

Scottish Ecclesiastical Intelligence.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

The annual general meeting of this Society was held on Wednesday, December 1, in the Hopetoun Rooms. The Right Rev. Bishop Low, of Ross and Argyll, took the chair at two o'clock, when the room was filled by a most respectable body of Episcopalians.

On the platform, supporting the Chairman, were:—The Earl of Rosebery; Lord Berriedale; the Bishop of Edinburgh; the Bishop of Glasgow; the Dean of Edinburgh; the Dean of Dundee; the Hon. and Rev. J. Sandilands; Sir James Ramsay, Bart.; Sir F. Walker Drummond, Bart.; Archdeacon Williams; Rev. Messrs. Ferguson, Suther, Bromhead, Drummond, Mackenzie, Mylne, Boyd, Johnson, Traill, Langhorne; Sheriff Cuy; Major MacLaren; Messrs. Sandford, Lumsden of Pitcairne, Falconer of Falcon Hall, Walker of Bowland, Simson, J. P. of Pitcairne, Wm. Forbes, H. Robertson, W. Smyth, —Rollo, Mark Napier, &c.

After prayers by the Bishop from the chair, the Rev. E. B. Ramsay, the Secretary, said:—Right Reverend Chairman—We are now met for the third anniversary of the Society, and I feel confident that you will rejoice with us in finding, from this highly respectable and numerous assembly, that our friends are still interested in the objects which the Society has in view to promote, and are still disposed to second our endeavours. According to the strict letter of Rule 21, the office-bearers are elected at the annual meeting for the ensuing year; of course those noble and gentlemen who have hitherto honoured our Vice-Patrons we have this year to add the respected names of the Marquis of Queensberry, the Earl of Home, the Earl of Glasgow, Lord Douglas. To the Vice-Presidents we have to add—Colonel Lindsay of Balcarres, J. R. Hope, Esq., Major Murray of Abercromby. It has pleased Almighty God to remove from us this year our Primus, the late President of the Society. In those offices he has been succeeded by the Bishop of Aberdeen, now our President. In the list of our Vice-Presidents, also, death has caused a melancholy blank. In the late Marquis of Lothian, our Church has lost a valuable friend. The Rev. Gentlemen who read the report of the Society, the Earl of Rosebery said:—I have the honour to propose that the report should be adopted. I have not felt any hesitation, and I trust I never shall, in coming forward to do all that is within my power to promote the success of this institution, which has been formed in aid of the Episcopal communion which has been founded in this part of the United Kingdom. (Applause.)

Through the individuals supported by it, as Clergymen, the Word of God has been taught to many according to the rites, and doctrines, and ordinances in which they conscientiously believe, and to which they are firmly and zealously attached; by the support of schools, also, the invaluable blessings of a useful and religious education have been conferred, in the remote districts of the country, on great numbers of children who, but for the aid offered by this Society, would have been left altogether without instruction. I feel I could add nothing more after this report of any utility, except to express the satisfaction which I feel on being appointed to move that this report be adopted, and circulated among the members. (Applause.)

Archdeacon Williams seconded the motion, which, with the others, were all unanimously agreed to. Sir James Ramsay said:—In rising to move the resolution which has been confided to me, I feel relieved from a sense of unfitness and responsibility by the nature of the resolution with which I am entrusted, which is to the effect that the meeting are grateful to God for their past success, and would hail it as a pledge of future exertions. Perhaps you will allow me to express the high gratification I feel at the high position now occupied by the Episcopal Church. Her divine institution is evinced by her calm and dignified conduct amidst the storms of the world; while she shows no desire to embitter those evils, or to aggravate those troubles, from any prospect of turning them to her own advantage. If she were to move to the right or to the left, perhaps she might enlarge her communion; but she follows no such course. She receives those who approach to her in meekness and humility, but for no advantages whatever will she make any compromise.

