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## LESSONS FOR SUNDAYS AND HOLY DAYS.

**Eighth Sunday after Trinity.**  
Morning—1 Chron. 29, 9 to 20; Acts 24.  
Evening—11 Chron. 1, or 1 Kings 3; Mat. 12, 22.

**Ninth Sunday after Trinity**  
Morning—1 Kings 10, 10 to 25; Romans 1.  
Evening—1 Kings 11, 10 to 15, or 11, 26; Mat. 16, 10 to 24.

**Tenth Sunday after Trinity.**  
Morning—1 Kings 12; Rom. 7.  
Evening—1 Kings 13 or 17; Mat. 20, 17.

**Eleventh Sunday after Trinity.**  
Morning—1 Kings 18; Rom. 11, 25.  
Evening—1 Kings 19, or 21; Mat. 24, 10 to 29.

Appropriate Hymns for Ninth and Tenth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals:

### NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.  
Processional: 175, 179, 270, 547.  
Offertory: 167, 265, 514, 518.  
Children's Hymns: 261, 271, 334, 336.  
General Hymns: 177, 178, 255, 532.

### TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 211, 314.  
Processional: 291, 299, 305, 393.  
Offertory: 218, 240, 258, 280.  
Children's Hymns: 213, 217, 280, 339.  
General Hymns: 4, 26, 226, 231.

## Assyrian Church.

The East is generally represented as unchanging. There is a certain amount of truth in this assertion that customs, religions and ideas once rooted last longer than among our restless peoples. How many Christian Churches have been brought to public notice of recent years: the Armenians, Copts, and others, whose organization as national Churches dates back to the early age of Christianity, and have escaped complete destruction by the flood of Mohammedanism. One of these Churches, which nearly a generation ago attracted much notice in England, was the Assyrian Church, and the Archbishop of Canterbury in 1886 founded a mission to assist it. The present Archbishop deplores the neglect which is shown to this enterprise. He says: "They had been at work for eighteen years; the

second decade of the life of the mission was near to its close; the first enthusiasm—the romance—had a little slackened, or flagged. The early friends of the mission—those who first heard the special call to them for help or work—had passed away, or were passing away, or had other calls which rendered this help impossible; and, on the other hand, the mission had not yet reached the firm basis, strong foundations, permanent atmosphere and character which belonged to work of an older sort." Previous to 1886 none except the clergy could read or write. Now, 50,000 people are well educated; some occupy good places under Government; there is a theological college, a boys' school, and village schools; a mission printing press which issues such of the ancient liturgies as are free from Nestorian heresy; every church is supplied with books and vestments. Both classes and instructions were given in the villages. A revolution has been effected; the whole moral and social standard has been raised; medical help has been afforded, and even the presence of English people gives a certain measure of security.

## The Armenians.

In connection with the Churches in the East Mr. Charles de Kay has an interesting article in The Outlook, entitled "The Suppression of a Faith," which shows a steady persecution of this unhappy people as severe on its spiritual side by the Russian oppressors as the physical one by the Turks. Formerly the country inhabited by this race (of which Mount Ararat may be roughly styled the centre) belonged to Persia. After its cession to Russia in 1827 the Russian Government began to interfere with the exercise of the religion which had been permitted by the Persians, and this interference gradually became oppression. Last year it culminated in suppression. On 12th June a ruling was made at St. Petersburg, placing the Armenian Church entirely at the mercy of Russian officials. All landed property of churches, monasteries, schools and colleges was to be administered by the Minister of Agriculture, town properties by the Minister of the Interior. The means of subsistence of the Church were sequestered without any provision for priests, teachers or pupils, a lamentable consequence of a change of rulers from Mohammedan to Christian.

## The Importance of Preaching.

Thoughtful men in the Church of England have been speaking out strongly of late as to the value of good preaching. Bishop Gore at the annual conference of the Brotherhood of St. Andrew held recently in Birmingham, is reported to have spoken thus: "Some said it was ritual which kept men away from Church; but in his opinion men were singularly indifferent to the degree of ritual. It was the character of the preaching which on the whole affected the proportion of the men in the congregation." In the interesting column headed "Chats with the Clergy," which is regularly found in Church Bells, we find, in the issue of May 27th, the following statement by Rev. Dr. Thompson, new Gresham professor of divinity. He was asked, "How do you account for the fact that in so many churches the proportion of men in the congregation is so small?" and his answer was: "Indifferent preaching has undoubtedly a great deal to do with their absence. Many of the clergy do not give enough time and attention to their sermons. I have very strong views in respect to preaching. A preacher ought not to inflict upon his congregation a sermon of twenty minutes or half an hour which has not been very carefully thought out." It is a hopeful sign to find men so prominent as Bishop Gore and Dr. Thompson speaking out so strongly and pointedly on preaching.

## Factory Management.

It has been well known that the Messrs. Rowntree, of York, have used the wealth acquired from their large business as a trust given them by the Almighty. We find that the arrangements which they have put in force among their 4,000 hands include some very practical ones for the welfare of the girls, and one most successful is the employment of four social secretaries and an assistant for each of them. These are employed in the factory, subject to the rules and discipline, and establish a personal touch of sympathy with the workers. These women engage the workers, and thus meet the girls at the beginning of their factory life. They enquire carefully into the references, and are sufficiently free to maintain a knowledge of all the departments. Thus a uniform standard of requirement and character is maintained, so that a girl dismissed from one department cannot be engaged by another, and the chances of favouritism are lessened. The advantage of such employees are obvious; but apart altogether from a business use there is the inestimable value of the employment of good women to encourage girls in a right course, to restrain them from wrong, and to instil good habits of life and conduct outside of the factory altogether.

## Christianity in Japan.

We must not omit notice of a noteworthy action by the Japanese Government towards Christianity to which the S.P.G. secretary alludes in his report for the month of May. The Japanese Government gave instructions that all interpreters to English and other foreign war correspondents with their armies must be Christians. It is the desire of that Government that foreign visitors may have men of highest principle and rectitude and entirely trustworthy as their guides. Such action speaks louder than any words as to the regard which Japan has for Christianity, and her confidence in the honour and integrity of Christians. It is a complete answer to the oft-repeated declarations of missionary failure.

## BISHOP AND DR. G. P. HUNTINGTON.

This week passed away at a venerable age Dr. G. D. Huntington, Bishop of Central New York, in his eighty-sixth year. For many years he was leader of the Church in the United States. He was a son of the Rev. Dan Huntington, who was first a Congregational and then a Unitarian minister. The late Bishop was brought up as a Unitarian, and surrounded by its influence. After graduating at Harvard in 1842 he was admitted as a Unitarian minister, and served as such for eighteen years, being during the later five years of this period the Professor of Christian Morals at Harvard and preacher of the university. But the studies incident to his position convinced and converted him to the Church, and he resigned his ministry and was confirmed in Christ Church, Cambridge, on the Feast of the Annunciation in 1860. In September he was ordained deacon, was advanced to the priesthood on March 19th, 1861, and was chosen as the first Bishop of his See in 1869. He had two sons, both clergymen. The eldest, Dr. George P. Huntington, was at the time of his death professor at Dartmouth College, having been advanced to the priesthood by his father on the day after his own consecration as Bishop. The very day that his father died Dr. G. P. Huntington passed away at his home in Hanover, N.H., from an attack of fever. Writing of the late Bishop The Living Church says: "Bishop Huntington's Churchmanship was born of conviction. He set his face rigidly against all manner of destructive criticism, and his own earlier life in