

Sunderland, in the diocese of Durham, as Bishop of British Guiana. Among those present were the Bishop of London, the Dean of Westminster, the Bishop of Bangor, the Bishop of St. Andrew's, the Bishop of Christchurch, New Zealand, Bishop Mitchinson, the late Bishop Qu'Appelle, Canon Elwin, and the Rev. Dr. Waco. The preacher was the Rev. Canon Body. The Bishops-elect were presented in turn to the Archbishop, the Rev. W. J. Burn, by the Bishop of London and the late Bishop of Qu'Appelle, the Rev. W. W. Perrin, by the Bishop of Bangor and the Bishop of St. Andrew's, and the Rev. W. P. Swaby by the Bishop of London and Bishop Mitchinson. The Queen's mandates for the consecrations were read by Sir John Hassard, Principal Registrar of the province and diocese of Canterbury.

DEGREES IN DIVINITY.—The "Voluntary Preliminary Examination" for the degree of B.D. will be held in the different Theological Colleges of Canada, beginning on Friday morning, the FIFTH OF MAY. Candidates should apply at once to Rev. C. H. Mockridge, D.D., Toronto, for full information.

ENGLISH CHURCH HISTORY.

Many persons have an idea that the English Church was founded by the Anglo-Saxon tribes, who commenced to occupy Britain in the middle of the fifth century. But it is a well-authenticated fact that there was a well-organized Christian community here centuries before that invasion. The war against the Britons by Julius Caesar was undertaken 55 years before Christ. More important for this purpose was the invasion of Britain by Claudius Caesar, in the year of our Lord 43. The series of wars which followed gave the Romans full sway for full three hundred years, and Britain became almost as civilized and cultured as the great Roman empire. It was about the time of Claudius Caesar's invasion that the disciples of our Lord were first called Christians. We know that many of the chief preachers of Christianity were arrested, some killed and others imprisoned. St. Paul was then a prisoner in Rome. And another notable prisoner was the British king, Caradoc, whom the Romans called Caractacus. After a time Caractacus was permitted to return home, but several of his family retained as state prisoners. St. Paul having access to them, so the legend says, made many converts in the household. They were Bran, Llin and Claudia, father, son and daughter of Caractacus. We are further told that this Bran, who had been a Druid, after becoming a convert to Christianity, returned to his native land as an evangelist. This is legend, but there is nothing improbable in the story. It is thought that Claudia is the British princess who was married to Pudens, son of a Roman senator. In St. Paul's second epistle to Timothy Claudia, Linus and Pudens are all mentioned together. Isn't it likely St. Paul's friends were the children of Caractacus? Other traditional accounts could be given, but a short mention of one more will suffice. The Jews having a special enmity to Joseph of Arimathea, Jazarus, Martha and Mary, banished them. 'Tis said Joseph, with the holy women, reached Britain, and founded the first church. This is called a mythical story, but this is certain that no place in England has ever attempted to rival Glastonbury as the site of the first British Christian settlement. Certainly the Apostolic Church in this land is in disputable. I have heard many erroneous ideas in regard to the part Henry VIII played in advancing the cause of the true Catholic and Apostolic Church.—Selected.

HARD TIMES.

There are a good many ways of considering this subject. We may view the matter from a political standpoint, if so inclined, and lay the blame for the present business depression on one or the other of the two great parties which divide the people. Or we may wax vividly descriptive and portray all the miseries and foretell all the horrors of hard times until people would prefer we change the subject. Or we may talk learnedly about the tariff and show that it is a wonderful blessing (heavily disguised) or an ingenious robbery, according as we find ourselves on the Republican or Democratic side of the fence.

For myself it never mattered materially whether times were hard or soft, bad or good. In fact, to clergymen generally—if the matter be considered only from a selfish point of view—hard times are preferable to good times. For when the times are hard the salary remains about the same, and, prices being much lower, clergymen have more financial power, whereas when times are good there is no increase in the salary (never!) and prices show a decidedly upward tendency. Nevertheless as we are all members one of another and the hurt of one member is to a certain extent the hurt of the whole body we are willing to regard hard times as a sore evil, a something to be deplored and to be seriously considered with a view to some change for the better.

