others, never make the world wiser or better, never lift its burdens or relieve its woes or try to set it right. They have only a negative goodness, and the world would be as well off without them.

There are others of whom the clock that is always going, but never keeping time, might be the illustration, so affected by every change of temperature or position that no dependence can be placed upon them. But the holy Christian is he who makes steady progress in goodness, who is right within and who brings forth the fruits of internal holiness by right action. The machinery of the clock is in order; it works with precision; the hands mark the time; the bell strikes the hour; it answers the end for which its author made it, and is useful to mankind.—N. Y. O.

BISHOP TAYLOR'S BAND IN AFRICA.

The following story of Bishop Taylor's Methodist missionary band is told in the English journals:—Six months ago a party of over forty missionaries left the Mersey for St. Paul de Loanda, Southwest Africa, to conduct their work in that district, and as far as possible into the interior. The party went out under the charge of the American Methodist, Bishop Taylor. The accounts which from time to time have been received in England have represented the missionaries as undergoing terrible hardships, and the latest information shows that those of the party who are alive are in a most deplorable condition.

The party on leaving Liverpool included men, women, and children, and were evidently totally unacquainted with the nature of the country to which they were going. Shortly after their arrival many of them were stricken down with the fever and several of them died. The missionaries appear to have been ill provided with funds, and although two or three of the party have returned home, they were only enabled to do so by the consideration of the English Steamship Companies trading to the port. A gentleman who has been engaged trading at St. Paul de Loanda some time past has just arrived in England, and gives a sad account of their condition.