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FRANKLIN BAKER, Advertising Manager.

### LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 11th, THIRD SUNDAY IN ADVENT.  
Morning.—Isaiah xxv. 1 John iii. 16 to iv. 7.  
Evening.—Isaiah xxvi.; or xxviii. 5 to 19. John xviii. 28.

THURSDAY, DEC. 8, 1887.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

To CORRESPONDENTS.—All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

### TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

**PROPOSED HOSPITAL SUNDAY.**—It has been proposed to devote one Sunday in each year to the cause of the Hospital in Toronto. Dr. J. G. Hodgins has issued a paper giving details of a similar movement in England. We know the results of the Hospital Sunday in Birmingham, what emulation it excited, and how usually the largest collection came from a body wholly apart from any denomination. We doubt much whether in Canada a city Hospital stands on the same footing as those in the old land. Still we would not put a straw in the way of charity flowing out to so admirable an institution. We should like to see a much larger grant made from the Provincial funds, as the number of cases from points outside Toronto is large. It would be well to extend Hospital Sunday to every gathering held for divine service throughout Ontario, making provision thereby for other local charities, and other Provinces might well follow the example. Our modes of work are different to those of the sects, we prefer to do good quietly and with less outlay for management, so that comparisons as to congregational liberality which would arise, would be very unfair to the Church of England. Still in Birmingham the Church always did well, and the unanimity of its work of charity had a happy effect on all. Dr. Hodgins' paper on this subject does not mention the interesting and suggestive fact that a simulta-

neous collection is taken up in Birmingham on a "Hospital Saturday," so as to enlist every working person in this good work, and catch all those who do not go to divine service. This might be done in Toronto and other populous places. Dr. Hodgins gives a table showing that \$187,572 are raised for Toronto charities. We should like to know what is the amount spent on salaries, rents, and other management expenses? Dr. Hodgins would do the public a great service by completing his statistical tables. Our belief is that the present mode of administering charity in Toronto by a number of institutions is most wasteful. The Hospital stands apart from all others, and is managed with all possible economy, and with an efficiency that places it in the front rank of such institutions. It was a pardonable because a truthful pleasantry of Judge Patteson's who said "O'Reilly is Irish for Hospital!" It would be a blessed thing for all the sick, rich as well as poor, to have the skilled and tender nursing which the patients enjoy in the Toronto Hospital. We once heard *Sortain*, of Brighton, who was carried into his pulpit, say that if he ever was prostrated by a grievous illness he should ask to be taken to the Hospital. Although we strongly incline to the opinion that such an indispensable institution should not be in any way dependent upon the fluctuating tides of promiscuous alms giving for its income, still should Hospital Sunday be established, we trust it will elicit noble contributions to this noblest of all charities.

**GAMBLING AND ITS RESULTS.**—The *London Guardian* says, "What gambling means is a widespread demoralization of whole classes of the community, the absorption of numberless minds in the great question as to the best means of getting hold of other people's money, the actual dishonesty and crime of no small proportion of those who begin only with betting. A prison chaplain was able to support the papers by the statement that one whole corridor in Stafford Prison was filled with clerks and accountants, the victims by their own confession not primarily of drink or immorality, but of betting and gambling. Even when actual dishonesty is avoided the evil that results from betting is very serious. No one who lives in the neighbourhood of a racecourse can be ignorant of the characters of those who live by encouraging this habit. Men who are not averse to betting themselves would probably do all in their power to prevent their sons from associating with betting men. Yet these are the companions, the chosen associates, of the young clerks and tradesmen who are addicted to the practice. Peripatetic bookmakers are to be met, as two of the speakers declared, in every considerable provincial town, and, whatever useful functions bookmakers may fulfil, they cannot be called suitable models of conduct or manners for young men. But, even if the betting man's associates were immaculate characters, the excitement and the absorption in what is, after all, a mean and base form of covetousness, are evidently deteriorating to the mind. What room for elevating studies or useful accomplishments can there be in minds whose object is to get the better of a companion, and which are compelled for this purpose to study the minutest changes of the betting market?"

It is a most lamentable fact that the youths and young men of Canada have allowed the games in which they delight to be converted into mere gambling arrangements. Lacrosse and baseball are especially disgraced by gambling associations. We know of several terribly sad cases of moral and social ruin overtaking young men, wholly the result of gambling habits contracted in athletic clubs. These debasing practices are eating the life out of the rising generation, and games intended to develop manhood are reducing the young men down to the meanest type in morals and intellect.

**PLENTY OF MONEY FOR AMUSEMENTS.**—At a meeting at Manchester in aid of the Additional Curates' Society, Bishop Moorhouse said that all the societies belonging to the Church of England, except the Church Missionary Society, had felt the influence of the great depression of English trade and agriculture. But he could not think that was a sufficient reason. There seemed to be plenty of money to spend upon amusements. He found any number of people spending large sums on visiting the splendid exhibition in that city. It thus appeared that money was to be had if only the object upon which it was to be spent were an interesting one. Were they then to come to the conclusion that the evangelization of the masses was not an interesting object, or was it rather this, that people thought they had discovered a method of evangelizing the masses better than the parochial system of the Church of England, aided by the Additional Curates' Society? No one would accuse him of undervaluing the amount of assistance given to the parochial system by special missionary efforts, for he had been one of the most energetic advocates of the adoption of such methods. At the same time he was profoundly convinced that all voluntary agencies would prove disastrous failures if they had not the parochial system to fall back upon as a basis. The parochial system being necessary for the adequate provision of spiritual ministrations to this nation, they ought certainly to make it effectual." Some of our friends would do well to note this emphatic censure of erratic private missions.

**JENNY LIND A CHURCHWOMAN.**—Preaching at Worcester Cathedral on Sunday week, the Rev. E. V. Hall made reference to the death of Madame Lind-Goldschmidt. "Since last Sunday (he said) one has passed away who was a neighbor of ours, living but a few miles from this cathedral. She was one who, thirty years ago, was known from one end of Europe to the other. She was one upon whom the Almighty God had bestowed most remarkable and brilliant gifts, and who used those gifts for the best and highest purposes. In one town she built a whole hospital, and here in Worcester, we have at our Infirmary a perpetual witness to her generosity and her goodness. The lady who has just passed away from us was a pure, high-minded, and devoted Christian. She lived a pure and holy life, and only a few hours before she died she was able to receive the Holy Communion, and to be thus fortified and strengthened for her last journey. It was no small pleasure to me and to the choir of this cathedral that we were privileged to take part in her funeral service, and to sing a chorale of that great German master whom she much admired, Sebastian Bach, and to take part in a composition of Felix Mendelssohn, her intimate and true friend. May God help us to make as good a use of those smaller gifts which He may have given us as our departed friend made of those special gifts with which she was so richly endowed! May we live and die as she did, full of love to our fellow-creatures, full of faith and trust in our Redeemer's Cross!"

Young ladies not blessed with much personal beauty may be glad to know, that it was said of Jenny Lind, that she was one of the plainest but was the most beautiful of women, so charming was the expression of her face which seemed radiant with goodness.

—I also set a resolution of keeping no curate, and of being acquainted with every man in the parish, exhorting the married men to temperance, and the bachelors to matrimony; so that in a few years it was a common saying, that there were three strange wants at Wakefield—a parson wanting pride, young men wanting wives, and ale houses wanting customers.—*Vicar of Wakefield.*