

Colonial.

MRS. MOODIE'S LIFE IN CANADA.—We very sincerely regret, after reading the review of this lady's work upon Canada, in the last number of *Black-wood*, that she should have drawn such a fearfully dismal picture of our Colonial life and prosperity. So far as we are able to judge of the work by the review, it is, from beginning to end, a tale of sufferings, privations and mishaps, enough to terrify almost any one from the thought of Canada, much less to come and live in it. It is like a painful narrative of the privations after a shipwreck. And, unredeemed as it seems to be, by the examples of prosperity in Canada, it is likely to do us much harm in England. Certainly any one in respectable circumstances must have a stout heart, that would think of braving the woods of Canada, after reading this narrative. As a picture of fortune and struggling under the most painful privations and difficulties, the book is of absorbing interest, and will be read universally in England. But it is the worst picture of Colonial life, showing only the hardships which might have been avoided by prudence in the outset; and exhibiting misfortune as a whole picture, when, in reality, they form but the exceptions, in Canada. We regret hailing the production of a gifted and amiable lady—always a favorite of ours—in this light; but we cannot help feeling that so unredeemed a picture of almost unparalleled privation, will deter every one from coming here. Certainly had we read such a picture, before casting our lot in Canada, we would have been long sorry to have pitched our tent in so forbidding a land: and we fear hundreds will be inclined to think as we should have done.—*Hamilton Gazette*.

PHYSIOGS IN KINGSTON.—It seems there has hitherto existed a foolish kind of club in Kingston, calling themselves Physiogs, whose self-assumed duty it has been to charivari couples, married under peculiar circumstances which gives rise to this kind of buffoonery. The Mayor has very properly forbidden them to carry on their pranks any longer. The *Kingston Whig* attempts to defend the Physiogs.—*Montreal Herald*.

A man tried for bigamy in Montreal has been discharged, because he having married his second wife in the United States, while his first wife still lived in Canada, the crime was committed in a foreign country, and it was not stated in the indictment that the accused was a British subject.

We deeply regret to announce the death, after a short illness, of our respected fellow-citizen, Mr. Thomas Mills, for many years Assistant-Engineer of the Fire Department, and a highly valued member of the St. George's, the Odd Fellows', and other Societies. Mr. Mills was a native of Sussex, in England, and emigrated to this country in the year 1832; he has resided in this city for a period of 20 years, during all which time he enjoyed the esteem and confidence of every person who knew him, in all ranks of society. His death was occasioned by an attack of Erysipelas, brought on by a slight wound in the leg, received in stepping on a faulty wagon shaft. He leaves a widow and seven children.—*Patriot*.

Our Subscribers are notified that JOHN PERKINS, Esq., has been appointed agent for this paper and is entitled to receive monies and grant receipts on account of the same.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, April 6th, 1852: S. J. Scovill, Esq., St. John's, rem. and ad. sub.

THE CHURCH.

TORONTO, THURSDAY, APRIL 8, 1852.

THE ARCHDEACON OF YORK will, with Divine permission, hold a Visitation of the Clergy and Churchwardens of the Archdeaconry of York, in this Diocese, on the days and at the places below mentioned:—

Of the Clergy and Churchwardens of the HOME and SIMCOE RURAL DEANERIES in Trinity Church, *Thornhill*, on Thursday, April 22nd next, at 11 o'clock, A. M.

Of the Clergy and Churchwardens of the NIAGARA AND GORE AND WELLINGTON RURAL DEANERIES, in Christ Church, *Hamilton*, on Tuesday April 27, next, at 11 o'clock, A. M.

Of the Clergy and Churchwardens of the BROCK AND LONDON RURAL DEANERIES, composing the Brock and Talbot, London, Huron & Western Districts, in St. Paul's Church, *London*, on Thursday, April 29, next, at 11 o'clock, A. M.

The Clergy who may be present at the above Visitations respectively, are requested to hand to the Archdeacon a list of the names of their several CHURCHWARDENS, prior to the hour of Divine Service.

Cobourg, March 15, 1852.

DIOCESAN PRESS.

By desire of the proprietors of this association, expressed at a meeting held by them at Toronto, on the 13th February last, a general meeting of the said proprietors will be held at Toronto on Friday the 23rd April instant, at the Parochial School House; when it is designed to make a final adjustment of the affairs of that association.

