THE HEATHEN ORACLES. PART II.

(CONTINUED FROM OUR LAST.) (From "the Fall of Crasus," by the Rev. W. Adams, M.A.)

Constance. Will you tel! us this evening whether you think the ancient Oracles really were inspired?

Mr. M. It is, as I said yesterday, a difficult question; and it was partly with a view to its discussion Glaucus. As predictions, these answers are of little that I gave you an account of some of their answers, value; for they do not so much foretel an isolated in addition to those which form part of the history of event as declare the general working of the laws Crossus. Let me hear, in the first place, on what you of God's providence. But they do this with an auconsider their claim of inspiration will principally rest. | thoritative teaching, which reminds us of the prophetic

Mr. M. Certainly, Constance. It would seem, since the future is in the hands of God, that though really had authority from God to deliver them, in the created beings may conjecture its events with more or less of accuracy, a clear and distinct fore-knowledge judgments to the children of Israel? of it can be derived from Him alone. But is it quite certain, from what I have told you, that the ancient Oracles really possessed such fore-knowledge?

Constance. Was it not proved by the test required by Crossus? Surely, the accurate description of his that burnt continually in the Jewish Church. The employment could not have proceeded from mere con- priestess of Delphi did not seek counsel from the true jecture?

prediction at all?

Constance. Not exactly, uncle. Yet it seems the power of predicting it?

Mr. M. You know that modern inventions have of Crosus? shown that it is possible to convey instantaneous in-

Constance. Yes; by electricity. I remember you told us that not even the smallest particle of time was

to a certain extent, in the possession of man, and will, perhaps, be yet more so, when we have discovered more of the secret resources of nature. The latter differs from it not merely in degree, but in kind. But agency. Yet it does not follow that she was inspired.

Constance. You mean that she may have been assisted by evil spirits.

Mr. M. I do. The Bible affords ample evidence that, before the coming of our Saviour, evil spirits were allowed to take up their abode in the persons of men, and to speak and act for them. Little has been revealed to us of their real nature; but we can hardly imagine them to have been affected by the influences of time and space in the same way with mankind .-Thus, then, if the priestess were possessed by an evil aside. Moreover, conscience did not openly give its spirit, she may have been able to discover the secret employment of Crossus, without having any knowledge of future events, which are in the hands of God alone. And, assuming the narrative of Herodotus to be true, this appears the most probable way of accounting for her reply. Her other answers to the Lydian monarch have more of the character of predictions, but fail, for a different reason, as evidences of inspiration.

Mr. M. They merely prove the priestess to have nation at large. been gifted with a certain degree of political foresight, and to have been aware that a war at this period be- first mislead the Cummans. tween Lydia and Persia would end in the destruction of one empire or the other. Constance. But does not the answer about the

mule-king imply that Cyrus would be victori-

cautiously worded, that her credit would be saved if protect Pactyas, the Oracle afforded him its support. the issue of the war were different. Answers of this kind are, perhaps, of all others the most common in ancient history. They are, at least, remarkable in showing the extent of information which the Oracles were under the influence of evil spirits?

Constance. But is there not a difficulty, and the missionaries are often snagaged day after day in discussing the grand truths of the Gospalous the affairs of foreign nations; but they were under the influence of evil spirits?

Mr. M. There is no real difficulty, because we

Constance. Still, uncle, there are some less equivothe punishment of the sin of Gyges in the fifth gene- Holy Scripture.

Mr. M. Such instances are comparatively rare; and we cannot sufficiently rely on the accuracy with words of a supposed prophecy, in order to accommotheir enemies who possessed it. date them more exactly to the event. Do you remember, Edward, an instance of this in the Pelopon- Balak to curse the children of Israel. nesian war?

it; but it was doubtful whether the prediction was depended on the blessing or curse which the Oracles that it would be accompanied by a pestilence or by a pronounced upon them. The Moabites appear to famine. When, however, the plague broke out at have entertaind the same feeling towards the prophet Athens, every body agreed that the former was the Balaam. And how did Balak endeavour to secure his

true version. Mr. M. Yes. And Thucydides remarks that Edward. His messengers brought the gifts of dithis arose from their recollection of the words adapt- vination in their hand, and he promised to advance ing itself to the result; and that, if in another war a Balaam to the greatest possible honour. are men to believe that great and extraordinary events laam able to comply with the wishes of Balak? have been made the subject of some distinct revelation. Edward. No. He plainly told Balak, when he "in the fifth generation," which alone give its peculiar into a blessing. character to the prophecy.

