

ST. GEORGE'S CHURCH, RICE LAKE.

A meeting of the inhabitants, resident at Gore Landing, took place at St. George's Church, Rice Lake, a few days since for the purpose of organizing a Branch of the Church Society of the Diocese of Toronto. A good audience, considering the weather, collected, and the occasion was one of unusual interest.

The proceedings were opened with prayer by the Ven. the Archdeacon of York, when the business of the meeting was introduced by the incumbent, the Rev. Dr. McNab, with a few pertinent observations.

Several addresses were delivered and Resolutions adopted bearing upon the character and objects of the Church Society. The audience were deeply interested in the able and pious remarks of the Ven. Dr. Bethune as well as in those of the Rev. Messrs. Short and Beck.

The following gentlemen were appointed a standing Committee for carrying out the objects of this Parochial Association, viz: The Clergyman Church Wardens, and Thos. Gore, J. B. Fortune, Wm. Brown, J. Perrin, J. Graham and Wm. Turner, Esquires.

It was resolved that Messrs. Gore, Hayward and Ley, be appointed to the Standing Committee, at Toronto, as eligible, under Rule III, to become life members of the Corporation.

During the meeting the Church Wardens, Wm. Falkner and A. Hayward, Esquires, presented the following document, in which is set forth the state and prospects of the Church in that rising and delightful portion of the District.

GENERAL STATEMENT OF THE PROGRESS OF ST. GEORGE'S CHURCH, RICE LAKE.

This being the first time St. George's Church has been brought regularly under the notice of the Church Society of the Diocese; the Church Wardens feel it their duty to the Congregation, to make a statement of the extraordinary exertion made by its members, to provide a Church, and to secure to themselves the great advantage derivable from the residence of a Clergyman.

Upon the first indication of a dense settlement in our neighbourhood, the local proprietor Thos. S. Gore, Esq., tendered for acceptance, the free gift of four acres, in a well selected situation, for the erection of a Church, and parsonage, and the formation of a Cemetery.

George Ley, Esq., a gentleman just then arrived from England, procured through his friends at home, the very handsome sum of £1250y. towards the erection of the Church. To this he himself generously added the further sum of £25.

Another gentleman, Alfred Hayward, Esq., subscribed £30 in land, closely adjoining, therefore peculiarly adapted to Church purposes.

The remainder of the population to the extent of their means gave their aid by subscription, in which they were kindly and liberally joined by gentlemen at Cobourg and other parts.

Under these encouraging auspices, the present Church Building was erected; but the Committee finding their funds exhausted before completion, the ladies of the congregation proffered their effectual services, and instituted a Bazaar, which being well seconded by the ladies of Cobourg and Peterboro, cleared about £70, thereby furnishing means for the completion of the Church, giving a respectability to its arrangements and inclosing the Cemetery.

Added to this a Melodeon has been provided by extra subscription which is excellently played, and accompanied by a lady Amateur assisted by the Choir.

A very handsome service of Communion Plate has been presented by two gentlemen, Major St. Quintin, and Edward Philpotts, Esq., members of the congregation, and in connection with the District Church Society, a valuable set of books has been presented by another, Michael Crusoe, Esq., since which Mr. George Ley, has forwarded from England a peculiarly valuable set, presented by the "Society for Promoting Christian Knowledge."

Notwithstanding these so far successful efforts, the congregation feel themselves called upon for yet farther exertion, to provide a residence for the Clergyman, and have accordingly raised the sum of £30, and sent Mr. George Ley, to England as their agent to collect means for that object. They have had the satisfaction of receiving through his correspondence the best assurances of success.

In order to comply with the regulations of the Society which has the disposal of the Clergy Reserve Fund, the members of the congregation are now trying their utmost to raise funds for a ministerial stipend, by paying a high price in the shape of Pew Rent, and by other contributions, in the hope of entitling themselves to a corresponding amount from the Clergy Fund, and they trust when these local necessities shall be overcome they may be enabled to contribute to the more general purposes of the Diocesan Church Society.—As the desired result of these efforts is the extension of the worship of the Church of England; it is gratifying to say they bid fair to be crowned with the best success, and that more particularly since the appointment of a regular Minister and the increase of Church accommodation, the Congregation is receiving continual additions.

CHURCH SOCIETY.—The annual meeting of the Midland and Victoria Districts Branch of the Church Society, was held in the Court House, on Thursday evening, the 4th instant. The Court room was crowded to excess, and a very deep interest manifested in the proceedings of the evening. The Chair was taken by the Ven. the Archdeacon of Kingston, and the report of the last year's operations was presented and read by the Rev. Mr. Brent, one of the Secretaries. From this we extract one of the opening paragraphs.