By order of the meeting,

A. N. BETHUNE, *Chairman*.
Cobourg, April 3, 1852.

THE DESTRUCTION OF THE LAST ENEMY.
(1 COR. XV. 26.) AN EASTER THEME.

Of the enemies of Christ and his people Death, we are told, is to be vanquished the last. He came into the world last; and the last shall he go out of it. First, Satan crept into the Garden of

Eden, and man was tempted; Sin followed the temptation, and man fell; then came Death last of all, and a brother's blood cried from the ground against a brother's murderer. He was the last who assailed the Incarnate Son of God. After Satan had been baffled, and Sin had found the Redeemer's pure heart inaccessible, Death was not discouraged by the ill success of his elder confederates; but, nothing daunted, aimed his dart at the Redeemer's breast, and, by the Divine victim's own permission, was allowed to pierce His heart. Such is the earthly history of the rise and growth, if we may so speak, of our three great enemies. The 20th chapter of the Revelation records briefly the history of their fall and ruin. "The Devil, who is called the Deceiver, is first 'cast into the lake of fire and brimstone;' in the depths of the same fiery abyss Sin, of course, is buried with its author; and then 'death and hell (Hades or the grave) are cast into the lake of fire.'" And how ignobly shall this last enemy perish! Oh! if it were given to him to tear down the pillars of the earth, as Samson hurled down those of the Philistine temple, and to crush millions along with himself in its ruins; this would be a noble end, and worthy of the fell Destroyer who cuts down the earth's inhabitants. But no power like this will be committed to him; for none but He who built the earth can turn it into ruins. Or, if this last enemy could only detain on the earth its last generation of men, that they might perish, along with himself, in the universal fire,—this also might seem to be a suitable extinction of such a foe. But it shall not be so. The end of death's dominion will be signalized by no holocaust; the spoiler will be torn for ever from his prey with no resistance. The conquering Messiah,—the invincible Lord of life and death,—has but to speak the word, and the sickle shall fall, as from an infant's tremulous grasp, from the hand of the remorseless Reaper of the human harvest. He will not be able to retain even the mouldered particles which the earth and the sea embosom of what were once living forms, and shall be living forms again. Much less, then, will he be suffered to touch either body or spirit of those who are to be changed on the resurrection morn.

The sunless caves of the ocean will afford, we are assured, as secure a receptacle, under the all-seeing eye of Jehovah, for the materials of the resurrection-body, as the grass-covered graves of the quiet church-yard. "The sea shall give up its dead."

"From out their watery beds, the ocean's dead,
Renewed, shall on the unstirring billow stand,
From pole to pole, thick covering all the sea."

On this surrender of its dead by the sea Bishop Horsley has founded a noble piece of Biblical criticism. That deep-thinking prelate considers that the resurrection of those antediluvians who perished in the deluge is particularly alluded to. By following out, and comparing indirect intimations of scripture, he has found reason for persuading himself (and who would not be glad to entertain the persuasion?) that of the myriads who were drowned in the waters of the deluge, all did not sink into perdition. Though unfit to escape the temporal punishment he thinks that there may have been many who were exempted from the eternal; and these he regards as the "spirits in prison, sometime disobedient in the days of Noah," to whom our Saviour, during the interval between his death and resurrection, went and preached. If these "spirits in prison" were indeed the antediluvian contemporaries of Noah, in the state of disembodied spirits, and were fit subjects for the Redeemer's preaching, then, of course, they must have been saved before death; and the homilies of the Divine Preacher of Paradise may have embraced—not repentance [and faith, for which there is no room beyond the grave—but disclosures of hidden truth, or the mercies of the past, or the hopes of the "consummation in bliss and glory" to be effected by the re-union of body and spirit on the Judgment-day. To many of our readers the following passage from one of Bishop Horsley's Sermons may be new; it is a fragment of a masterpiece of criticism:—"I think I have observed, in some part of Scripture, an anxiety, if the expression may be allowed, of the sacred writers to convey distinct intimations that the antediluvian race is not uninterested in the redemption and the final retribution. It is for this purpose, as I conceive, that in the description of the general resurrection, in the visions of the Apocalypse, it is mentioned with a particular emphasis, that the sea gave up the dead that were in it; which I cannot be content to understand of the few persons (few in comparison to the total of mankind) lost at different times by shipwreck—a poor circumstance to find a place in the midst of the magnificent images which surround it—but of the myriads who perished in the general deluge, and found their tomb in the waters of that raging ocean. It may be conceived that the souls of those who died in that dreadful visitation might, from that circumstance, have peculiar apprehensions of themselves, as the marked victims of divine vengeance, and might peculiarly need the consolation which the preaching of our Lord in the world of spirits afforded to these prisoners of hope."