But I do not propose to view hard times either from a political, an economic, a descriptive, or a selfish standpoint. Let others wiser and better equipped for the undertaking study the matter in any or all of these aspects. If they tell us anything specially profound and interesting we shall be glad. For ourselves we prefer to jot down what we know and leave the rest for those who know better.

Suppose, then, we ask and try to answer this question, What, according to the Bible, is the religious significance of hard times? What instruction as to God's purposes and our own conduct do such times impart?

1. We are being taught patience. As a people we are the most impatient in the world. We do everything with a rush and a feverish restlessness. In hard times we learn to "go slow," to watch and wait and be careful. Also we learn economy. As a people we are wasteful. It is said the French could live on what we throw away. The stern pressure of these evil days will teach us as nothing else can the value of economy and the folly of extravagance. Also such time brings out mutual helpfulness, forbearance and sympathy. There is always suffering, God only knows how much, even in the best of times, but then we do not notice it. The well-to-do go on making money and taking care of themselves. They are too busy to notice the occasional cry of suffering. But here comes a wide spread reduction of prices, a lowering of wages, a loss of labor, the crash of many private and public enterprises, which, to a certain extent, is felt everywhere. Then the sweet sympathies of human nature are called forth. God's children learn self-sacrifice. Greed and selfishness get rebuked and the people are chastened into sober considerate beings.

Above all, God, by these times, is telling us to think about our sins. He punishes nations as well as individuals. He would have us remember not only the crimes which are a reproach to our nation, but the many failings which beset us as respectable members of society, pride, strife for credit and position, boastfulness, want of real faith, insincerity, spitefulness and self-indulgence. He is telling us that great as is the power of money it cannot do everything. It cannot buy health or strength of mind nor can it do aught in the purchase of that priceless possession, a good conscience. It may give us Axminster carpets to walk on and dress us in velvets and diamonds, but it cannot bribe the

King of Terrors nor destroy his cold mansion, the grave. Least of all it can it purchase a title to heaven—no not even if you could lay a street of solid gold from here to the gates of the celestial city.

And God by these times is telling us these things and calling us to him, to think of him, to draw near to him and to believe in and serve him. And when we obey, his blessing, just to that extent which we can rightly use and appreciate, will surely come.

W. W. W.

Southern Churchman.

BROTHERHOOD OF ST. ANDREW NOTES.

There is a chapter in The Church of St. John, Dresden, in connection with the American Church there.

The Ohio chapters, 40 in number, will hold their Convention in Columbus on the 30th of April and 1st of May.

It is estimated that of the total number of young men in the United States three-fourths or 11,000,000, never go to church at all.

Lawyers, physicians, manufacturers, clerks, tailors, iron workers and electricians, and an architect and real estate agent are amongst the members of Trinity chapter, Pittsburgh, Pa.

Twenty-nine of the forty days of Lent, were used for Brotherhood services by the District of Columbia Local Council. In each of the three churches there was a course of services lasting a week; in each of six others services were held on two, three or four consecutive evenings and the Brotherhood men of the District were much encouraged by the result and intend holding similar meetings next Advent.

It was decided early in the winter to hold the annual Convention of the Brotherhood in the United States at the same time as the Church Congress to be held in Chicago in September next. It has now been decided to limit the Congress to the one day allotted to the Church by the World's Congress Auxiliary, and under these circumstances the Council of the Brotherhood consider it fair to re-open and re-consider the question of holding the Convention in Chicago.

A new chapter in an Eastern city has among its members a judge, who is also, by the way, a deputy to the General Convention. The first work the chapter took up was that of visiting strangers who had come to church. The judge took his list of names with the rest and one evening started out to work. The first man he called on was a newspaper reporter who had sat for years in his court, but with whom he never had exchanged a word. The judge says that the reporter was the more surprised man of the two. For many years he had looked up at His Honor with nothing to remove the barrier between them, and now the Brotherhood had come in and broken it down.

The extension and growth of the Brotherhood appears to suffer no diminution. There are now, according to the "St. Andrew's Cross" for April, 960 chapters in the United States, 10 being reported as new chapters since March. In Canada there are 114 chapters, 12 appearing as new chapters in this month's magazine.

There are now 12 chapters and over 140 members in the Australian Brotherhood.

A Provisional Council has been formed in New