"Judging from the reports sent in by these associations, the progress made in promoting the objects contemplated by the society, seems, on the whole, to be satisfactory and encouraging. It is true the funds have, for the most part, been expended in meeting local exigencies. This is only natural; and until the more pressing and urgent necessities of each locality shall have been supplied, contributions from such sources, at least to any extent, cannot be expected to the common fund for general purposes."

AUSTRALIA.—"At a meeting of the lay members of the Church of England, in the northern division of the diocese of Tasmania," held at Launceston, on the 3rd of September last, an address was agreed upon and transmitted to the Archbishop of Canterbury, praying his Grace and "others the Lords Spiritual," to—

"Use their influence to prevent the passing of any legislative measure respecting the government of the Church in that colony, which does not secure the rights of the clergy and laity to a share in such government, and to the utmost of his power to endeavour to delay all legislation thereon, until the intended measures have been first submitted to the clergy and laity for their consideration."

ENGLAND.

MR. BENNETT'S ALLEGED ROMANISM.

In a "Pastoral Address" recently issued by Mr. Bennett to the parishioners of Frome, he thus alludes to the charge preferred against him of being a Romanist:—

"Some have said,—'How is it possible that you, with your peculiar views about the Church, should again become Parish Priest in the Church of England? We thought you were going to be a Catholic, (by which they mean a Roman Catholic). We thought you were driven from your last charge in London, because you held doctrines and adopted practices which manifestly belonged to the Church of Rome; we thought you were altogether a friend and fellow of those well known men, who have given up their ministerial offices, and are now Roman Catholics. We thought that you had joined with those and others in denouncing the doctrine which caused so much disturbance in the Diocese of Exeter last year; and that you had spoken so strongly about the union of Church and State, as being an unallowable union, and dangerous to the truth of Christianity, that you could never again conscientiously serve in such a Church. In short it utterly surprises us to find you here, when we thought—and if we were to speak without disguise, still think, that you ought to be a follower of the Pope, and are no longer justified in serving the Church of England.' * * * * * It is quite true as you say that I was driven from the Church about this time last year; and it was because I held as lawful, certain practices of devotion, and, because finding the people generally fond of them, I encouraged their use; and, because being pronounced and known to be lawful, I would not abandon them. But you will observe that it does not follow as a consequence of this that I am a Roman Catholic. A very earnest lover of the Church of England I am;—a very anxious and faithful abider by all the laws, customs, and usages of the old Catholic Church of England, in opposition to the modern school of the last century. I am. But dear brethren, look at your own Parish Church standing on the brow of the hill, and looking over the graves of your forefathers for many and many a generation. Look too at that venerable tomb that holds beneath it the remains of a venerable Bishop, one of the most beloved of the English Church—Bishop of this Diocese, the gentle, the noble, the loving, the conscientious Ken. How long has that Church been there? How many generations of graves can you count? You would not, no, you do not, tear down the Church and deface its walls; desecrate the altar, and carry havoc and ruin into the midst of the holy edifice; merely once because it was Roman Catholic? No, you have not put aside all religious customs and usages,—all prayers and Creeds, all songs of thanksgiving and praise, all preaching and Sacraments, merely because they were once Roman Catholic. No, what did you do? Three hundred years ago you put away a great many of them because they were thought superstitious and wrong, but you retained more because they were thought to be edifying, and comforting in devotion. And the law of the Church at the same time that it put away the wrong commanded the use of what was not wrong. Now it was what the Church commanded to be used in some instances, and in others permitted to be used, that I contended for; not Roman Catholic things, but good old English things. That was all. * * * * * I am no more a Roman Catholic, or tending to become a Roman Catholic, or wishing to become a Roman Catholic, because I am fond of the old English Church, than your old St. Peter's Parish Church of Frome, with its venerable walls, its sacred graves, its monuments, its organ, its chancel, its painted windows, its holy altar, is Roman Catholic. If these are Roman Catholic, I am; if not, I am not. * * * * * With me use it [Prayer] that we together may worship God together in the unity of the Spirit, in the bond of peace, and in righteousness of life, so that when we die we may rest in the bosom of our Lord, and not to be found on either side wanting in those beautiful words of your former saintly Bishop (Ken), words with which he sealed his life of confessorship as he faithfully lived among you:—'As for my religion, I die in the Holy Catholic and Apostolic Faith professed by the whole Church before the disunion of East and West; more particularly I die in the Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrines of the Cross.'"