"There is something indescribably awful even to the devout Christian in those expressive words,

—"The Last Day." But what music is there in these words,—"*the Last Death!*" Pestilence shall breathe its last breath of poison on the air; the demon of war shall be sated with his last carnage; in the frail vein, which is now one of life's poor attenuated threads, fever shall light his last fire, and consumption creep with its last chilling frost; the last grave will be dug:—let us in imagination place ourselves at its side. There are gathered the last sad group of those who mourn for the dead,—the last wreck of mortality has been lowered into its narrow resting-place; and the last words of committal are being pronounced,—those solemn words, perchance, will be read by surpliced priest from holy book of prayer. If our beloved Church prove faithful, she will abide till then: and may God grant her that fidelity and that continuance! On that grave the last tear that shall ever be shed is falling,—whilst the minister of God is consigning to the silent tomb the last man who shall ever die, with the awful words,—"Earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life;" and it may be, that, in the very uttering of these words, the archangel's trump, which is to wake the dead, shall peal forth its startling summons. And at this awakening sound, the lifeless form, receiving instant animation, shall read asunder its encompassing ceremonies, and the last dead, breaking down the bars of the grave, shall rise and take his place, along with the first dead, before the tribunal of the Judge. There Christian friends will be brought together, and will accost one another with joyful recognition. And as hand clasps hand, in the cordiality of an indissoluble brotherhood, the happy company of the Redeemed will remember the great victory which Christ hath gained over the "last enemy;" and at the recollection of that triumph, we can believe that through the broad courts of heaven there will ring the gladsome shout,—"*There shall be no more death.*"

THE CONFERENCE OF THE BISHOPS.

Under the head of Colonial "Ecclesiastical Intelligence" will be found the Minutes of the Conference of the Bishops of the British North American Dioceses, which took place at Quebec during the month of September last. It is an important document, and should be carefully perused.

THE CANADIAN INSTITUTE.

Some three years ago a few of the practising engineers, architects and surveyors of this city projected and organised an association under this name. They have been steadily and zealously working out its destiny, until on Saturday evening last its utility and degree of success were very signally displayed before the public, on the occasion of their first *converzatione*, held under the prestige of a royal charter which they have obtained. By this instrument the range of objects contemplated for promotion has been much extended and a proposition has been made to unite with the "Athenæum," a literary society for some time in operation and possessing a good library and the nucleus of a museum. Of the meeting itself we cannot speak in adequate terms. It was a most successful effort to engage the attention and co-operation of the public. The hall of the Mechanics' Institute, in which the meeting assembled, was filled to excess, and among those present we were glad to find many leading and influential citizens, who thus evinced their desire to encourage so laudable an undertaking. The chair was ably filled by Captain Lefroy, R.A., F.R.S., as 1st Vice-President of the Institute. In the course of an eloquent and pointed address he explained the objects of the Institute and solicited the co-operation of his distinguished auditors, guests for the evening. We regret that our want of space precludes us from giving this address in full, but as it will shortly appear in the ordinary printed records of the Institute, the public will have an opportunity of judging its merits. In the course of the evening Mr. Hind gave a most interesting comparison between the climates of Toronto and other points to the east and west, Fort Preble and Fort Armstrong, in which he pointed out the temporizing influence of the lakes by which we are surrounded, giving Toronto a decided superiority over Quebec and the Western States.

Professor Croft gave a very satisfactory statement of the popular paradox water gas, showing a forcible objection to its being ever employed for extensive practical purposes, viz:—its great explosive properties. He detailed very briefly and clearly the mode of its preparation and use.

Professor Cherriman, in a masterly and extremely attractive manner, explained the nature of Kirkwood's Law of Analogy, and certainly, to our mind, most logically demolished the hypothesis. Few of his hearers, we suspect, were prepared to find the discussion of abstruse astronomical problems capable of such lucid and familiar exposition.