would prove the priestess to have been gifted with a were of no avail against the chosen people of God .knowledge of the future; but there is less authority We are told also that, when he saw it pleased God to for it than for the other answers. Herodotus does bless Israel, he no longer sought for enchantment not tell us when it was delivered, but merely mentions against them as at other times. From all this, it is it incidentally in speaking of its fulfilment, and Xe- clear that the prophet Balaam was, on this occasion nophon omits it altogether in the conversation between divinely inspired. Now, does the Bible afford evi-Cyrus and Crœsus, on the subject of the Oracles, to dence as to whether he was a good or a bad man? which last evening I referred.

Constance. Then, after all, you do not believe that Jude speaks of those who have run greedily after the

they ever were inspired? neither the test of Crossus, nor their supposed predic- wages of unrighteousness. (2 Peter ii. 15.) It was, tions taken by themselves, will prove them to have in fact, covetousness which prompted him in the first been so. But their is another class of answers which instance to obey the summons of the king of Moab. affords a far stronger evidence in their favour, and dis- Yet, notwithstanding this, his predictions are full of poses me to believe that they were at times gifted with that moral teaching which I mentioned as one test of partial inspiration. Do you remember the instances I inspiration. gave you yesterday of the advice to Crossus on the Constance. Was it not Balaam who said, "Let me subject of happiness, and the judgment denounced die the death of the righteous, and let my last end be against Glaucus and the Cumæans?

the rest. contain. They afford evidence not so much of the swer to Glaucuspower as of the goodness of the ancient Oracles. It is remarkable that even Cræsus himself, in the day of adversity, appears to have dwelt more on the simple though doubtless they also contain a yet deeper precept of the Delphic Oracle, "Know thyself," than meaning. on all its supposed predictions.

Edward. Yet might not Solon, or any other philosopher, have told him the same thing?

Mr. M. Yes. But we must recollect that the Oracles professed to be inspired, and moreover, either through a divine or an evil agency, do appear at times to have passed the limits of mere human knowledge. If, therefore, we find that the influence which they thus obtained was enlisted on the side of virtue, and so combined with a goodness incompatible with the It almost seems as though they must have character of evil spirits, we have a strong argument in their favour. Now this is especially the case in the warning which the Oracles gave to the Cumæans and Constance. On their power of predicting the denunciations against sin contained in the Holy Scrip-

Edward. Do you then mean that the Oracles same way that the inspired prophets had to declare his

Mr. M. Certainly not in the same way. Some scattered rays of inspiration may have fallen on the Pagan Oracles here and there; but we must not compare them with the clear and distinct light of prophecy God; and we cannot believe that she was commissioned Mr. M. True, Constance; but was that answer a by Him to teach, or that, in the highest sense of the word, she was inspired by Him at all: but it may well be supposed that, from time to time, He watched over practically to have been the same thing; for how and controlled her replies, and employed them as a could the priestess describe in Europe what at that very moment was happening in Asia, unless she had Do you remember the defence which the priestess herpractical'y to have been the same thing; for how and controlled her replies, and employed them as a self urged for not having interfered to avert the fate

Constance. She said that it was impossible even formation over any distance of space by purely natural for the god's to change the course of destiny, and that lish Consulate. Sardis had long since been doomed to destruction in

consequence of the crime of Gyges. Mr. M. She did so; and I believe that this consumed, by the passage of the electric fluid over answer was not a mere subterfuge, but involved an many thousands of miles. But, surely, that will not important truth. By the gods, we must understand account for the discovery of the employment of those imaginary deities whom the heathen worshipped; the world. The priestess confesses that all her arts of divination could not gainsay or resist God's moral of the constructed of timber, is to be brought out from England, so scarce is that material here. The Protestant Church. only mention it to prevent your confusing the know- of divination could not gainsay or resist God's moral ledge of a passing event, however distant, with the law; and we may well imagine that, in the same way, power of seeing into futurity. The former is already she felt at times a secret influence which forced her to

Constance. You say, at times. Was she then not always equally inspired?