The Rev. Norman Johnstone, minister of Kirkcaldy, said:—I have been requested to second the resolution which has just been proposed, and I feel it a privilege being honoured with a very distinguished privilege in being thus permitted to move it, however feebly, a cause so sacred in its nature as the present, and in its end so well calculated, under God, to advance the ministrations of that portion of Christ's Church militant here in this land. Of that Church, need I remind this assembly that it is a pure, direct, and uninterrupted branch of the primitive Church of Christ? It will be admitted that a creed, that the substance of our belief, is the matter of a Church, and that our creed is that of the early Apostolic Church, a communion of which Scripture, with its commission, is the basis of the Apostolic Church, with its formularies of faith drawn up in its earliest times, will abundantly testify. It is that which was established by the Nicene Council, and enjoined by the Council at Ephesus to be the creed of the Catholic Church, and it is that which, marvellously preserved in its primal form to the present time, is acknowledged by all who continue steadfast in the faith, to be the most faithful transcript of the truth as it is in Jesus; and if it could enhance our reverence and regard for this "form of sound words"—it ought could increase our anxiety for the preservation of the same. It has been deposited in the ark of the power and vigilance which the Lord himself has exhibited in its preservation during the many dark and troubled ages through which it has passed unharmed. For while, as an eminent divine has eloquently expressed it—a warfare, varying in its aspect, but unchanged, unmitigated in its malignity, was waged against the Church—while heresy, and superstition, and idolatry, and infidelity while and assaulted from without, and even from within, the judgment and the truth were enshrined as in a sanctuary, and while the doctrines of devils were promulgated and defended as though they had been Christian truths—while men endowed with qualities to lead whole nations captive lent themselves to the propagation of alluring or profitable falsehood, "and signs, and powers, and lying wonders, and all deceivableness of unrighteousness," were arrayed on their side against the cause of the Holy One and the Just,—through all, this summary of our faith was still uplifted from the beleaguered Church, as an ensign unchanged, unvitiated, undefiled—repelling the errors above which it was spread abroad—confronting and confounding the proud and subtle heresies of the East—denouncing the fond fancies and superstitions of the West—and never submitting to the mightiest and most unscrupulous of men, to become their instrument, never surrendering one trace of one of its momentous testimonies, and never admitting within its sacred legend one popular fable, or one unnecessary truth. And thus it has been miraculously preserved, even up to the sixteenth century, when the Council of Trent recognised it in its present form, as containing the faith against which the gates of Hell should not prevail, for it was not until the Lord had provided "a faithful witness for the truth" in the Protestant Churches, and especially that of England and its branches, and had taught them to repudiate those errors and superstitions which had overlaid and deformed, but had never been incorporated with our creed, that the unholly hand of Romanism was suffered to innovate upon it, who then, and not till then, seizing upon false and fugitive opinions, and pronouncing them eternal verities, embodied them in a new creed, that of Pope Pius IV., and enforcing them on men's acceptance as articles of belief necessary to their salvation, thus changed the character of our salvation, and formally departed from the faith once delivered to the saints; and thus it is that Romanism, and not we, is proved to be a modern Church, of no later date than the creed of Pope Pius IV.—if a creed, if the substance of our belief forms the matter of a Church; and thus it is that Romanism, and not we, is seen to be guilty of the sin of schism, in departing from the ancient and Apostolic Church of Rome, which has now no existence, save as it survives in a Protestant communion. Of this communion, thus perpetuating the primitive Church of Christ, the Episcopal Church of Scotland is a pure and integral portion. She subscribes to this heaven-guarded summary of our faith. She has not added, she has not diminished. She teaches its Divine doctrines out of the eternal fountain of life by the ministry of men whose order and authority is coeval with the Apostles themselves, being derived from them through the Anglican Church, whose uninterrupted succession has never been disputed, or at least has never been disproved. It was in the year 1661, as we learn from a report lately published by this Society, after various struggles with the Presbyterian party, and various changes in the form of ecclesiastical government, that the Scottish Episcopal Church was first constituted. It was in the Scottish Episcopal Church when the same event happened to the two societies in Scotland,—

