

Poetry.

THE OLD ELM TREE.

My Childhood's Elm Tree. Oh! the love I bore each dim green bough.

THE MONARCH'S HEADSHIP IN THE RELATIONS OF CHURCH AND STATE.

The Church of England is accused, not only of impiety, but of a shameful sacrifice of her independence, in giving to the chief magistrate a power to perform actions which are of a spiritual character.

same offices discharged as at present; that bishops would be consecrated, and priests and deacons ordained, and the articles maintained and the canons respected? And what is all this but a practical proof, that her ministers do not derive their office from the crown, but from the Church herself?

society which we call the Church of England has no necessary connection with the state. It is the same in constitution, in creed, and in discipline as the Christian Church of the first three centuries—a time in which the emperor was a Pagan, and when the Church of course had no imperial or national protection.

and to sow the seeds of those tremendous evils which it is the interest of both parties to avert. And with regard to the second prerogative—that of appointment to bishoprics—two things are to be borne in mind; 1st. That the monarch claims not to make a prelate, that is, the spiritual officer who possesses the right of ordination and spiritual jurisdiction, but only this, that if he is to clothe a presbyter with rank, with influence, with wealth, with legislative power, with the privileges of a privy councillor, and the position of a noble, he shall have the nomination of that individual; and, 2ndly. That if the individual be unholy, unlearned, or unfit for his office, the Church herself, not the civil power, is in fault, for the monarch must select the future bishop out of the ranks of the ordained clergy.

application of it to the nature of the Godhead no better than fanciful. 2. Mr. Locke, in the course of a few pages, so modifies his definition as to make it probable that his previous conception of the matter was not clear. In sect. 26 of the same chapter, he declares of the word person, "it is a forensic term appropriating actions and their merit."

the appearance of canonical severity was rendered ineffectual by the ease with which a dispensation from any canon might be obtained. These evils, however, did not affect the mass of the people, and though injurious to society, were confined within a compass comparatively small; while the quantity of money taken out of the kingdom by means of the ecclesiastical hierarchy was felt by all, and could not fail to attract the notice of the most uniform political economist.