A HIGH CHURCHMAN'S OPINION AS TO A STATE CHURCH.

Mr. Bennett, in his recently published pastoral address, says:—"I will tell you, honestly, my brethren, that I am ever hoping and looking for the time when church-rates may be abolished, and every compulsory or merely legal establishment of the Church's claims be for ever set aside, that the Bishops may no longer sit in the House of Lords, but legislate for the Church in the Church's legitimate way, in Diocesan and Provincial Synods, subject to the General Council of all Christendom; and so all men be left unfettered by ought save the obligations of conscience and the rule of the Gospel Dispensation in the exercise of their religion,—for if the Church of England be true, "Magna est Veritas et prevalebit," if it come of God, no man can overthrow it; but if it be not true, and if it do not come of God, the sooner it is put aside and the real truth ascertained the better. Only let the Church be free, meet in Synod and express her faith, independently of the State, then I verily believe you will see both Roman Catholics and Dissenters flocking back to her standard, and we shall be one again."

THE SUFFERINGS AND DEATH OF THE PATAGONIAN MISSIONARY PARTY.

The moral destitution and abject misery of vast portions of the degraded barbarians of South America having been brought before the attention of certain persons earnestly devoted to the missionary interests, they determined in 1844 to commence a distinct Society, which was denominated "The Patagonian Missionary Society," one of the fundamental rules of which was, "That it be conducted, both as respects doctrine and discipline, in conformity with the Church of England Missionary Society." The Society however, does not appear to have had a very encouraging measure of success as to either men or means; and, as a consequence, for a season it appeared to be in a languishing condition. In 1850, a renewed and successful effort was made to advance the claims of that "utmost end of South America, Terra del Fuego," on the generous sympathies and assistance of British Christians. In answer to this appeal, six individuals, in addition to Captain Gardiner, nobly offered themselves for this almost hopeless field of missionary labour; constrained by the love of Christ, they counted not their lives dear, that they might carry to these degraded heathen the knowledge of that salvation of

which they were partakers and witnesses. Two of this party were missionaries. The operations of this devoted band of Christian patriots were to be under the direction of Captain Gardiner who, in addition to his age, had the advantage of having visited the scene of their intended labour. After being commended to God in their arduous and perilous undertaking, they sailed in the Ocean Queen, from Liverpool, on the 7th of September, 1850, followed by the prayers of numerous and endeared friends. The names of the persons who composed this interesting party were Captain A. Gardiner, R.N.; Messrs. R. Williams, Maidment, J. Badcock, fisherman; J. Pierce, fisherman; Brown, and Bryant.

For some time past, the greatest anxiety, accompanied with fear for their safety, prevailed amongst their relatives and friends. This state of suspense was brought to a close, by the receipt of a distressing letter from S. T. Lafane, Esq., merchant, of Monte Viedo, dated Dec. 4, 1851, and addressed to the Rev. G. P. Despard, the excellent Secretary of the Society. Mr. Lafane had been written to by Captain Gardiner, before leaving England and requested to undertake the communication between the Falklands and Tierra del Fuego, and he, from that letter and his former acquaintance with this servant of Christ, "conceived an interest in the Mission." Two vessels had, in conformity with this request, been despatched, for the purpose of intelligence and supplies, the first of which was wrecked, and the second returned without any information of the missing party. In September, the E. Davison, Captain Langly, was sent out to prosecute a further search. On reaching Banner Cove, Picton Island, they found an inscription on the rock, saying that the party had gone to Spaniard's Harbour. A letter from Captain Gardiner was also found, stating that the hostilities of the Indians had driven them away. On the 22nd of October, the vessel reached Spaniard's Harbour, they found a boat on the beach, containing a dead body, supposed, from a mark on the frock to be John Pierce, fisherman. Another body was lying on the beach; and one had been buried, supposed to be John Badcock. "These," says the Captain, "we have every reason to believe are Pierce Badcock, and Williams; books, papers, medicine, clothing, and tools were lying along the beach." The journal of Mr. Williams was found, and will be forwarded by the next vessel. It had been commenced in September 7, 1850, the day of sailing from Liverpool, and continued to June, 22, 1851; from that document it appears Badcock died July 2d from hunger and scurvy; but "a thorough Christian." The others, it is supposed, died from the same cause. "The body of Williams was far gone." The other boat belonged to Gardiner, Maidment, Brown, and Bryant, and had been lost, but no one happened to have been lost with it. "Gardiner had been burnt out, and a chest of clothes, books, papers, and money were destroyed." Whether any of these latter persons were living or dead, the Captain had not time to ascertain, as the rising of a dangerous and furious gale obliged him to put to sea, without making any further search. "Before leaving," he adds, "I buried in the soil of Fuego the body of one of the truest servants of God; one who had hoped to bring the poor Heathen to Christ, and was quite willing to die for the cause, if his Saviour so determined."