of England, and continued to govern the Church in Scotland, according to canonical order, till 1688, when Presbyterianism was finally established; but though the Episcopal, as the legal form of church government, then ceased, the Scottish Bishops did not cease to exercise that spiritual authority, and perpetuate that succession, which they received from the Church of Christ; and thus it is that the present generation of Scottish Bishops, Priests, and Deacons derive through them their spiritual offices directly from the Church of England, and from that period of 1688 to the present, the Scottish Episcopal Church has experienced various vicissitudes, has undergone changes and counter-changes, changes of Providence, changes of mercies, and still greater changes of sorrows. But amidst them all she has had but one faith and one Lord; for in the most fiery trials, in the very furnace of her affliction, one like the Son of God was still seen walking in the midst; and I may therefore say, in the language of our Apostle, concerning the persecuted Church of old, we "were troubled on every side, yet not distressed; we were perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed; for we have a firm foundation, which is the state of humiliation, one of greater usefulness and honour—to enable her who has been shorn of her strength to rise from her weakness, and casting from her the bonds with which her enemies had bound her, to go forth in the power of the Lord, conquering and to conquer,—this Society does appear, and has approved itself by the experience of the last three years, eminently qualified, under the Divine blessing, to be an honoured and effective instrument. Its principal object, besides that of training candidates for the ministry, of educating the poorer members of the Church, and of extending the number and increasing the accommodation of our chapels, is that of affording aid to congregations struggling with pecuniary difficulties, and providing a decent maintenance for their pastors. It is a Society well entitled to our confidence and support. It has well been described as the Church itself acting through a Committee. It includes all our Bishops in the number of its patrons; and, if any additional guarantee were wanting for the wisdom of its enactments, the sanctity of its purposes, and the judiciousness of its disbursements, it is the Right Reverend the Bishop, and the Very Reverend the Dean of Edinburgh, to whom, I believe, we are mainly indebted for its origin and present efficiency. Yet, well calculated as is this Society for removing the distress, and raising the character, and extending the operations of our Church, and while I gratefully acknowledge the countenance and liberality which many of the noble and wealthy of our communion have extended to it, and by some of whom I am at present surrounded, I regret much that there is still a large proportion of this class whose names are not to be found in the list of its supporters, and as absentees from various causes equally prevents their attendance at the annual collections in our chapels, I am afraid that in no way are they contributors to this Society. This has been hitherto accounted for by supposing that they were unacquainted with its existence and nature; but from the publicity lately given to its proceedings, I am forced to conclude that it is not ignorance of its nature, but of its necessity, which occasions the painful omission. I am aware that many of those to whom I refer hold seats in the chapels connected with their respective parishes; but I beg respectfully to remind them that many of these chapels are so small, that if every seat in them were rented, the same effect accruing would still be totally inadequate; and if depending on such a resource, several of the Clergy, even of the larger chapels, would be literally starved out, and Episcopacy become extinct in the country parts of Scotland, and that, accordingly, the deficiency is made up by the Sabbath offerings and the aid of this Society, to neither of which do they contribute; and thus is the service of the Church in which they profess themselves members, and in which they frequently communicate, actually maintained for them by the Society, and by the aid of a Society which they do not support; and, if they are unwilling to withhold their support, whence, I ask, are the increasing demands of our Church at this important moment to be met? Generous as England has been to us, we cannot press further our wants upon them, without casting a very strong reflection upon the wealthier members of our own communion, and appearing to trench on the mighty and glorious efforts which they are making to evangelise the world. Neither, though sanctioned, are we supported by the State—a proceeding, in my mind, of a rather inconsistent character: for while Episcopacy, as a religious establishment, receives close upon 20,000,000 a-year; while Romanism also receives in Ireland 9,000,000 a-year for the support of her college, and enjoys the greater part of 50,000,000 a-year for the education of her people, and the erection of school-houses in her chapel-yards, and is moreover largely endowed in our colonies, Episcopacy, the established religion of more than two-thirds of the realm, the religion of the Crown, the form daily observed in either house of Parliament, is altogether unendowed in Scotland, and left to the aid of the northern and poorer districts, for the maintenance of her rights, and the support of her ministers, and the support of the charitable and the stranger. But I trust, Sir, that happier days and brighter prospects are in store for us now, and that our intended College, and our Church, including as it does so large, loyal, and truly peaceable a portion of the community—men yielding to none in devotion to the Crown and Constitution—will not in future be overlooked or neglected; but that, while justice, so loudly clamoured for in a neighbouring isle, wings her way to the west, she will deign to cast a glance upon ourselves, and weighing our claims upon the State in the rights which she has to demand of her ministers, and the rights of the charitable and the stranger. But I trust, Sir, that happier days and brighter prospects are in store for us now, and that our intended College, and our Church, including as it does so large, loyal, and truly peaceable a portion of the community—men yielding to none in devotion to the Crown and Constitution—will not in future be overlooked or neglected; but that, while justice, so loudly clamoured for in a neighbouring isle, wings her way to the west, she will deign to cast a glance upon ourselves, and weighing our claims upon the State in the rights which she has to demand of her ministers, and the rights of the charitable and the stranger.

Mr. Sandford, advocate, said he had great pleasure in moving the next resolution, because, connected as he had been with the Episcopal Church of Scotland, by the fact which he never could forget, that they were still dear to them, and whose name was venerated in the Church to which he had dedicated his life, he felt a deep interest in the welfare of this Society, on which he believed the welfare of many depended. He could not believe that at the present day, when they saw around them bitter dissensions, unholly agitation, unseemly strife, which had sprung up in consequence of the departure of others from what they believed to be the ordinances by which the Saviour intended the Church to be governed, and when they saw the blessings of that Church which they had derived from their fathers. After referring to several facts, showing the usefulness of this Society, and the support it received in England, especially in London, where an Association had been formed, and in India, he concluded by proposing a resolution of thanks to those who at a distance had supported their operations.

