

feelings," and "tell their experience," they can not let their light shine, and that in this consists the substance of religion. Of course, it all comes from the mistaken idea that religion is a thing to be "got," instead of a thing to be lived. The training of the Church is entirely different, more in harmony with good sense and Scripture. The Church assumes theoretically that a disciple of Christ can let his light shine without any self-conscious display. And though the light may sometimes be but a feeble glimmer, it is better that way than the false and ephemeral light of personal glorification. Conscientious Christians are often disturbed in mind, especially those of a retiring nature, lest they are doing nothing for their Master, lest their Christian profession is of no account in the world for want of outward testimony. The fact is there are several ways in which believers are giving continual and effective testimony on the side of Christ without self-consciousness, and obtrusive self-assertion. Two of these may be mentioned. The one is that the simple confession of Christ in His Church takes the candle from under a bushel and places it on a candlestick. The doing of this is not so uncommon as to give any occasion for personal display, or call the marked attention of the world, and yet it is a silent and powerful protest against the way the world looks at things, and a steady assertion that the kingdom of God stands for something more than the world yet has knowledge of. And the other is, the testimony of the Christian life, the testimony of what a man is, not what he says. The Christian need not be over-anxious to tell what he believes, or what he does not believe, or to try to set forth in language a spiritual ecstasy or an exalted state of feeling. If his spiritual union with Christ is close the unspoken life and acts will have more weight and influence than words or direct efforts to make his religion appear. The indestructible force of a holy life is greater than the possessor of it is aware of, and greater than the world acknowledges.—*The Church News*.

WHAT IT IS TO BE A MEMBER.

"A member of Christ, a child of God and an inheritor of the kingdom of Heaven."

Almost every reader of our paper is familiar with these words, and know that they are to be found in the second answer in the Catechism of the Church. But it is to be feared that we do not always take home their meaning, that we do not realize the importance of the condition which they describe.

What is it to be a member? A member, you would say, is a part. So it is, but it is more than that. A member is a portion of an organized body set apart—differentiated as the scientists say—for some particular office. Ever living being down to the simplest plant possesses such members—set apart to do a particular work. Thus the eye is made for seeing, the ear for hearing, the stomach for digestion, and so on; and no member can perfectly do the work of another.

All Christians, St. Paul tells us, are members of Christ's body. "For we are members of his body, of his flesh, and of his bones" (Eph. xii. 30). "Now ye are the body of Christ, and members in particular." Our Lord tells us the same thing when He says, "I am the vine, ye are the branches" (St. John xv. 5.) What fol-

lows from this truth? First, that as every member of our bodies has its own office to perform, so we being members of the body of Christ have our own work to do in that Body which we cannot neglect without injury to ourselves and others. It behoves us to consider whether we are doing that work, or whether we are neglecting it or leaving it to burden some one else. Our office may be a very modest one which makes no noise and no display. It may possibly be only the care of our families, or the earning of our daily bread, or even the enduring of pain and helplessness. Still it is God's work and may be done for Him, and is as acceptable to Him as the most splendid deed or sacrifice. But there is no one so poor that he cannot give at least his prayers for the spread of the Gospel and the coming of the Lord's kingdom.

Second, the members of our body have relation to each other. If one member suffers all the members suffer with it. We must be loyal to one Head, but we must also be loyal to each other. It is a spectacle to make angels weep when members of the same church, who kneel at the same holy table to partake the bread of life, are ready to bite and devour one another, to impute bad motives and whisper mean and spiteful insinuations or even open slanders of each other.

Finally, if we are to be living members of that Body of Christ we must keep up the closest union with our Head. "Abide in me and I in you. As the branch cannot bear fruit in itself except it abide in the vine, no more can ye except ye abide in Me." These are our Lord's own words (St. John xv. 4). Let us see that nothing comes between us and our Lord. No business, no pleasure can be right and lawful which crowds us away from Him, or leads us into alliance with His enemies, the world, the flesh, and the devil. "Do you think it is wrong to attend such a place of amusement?" asked a young lady of an elder friend. The answer was, "I will not say as to that, but I think it is a bad sign for a Christian to be constantly thinking not 'how much can I give my Lord?' but 'how much can I keep for myself?'" He loved us and gave Himself for us, can we do less than give ourselves to Him?—*Selected*.

