

est and pictures of merit. Dealers now furnish this noted periodical for ten cents a copy, and at the office of publication, 287 Potter building, New York, subscriptions are received at very favorable rates.

KNEELING IN CHURCH.

It is not a pity that we Evangelicals, who find fault with the Ritualists for their over-observance of details and ceremonies, should give them occasion so often to retort upon us the want of a due observance, even according to our own standard, and of a seemly reverence? It frequently shocks me, and as it shocks it also saddens me, to see how stiff Evangelicals kneels are, in a great number of instances, in what are called, in the phraseology of the day, Low churches, although they hardly look like lowly ones. It is because, as we confess, "there is no health in us" that so many members of the congregation have only strength to loll forward and not to kneel while they make the Confession? "Hallowed be Thy name" comes the solemn—ah, the intensely solemn—prayer. Surely it might be thought that knees would bend in reverence while that prayer was breathed. "Let us pray," comes the earnest, grave injunction. Daniel and David kneeled down for prayer, and our Saviour; but our servants and young men and tradesfolk don't kneel until some especial wave of earnest thought or longing comes over them, and then it sucks them away to Dissent and Ritualism, because in our branch of Christ's universal Church they find very often an outward callousness and indifference, which repels their eager fervor of love and gratitude. Would it really be out of place for a pastor once and again to preach upon such a point as this?—*The Rock.*

VALUE OF THE RELIGIOUS NEWSPAPER.

The religious paper is the minute hand marking the period of the Church's mean temperature, the ebb and flow of her life. The religious paper is the weekly commentary on the Word of God, as it appears in doctrine, conviction, and providence. This is all lost in the family that takes no Church paper, and the result is too apparent. Your children have no Church *esprit de corps*—no traditional love for the Church of their fathers. When they leave home they are like drift-wood, floating into an eddy that draws, offering no resistance from the conviction of spirit to other forms of Church doctrine and worship.

Such people spend their last days in stupid wonder as to why their children have all left their Church. We can answer: they never had a Church paper, and know no more of the Church in which they were born, of its spirit, progress, and triumphs, than they do of Confucianism. The effect is also apparent in the Church when its benevolent causes are presented. Of the people who contribute to the pastor's salary, two-thirds come from those who read the Church papers. If any one has inclination to doubt, we have not the slightest objection to a careful examination, and if our statements are not true, we will, as gracefully as we can, but truthfully, retract. Of those most loyal to the pastor and his projects for good, through a series of five years, the proportion will not be lessened. Of his best workers in the Sabbath school the ratio is equally great. And when you come to giving to carry on the missionary work of the Church in its varied branches, those who do not take the Church papers give comparatively nothing.

We can tell, when we take Church collections, who take the Church papers. They are those who give in proportion to ability, and those who are without do not give according to ability or enlightened gratitude. And this is true of every Church in the land; we only wonder that pastors and elders do not know it, or if they do that they do not make greater efforts in behalf of their Church papers in the interest of piety, loyalty, and progress in all that is good.—*Secretary.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

Dr. Perry, Bishop of Iowa, has declined the election to the See of Nova Scotia; and under the resolution adopted at the last Synod, the appointment now lies with his Grace the Archbishop of Canterbury, the Archbishop of York, and the Archbishop of London.

QUEBEC.

QUEBEC.—We regret to have to record the death, on September 26th, of the Rev. George Vernon Housman, M.A., Rector of Quebec. The rev. gentleman, who was an Englishman by birth, and a graduate of St. John's College, Cambridge, was appointed assistant minister of the Cathedral in 1858, and on the death of Bishop Mountain was named Rector in January 1863. In addition to his pastoral duties in connection with the Cathedral, Mr. Housman was a prominent supporter of the Ladies' Protestant Home, the Female Orphan Asylum, and other local charities, at all of which he was a frequent visitor. He has now been in failing health for some time past, and for many weeks it has been quite patent to his family and friends that the end was not very far off. The Rev. M. M. Fothergill, who attended him through his illness, was with him up to the last. The deceased gentleman leaves a large family composed of three sons, who are all planters, we believe, in California, and several daughters, including Mrs. E. Sewell, Mrs. Young, Mrs. E. G. Meredith, and two unmarried daughters. Mrs. Housman died several years ago. The family and friends of the rev. gentleman have our sincere sympathy in their affliction.

At a special meeting of the Select Vestry of the Cathedral, the following resolutions were unanimously adopted:

Resolved—"That the Select Vestry sorrowfully record their deep regret at the death, on the 26th September, after a long illness, of the Rev. George Vernon Housman, M.A., Rector of Quebec, in the 25th year of his incumbency, the 30th year of his connection with this parish, and the 43rd year of his ministry. That during the lengthy period devoted to pastoral work by the late rector, as assistant minister and while in charge of the parish, his public performance of the duties of his sacred office was marked by that impressive seriousness of manner which gives proper effect to the beautiful services of the church; and his sermons were evidences of earnest piety, doctrinal learning and careful study. In him, seekers after the consolations of religion ever found a sympathetic comfort and guide; to the poor he was always a kind and compassionate benefactor; and to the local charitable institutions a constant friend and visitor. In all intercourse with him, whether as a minister or socially, the sincerity and vitality of his faith were as apparent as the nature and bearing of the refined gentleman. By these and other christian like qualities, the late rector secured the warm esteem of the members of the Cathedral congregation, who will long respect his memory as that of 'a faithful steward of the mysteries of God.'"

Resolved—"That, believing we express the feelings of the congregation on this melancholy occasion, we tender their heartfelt sympathy to the bereaved family of the late rector on the irreparable loss they have sustained; and we pray the Heavenly Father to comfort and succour them in their heavy affliction."