Bishop Terrot, of Edinburgh, seconded the motion. If they could see the full extent of the aid that was expected from them, he did not despair of the full supply being raised in Scotland; but that the wants of the land, and to demand an immediate increase. He knew that in the diocese of Glasgow, congregations were springing up on every hand—not as it used to be by country gentlemen resolving to support churches for their own convenience, but congregations of poor Episcopalians, not perhaps, natives of Scotland, but persons whom the progress of manufactures had brought from England or the North of Ireland. These they must provide for, and though they had not yet fully investigated their wants, he thought they must go to England for assistance, and he was happy to say that, in that country, there was every disposition to afford assistance. On his journey to England last summer, though he had not gone to solicit aid, the knowledge of this Society had preceded him, and a considerable sum was forced upon him for its use. (Applause.) He was happy to say that an Association for their support had been formed in London, of which a friend of his, Mr. Mackenzie, one of its secretaries, was now present. He concluded by requesting that Mr. Mackenzie might be allowed to state some details of the operations of that association.

Mr. Mackenzie said, the meeting would be aware that for several years there had existed in London an Association for assisting the Gaelic Episcopal Society; but this was merged in the Scottish Episcopal Society when the same event happened to the two societies in Scotland,—

In constituting the present association, considerable difficulty had at first been experienced in obtaining members of Committee; but these difficulties had now been overcome, and they numbered among the Committee the valued names of Wilberforce, Gladstone, Hope, and many others. (Applause.) The reverend gentleman then referred to various other topics, and especially to the recent appointment of a Protestant Bishop to Jerusalem, under the auspices of England and Prussia, which he considered as fraught with events of great importance to the Protestant interest.

Thanks to the Chairman were then given, and the meeting separated. THE BISHOPS AND OTHER CLERGY of the Scottish Church have presented congratulatory addresses to Her Majesty the Queen, and Prince Albert, on the birth of a Prince.—Church Intelligence.

PERTH UNIVERSITY.—The Scottish Bishops have published a Synodical Letter on the subject of the proposed change of the name of the neighbourhood of Perth, to be called "The College of the Holy and Undivided Trinity" and is intended to receive and board a large number, say ultimately from 150 to 200, of youths from eight to eighteen years of age. Six thousand pounds have been already privately contributed; and when the sum resulting from a public subscription amounts to 20,000, the edifice will be commenced. According to a prospectus of the institution which accompanies the Synodical Letter of the Scottish Prelates, the purposes to which the funds will be devoted comprise the providing of a chapel, with halls and other suitable buildings, the salaries of a warden, professors, and teachers, and the foundation of bursaries. Subscribers to the amount of one hundred guineas, and upwards, are to have a perpetual right of nomination of young men to the college, with a deduction of ten per cent. in their favour, from the current rate of annual payment for board and education. The following is the letter issued by the Bishops:—

"To all faithful members of the reformed Catholic Church, the Bishops in Scotland, greeting, Peace from God the Father, and our Lord Jesus Christ. "Whereas certain lay members of the Church, moved by a pious desire to promote the glory of God, and the welfare of the flock over which he hath made us overseers, have represented unto us that our Church, having been long depressed, hath suffered the total loss of temporal endowments; and that hence great difficulty hath been found in maintaining the decent administration of God's word and sacraments, more especially in so far as the same depends upon the due education of candidates for holy orders, which the entire deficiency hath been frequently declared by various pious and well-meaning persons, and more recently by the Church herself in her fortieth canon, and that the same still exists in almost undiminished magnitude: "And whereas they have represented unto us their desire, under God's blessing, to attempt a remedy for this want, and, in pursuance of such a design, have proposed to us the foundation of a school and theological seminary, to be devoted to the training, under collegiate discipline, of candidates for holy orders, and, at the same time, of such other persons as may desire the benefit of a liberal, in conjunction with a religious, education: "And whereas they have represented unto us, that sufficient pecuniary support hath been secured to warrant their perseverance in the design, and that they are now desirous, under our sanction, to make a public appeal to the members of the Church in their behalf: "Now we, the Bishops of the Reformed Catholic Church in Scotland, in Synod assembled, desire to express our warmest gratitude to those with whom this proposal hath originated, and, above all, to God, who hath put it into their hearts to attempt the supply of our wants, the reality and urgency of which we have long painfully experienced, and having maturely considered the said design, we do hereby formally approve the same, and recommend it to you, our brethren in Christ, as a fitting object for your prayers and alms.

