

The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, 1, 12.

VOL. I.]

COBOURG, U. C., SATURDAY, MARCH 3, 1838.

[NO. XXXVIII.]

Poetry.

For the Church.

Rev. and dear Sir:—I beg to offer for insertion in your esteemed journal the following translation of a Vaudois Vintage Song, which they adapt to the air of our National Anthem. Although published a few years ago in a Quebec paper, in which the original appeared, it will probably be new to most of your readers.

Lower Canada, Feb., 1838.

I.
O God, to thee we bow,
From whom all blessings flow,
Author of peace!
Their voices thy children raise,
Uniting thy gifts to praise;
Grateful we chant these lays,—
Hear us, O God!

II.
Thou dost our cradles guard,
And from our hamlets ward
Ill while we sleep:
Thou dost our labours guide,
Food for our flocks provide,
And these rich fruits, the pride
Of our own hills.

III.
To crown thy blessings here,
O make us holier;
Keep, Lord, our hearts!
Thee we would serve in love,
Thee we would praise above;
To thee shall obedience prove
Our highest joy.

JEWEL AND HOOKER.

Methinks that I could trip o'er heaviest soil,
Light as a buoyant bark from wave to wave,
Were mine the trusty staff that Jewel gave
To youthful Hooker, in familiar style
The gift exalting, and with playful smile:
For thus equip'd, and bearing on his head
The donor's farewell blessing, can he dread
Tempest, or length of way, or weight of toil?
More sweet than odours caught by him who sails
Near spicy shores of Araby the blest,
A thousand times more exquisitely sweet,
The freight of holy feeling which we meet,
In thoughtful moments, wafted by the gales
From fields where good men walk, or bowers wherein they rest.

WORDSWORTH.

RICHARD HOOKER.

Richard Hooker was born in or near Exeter, in 1653, and seems to have been one of those highly favoured individuals who love God in their youth, and pass the whole of their lives in his fear. He was blessed with excellent parents, who, though they were not remarkable for rank or fortune, possessed the truer riches of virtue and religion. From them he received the first and perhaps the greatest of all outward advantages, a good and pious education. The accounts of his youthful manners are peculiarly pleasing, for though he was of a quick and spirited temper, such was his self command that even as a boy he is stated to have been remarkable for his "slow elocution and composure of manner." His mind soon shewed an eager desire after knowledge, and the school-boy was continually inquiring, "Why this was, and that was not to be remembered?" "Why this was granted and that was denied?" "And yet," as his excellent biographer, Izaak Walton, remarks, "all these questions were put with a remarkable modesty, and a sweet serene quietness of nature." Curiosity is the powerful principle implanted within us to urge us to the acquirement of knowledge. But it is often mixed, and especially in the young, with a giddy petulance which at once renders it disagreeable and less beneficial.

The progress which young Hooker made in whatsoever he was taught, was so great, that it induced his master to persuade his parents to change the intention which they had previously formed of putting him an apprentice to some trade, and to continue him at school; promising that, if they consented, he would double his diligence in instructing him, and receive no other reward than the pleasure which he took in the employment.—Walton bears a high testimony to the worth of this early and great friend of Hooker. He says, "His parents and master laid a foundation for his future happiness by instilling into his soul the seeds of piety—those conscientious principles of loving and fearing God; of an early belief that he knows the very secrets of our souls; that he punishes our vices, and rewards our holiness; that we should be free from hypocrisy, and appear to man what we are to God, because first or last the crafty man is taken in his own snare. These seeds of piety were so seasonably planted, and so continually watered with the daily dew of God's blessed Spirit, that his infant virtues grew into such holy habits as did make him grow daily into more and more favour both with God and man; which, with the great learning he attained unto, hath made Richard Hooker honoured in this, and will continue him to be so to succeeding generations."

The name of this good schoolmaster is lost, but his efforts in favour of his young pupil were strenuous and effectual: and he obtained for him, by his representation, the assistance of his uncle, and his promise of at least maintaining him for one year at the University; the master telling him he was confident that the lad's learning and manners were so remarkable that he would soon be taken notice of, and God would provide another patron who would free him from all further charge.