Mr. M. No; for there are instances in which it in the present instance I believe the answer of the is clear from history that she was bribed to deliver priestess to have been obtained by a superhuman certain replies. These, however, were on subjects of state policy. I do not think that on great moral questions the Oracles were ever allowed to mislead those who consulted them in a right spirit; and it was from this cause that their influence proved a blessing to the heathen world.

Edward. Still I should have imagined their interference was unnecessary. Was not conscience a suf-

ficient guide? Mr. M. It was, Edward, to those who would attend to its admonitions. But you must remember that many, like Glaucus, would strive to set them warnings to the state, but privately to the several members who composed it. And in political transactions, those who were most anxious to obey these warnings would feel the need of some public authority to which they might appeal. The Oracles supplied this want, by repeating as it were aloud the secret whisperings of conscience. Thus we have seen that it was by having recourse to their authority that Aristodicus deterred his countrymen from the betraval of Warsaw.—In this important station fifteen Israelites todicus deterred his countrymen from the betrayal of Edward. From their ambiguity, they prove no- Pactyas; and we may almost say that what conscience was to the individual, such were the Oracles to the

Edward. Yet in this instance the Oracle did at

Mr. M. It certainly did; but you know it was in order to punish them, because they asked advice in a wrong spirit. In the same way, conscience, or what wrong spirit. In the same way, conscience, or what men persuade themselves is such, will sometimes mislead those who endeavour to make it an excuse for sin. When Aristodicus proved that he at least wished to protect Pactyas, the Oracle afforded him its support. Mr. M. Not necessarily. The reply was so When Aristodicus proved that he at least wished to po

Constance. But is there not a difficulty, uncle, in

possessed about the affairs of foreign nations; but they Mr. M. There is no real difficulty, because we afford no certain evidence of inspiration, because they know that God constantly employs the evil as well as do not pass the limits of mere human foresight and the good as instruments in carrying out the purposes of his providence. It is however a subject, on which we are not left to our own conjectures. Very much cal predictions. Did not the Delphic Oracles foretel light is thrown upon it by more than one passage of

> Walter. Does then the Bible tell us anything of the ancient Oracles?

Mr. M. Not expressly; but we gather from it which they are related to rest the argument for inspination upon them. Tradition will often vary the Jewish people. We referred last evening to one of

Edward. You mean Balaam, who was sent for by

Mr. M. I do. It was a general belief among the Edward. There was an old prophecy concerning heathen that the success of their enterprises greatly favour?

famine had actually occurred, they would have been Mr. M. All this reminds us of the conduct of equally unanimous in favour of that version. So apt Crossus towards the Oracle of Delphi. But was Ba-

Thus, in the case of Gyges, the Oracle may have came to him, that he had no power to say anything at merely declared that his sin would be visited on his all, but could only speak such words as God put into descendants; and the events of the reign of Crosus his mouth; and though he thrice attempted to curse may have caused popular tradition to add the words the children of Israel, the curse was always changed

Mr. M. It was so; and he himself makes use of Constance. But there was the prophecy a fout the umb son of Crossus.

Mr. M. It was as, and he filling that there is no enchant to Mr. Garling's very pretty country-house. I observed to Mr. Garling's very pretty country-house. It is a handsome strub; ment against Jacob, neither is there any divination but, as is necessarily the case, where one kind of plant is but, as is necessarily the case, where one kind of plant is Mr. M. Certainly that story, if we admit its truth, against Israel," as though he felt that his usual arts Edward. We know that he was a bad man, for St.

error of Balaam for reward. Mr. M. Nay, Constance; I have only said that Mr. M. St. Peter also tells us that he loved the

like his?"

Constance. I do, uncle; but do not quite under- Mr. M. It was, Constance; and as these words stand why you call these answers a different class from immediately follow the prophecy concerning the numbers and blessedness of the descendants of Jacob, they the shopmen of the place. Mr. M. From the great moral truth which they remind us of the conleuding lines of the oracular an-While home and children's children blest,

Shine brightly on the good man's rest. (To be concluded.)

Missionary Intelligence.