"We have further, for the promotion of this good work, requested certain discreet persons to act in committee, and, in concert with ourselves, to prepare a scheme for its execution, to be submitted to the members of the Church. "In this endeavouring to awaken your zeal and charity in behalf of that portion of the Church committed to our charge, we deem it fitting to state, solemnly and explicitly, that we are moved by no feelings of rivalry towards any religious community, but by a desire to supply the wants of our own communion, and thereby to fulfil a duty implied in the first principles of the Christian Church. "Brethren, the grace of our Lord Jesus Christ be with your spirits. Amen. "W. Skinner, D.D., Bishop of Aberdeen and Primus. "Patrick Torry, D.D., Bishop of Dundee, Dunblane and Brechin. "David Low, LL.D., Bishop of Moray, Ross, and Argyll. "Michael Russell, LL.D., Bishop of Glasgow. "David Muir, D.D., Bishop of Brechin. "C. H. Terrot, D.D., Bishop of Edinburgh. "Edinburgh, 1841."

BISHOP SANDFORD'S GRANDSON.—It gives me much pleasure to hear that the eldest son of the late Sir D. K. Sandford has been, at an early age, so unanimously elected to a bursary from Glasgow to Balliol College, Oxford.—Edinburgh Paper.

EPISCOPAL CHURCH OF BLAIRGOWRIE.—A requisition, on the part of upwards of 100 individuals, in Blairgowrie and its neighbourhood, has been sent in to the Bishop of Dundee, soliciting his lordship's permission to form themselves into a congregation in connection with the Episcopal Church of Scotland. We learn the bishop has complied with the prayer of the requisitionists, and steps are being taken to open a place of Divine worship according to the Episcopal form, in Blairgowrie, immediately.—Perth Constitutional.

PEACE IN EDINBURGH.—The Roman Catholics, when they first broached the subject of establishing a nursery in the suburbs of this Protestant metropolis, did so with their usual cunning and circumspection. It was introduced to the public under the innocent designation of "a Seminary for the Education of Young Ladies;" and any one who breathed a whisper as to the real objects of this institution was threatened with a prosecution for libel. Gradually, however, the mask has been dropped; and now, under the auspices of the ambitious lecturer in Brighthelmston Street, Bishop Gilbert, public exhibitions of the ceremony of taking the veil are regularly made, and the quasi boarding-school is proclaimed, in open day, to be nothing more nor less than a Popish nursery. One of these truly melancholy spectacles took place on Wednesday last, in the nursery alluded to, at the head of Brantford Links, before a select assembly of Papists and Protestants, the latter, of course, attracted by mere curiosity to see how the interesting drama would be conducted. We understand that there were three orders of nuns consecrated, as it is impiously termed, on this occasion. One young girl, evidently either the daughter of a priest, or of her own diseased family, took the first veil, which bound her to remain a cloister prisoner for one year; two took the second veil, and immured themselves for five years, and an interesting looking young lady took the vows for life. On this last victim the chief interest was centered—a mock funeral service was performed, and having prostrated herself on the marble floor of the chapel, a pall was laid over her, and the bishop consigning her to a living death. The burial rites occupied fully half an hour, during which time she lay prostrate upon the cold ground. The feelings excited by the proceedings, on the part of the Protestants at least, may have been of the most painful kind.—Edinburgh Paper.

American Ecclesiastical Intelligence.

