

## EDITORIAL NOTES.

**ST. ANDREW'S BROTHERHOOD.**—In the year 1883 on the suggestion of James Houghteling, Esq., a wealthy and earnest Churchman of Chicago, an organization under the above name was formed, which already has proved not only successful, in the way of extending itself throughout the cities of the States by means of *Chapters*, but has become a recognized power for good amongst men. We have from time to time advocated, in these columns, the formation of Chapters in the Dominion; but we were not aware until last week that this had been done. We learned then, through Mr. T. Dumoulin, of Toronto, that several Chapters existed in that city, and that others had also been formed to the number of 15 or more in other parts of this Ecclesiastical Province; and that a Convention of these Chapters had been called to meet in Toronto, on the 9th instant. This meeting took place, and we are glad now to announce the formation of a distinctively *Dominion* Brotherhood of St. Andrew. It is a movement fraught with real benefit to the Church, and we would urge the young men of all our large parishes and congregation to form as quickly as possible a Chapter, and put themselves in connection with the Central organization. It may be that in some parishes young men's societies exist doing somewhat of the same work as is aimed at by the Brotherhood, but there is strength in combined action; and as part of the broader and more widely extended organization, the *congregational* and purely *parochial* character (too prominent in many respects now a days in Church work), will to some extent be removed. Our report of the Convention will be found elsewhere.

The officers of the Association as now formed are: President, R. W. Grassett, Esq., Toronto; 1st Vice President, Dr. Kittson, Hamilton; 2nd Vice President, Mr. Woodruff, Woodstock; Sec.-Treasurer, Mr. F. Dumoulin, Toronto.

Council: Messrs. R. Baynes Reed, S. Heath, A. C. Winslow, Toronto; and C. Parker, Peterboro.

One of our subscribers writes us as to the present subscription price of the *GUARDIAN*:—"Why did you raise the price? did I not always pay?" We answer, "Yes, you did pay: but there are hundreds who did not, and apparently will not, and we found it impossible to continue the dollar rate, taking into account what had to be allowed for these and other losses." It was only after much hesitation, and with regret, that we decided to return to the *original* rate of \$1.50 per annum; but we would point out to subscribers that we are not singular in this respect. The *Living Church* of Chicago with a field immensely larger than we have, and much better opportunity for successfully carrying on a Church paper at lowest cost, has been obliged to raise its subscription rate from \$1 to \$2.00.

Referring to this another exchange, *The Church Year* says:

'Our congratulations are warmly extended to our able contemporary in thus following the wise course adopted by the *Church Year* some months since of asking from its subscribers a price more nearly approaching the actual cost of publication. Experience has shown the impracticability of conducting a Church paper of sixteen pages, like the *Living Church* and *Church Year* at less than the above price \$2. Wherever

it has been attempted its continuance has depended on of two things—either the liberality of one or more individuals, or a bargain with some advertising agency, by which the paper surrendered the control of its advertising space, and with it the power of selecting its own advertisements. Looking over a number of papers issued by other religious bodies, we find none of over eight pages at a less price than \$2. Against many difficulties, under the lower rate, *The Church Year* struggled up to a large circulation and the ownership of its own 'plant,' before it was fully realized that we could not afford to carry it on as a *charitable enterprise*, but must adopt the business principle of a fair return for time and labor and money expended. The wisdom of adopting the higher rate has justified itself in action—financially there is gain not loss; people take the paper not because it is *cheap*, but because they want it—they do not appreciate that which costs them nothing.'

We commend these remarks to our readers, and confidently look for the hearty support of all those who would have a good, safe *Church* paper for themselves and families.

