

The subpoena to answer the Bill filed by the citizens against the Mayor and others in reference to the £50,000 debentures has been served on his Worship in Quebec. It has been decided that the Mayor is not to be called to the Legislative Council in consequence of serious opposition to the proposition.

St. Patrick's Day, was celebrated in this City, by a large number of our Irish Roman Catholics marching in procession, with flags, banners, and music, accompanied by the children of the Christian Brother Schools. There were perhaps about 2000 men and boys in the procession, which was most orderly. The various flags, were green and all appeared to have been neatly trimmed with Orange fringe, as an emblem of peace and good will. The procession was most orderly, and after service at the Chapels dispersed. The members of the St. Patrick's Society supped together at the Western Hotel.

On Wednesday morning a fire broke out in the Pine Grove Tavern, Parliament St. kept by Mr. Hugh Taylor, which was totally consumed, the inmates with difficulty escaped with their lives.

DARING ROBBERY IN A CHURCH.—A robbery of a very unusual nature occurred in this City on last Sabbath night. Some person or persons succeeded in effecting an entrance into the vestry room of the English Church on James Street by picking three large and well constructed locks. A gown valued at \$120 belonging to the Rev. Mr. Geddes and a quantity of wax candles, books, &c., were taken away. Information of the circumstance was conveyed to the Police office early yesterday morning and the Police officers immediately placed themselves on the alert. It is to be hoped that the offenders will be brought to justice, but from the nature of the articles taken the Police will have many difficulties to contend with in their endeavours to apprehend the parties.—Hamilton Journal.

The whole of the stock reserved for Canada in the Toronto and Hamilton Railway Company was subscribed for on Friday last in Toronto and Hamilton. The rest of the stock has been taken up in England.

WE understand that James Cotton Esq., has commenced an action against J. G. Bowes Esq., for defamation, in which the damages are laid at £5000. The case will come on for trial at the next assizes.

TO CORRESPONDENTS.

An Anglo Catholic is unavoidably postponed.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.

Regular practice every Wednesday, at Eight P.M.—Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.

MR. PAIGE, Conductor.

G. B. WYLLIE, Secretary & Treasurer.

WEEKLY CALENDAR.

Table with columns: Date, Lesson, 1st Lesson, 2d Lesson. Rows include Mar. 27, 28, 29, 30, 31, April 1, 2, 3.

Ver. 22. Athanasian Creed. Pr. Ps. M. 20, 40, 54. Ev. 69, 83. Pr. Ps. M. 2, 57, 111; E. 113, 114, 118.

Canadian Churchman.

THURSDAY, MARCH 24, 1853.

THE HOPE OF THE PATRIARCH JOB.

It has been said that the Holy men of old knew but little or nothing of the blessedness of a resurrection-hope—an opinion as unreasonable as it is contrary to the plain letter of God's infallible word. Many instances, a large amount of evidence might be cited to the contrary; but nothing is needed beyond the highly satisfactory and explicit declaration of Job, "I know that my Redeemer liveth &c., (Job xix, 25.) The book of Job—it ought to be remembered, is one of the oldest books of the Bible, and the Patriarch, whose varied and trying life it records, is one of the most ancient characters of the Sacred History. The O. T. pattern of patience under misfortune, has left us in no doubt as to his possession of the resurrection—hope. It is manifest from his strong and ardent and peculiarly distinct language, that he was thoroughly assured of the doctrine of the Resurrection, not only of the resurrection of the

dead in some sense, but of the rising of the body really and identically. It is clear that only one view can be taken of Job's profession of faith in the resurrection, so that there could hardly be any other than a perfect agreement of commentators on this precious passage of Holy Writ. Thus we find one commentator giving us this paraphrase;—"However I am judged by you, (my well meaning but misjudging friends,) yet this is my comfort that I know I have a Judge and a gracious Redeemer to come, who lives eternally when ye shall be gone to dust, and shall one day come down to judge the quick and the dead; and shall in that last day of our general account, present himself here upon earth to the eyes of all flesh." Another paraphrases the Patriarch's testimony in this manner. "Though after my skin which you see so miserably affected by disease, this whole frame shall be dissolved into dust; yet I believe that I shall live again hereafter, as truly and as certainly as I do now, and shall appear personally before my Judge, whom I shall see for myself, or in mine own cause, prepare to do me justice; and conscious as I am of my innocence, I shall look up to him with joy and hope; whilst others my accusers, unable to behold Him, shall look down with shame and confusion."