MAR YOHANAN, THE NESTORIAN BISHOP. This representative of one of the Eastern Churches, who loves Christian character. The Rev. Mr. Perkins, Missionary at Deromah, at a late meeting of the American Board of Missions in New York, stated that Mar Yohanana was the first person who welcomed Rev. Messrs. Smith and Dwight on their first visit to his country—and that he was the first Nestorian that took him (Mr. P.) by the hand when he reached his village. "He met me," said Mr. P., "cordially, and the first inquiry after his salvation was, how can you people make books for us, when they do not know our language? I engaged him at once as my Syrian teacher, and from that time he has been our firm and most efficient friend. He has now come to this country to commune with American Christians, of whom he has heard so much in his own land." We understand, that this Nestorian Bishop, visits this part of the world, at his own charges, to extend his knowledge of men and things by foreign travel. It is said he retains the costume of his own country, and with his heavy black beard, and moustaches presents a singular and interesting appearance. He is described as a man between forty and fifty years of age—pleasant address, though speaking the English language imperfectly. After being introduced by Mr. Perkins to the congregation assembled, to listen to the discussions connected with the operations of the American Board, the Bishop made an address, which we presume our readers will be interested in perusing. We copy the following account of his appearance and remarks from the New York Observer. We hope he has brought letters of introduction from Rev. Mr. Robertson of Constantinople to some of our Episcopal brethren—and that he will not return without looking into some of the Churches of our own communion. We presume that our Congregational and Presbyterian brethren, under whose escort and patronage this visit is made—will not object to his enjoying a little fraternal intercourse of this sort. We should like to have him acquainted with the fact that there are Episcopal Churches in America, as well as in his own land—Churches too, where love of "the truth as it is in Jesus" is not quite extinct. But we proceed to lay before our readers the account referred to:— "The Bishop rose in the pulpit with great dignity, and presented a truly venerable and interesting appearance, dressed as he was in native costume, and wearing a heavy beard. After a short pause, and having surveyed the assembly, he said:— "My dear brethren and friends in Christ, I come from Ooroomiah that I may see you. God loves your nation. You are my Missionaries. They give us books. And they open schools. They preach the gospel of the blessed Saviour. Their labours are very great at Ooroomiah. We cannot pay you for all this. But brethren in the Lord Jesus Christ, your reward is in his kingdom; for he has said, whosoever giveth a cup of cold water in his name shall not lose his reward; and much greater will be your reward, who have given us the water of life. "My brethren, our nation sends much love to you. If you ask about the missionaries; they labor hard; they go from village to village and preach and teach in the schools; they need more strength; and we need more schools. Perhaps you know we are under the Mohammedans, and they oppress us; we are very poor and they take every thing away from us; but we put our trust in the Lord. My beloved brethren, our nation is like sheep among the wolves, and if you go out after that which is lost, and seek until you find it, you will rejoice more over it than if it had not been lost. The Mussulman lord it over us, and on that account, we ask help from you, in the name of Christ. Our Lord Jesus has said, 'Blessed are the merciful, for they shall obtain mercy.' And King David has said, 'Blessed is he that considereth the poor, the Lord will deliver him in time of trouble.' Yea, what you do, you do not for men, but for Christ. And your reward is laid up where moth and rust do not corrupt, and thieves do not break through and steal. May all your treasures be in heaven, and your hearts be there also.' Having said this, with great simplicity, the Bishop sat down."—Episcopal Recorder.

THE WIDOW OF AN AMERICAN BISHOP. (From the Boston Christian Witness and Church Advocate.) Died, at Newburyport, on Thursday morning, January 13, Mrs. M. D. Terrot, widow of the late Rev. Edward Bass, D.D., first Bishop of Massachusetts, aged 87.

Many of our readers have long known and respected the excellent lady whose death is here recorded. She was a different portion of the country, who has visited Newburyport, will remember the deep interest which she always manifested in all who were engaged in furthering the prosperity of the Church over which her husband presided with so much mild decision and faithfulness. We copy the following notice from the Mercantile Journal, of this city:— "During the life-time of her honored husband, and in the period subsequent to his decease, (which took place September 10, 1838), when her own health permitted, and encouraged by the company of a sister, remarkable for cheerfulness, industry, and benevolence of spirit, Mrs. Bass largely contributed to the social pleasure of her friends. She never failed to give those polite and ready attentions to friend and stranger which insensibly support society, and add so much to its enjoyment; while her charity and delicate benevolence, in a hidden stream, nourished, relieved, and gladdened, wherever she knew of want or suffering. None who have known them, need to be reminded of these her united sisters, nor will fail to remember in the one a remarkable animation and courage, which no suffering could conquer, or in the other a cheerful and dignified politeness, mingled with kindly, affectionate interest. "After the peaceful removal of her sister, Mrs. Bass bore submissively the loneliness of her condition, and immediately prepared more distinctly for her own departure; setting her house in order, distributing memorials to her friends, and disposing of all as she would wish to leave it. She retained the management of her small household to the very last, while her tottering step and feeble hands made its neatness and order surprising. Fearful always of troubling her friends, she gave them uneasiness by her willingness to dispense with attentions they thought needful to her comfort; while every little service she had opportunity to render, and every attention they paid was gratefully acknowledged and earnestly requested. "Her sickness at the last was short: it found her prepared and peaceful, perfectly calm and submissive.—Clearly retaining her faculties and consciousness of all around her, she received every attention with a grateful pleasure, mindful herself, even in the utmost feebleness, of even the least attention due or acceptable to others. Repeatedly questioned of her state of mind, she answered satisfactorily, and when afterwards asked if she wanted any thing, she said, quietly, 'I want only patience and resignation; and when the source of these was referred to, she distinctly said, 'I rely upon my Saviour.' The evidence of this reliance was seen and acknowledged in the uniform calmness and self-possession of her manner. The reward of a life of quiet, humble piety was evident in the peacefulness of her last sickness; and the lesson of her dignified submission, patience, and unfeeling kindness, will, we hope, be neither unimproved nor forgotten. "We learn, by a letter from the Rev. Dr. Morse, of the following disposition, by will, of the property of this excellent lady:— "To the General Domestic Missionary Society of the Protestant Episcopal Church, the sum of 100 dollars; the Bass fund, 200 dollars; the widows of St. Paul's Church, Newburyport, 200 dollars; the interest of which is to be paid on the 24th of December annually. And, after several other benevolent legacies, she has made the Society for the Relief of Widows and Orphans of Deceased Episcopal Clergymen of Massachusetts the residuary legatee of her estate, which will probably amount to 1200 dollars. Her late dwelling-house is left, as a parsonage, to St. Paul's Church, after the decease of her aged nephew, Mr. Edward Bass."