The presence in town of the Lord Bishop of New Westminster, who landed on Saturday from the incoming mail steamship, was taken advantage of for the holding of a special meeting, of the Quebec branch of the Women's Auxilliary Association on behalf of domestic and foreign missions. The meeting was held in the St. Matthew's parish school room, D'Aguill street, His Lordship the Bishop of Quebec presiding, and amongst those present being the Rev. M. M. Fothergill, Rev. Thomas Richardson, Rev. Lennox Williams, Rev. H. G. Petry, Robt. Hamilton, Esq., etc., etc. After prayers had been conducted by the Rev. L. Williams and a hymn had been sung, the Lord Bishop of Quebec made a humorous reference to the nature of the Domestic Missions of the church in Canada, and the misleading nature of their title. His Lordship introduced the Bishop of New Westminster, who after having described the country along the C. P. R., he referred to the fire which in the month of June last year swept Vancouver almost out of existence, and mentioned the almost incredible fact that on returning to the scene next day, he had found that in the course of 24 hours, one two story house had been entirely finished, while a month after the fire the town was bigger than it had been before it, and very much better laid out. It now had a population of 8,000 to 4,000 souls, and the people had just completed the construction of the new church. The population was largely composed of railway men, while Vancouver, like New Westminster, were entirely mercantile towns. In Vancouver there were already three banks. On Burrard Inlet were the principal saw mills of British Columbia, which the year before last produced 200,000,000 feet of lumber in the year. New Westminster is on the peninsula formed by the Fraser river and Burrard Inlet, and has a population of 4,000 to 5,000. The principal industry of the Fraser river is fish canning, there being thirteen or fourteen large canneries on the river. His Lordship spoke of the enormous supply of salmon in the

river, and verified the statement that at times they are so thick near the edge of the stream so as to jostle each other quite out of the water. Outside of the people employed in the lumbering and fish canning industries there is a farming population, which the Bishop said required no special description, their settlements being pretty much the same as farming settlements everywhere, with churches ten or fifteen miles apart, some of which were now unfortunately closed, for while the railway was in the course of construction, the people lived largely on the great outlay necessitated by the works. It had been the painful duty of His Lordship to close three of the churches in six months. On his return he hoped to see things in a more settled state. In the centre of the province, where there was not much room for farming, ranching was extensively followed, and immense fortunes had already been made there by English and Irish gentlemen who had gone there some time ago. The land was obtained very cheaply from the government and herds of cattle and horses were raised upon the luxuriant tall grass which covered the mountains. He knew of no better opening for men with capital than ranching on those mountains, where there was considerable land not yet taken up. Their best and nicest people were amongst the ranch owners.

Perhaps the most interesting work of the diocese, said the Bishop, was that at the gold mines. If his hearers obtained their ideas of gold miners from Bret Harte, they would perhaps be surprised to learn that instead of being covered with revolvers, dissatisfied unless they shot a number of men every day, these miners were sober, industrious and religious people. He described a visit he had made to a mining town called Barkeville, after a drive of 500 miles. It had a pretty little church which, unfortunately, had been closed for some years owing to the great cost to a clergyman of living there, everything having to be conveyed a distance of 500 miles. At the urgent desire of the people a lay reader had been licensed by him, and as they had offered \$500 towards a clergyman's stipend he had managed to secure the guarantee in England of another \$500 a year, and so was enabled that morning to telegraph them the good news that next month they might expect a resident clergyman. He mentioned that until latterly no coin less than a 50 cent piece had been seen in Barkeville, and even in New Westminster until quite recently there were no coins less than a ten cent piece in circulation. His Lordship gave a most interesting account of the mineral wealth of his diocese, which only needed capital to insure its development, and then came a sketch of work amongst the Thompson river Indians, which the Bishop said would doubtless prove of interest, since he had frequently observed that Christians would rather give ten cents to save a black than five to save a white. Heathen missions always seemed of more interest, he thought, than home missions. When he went out to his diocese eight years ago, there was but one priest and one catechist to the Indians who occupied a district 200 miles long. Now he had three priests, self-sacrificing men who lived together on \$400 a year, one of them teaching a school, and the other two in turn travelling amongst the Indians in different directions. In each of the Indian villages were church houses, generally four posts in the ground covered over and boarded around and devoid of flooring. A native watchman went around the village daily to summon the people to church, and without exception, everybody but the sick and absent attended this daily service, which was conducted by the native watchman. His Lordship spoke of the excellent work done amongst the Indian women and girls by Sisters of Mercy from England, and wished that the work of such sisterhoods could be enlarged and extended. Such labor was particularly valuable in his diocese, where the other young women who went out as teachers invariably got married soon after their arrival, thus in many instances compelling the closing of schools.

Since 1880, the clergy in his diocese had increased from four to twenty, and their Christian workers including Sisters and Catechists numbered between thirty and forty.

MONTREAL.

AYLWIN.—His lordship has visited the mission of River Desert, in the Ottawa district, up the Gatineau River. In this border settlement there is as yet no church built, but the little log school house was thoroughly cleaned and prepared for evening service and confirmation. Four adults were confirmed. Next morning the Holy Communion was celebrated. Having reached Aylwin the four churches of this extensive mission were visited, with celebrations of Holy Communion in each, with ninety communicants. Nine persons were confirmed in Aylwin. The present incumbent, Rev. Percy Chambers, retires from this large field on account of his health to take charge of the mission of Bolton in the Eastern Townships. He will be succeeded by Rev. Mr. L. B. Pearce, lately ordained.