THE JUBILEE OF THE BISHOP OF GUIANA.

GEORGETOWN, Sept. 8.

The Feast of St. Bartholomew, 1892, will ever be a red letter day in the annals of the Church of Guiana, of the West Indian province, if not of the whole of Anglican Christendom; for on that day William Piercy Austin completed the fiftieth year of his episcopate. Unfortunately, a severe illness laid our Bishop low, and it was owing to this circumstance that much of the grandeur of the jubilee was lost. It had been proposed that a meeting of the West Indian Provincial Synod should have been held, at which most of the Bishops of the neighboring islands would have attended, but the Primate's illness prevented this from taking place.

The jubilee services began by the saying of the office of Matins, with a celebration of the Holy Communion, at the pro-cathedral at 7.30 and all the town churches had crowded congregations at 8 o'clock, and also in some of the churches in the outlying parts of the colony the Eucharist was offered, for the bulk of the clergy were in the town. At 11 o'clock the pro-cathedral was filled to its utmost capacity with some 1,800 worshippers. The adjoining streets were filled with a well-conducted crowd, kept in admirable order by Lieut. Col. McInnis and his men. Punctually at 11 o'clock the processional cross of the Christ Church Guild—just imported from England—was seen flashing in the brilliant light of a tropical sun, and 200 choristers, cassocked and surpliced, supplied from each of the town churches, and headed by their banners, followed it. The sight was a very striking one. In the choirs were to be seen the white faces of Europeans, as well as the black faces of the sons of Africa, Chinese and East Indians. Unfortunately there were no representatives of the aboriginal Indians. The choir, followed by the clergy, marched singing the hymn, "Onward, Christian Soldiers."

The plain building had been slightly decorated. The altar, however, was beautifully adorned. A special service was conducted by the Rev. W. G. G. Austin, the musical part being conducted by W. H. Colbeck (the town organist) and Rev. W. Nash. After this the Holy Communion service was intoned by the Dean, the Archdeacon being the gospel-er and Canon Costell the epistoler. After the Nicene Creed, the Dean ascended the pulpit, and delivered a sermon from the 14th verse of the 30th Psalm. The rev. gentleman, who has been by the side of the Bishop for 42 years, frequently betrayed the emotion which he felt.

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After the sermon most of the people remained for the Eucharistic feast, but none communicated except the officiants. After the blessing, the procession reformed, and marched to the neighboring new cathedral, which was so far finished as to allow a dedicatory service to be held therein. Punctually at 10 o'clock Lord Gormanston, who is a Romanist, entered the new cathedral, after which the populace shouted their "hurrahs" as they saw the Bishop approaching; and what a sad sight it was to see the venerable Bishop so feeble, so utterly unlike what we knew of him, being hardly able to move along, and relying for support on the Rev. Canon Heard. He followed slowly the procession, and entered the sacred edifice, and then, utterly exhausted, he sank in his chair. The building is still very incomplete, but a temporary altar was erected, and the magnificent east window, the gift of the well-known West Indian family, the McConnells, was in its place.

After a short service of dedication a very affectionate address from the aged Bishop to the people was read by the Bishop's son.

An address was presented to the Bishop by the Dean and other clergy, and another by the Mayor of Georgetown, and then the Bishop, supported by his son and Canon Heard, stood up and blessed his people, and the slight can never be erased from their memory. "Now thank we all our God" was sung by the vast concourse of choir and people, and a collection amounting to nearly £100 was taken.

Telegrams and congratulatory addresses arrived from all parts of the world. The Marquis of Ripon, amongst others, sent a congratulatory address. Addresses came from corporate and