AN AMERICAN CHURCHMAN.—We stated yesterday that the late Thomas Otis, Esq., had left a verbal bequest of 5,000 dollars to the Board of Missions of the Protestant Episcopal Church. We learn, this morning, that Mr. Otis, in his dying moments, bequeathed 5,000 dollars to the Domestic Mission; 5,000 dollars to the Foreign Mission; and 5,000 dollars to the City Mission—all of Protestant Episcopal Churches. The entire sum, 15,000 dollars, has been paid agreeably to the desire of the liberal donor.—N. Y. Commercial Advertiser. [Mr. Otis was a New York Merchant.]

Advertisements. NEW GOODS. THE LATEST IMPORTATIONS. ONE of the largest and cheapest stocks of every description of DRY GOODS ever imported for retail consumption by any establishment in Canada, is now offered for sale at DEYKES & COMPANY'S, KINGSTON, for so small a rate of profit, that an extensive trade only could remunerate. Persons from the surrounding Districts, about to make their Winter Purchases, would, on visiting the metropolis, do well to call at this Establishment, and obtain of Massachusetts the necessary supplies, which will be unobtainable by any House in North America. Terms—CASH ONLY, AND NO SECOND PRICE. December 24, 1841.

Tea, Wine, and Spirit Warehouse.

No. 197, KING STREET, TORONTO. THE Subscribers having now completed their extensive Warehouse Stock of Groceries, Wines, and Spirits, offer for Sale the under-mentioned articles, which having been purchased on the most favourable terms in the best European and American Markets, they can confidently recommend to the attention of the City and Country Storekeepers: 200 lbs Porto Rico and Cuba Sugars, 30 lbs London Refined Sugar, 35 cases New York Refined Sugar, 45 cases and 70 lbs London Washed Sugar, 400 chests Congou, Hyson, Young Hyson, Twankay, Soucheong, and Congou Teas, 200 bags and bales Mocha, Java, Laguira, and St. Domingo Coffee, 200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins, 20 kegs Spanish Grapes, 200 cases Carolina Rice, 120 boxes and kegs Plug and Cavendish Tobacco, 185 pipes and hhls Port, Madeira, Sherry, and Marselles Wines, from the most respectable Houses in Oporto, Cadiz and Madras, 20 pipes and 40 hhls pale and coloured Cognac Brandy, 40 hhls Spanish Brandy, 20 puncheons East and West India Rums, 100 barrels London Porter and Edinburgh Ale, Also, an extensive and general assortment of articles connected with their business. ALEX. OGILVIE & Co. 23-1/2 Toronto, December 8th, 1841.

GEORGE SAVAGE & Co.

Watch and Clock Makers, Jewellers and Silversmiths. HAYES removed from No. 4, Wellington Buildings, to their Old Stand, WATERLOO BUILDINGS, West end of King Street, between Bay and York Streets, having just received direct from the Manufacturers a splendid assortment of Watches, Clocks, Jewellery, Plated Ware, German Silver Ware, Work Boxes, Writing Desks, &c. &c. and which they are determined to sell at unprecedented low prices, for Cash. N.B.—Chromometers repaired and restored to their original accuracy and precision of performance, also Clocks, Watches, Jewellery, &c. Toronto, November 27, 1841.

