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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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TO CORRESPONDENTS AND OTHERS.

As we still receive requests for the publication of addresses accompanying presentations, &c., in full, we are obliged to repeat the notice that, owing to limited space at our disposal for supplying the wants of the Home Field, we CANNOT print addresses in full, unless under very exceptional circumstances. When the address in full is required, it must go in advertising columns.

ECCLIASTICAL NOTES.

CHURCH UNITY.—The petition on Church Unity presented to the General Convention of the Protestant Episcopal Church now in session in Chicago adduces the following as reasons for believing that the Spirit of God is preparing for such action in the following ways:—

"1. In this new land the divisions among Christian people of various names have not crystallized into the hardness found in older nations, who might, however, in time be effected by action here.

"2. The desire for unity is growing stronger among 'those who profess and call themselves Christians.' Those outside of our pale show a lively interest in the work of the Church, as was evinced in the late Missions in New York. On the other hand, Churchmen are more ready to acknowledge the vast amount of truth which other Christian bodies hold in common with them, as is forcibly shown by the strong declaration which the Bishop of Lincoln has lately made on that subject.

"The vanishing of party lines within the Church, and the readiness of Churchmen humbly to welcome new light in dealing with their Christian brethren without.

"4. The tendency in the religious world to deprecate farther schisms.

"5. The seeking for historic truth by those who are looking towards the ancient Church for guidance.

"6. The growing desire for liturgic worship and the keeping of the days of the Christian year by those formerly unaccustomed to them, and a practical accommodation of a sort of episcopacy to their needs by the various bodies, who thus acknowledge a felt want.

"7. A discontent with the long and metaphysical forms of the confessions now in use among some religious bodies, and a wish to return to the simple and Scriptural statements of the creeds of the primitive Church.

"8. The action on this subject by the Canadian Church, and by several dioceses within the United States.

"9. The response by the practical common sense of to-day to the forgotten voices of the past.

"10. The evident welcome given by the Christian consciousness of the present to the practical movement towards unity, as seen in

the recent meetings at Hartford and Cleveland."

A NONCONFORMIST'S TESTIMONY TO THE NATIONAL CHURCH.—The following extract from a private letter by a Nonconformist, who writes from a large town where Dissent is unusually strong, will be read with interest:—

"I have seen a good deal of this world's surface. I have lived in Australia and India, and in Chili. Although not of her communion, I have ever been amongst the warmest defenders of our Church, as the Christian representative of our Race and Empire. . . . I look upon the Church as more surely entitled to be called the 'Church of God' for our country than any sect."

"BOYS OF THE BLUE CROSS."—The awful profanity of boys on the streets recently suggested to the mind of Isaac H. Kiersted, Superintendent of Christ Church Sunday-school, Indianapolis, the happy thought of attempting a cure of this evil by organizing associations in Sunday-schools, to be known as the "Boys of the Blue Cross." This movement met with a hearty response from the boys of his own school two weeks ago, and at present they are wearing a blue ribbon as a badge of membership. This movement, once adopted by the Sunday-schools, will, it is hoped, reach the newsboys and bootblacks and reform schools and neglected children of the street, and so help to prevent the fearful crop of ungodly men which this frightful evil of swearing tends to produce. Cards of membership are in the following form:—

BOYS OF THE BLUE CROSS.

Motto.

"Set a watch, O Lord, before my mouth, and keep the door of my lips."—Ps. 141, 3.

Commandment.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain.

Pledge.

I hereby pledge myself not to allow my tongue to utter profanely, in any form, the Holy Name of Almighty God or the Lord Jesus Christ, or the Holy Ghost; and that I will try to get other boys to follow my example.

The matter of badges, banners, drill exercises and discipline of the boys can be left to the judgment of superintendents. The scheme is in a tentative form, and capable of unlimited development. We commend it to the serious consideration of all who have boys under their charge.

"AS OTHERS SEE US."—An Englishman, who has spent some time in India, and who testifies to what is indeed well known, namely, the great reverence of the Easterns in the temples of their idols, and their devout attitudes in prayer and worship, says that, to his own humiliation, he one day heard a native, who had just returned from England, describing to his fellow-countrymen the way in which many English people worshipped their God. With all the vivacity and graphic portraiture of an

Eastern, he represented the attitudes of some Christians at worship. He lounged back in his chair, crossed his legs, stretched them out at full length, looked up at the ceiling, and yawned, and then asked his audience what they thought of that as a position of reverence. He polished his glasses, fixed them on his nose, and stared all round in everybody's face. He fanned himself with a piece of paper, and gaped about. He stood with his legs crossed, and his hands in his pockets, and looked across the room sideways. He sat on his chair, and leaned his head forward on his hand. And after each exhibition he asked his audience what they thought of Englishmen's reverence for their God. Is it any wonder if the work of converting the heathen, as we call them, makes slow progress?

A GOOD EXAMPLE.—The city of Cleveland has just set a good example for all of our cities and large towns in adopting an ordinance forbidding children under fourteen years of age from being on the streets after nine o'clock at night, unless accompanied by their elders. While the rule has evidently been made with an eye especially to the poorer classes, from which develop most of the street loafers and male and female criminals, it will, if enforced, reach many a boy and girl belonging to families whose means and education should be indicative of a refined discipline which is too often conspicuous by its absence. There are in every large community an astonishing number of un-cared-for and unrestrained children, belonging to good families, running the streets late with companions of a doubtful character. It ought to be humiliating to the parents of such to find the law stepping in to do for their children what lax home government or parental indifference has failed to do. A more specific rule might also well be made, in the larger cities, for children under six, making the hour five or six o'clock.

EARLY TRIUMPHS OF CHRISTIANITY IN ASIA.

—The former extension of Christianity into the very heart of Asia, by missionaries from the Eastern Church, mis-called Nestorian, has just received a fresh proof by a discovery in the new Russian government of Fergana, west of the Chinese frontier and north-west of Kokand. The *Vossische Zeitung* says that near the ruins of a fortress called Burana, on the spurs of the Alexander Mountain chain, Dr. Porjakow had found two old graveyards with numerous grave-stones, many of which bore a cross and others chiselled inscriptions. Both characters and language appearing unknown, photographs and copies of the inscriptions were sent to Professor Chwolson at St. Petersburg, who declared the character to be Syriac-Nestorian, though with the addition of foreign letters and some Turkish words. 'The inscriptions are remarkable on account of their peculiar grammatical forms. They also give the names of the twelve years' cycle of the Mongolians, Chinese and Turks in their original form, which were hitherto only known in an Arabic translation. In the eleventh century there was already news of the conversion to Christianity of a Turkish folk living north-east of Kuldja, whose kings governed a large kingdom, and whose power prob-