We have been particular in fixing the interpretation of this passage because supposing the Old Testament furnished no other evidence of the kind, it would be of itself conclusive, in settling the question as to what were the hopes of a future state entertained by holy men before the coming of Christ, and because it is a religious, solemn, and important testimony Job himself we may plainly see regarded it in this light. The hope of the resurrection appears to have been a great source of comfort to him, in the midst of all his woes. Was it not in the full assurance of such a hope, and under the influence of a strong persuasion of his own personal interest therein that he exclaims.—"Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!" After an exordium of such peculiar solemnity, we are prepared for the sequel as most impressive.—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my veins be consumed within me." Surely all this is the language of deep conviction, and breathes the confidence of a hope—full of life and immortality. Yes Job too saw the day of Christ, and rejoiced to see it as much as Abraham, David, or Isaiah; and centuries before the Apostle of the Gentiles was born, or the Gospel he preached was given, was his own experience realized by this Patriarch of the land of Uz, ardently looking out for the day when he should attain unto the resurrection of the dead. Observe too, as we have hinted already, the deep-toned solemnity in which he gives utterance to the climax of his desire. He would have his words to be written as uttering them with deliberation, and not intending either to qualify or retract them. Nay, he would prefer their being printed in a book (and in what a glorious book have they been printed!) in order that the publication of his hopes might be general, or their expression prove still more lasting and indelible. Nor is this enough, he would have his words given or traced with an iron pen on lead (for that is probably the import of the phrase, with an iron pen and lead) that is, traced with an iron pen on sheets of lead. Yea: more than even this: he aspires to a yet higher degree of durability: he would have his words abide so long as the earth continues: he would have them graven in the rock for ever. He longs for their endurance to the latest generation, and intends them to be carved on the smoothed surface of the rock as inscriptions have frequently been carved in eastern countries or fixed in letters of adamant on the stones of his sepulchre.

"I know that my Redeemer liveth"; that he liveth after having burst the bars of the grave; and from that grave I know that he will release me too. It is, indeed, a cold dark place that grave; it is a long and solemn journey which we have to take at last,—from time to eternity,—from this world to the next; yet, though our bodies must descend into the grave and be consumed there—yet those very bodies shall stand before the Throne,—the identity as uninjured as if they had been living on during the whole interval between death and the Resurrection. God will assuredly raise them up with a perfect continuity of being, so to speak, so that the same body which lay down to sleep, shall wake up at the summations of the last trumpet. "In my flesh" saith Job, shall I see God,—whom I shall see for myself, and mine eyes shall behold, and not another: these my eyes, now dimmed with tears and aching from many a sleepless night, shall reflect the light

of Heaven, and look though with drooping lid on the glory of God. Yea: no difference to the body will it make, whether pious hands deck with garlands its resting place of clay; or the soil of the battle field owed to its rank fertility, or the restless waves dashed it against the sharp rocks. Heathen persecutors, it is true thought, they had discovered an infallible means of baffling the vigilant eye of the Divine Watcher who counts the slumbering dust when they burnt to ashes the martyr's mangled form, but their cunning stratagem was vain we know, as the fancied cleverness of the Jewish sages who made—that is—tried to make the Sepulchre sure, sealing the stone, and setting a watch. The voice of the Archangel and the trumpet of God shall burst on the astonished ear, and neither man nor Devil shall be able to suppress the start, to check the upward spring of the rising dead, when the omnipotent gathering-cry shall go forth.—"Ye sleepers, in the tomb awake,—shake off your long and profound repose, ye dead arise and come to judgment." Then shall earth and sea heave with a strange animation,—as though God's spirit with quickening energy moved once more over the face of creation,—when the wretched armies of the dead shall emerge from the deep, whilst millions of others are contending upwards through the opening earth. Then, after the different members—how widely separated soever they have been—shall have come together and completed the frame; then shall each individual soul recognize and claim its familiar, though transfigured habitation.

Are we looking forward with hope to that day? Do we expect with pleasure the resurrection which Christ had accomplished for our bodies,—because we have Christ in our hearts? Have we good and comforting reason for believing that a song of joy and transport will issue from our lips when we shall awake from the sleep of death? Then happy are we. So sure as winter is followed by spring, the leafless tree by the green and shady foliage; so surely as the decayed seed gives birth to the fresh and goodly plant, and laborious seed-time is followed by the golden honours of the harvest; thus surely will there be a resurrection of the dead. On then and follow Christ, in the path of duty,—cheered by the hope of the eternal spring which will bloom—of the cheerful day which will break—on the other side of the grave. The horizon of futurity will brighten as you advance—more and more distinct as you hasten on—will that dawn become which the hopeful Christian can see—even in his darkest hours—flushing the tops of the mountains which encircle the happy land. There is no winter there to form a parable of death; and there is not death there—answering to the darkness and dreariness of winter, or needing—as we do here, for the comfort of beings who have to die, the resurrection—emblem of spring. Onward then fellow pilgrim in Christ Jesus—onward in the holy ambition to reach that holy world; onward in the steps of those dear children of God who are now resting in their beds, each one walking in his uprightness:—

"They climbed the dizzy height to Heaven, Through peril, toil and pain,— Oh God, to us thy grace be given To follow in their train."

TRINITY COLLEGE AND THE COLONIST.