THE JEWS.

REPORT OF THE SOCIETY. The report read at the annual meeting in London presents us with many encouraging facts, as it regards misionary work amongst the Jews.

The committee have increased the number of missionary stations from 30 to 34; the number of missionaries and agents, including a female missionary, from 80 to 83. Eight new missionaries have been appointed, but five of those who were in the list of the year 1845 are not now n the service of the society. of the missionary work in general, the committe say

"They have found that the number of Israelites ready

to receive the tidings of salvation increases in almost every nation where they have been scattered." We ought therefore to rejoice that new stations are occupied, and the gospel preached to the Jews in places where be-In London ten adults and twelve children were baptized

at the society's chapel during the past year. There have been 480, including children, baptized in the same place in the last 38 years. The chapel was opened by his royal highness the late Duke of Kent, the father of our gracious Queen, on July 16, 1814. The schools of the society are full, and many are waiting for admission. They will accommodate 100 children, 50 boys and 50 girls. "More than 400 young persons of

Jewish extraction have gone into the world at an early age from these schools." In Jerusalem, since Mr. Ewald's return, the missionary work has gone on prosperously. "The Jews literally thronged his house, and he had sometimes to speak to them uninterruptedly for four hours. * * * * The Jews are greatly alarmed at the progress of Christianity, which is secretly spreading among them, almost from house to use; they therefore use all the means in their power

A correspondent of the Daily News, writing on April 8th from Jerusalem, says:—"On Good Friday an interesting ceremony was performed at the chapel of the Engesting ceremony was performed at the chapet of the English Consulate. The Bishop, assisted by his chaplain and two missionary clergymen, baptized five Jews; three men and two women. A considerable number of English were present. The bishop, M. Gobat, a native of Switzerland, is a fine, serious-looking man, and read, with great solemnity and impressiveness, our beautiful liturgy, which lost less than one would have supposed from being readened in Germel.

dered into German.
"The little church, of a pretty gothic design, has got Mount Zion crowned with an English Protestant Church, is an interesting subject for contemplation. The hospital, established by the Society for Promoting Christianity among the Jews, and attended by Dr. Macgowan, stands hard by, and is a most serviceable institution. There were 30 Jewish patients in the clean and airy ward, mostly afflicted with ophthalmia. Whether pure benevolence towards the Jews be the actuating motive for founding this institution, or a desire to conciliate them for the ulterior purpose of conversion, the benefits derived from its aviitance are adaptively." its existence are undeniable.'

Great numbers of Jews have gone to Palestine during At AMSTERDAM Mr. Pauli has baptized thirty Israelites

since the commencement of his labours in 1844. Fifteen of these were baptized during the past year.

At Strasburg six Israelites were baptized in the past

At FRANKFORT-ON-THE-MAINE three Israelites were baptized during the year. At BERLIN seven Israelites were baptized in the last

KONINGSBERG. -- The Rev. C. Noesgen, the missionary of the society, has baptized two Israelites during the pasyear. In the province of Prussia twenty-six were baptized in the Protestant Church in the same period of time.

Posen.—The attendance of Jewish children in the schools at Posen has been larger than in any former year. There have been as many as 591 children at one time in the schools. The lowest average has been 397. A new school was also opened at a place called Samoczyn. Four

were baptized during the past year. Here there is an institution where bookbinding and printing are carried on for the benefit of poor Jewish inquirers and Christians. In this they may be instructed, so that after embracing Christianity they may be enabled to earn a living.

At Cracow, five Israelites were baptized after instruc-

tion by the missionaries.

Our space has not allowed us to notice the interesting statements given in the Society's Report relative to the movement which is felt amongst the Jews, or the disbaptisms have taken place. In these many an inquiring Israelite is found, and the missionaries are often engaged

But we want more enlarged exertions at he collectors and subscribers, or our work will lack means for its continuance. Enlargement is quite beyond our hope, unless greater means are placed at the disposal of the Committee, and they be thus enabled to send out more labourers into the field. Cannot you, reader, do something more than you have ever yet done?—cannot you secure the help of a friend, persuade some one or more of your friends or companions to care for the spiritual concerns of the Jewish people? "Freely ye have received; freely give."

EAST INDIES.