Mr. John Hooker, the uncle, was acquainted with Bishop Jewell, and he applied to him for help in the education of his nephew, on the plea of his talents being of so extraordinary a nature that it would be a great pity they should be buried in trade, which, from the scanty means his family possessed, must otherwise be the case. Walton states, with his admirable simplicity, that "though the bishop knew men do not usually look with an indifferent eye upon their own children and relations," yet he was so far interested in the account given him, that he appointed a time to see both the boy and his schoolmaster. The bishop was so content with this examination, that he rewarded the schoolmaster, and promised to provide for Richard. He was accordingly sent, in his fourteenth year, to Corpus Christi College, Oxford, where every thing necessary for instruction and maintenance was provided for him. He remained at Oxford four years, diligently improving his time, and still "increasing in learning and prudence, and in humility and piety."

About this period he was taken dangerously ill, and afterwards, when speaking of this sickness, he would allude to his mother's incessant prayers for his recovery, and say, "I pray that I may never live to occasion any sorrow to so good a mother." As soon as he recovered he set off for Exeter to see her, with another companion, travelling on foot. They took Salisbury in their way, on purpose to pay their respects to the good bishop, who invited them both to dine at his own table; an honour they mentioned with great exultation at Exeter. At parting, the bishop gave Hooker much good advice and his blessing, but forgot to give him any money. Recollecting his omission, he sent for him back. When he returned, he said to him, "Richard, I have sent for you again, to lend you a horse which hath carried me many a mile, and, I thank God, with much ease;" and put into his hand the walking staff with which he had himself travelled through many parts of Germany, adding, "Richard, I do not give, but lend you my horse; be sure you be honest and bring my horse back to me on your return this way to Oxford. And I do now give you ten groats, to bear your charges to Exeter; and here are ten groats more, which I charge you to deliver to your mother, and tell her I send her a bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more, to carry you on foot to the college; and so God bless you, good Richard."

And this, you may believe, says Walton, was performed by both parties. But alas! the next news that followed Mr. Hooker to Oxford was, that his learned and charitable patron had changed this life for a better one. Which happy change may be believed, for that as he lived, so he died, in devout meditation and prayer; and in both so zealously, that it became a religious question, "Whether his last ejaculation, or his soul did first enter into heaven."

This heavy loss filled the mind of poor Hooker with sorrow and much anxiety as to how he should henceforth be supported at college. Dr. Cole, the President of Corpus Christi, removed the latter, by bidding him return cheerfully to his studies, assuring him that he should neither want food nor raiment; which was all that Hooker desired to obtain.

He did not long remain a burden on Dr. Cole; for the providence of God raised him up another friend and patron in Edwin Sandys, then Bishop of London. Bishop Jewell and Sandys had been fellow exiles and companions in Germany, during Queen Mary's violent persecution of the Protestants. They had there formed a friendship which knew no interruption till the death of Jewell. The Bishop of Salisbury had given such a character to his friend, of young Hooker, for learning and excellent conduct, that though the Bishop of London had been educated at Cambridge, he resolved to send his son to Oxford, in order that he might have Hooker for his tutor. He said, "I will have a tutor for my son that shall teach him learning by instruction, and virtue by example; and my greatest care shall be of the last; and, God willing, this Richard Hooker shall be the man into whose hands I will commit my Edwin."

A year after the death of his first patron, Bishop Jewell, young Edwin Sandys was committed to his care, and another pupil also, George Cranmer, a descendant from the brother of the famous Cranmer. At this time Hooker was only in his nineteenth year; yet both for learning and prudence was judged quite capable of such a charge. He had spent five years at the University, in the diligent study of every branch of learning acquired within its walls, and with a most eminent character for modesty, piety, and every christian grace. It is remarked of him, that for four years he was never, but twice, absent from chapel prayers, while his behaviour when there manifested a becoming reverence of the God he worshipped. And such was the extraordinary consistency of his behaviour, even at this inexperienced age, "that," as his biographer remarks, "he obtained an early reverence to his person even from those who, at other times and in other company, cast off that strictness of behaviour and discourse." What is added by Walton will very much account for this useful restraint which was felt in Hooker's society, for he says, that "when he was pleasant, his wit was never blemished with scoffing, or the utterance of any conceit that might beget a thought of undue levity in his hearers." A modest, humble propriety of behaviour, even in the youngest, is almost sure to act as a check upon more untamed spirits. Few perhaps of our companions would fail in respect to us, if we had not in some way or other first failed in respect to ourselves.