It is a matter of no small astonishment to us that our contemporary the Colonist who has for so long a period professed to be a purveyor of information for the public should either have betrayed such gross ignorance of the original Constitution of "Trinity College," or have allowed his judgment to become so perverted as to give publicity to his recent articles, relating to the test required of graduates in that institution.

It was upon the faith that the originally styled "Church University" should be so not only in name but in spirit, that the noble appeal made by our excellent diocesan was so promptly responded to by Churchmen through the length and breadth of this Province. It was upon the same assurance that Churchmen in our Fatherland, stretched forth their hands and opened their hearts to aid the Bishop in the work which, at so much sacrifice of comfort and convenience he had undertaken. It was, induced by similar representations, that the contemplated University should to all intents and purposes be a Church of England establishment, that our brethren in the United States, separated by political relations, but joined together in the same ecclesiastical Communion, contributed liberally of their means towards the funds of our infant College.

Shall the "child of our good Bishop's declining years," now that it approaches adolescence, forget the hands that fed it? Will it break faith with its benefactors? Will it attempt to throw off restraints in the shape of tests, because it feels the glow and vigour of

coming manhood? Has it made the word of promise to the ear to break it to the sense? We confidently pronounce that it will not. Expediency, that cancer-worm of our day, would call for such a course, but so far as Trinity College is concerned it will call in vain. We are persuaded that its Principles are too honorable and high-minded to barter the birth right of their principles for a mess of pottage.

Our views with regard to religious tests, have been most ably anticipated by a contemporary the United Empire. We make no apology for making the following extract, in the sentiments of which our readers doubtless most fully and unreservedly concur.

There are some who are afraid that the development of the exclusive character of Trinity College will be detrimental to its success as a mere educational institution. We are not of that number. We believe that no educational institution will ever be successful, except for harm, that is not exclusive. But before entering on this part of the subject, we will take another ground, and that is, that if Trinity College ever admits any man to graduate within her walls, without first declaring his unfeigned assent and consent to the formularies of the Church of England, she assuredly will, by so doing, commit suicide, as the man who habitually takes increasing doses of laudanum.

The College is established and chartered "for the education of youth in the doctrines and duties of the Christian Religion, as INCULCATED BY THE UNITED CHURCH OF ENGLAND AND IRELAND, and for their instruction in the various Branches of science and Literature." And it would be simply absurd as well as a gross piece of inconsistency, for such an institution to confer honours, and to allow a participation in the management of its concerns to any one who declines to subscribe the tests required. For be it remembered that a degree in Medicine is, so far as the College is concerned, much more than a certificate that the holder of it has passed through a certain curriculum of study and certain examinations, and is therefore entitled in society to the status of a learned man, and moreover, that in cases of sickness he may be consulted as one having knowledge and ability to prescribe the required remedy. As a member of a College it is more than this, it gives the holder of such a degree a place in the Convocation of that body, it gives him a right to "Have exercise and enjoy all such powers and privileges in regard to conferring degrees, and in any other matters, as may be provided for by any rules, orders or regulations prescribed by the College Council." To admit men to such privileges who are not actual members of the Church and ready to avow their membership by signing her articles, would be as foolish as it would be to admit aliens to all the privileges of a British subject, without first taking the oath of allegiance to the British Crown.

In conclusion we have no hesitation in repeating, that were any of the tests prescribed by the Charter or constitution of Trinity College abolished, it would be a gross breach of faith to the benefactors of the institution. The aiders and abettors of such an act would be guilty of nothing less than an accademical swindle.

THE SEE OF LINCOLN.

The Rev. John Jackson, M. A. Oxon, rector of St. James, Piccadilly, has been appointed to the vacant see of Lincoln.

Speaking of Mr. Jackson's promotion, the Guardian says:—"It is a very satisfactory appointment, and we believe that the zeal, energy, and eloquence which has made the reverend gentleman most popular in his own parish will be brought to bear on the neglected diocese over which he is called to preside, to the glory of God, and the building up of His Church. Mr. Jackson has been an active parish priest, and, as such, will bring valuable experience of the sort most required in Lincolnshire."

THE CLERGY RESERVES.

It is stated by the Globe of this morning, that the Clergy Reserves Bill past its second reading in the House of Commons, on the 4th inst by a majority of 83.

ANGLO-AMERICAN MAGAZINE.

We are much pleased with the April number of this periodical, which already has made its appearance. The history of the American war is continued, and advances in interest as the narrative proceeds. This is a very valuable feature of the Magazine, and must invest it with an importance peculiarly its own. There is a marked improvement in the illustrations. If Mr. Maclear continues to present us with plates of equal merit to the views of Sault St. Marie, and the Thousand Islands, he need not dread comparison with Harper, so far as pictorial excellence is concerned. In a literary point of view the Anglo American is decidedly superior to its New York rival. We commend to the special attention of our readers, the letter of John Canada, which contains a withering and by no means uncalled for castigation of the egotistical escapades which our republican neighbours too frequently indulge in.