## EDUCATION OF MISSIONARIES' CHILDREN.

We have noticed with some astonishment that opposition has arisen, in the Diocese of Huron chiefly, to this as one of the objects embraced in the work of the W.A.M.A. For more than a month past letters have appeared in our columns advocating, or objecting to this particular work, and we still have two more on hand which we have been obliged to withhold owing to pressure of more important matter. But is there any reason for the opposition? We confess that having read over with some care the various letters which have embodied the views of those who object to the scheme, we have failed to find any satisfactory reason why this should not be cordially accepted by the W.A.M.A. as one Branch of its work. That the Missionaries are not adequately paid is, alas! too true; but because the laity of the Church have failed in the past to fulfil the duty incumbent upon them in this respect, and apparently can not yet be made to see that they are in default, shall those Missionaries—who may be willing to accept the offered benefit for securing the education and refining influences which are beyond their reach through this default—be deprived of this benefit, and of their well deserved increase in stipend too? And yet this is the conclusion which inevitably follows from the arguments—well put—of those who, sincerely no doubt, oppose this movement. It cannot seriously be contended that the total amount raised for this purpose for some years would materially increase the stipends of the clergy laboring in the local Mission field—even if such sum could be raised for the specific purpose of securing such increase which we doubt. People have had, and we fear always will have 'hobbies'—and one form of doing good appeals to one: another to another. The "Inasmuch as ye have done it" of our Lord and Master is not limited to any one particular form of 'doing,' so be it done in His Name and for His sake. Let those who feel—and feel strongly because we would fain believe of the deep *Christ-love* in their own hearts—that this is one way of so 'doing' be lovingly cheered on, by those who differing from them as to the form are themselves working earnestly in other avenues of 'well doing.'

It should not be forgotten also that there is no compulsion upon any of the clergy to accept the offered benefit. If any feel it derogatory to his self-respect to accept, not *charity* as the world understands it, but *charity* in the Apostolic sense—loving help, lovingly given, to a brother and sister of the one Family—if any feel acceptance of this, derogatory, he has but to pass the offer by. Indeed we know not that the movement has yet advanced sufficiently

to warrant the use of the term, offer. We fancy that for sometime the W.A.M.A. will not be more than able to meet the applications of the willing to accept the possible relief. Rather would we urge upon the noble women of the Auxiliary—who are doing so much for the cause of Missions—the nest of earnest and united effort to enable them to meet the demands which may be made by the willing to receive. The scheme has been announced as one of the objects sanctioned by the General Board of Missions; and we feel confident that whatever difference of opinion as to it, may anywhere exist the W.A.M.A. will not let the scheme fail.

## MAGAZINES FOR JUNE.

*The Church Eclectic*—W. T. Gibson, D.D., Utica, N.Y., contains that portion of Bishop Paret's charge, in which he deals with the falsely assumed plea of the Church of Rome to be alone *Catholic*, and indicates the position of the Anglican Church as a true branch of the Holy Catholic Church. It also gives Mr. Jeune's argument at the trial of Bishop King. The number is a good one throughout.

*The American Church S. S. Magazine*, (Philadelphia), in its editorial notes touches upon the claims of the so called "Higher Criticism" of the Holy Scriptures, and gives a word of warning. It also contains a paper by the Rev. W. F. C. Morsell on "The Old Testament: or the Bible and Prayer Book of Christ." Teachers will find this magazine ever fresh in thought and useful.

*The Homiletic Review*.—Funk & Wagnalls N.Y., has amongst other articles a lengthy review of *The Christian Endeavor* movement by the Rev. J. M. Sherwood, Brooklyn. Dr. Lamphear furnishes the concluding portion of his "Pantheism, the foundation of Probation after Death as assumed in the new Theology, and of the final salvation of all men."

*The Treasury for Pastor and People*—E. B. Treat, N.Y., although almost entirely denominational in character, yet always contains much to stimulate thought and instruct. This number contains a paper on "Buddhism viewed from a Japanese standpoint," and "The Pulpit and Ethics" is treated of by Rev. Dr. Raymond, President of Wesleyan University, Middleton, Conn.

*The English Illustrated Magazine*.—Macmillan & Co., N.Y., ought to be read by cricketers, as it contains a portrait and sketch of the great English Cricketer W. G. Grace, and a review of the game, past and present, in Australia, Canada, the United States, India and England by Mr. Grace. There is also an illustrated paper on "Lace making in Ireland," which cannot fail to be interesting.

*Our Little Ones and The Nursery*.—The Russell Publishing Co., Boston,—is full of pleasant stories for the little ones, rendered more attractive by very pretty illustrations. *The Temperance Church Goer*, a story of a dog named Fritz, shows how intelligent these animals are.

*The Kindergarten*.—A. B. Stockham & Co., Chicago, is intended for teachers and parents, and contains typical lessons and stories adapted to home and school. "It is the exponent of the best and most advanced thought in Kindergarten work" according to the National Educational Association of California.

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