The ensuing nine or ten years of Hooker's life appear to have been spent very happily. He was tenderly attached to his two pupils, with whom he lived in the closest intimacy. He enjoyed

also the friendship of other excellent characters. He obtained academic honours, and was chosen a fellow of his own college. To the graver pursuits of learning he added the recreation arising from lighter and more general literature, and from poetry and music. But it is not the will of God that, in this world, we should pass our lives in any one uniform course. Change and trial are necessary for us; nor are his followers and children exempted from this general law. The alteration in Hooker's situation arose in all probability from the great openness of his character, and the too great confidence which he consequently placed in the integrity of others. After he had taken priest's orders, it became necessary for him, by the statute of his college, to preach either at St. Peter's, Oxford, or at St. Paul's Cross, London; and the last place was allotted to him. There was at that time, in London, a place called The Shunamite's House, because it was especially kept for the accommodation of the occasional preachers who were obliged to come to London. Hooker arrived at this place completely wet and weary with his journey. He had been dissuaded by a friend from his usual mode of travelling on foot, and he was so fatigued with riding, and the business of the weather, that he was afraid lest he should not be so far recovered by the appointed time as to be enabled to preach. Mrs. Churchman, however, the notable but artful mistress of the house, took such good care of her weary guest, and nursed him so well, that he was fully enabled to discharge his public duty at St. Paul's Cross: and we may well imagine, that such kind attention, with its successful result, would give Mrs. Churchman great influence over such an unsuspecting mind as that of Hooker. She seems, indeed, to have possessed it in an extraordinary degree, and to have used it for the interests of her own family. She first persuaded him, "That he had a tender constitution, and therefore required a wife to nurse and take care of him, and that this would prove the means not only of prolonging his life, but rendering it more comfortable; and that if he approved of her advice, she could recommend him a suitable companion." His biographer says, that "he not considering that the children of this world are in their generation wiser than the children of light, fell into her snare, and with guileless simplicity committed the whole affair to her direction." The wife which Mrs. Churchman selected was her own daughter, of the name of Joan, who brought him neither beauty nor fortune as a dowry, nor, what was far worse, any kindness of temper to ensure domestic happiness. He settled with his tergitant partner on a small living in Buckinghamshire, called Drayton-Beauchamp, thus exchanging all the tranquillity of a college life, with the peace, and plenty, and society which he there enjoyed, for many an uneasy care, amidst much poverty, and with a companion fitted to augment, but not to diminish, the pressure of any other evil. But he endured all with the most perfect patience, troubling no man with his disquietude or his wants.

When he had remained a year in this uncomfortable situation, he received a visit from his former beloved pupils, who were just returned from their travels. They found him reading the odes of Horace, in a field where he was tending a few sheep, the servant having gone home to his dinner, or to assist Mrs. Hooker in some household business. When the return of the lad released his master, he took his two friends back with him to his house. But the field was the most undisturbed place for conversation; for Hooker was soon called to rock the cradle, while his busy wife was employing herself in providing for her great visitors. Every thing, however, was so completely devoid of comfort, that they only remained till the following morning. When they took leave, Cranmer said, "Good tutor, I am sorry your lot is fallen in no better ground, as to your parsonage; and more sorry your wife proves not a suitable companion after you have wearied your thoughts in your restless studies." Hooker replied, "My dear George, if saints have usually a double share in the miseries of this life, I, that am none, ought not to repine at what my wise Creator hath appointed for me; but labour, as indeed I do daily, to submit to his will, and possess my soul in patience and peace."

(To be concluded in our next.)

SCRIPTURAL ILLUSTRATIONS.

NO. X.

MOCKING OF THE SAVIOUR BEFORE PILATE.

MATT. xxvii. 28, 29. "And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!"

A rebel chief, named Mohammed Zemaem Khan, who had risen in arms against the King of Persia, was taken prisoner, and carried before the king. "When we had reached the camp," observes Mr. Morier, "the king ordered Mohammed Khan, chief of his camel-artillery, to put a mock crown upon the rebel's head, armlets on his arms, and a sword by his side: to mount him upon an ass, with his face towards the tail, and the tail in his hand: then to parade him through the camp, and to exclaim—'This is he who wanted to be king!' After this was over, and the people had mocked and insulted him, he was led before the king, who called for the looties, and ordered them to turn him into ridicule, by making him dance and make antics against his will. He then ordered that whosoever chose might spit in his face. After this he received the bastinado on the soles of his feet, which was administered by the chief of the Cajar tribe; and some time after he had both his eyes put out." The strong coincidence between these details and the most awfully affecting part of our own Scripture History are too evident to need any