SELECTIONS FROM NOTES OF A VISIT TO PENANG, SINGAPORE, AND MALACCA.

(From the Church Chronicle.) The editor is indebted to the Lord Bishop of Madras for the opportunity of presenting to the readers of the Colonial Church Chronicle, the following interesting extracts from a Private Journal of a visit to Penang, Singa-

pore, and Malacca, during the past year.

April 29th, 1846.—We are steering direct for Penang, whose mountain, on the top of which I hope to pass two or three cold weeks, is plainly in sight. We shifted last night out of our course. There was much heavy rain, accompanied by thunder and lightning, and few of us got much sleep. This little world of the Straits is quite a new world to read the results of the straits is quite a new results are many it blease God for his dear Son's

much sleep. This little world of the Straits is quite a new world to me. May it please God, for his dear Son's sake, to bless my visit to it. 30th.—It was about one o'clock yesterday, when we cast anchor off the Port of Penang. It is a splendid roadstead, with depth of water sufficient for ships of any burthen. The town is built along the edge of the water, and backed by the finely wooded hills, on whose top the elimate is said to be delightfully cool. It is very warm below, but yet not the fierce, glaring, withering heat of Madras and Calcutta. The island is as green as a luxu-riant tropical vegetation, watered by frequent showers,

A drive of three miles on an excellent road brought us extensively cultivated for profit, there is too much of it to please the lover of nature. The glorious scenery of Ceylon is becoming spoilt by its endless plantations of

I was up and out by five o'clock, to enjoy the soft yet fresh morning. The birds, which are numerous here, awoke me at four. There is a bird here that sings something like a nightingale. A singular fate has just overtaken a very fine large species of tree, called here the Ansannah. All have died throughout the island. There are several enormous skeletons of them in Mr. Garling's "compound." I have read, or heard, that a similar blight destroyed nearly all the plane trees in England,

After breakfast, the missionary—I believe a German—who superintends the Chinese school, was kind enough to call upon me; but I was too unwell to have much conversation with him.

By the Chinese school is meant a school, where Chinese boys and girls, who are numerous in Penang, are taught the rudiments of Christianity and of the English

language. It is maintained by private contributions, and there are at present about eighty scholars. Perhaps I misunderstood him; but I thought this gentleman spoke somewhat despondingly of his labours among the adults, whether Chinese or Malays.

The bazaar is placarded with Chinese advertisements of articles for sale, and this singular people seem to be

PLAIN AND ORNAMENTAL, including Law, Music, AND SCRAP BOOKS, done with neatness and dispatch, and on the to Mr. Nugent, the second mate who is confined in his cabin by sore legs, the result of fearful exposure about Toronto, Dec. 11,1

two years since. He was at that time gunner in the Mellish, a small East Indiaman, which was wrecked during a typhoon on the Paracels, described by Horsburg as a collection of very small islands and very dangerous shoals in latitude 12° and 13°, and about twenty leagues from the coast of Cochin-China. The ship was returning from China with a cargo of tea, when the storm overtook her. She was broken in three places by the sh and was, of course, entirely wrecked. The only chance of escape for the unfortunate crew was to make a raft, to which they applied themselves immediately. But the work could only be carried on at ebb-tide; and even then there were about two feet of water on the shoal where they were standing. It was out of the question, there-fore, to attempt to take any rest. They worked, however, as men only work who are working for their lives, and soon constructed a raft of forty feet long by eight broad; and on this there embarked twenty-two The ship having almost immediately been broken up the violence of the waves, all the provision that they been able to store for their perilous voyage, was a few bottles of wine for their drink, and a few pots of preserved ginger for their food. Not a drop of water! There were, nowever, two other articles which the captain had saved for the consolation of himself and his fellow-sufferers.