The journal contains evidences of the greatest meekness and resignation on the part of the dear sufferers during their distressing privations. Mr. Williams says, even in his worst distress, "I would not exchange my situation for or with any one in life,—I am happy beyond expression." He speaks of Captain Gardiner "as a most devoted Christian." The starvation was owing to their being unable to catch fish, the stock of powder having been left in the Ocean Queen,—the scurvy from their being cooped up in their boats,—cold, wet, and deprivation, through the constant attacks from the natives. Mr. Lafane had determined to despatch another vessel, the E. Davison, to search farther for the rest of the party. They may possibly survive, but of this there is little hope.

MIDNIGHT SERVICE.—This solemn and impressive mode of warning out the old and ushering in the new year, was observed in St. Luke's Church, Chorlton-upon-Medlock, commencing at half-past ten on Wednesday night, and terminating at a few minutes past one o'clock on New Year's morning. The Rev. J. H. MacGuire, incumbent, preached: the prayers were read by the Rev. J. Howard. A few minutes before the old year became one of the past, the reverend preacher, paused, having so intimated at the opening of his discourse, when the entire of the congregation seemed absorbed in deep meditation until the clock tolled, and the distant ringing of bells announced the birth of 1852. Shortly after the holy Communion was administered. It was indeed a most interesting as well as solemn spectacle to see so large a number assembled at such an hour and on such an occasion.—*Manchester Courier.*

Very impressive services took place at the Leeds parish church on New Year's eve, as has been the case for some years at this season. The evening service commenced at eleven o'clock, and an appropriate sermon was preached by Dr. Hook, the vicar. At twelve o'clock, the Hundredth Psalm was sung, after which the holy Communion was administered to upwards of 130 communicants, including ten clergymen. After the Communion, the vicar preached another sermon; in the first, preached in 1851, he adverted to the past; in the second to the future. The services, which were well attended, concluded about half past one o'clock on Thursday morning.

The Yorkshire Church Union has adopted a resolution repudiating all schemes of education which do not involve the training of the Church's children in her own distinctive principles; and earnestly desiring the committee of the National Society to give no countenance to any deviation from its fundamental rule, which requires the Church Catechism to be taught in all schools that are in union with it.

A NEW ANTICHRIST.—The inhabitants of Finmark, the most northern district of Norway, have in consequence of the preaching of missionaries belonging to some new sect, abjured Christianity, and driven away their pastors. Two clergymen, sent to the spot by the Bishop of Drontheim, found men, women, and children lying about the streets, their clothes in disorder and the heads covered with ashes, bewailing themselves as having, by the creed in which they had hitherto lived, incurred eternal damnation. In some parts this fanaticism had degenerated in perfect madness, and a body of troops had to be despatched from Drontheim to quell the disturbance.

The merchants of London are about to invite Sir James Brooke to a public dinner by way of expressing their admiration for his strenuous exertions in the cause of Christianity and civilization. It is an old saying that, in founding a Colony, the Spaniards first build a Church, the French a Theatre, and the English a

Public-house. Sir James Brooke, however, has not acted according to the usual plan, but has taken care that the House of God should be attended to in the first instance. Like most great and good men, Sir James Brooke has not escaped the shafts of calumny. Had he stayed quietly at home, and spent his time in fox-hunting and country amusements, no fault would have been found with him. But the civilizer of savage Dyaks, the introducer of Christianity into Borneo, the destroyer of pirates and robbers, could hardly escape detraction. It would have been a new thing if the father of lies had not stirred up enemies to oppose him. We are happy to find that the merchants of the City of London are determined to show that they, at all events, are the supporters of Christianity and civilization.

It is said that Her Majesty has been graciously pleased, as a token of her high approbation of the conduct of the Rev. Mr. Birch, late tutor to the Prince of Wales, to permit H.R.H. to present to him the sum of £5,000 out of the revenue of the Duchy of Cornwall.

We are informed that one of the strictest kinds of Converts is about to be established in Leeds. It is said that Lady Harris, widow of the late Sir William Harris, our Envoy to Abyssinia, has recently become a Roman Catholic in Edinburgh under the influence of the Jesuits, and that she has made over all her property and that beautiful estate of Sea Cliff, in Haddingtonshire, to the Jesuits. It is understood that this lady, after performing a novitiate at an austere Convent in Grenoble, France, is to found a similar Institution in Leeds. Lady Harris is niece to Colonel Outram, so distinguished a British resident in Scinde.