REMOVAL.

JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER. SINCERELY thankful for the liberal patronage he has received, and desiring to acquire his friends and the public that he has now REMOVED into his NEW BRICK BUILDING, corner of Yonge and Front Streets, (directly opposite his old residence), where he has fitted up superior accommodations for the carrying on of the above business, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of his favours will be thankfully acknowledged by him. Feather Beds, Hair and Cotton Mattresses, &c. furnished on the shortest notice, and Bed, Drapery, and Corsets, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch. Toronto, Nov. 1, 1841.

TORONTO AXE FACTORY.

HOSPITAL STREET. THE Subscriber tenders his grateful acknowledgments to his friends (and the public for past favours, and would respectfully inform them that he has now REMOVED into his NEW BRICK BUILDING, corner of Yonge and Front Streets, (directly opposite his old residence), where he has fitted up superior accommodations for the carrying on of the above business, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of his favours will be thankfully acknowledged by him. Cutlery and Edge Tools of every description manufactured to order. SAMUEL SHAW, 15-1/2 Toronto, October 6, 1841.

FASHIONABLE TAILORING ESTABLISHMENT.

128, KING STREET, TORONTO. And King Street, KINGSTON, (opposite Bruce & Co's.) REDUCED PRICES!! G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. &c. A BEAUTIFUL ASSORTMENT OF Velvet, French Chino, Satin, & Marcella Vesting. They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges. Clergymen and Barbers' ROBES, made in the neatest style. Toronto, July 14, 1841.

THOMAS J. PRESTON,

WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING-STREET, TORONTO. T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, &c. &c. Also—a selection of Superior Vesting, of which he is prepared to make up to order in the most fashionable manner and on moderate terms. Toronto, August 3rd, 1841.

BRITISH SADDLERY WAREHOUSE.

WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON. ALEXANDER DIXON respectfully informs the Military and Gentry of Canada, that he is always supplied with a superior assortment of Saddlery, Harness, Whips, &c. &c. imported direct from the best Houses in Great Britain, and constitutes a selection of the most fashionable and on moderate terms. FIRST-RATE ENGLISH ESTABLISHMENT. N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. Toronto, October 30, 1840.

J. E. PELL,

FROM LONDON, ENGLAND, CARVER, GILDER, LOOKING GLASS & PICTURE FRAME MAKER, Corner of Yonge and Temperance Streets, Toronto. MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms. J. E. P. has, at the present time, some splendid French plates on hand; Window Cornices, Room Bordering, and Miniature Frames, of the latest London fashions. Toronto, Sept. 18, 1841.

Earthen, China, and Glass Establishment.

No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET. THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, and Dinner Sets, Japan, and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co. Toronto, October 30, 1840.

DR. PRIROSE,

(Late of Newmarket.) OPPOSITE LADY CAMPBELL'S, DUKE STREET. Toronto, 7th August, 1841.

HOME DISTRICT GRAMMAR SCHOOL.

THIS Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1842. The mistress of Mrs. Crombie's Seminary will also be resumed on the same day. M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841.

TRACTS.

JUST PUBLISHED: No. 6.—LAST DAYS OF WILLIAM JAMES, 5s per 100. The following are still on sale:— No. 1.—OLD AMBROSIO, (2nd Canadian edition), 8s. per 100. No. 2.—FIRST FRUITS OF THE HOLY CATHOLIC CHURCH, (2nd Canadian edition), 2s. 6d. per 100. No. 3.—COMPLAINT OF SUNDAY, 8s. per 100. No. 4.—THE TWO CARPENTERS, 7s. 6d. per 100. No. 5.—THE DANGER OF DISSENT, 7s. 6d. per 100. H. & W. ROWSELL, King Street, Toronto.

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON.

APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorized to receive premiums for the renewal of policies. ALEX. MURRAY, Toronto, July 1, 1841.

BRITANNIA LIFE ASSURANCE COMPANY.

No. 1, PRINCES STREET, BANK, LONDON. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS, General Agent, No. 8, Chesham's Buildings, Toronto.

The Church

IS published for the MANAGING COMMITTEE, by H. & W. ROWSELL, Toronto, every Saturday. TERMS.—Fifteen Shillings, Currency; or Thirteen Shillings and Six-pence, Sterling, per annum. AGENTS.—For Canada, J. C. McLELLAN, and SAMUEL ROWSELL, Esq., 31, Chesapeake, London.