He was a Christian, not merely in name, but in faith and love and good works; and he had in the breast pocket of his jacket, at the time of the shipwreck, a Bible and a Prayer-Book, and he kept them by him to the last. Thus provided for their hazardous enterprise, the pious captain and twenty one of his companions, being, indeed

the whole crew, with the exception of one boy who was drowned when the ship was wrecked, launched out upon the tempest-tossed and sun-scorched ocean, trusting, let us hope, in God. Most certainly that was the captain's he read to his Every morning and every evening he read to his comrades and to himself out of the Bible, and prayed with his comrades, for them and for himself, out of our Book of Common Prayer; and, as Mr. Nugent told me, "it was very comfortable." Poor fellows! they had no other comfort, but had to endure almost every misery that can befal man. I have already said that they had not a drop of water; not a drop of water, whilst rowing for their lives under a tropical sun for twenty days!—
The consequence which the good captain feared, soon occurred. In spite of his own example of unflinching self-restraint; in spite of his exhortations, not in his own name, but in the name of God, whose minister he had een thus terribly consecrated, eleven of the crew co not be withheld from drinking sea-water; and all who drank went mad and threw themselves into the sea!-The survivors, who had the fortitude not to touch it were preserved almost miraculously; as their daily food all that they had to sustain life daily for twenty was two dessert-spoonfuls of preserved ginger; and their whole daily drink half-a-glass of wine to each man, the captain, who served it out, always helping himself the

But he, and let us hope his companions also, were held PROFESSOR OF THE PIANO FORTE, up by faith. It was no ordinary church, that church in the wilderness of waters, that little flock, where "never rose any from his place" on the raft for twenty days, except to throw himself a shricking madman into the sea; and it seems a kind of presumption to speculate how they prayed to and spoke of God, under such awful circumstances. But, beyond a doubt, the good captain frequently reminded them of that promised rest, where real Christians will "hunger no more, neither thirst any more where the sun would not light on them, nor any and where there would be no more sea:" and, doubtles he continually pointed out to them and to himself Jesus Christ the Righteous, as Him through whom alone tha "better country" could be reached. A blessing, indeed must that Bible and that Brayer-Book, and the good cap tain, who knew their value have been to the shipwrecked

At last, when near the coast of Cochin-China, and almost ready to perish, they were picked up by a native boat, and taken ashore. Here they remained for six boat, and taken ashore. Here they remained for six months, subsisting upon the precarious and scanty charity of the Cochin-Chinese, in one of whose vessels they at length obtained a passage to Singapore, and from thence found their way to Calcutta, where, shortly after their arrival, the captain, having "fought a good fight, and finished his course, and kept the faith," sank rapidly, and slent in Jeans. slept in Jesus.

The only lasting injury which Mr. Nugent has apparently received from all this fearful suffering, is that he is subject to ulcerated legs, in consequence of the raft having been, generally, two feet under water during their

This is a true tale of the sea, and, which is far more nteresting, it records an unquestionable triumph of our most holy faith. "Fear none of those things which thou shalt suffer: be thou faithful unto death, and I will give thee a crown

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S. takes this opportunity of returning thanks to his S. takes this opportunity of returning thanks to his friends, for the very liberal patronage extended to him since he commenced business, and respectfully acquaints them (and the public generally), that he keeps constantly on hand a (and the public generally), that weeks constantly of hished a very superior Stock of WEST OF ENGLAND BROAD-CLOTHS, CASSEMERES, DOESKINS, and Rich VEST-

INGS; all of which he is prepared to make up in the best style, and on terms that cann N. B.—University work done in all the different orders; also Judges', Queen's Counsel, and Barristers' Robes, in the most correct style, and at his customary unprecedented low

Toronto, June 9th, 1847.

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Toronto, Nov. 12, 1846.

Toronto, Dec. 11,1846.

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By two this afternoon we were again on board the Fire Queen; but it was not until half-past five that we steamed out of the beautiful harbour. If permitted to return to Penang, may I be enabled to be useful to its little Christian flock!

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CONVEYANCER, &c. DIVISION STREET, COBOURG, CANADA WEST. Cobourg, Oct. 21, 1845.

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JAMES COCKBURN.

WOOL. THE highest market price will be paid in Cash for WOOL, at the Ontario Mills Woollen Factory, Cobourg, by the

Cobourg, July 7th, 1846.

S. E. MACKECHNIE. Cobourg, June 12, 1845. N. B.—Growers of Wool who may prefer it, will have an opportunity of exchanging any portion of their Wool for Cloth.