The Rev. Dr. McCaul made some happy observations on the deciphering of Egyptian Hieroglyphics—a subject which appears to be again awakening discussion and investigation among the scientific philologists of the day. He contended for the credit due to Dr. Thomas Young for the suggestion as to the mode of their solution.

The whole proceedings were characterized by great harmony and an evident intense interest in the objects with which the tables in the room were filled. We trust now, that the ice is broken, public opinion will flow steadily in favour of this noble and praiseworthy enterprise. Several members were added to the list on Saturday evening, and, we have no doubt, the number will soon increase.

THE CLERGY RESERVES.

It seems, that strong as has been the expression of feeling from the people of this Province against the secularization of the Clergy Reserves, its "unscrupulous opponents" are still at work. One of the last acts of Lord John Russell's Government was the introduction of a Bill in the British Parliament to authorize the Provincial Legislature to deal with the question; and there is little doubt that he will endeavour to press it in opposition, and thus cause what the Hon. J. H. Price once declared must be "a renewal of painful agitation and fierce conflict, grief, and excitement, heart-burnings and mutual recriminations among religious bodies." It is truly desirable that the Province should be spared such an infliction, and to this end the Church Union has been actively at work. Petitions to the Queen and Imperial Parliament have been prepared, and have already obtained nearly ten thousand signatures against such a measure, and praying such legislation only in the spirit of the Act of 1840, "as may vest in each Christian denomination, absolutely and for ever, the share of those Reserves to which they would be entitled under that Act, the proportion being regulated according to the numbers of each religious denomination, and leaving it free to each to apply the share which they may so become possessed of to the support and maintenance of public worship and religious instruction as they may think best." We give the petition to the Queen in full in another place. The Petitions lie for signature in this city, at the office of the Church Union.

EMIGRANTS TO CANADA IN 1852.

There is every reason to anticipate a large influx of emigrants from the mother country to Canada, during the present year; and by the time this sheet reaches England, many will be preparing to cross the Atlantic in search of independence. As not a few of our Rev. brethren in the United Kingdom receive the "*Church*," we think it right to press upon them the propriety and importance of giving to such of their parishioners as may leave those shores, letters of commendation addressed to Christ's ministering servants, wherever in God's providence their lot may be cast. The following form of letter was recommended and adopted by the Venerable Society for the Propagation of the Gospel in Foreign Parts:—

To the Right Reverend the Lord Bishop, and the Rev. the Clergy of the Church of England [or of the American Church] in the Diocese of _____
I desire herewith to commend to your pastoral care and brotherly good offices _____ of the parish of _____ in the Diocese of _____, who with his family is about to settle in _____; and I certify that he is a member of the Church of England, and that his children severally named _____ have been baptized.

Minister of _____ Diocese of _____
Dated this _____

If every head of a family, belonging to the Anglican communion, who emigrated to these shores were furnished with a credential similar to the above, it would greatly tend to the prevention of schism. Owing to the great extent of too many missions in our Diocese, a clergyman is frequently unaware of the arrival of a new family till after the lapse of a considerable period. This interval is duly improved by the builders up of hostile denominations, who diligently strive to poison the hearts of the simple unsuspecting souls against their legitimate pastor. In but too many instances the parties thus beset are imperfectly grounded in the distinctive features of the Church, and consequently are the more easily seduced by the insidious, unscrupulous retailers of such invectives as *Puseyite* and *Tractarian*! No one conversant with the *modus operandi* of Dissent in Canada, will accuse us of drawing a rare or over-coloured picture. Letters of commendation, however, forwarded to the Rector or Missionary of a district, immediately on the arrival of the bearers, would ensure a speedy pastoral visit, and the evil alluded to above would be either prevented or neutralized.

LIFE ASSURANCE.

We have frequently brought before our readers the importance of life assurance, as a duty incumbent upon every parent who duly estimates the weight of the Apostolic declaration:—"If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."

The subject has been specially called to our attention by a sermon recently preached in the Montreal Cathedral, by the Rev. Agar Adamson, D.C.L. In this discourse, the Rev. author most practically demonstrates the advantages resulting from life assurance. There is truth as well