Mr. De Gex, who was curate to Mr. Bennett at St. Barnabas, Pimlico, has become his curate at Rome.

At the annual court of the Clergy Orphan Corporation, held on Saturday, it was announced that a most munificent offer had been made by the Rev. Dr. Samuel Wilson, Warneford, through his friend, Joshua Watson, Esq., of contributing £3,000 towards a site, £4,000 towards building a school for 100 boys, and £6,000 to found six scholarships, or exhibitions.

TITHES REDEMPTION TRUST.—At the quarterly meeting of the Tithe Redemption Trust, numerous fresh applications were made to them for assistance in restoring alienated tithes to the Church. Notwithstanding their limited funds, the Board determined upon granting assistance towards the immediate restoration of the alienated tithes of two parishes amounting together to upwards of £700 per annum.

The *Liverpool Courier* states, that on the 27th ult., eight persons publicly renounced Romanism, and joined the Church of England, in St. John's Church in that town.

The late Rev. J. Claving has left £1000 to the Society for the Propagation of the Gospel in Foreign Parts; £500 to the Society for Promoting Christian Knowledge; £500 to the Worcester Diocesan Church Building Society; and £2000 towards the augmentation of the living of Moreton Morrell, of which for forty-eight years he had been Incumbent.

M. Rouse, a native of Hungary, of a Jewish family, who was said to have taken part in the recent civil war in that country with Kossuth, has publicly renounced Judaism, and made a profession of his faith in the Christian religion, at Trinity Chapel, John Street, Edgware Road, London.

The *Record* states that, on the 18th ult., at St. Paul's Bermondsey, about thirty persons publicly renounced Popery. At the close of the Liturgy, the converts repeated at the altar rails a form of recantation, after Dr. Armstrong, the Incumbent. They are chiefly of the labouring class, and Irish.

The Society for the Propagation of the Gospel proposes to send out two additional Clergymen to Borneo.

It is stated that the curator of Archbishop Tenison's library has discovered among the books under his care an MS. of St. John's Gospel, in Ethiopic, supposed to be of the 12th or 13th century, and said to vary from the received version. It is a small volume, about six inches by five. Its history is not known.

POPERY AT HOME.—DOMINICANS IN ENGLAND.—A number of Dominicans, wearing a long white dress covered with a black cloak, have made their appearance in the streets of London.

The Hon. Mrs. Law, widow of the late Rector of London, made her public profession of the Roman Catholic faith, after the vespers at St. John's Romish Chapel, Islington, on Monday week.

AN INTERESTING VISITOR.—At the January Meeting of the Society for Promoting Christian Knowledge, the Secretaries stated that a native of the Arctic Highlands has been lately brought to the Society's office by Captain Ommanney, and had been supplied with some books and prints. Concerning this youth, Captain Ommanney wrote as follows:—

"I have to inform you that Erasmus York, whose native name is 'Kalabierna,' is a native of the Arctic Highlands, in the vicinity of Wolstholme Sound, in lat. 76° 30' N., at the head of Baffin's Bay,—one of a very small tribe inhabiting that locality, and isolated from the rest of the world. They are the nearest inhabitants to the North Pole at present known to be in existence; he was placed, by a voluntary act on his own part, on board Her Majesty's ship *Assistance*, under my command, for the purpose of being useful in our search for the missing Expedition under Sir John Franklin. He is the only person ever brought to this country from so high a northern latitude. He lived on board for twelve months, and by his amiable disposition became much attached to all on board, and gained their regard. At present he is an inmate of St. Augustine's College, Canterbury, where, under the kind auspices of the Rev. H. Bailey, Warden, there are good prospects of his becoming useful in the Missionary service of our Church. I thank you for your kind offer to be useful to this interesting person, and, with your permission, I will acquaint you at any future time when he may require the patronage of the Society."

SCOTLAND.

THE BISHOP'S SCHOOL, GLASGOW.

At the close of 1850, a project was set on foot by the Bishop of Glasgow, for establishing a day school in the Western District of Glasgow. This project was carried out, and the school opened in February last year. To commemorate its founder the name of "The Bishop's School" was given to it; and to connect it with the congregation of St. Mary's the management was intrusted to the Incumbents of St. Mary's assisted by a Committee of the congregation. The number of children attending the school has steadily increased, and there are now 103 names on the books. A public Examination was held on Saturday the 7th