NOTICE

Is hereby given, that D'ARCY E. BOULTON, Esq. of Cobourg, Canada West, is sole Agent for the general management, superintendence and sale, of all Lands in this Province registered in the name of Jacques Adrian Pierre Barbier, Trustee of EUPHRASIE BARBIER; and that no sales will be recognised, or payments upon mortgages acknowledged, that are not effected personally with Madame Barbier, or this her Agent, Mr. Boulton. And all mortgagees, or persons indebted for payments on sales already made, will please communicate. for payments on sales already made, will please communicate the articulars of their debts forthwith to Mr. Boulton, who is authorised to collect and receive the same,

New York, Feoruary 14, 1845. LANDS FOR SALE, ON REASONABLE TERMS. District of Simcoe.

Lot 4, 1st Con. East of Hurontario Street, Mulmur, 200 acres. "15,7th " "
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Western District. E. half 7, 7th Con. N. of Egremont Road, Warwick, 100 " 25, 8th Con..... Dawn, 200 Victoria District.

W. parts 18 and 19, 11th Con...... Madoc, 200 Midland District. S. half 7, and N. half 11, 10th Con Richmond 200 "

Solicitors, Toronto Napanee, M. D., 25th March, 1846. Farm for Sale. FOR SALE, the South-East quarter of Lot No. 17, in

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NEW COLONIAL CHURCH MAGAZINE.

On the First of July was Published, Colonial Church Chronicle, MONTHLY MISSIONARY JOURNAL.

UNDER this title it is proposed to publish a Monthly Periodical, averaging forty 8vo. pages, stitched in a nest wrapper, at 6d. per number, or 7d. stamped. 1. Its principal object will be, to furnish authentic accounts of the State and Progress of the Church of England in the Colonies and Dependencies of the British Empire and in other Foreign Parts. Under this head it is intended to give—the

1. Monthly summaries of the intelligence received from the Colonial Dioceses, and from the Missions and Foreign Stations of the Church of England; with occasional extracts from Colonial Episcopal Charges and Page 16 of the Church of England; with occasional extracts from Colonial Episcopal Charges and Page 16 of the Church lonial Episcopal Charges and Reports of Missionaries.

2. Notices of Colleges and Schools designed to advance the Colonial and Missionary progress of the Church of England
3. Historical Sketches and Statistical Data concerning

eise and growth of the Church in the Colonies, and other for In addition to the above, the Colonial Church Chronicle will contain accounts of Home Proceedings, connected with the progress of the Missionary operations of the Church, and such other home intelligence as bears upon Colonial and Foreign Church extension or such matters. Church extension, or such matters, especially Ecclesiastical, as may be interesting to the Clergy and Laity abroad.

may be interesting to the Clergy and Laity abroad.

II. It is intended to give short periodical summaries of the proceedings of the Church in America, especially in reference to its extension in that country, and its Missionary labours in other parts of the world. parts of the world. III. Under the head of General Religious Intelligence, a Reord will be found of the most important events affecting state of Christianity both at home and abroad.

IV. Original Papers will be given, and Reviews of Books

and other publications, falling within the range of the subjects embraced by the Colonial Church Chronicle. V. The pages of the Colonial Church Chronicle will be open to Correspondence on topics connected with its various designs above described.

VI. Advertisements of a suitable description for the Colonial

Church Chronicle will be received. Books intended for Review, and any Communications should be forwarded to the Editor. The publication will be conducted in strict conformity with the principles of the Church of England, as set forth in her authorized formula in the conformation of the authorized formularies. Its character and style will be such as to adapt it for general perusal, with the view of diffusing intelligence concerning the Missionary labours of the Church, and of awakening a lively interest in their success among all aleases of projects.

classes of society.

London: Francis & John Rivington, St. Paul's Churchyard, and Waterloo Place. J. H. Parker, Oxford; and J. J. Deight ton, Cambridge. Persons desirous to become Subscribers, may receive the Stamped Copy for Twelve Months by paying 8s. 9d. Cy., to the Agent for the Diocese of Toronto, Mr. CHAMPION, Church

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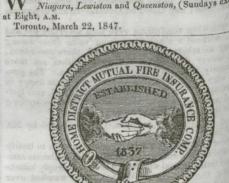
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Royal Mail Office,

Toronto, April 22, 1847.

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November, 1844.

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