

by example." This pupil was soon joined by another, George Cranmer, grandnephew of the martyr Cranmer. Hooker was only nineteen, but between him and his pupils there arose a sacred and lifelong friendship. At nineteen Hooker was admitted a Scholar of his College. His conduct during his years at the University was most exemplary. He became proficient in Latin, Greek, and Hebrew, and in all the best theological learning of his day, without being a stranger "to the more light and airy parts of learning, as music and poetry." For four years he was but twice absent from Chapel prayers, and always showed the deepest devotion; and in all other respects he was "mild, innocent, and exemplary." In 1577 he was elected Fellow of his College, and in 1579 was appointed Hebrew Lecturer. Only one trouble occurred to mar his felicity. In October 1579, with Dr. John Reynolds and Dr. Spencer, he was for a short time expelled from the College, probably because of some religious controversy: but the injustice of the punishment was so flagrant that within a month they were restored. Hooker then continued his studies for three more happy years, during which he became Deacon and Priest. In 1581 he was appointed to preach at St. Paul's Cross, and his fate came upon him; for an event happened which seems to have darkened all his future life.

That event was his marriage. In order to preach his sermon at St. Paul's he rode from Oxford to London, and put up at "the Shunamite's house," which was provided for the accommodation of the preacher. It was kept by John Churchman, who had been a draper. Hooker's horse had given him trouble, and made him very nervous, and he arrived at London "so wet, so weary, so weatherbeaten, and with such a bad cold," that he could not believe that even two days' rest would enable him to preach his sermon. This, however, he was able to do; for Mrs. Churchman gave him a warm bed, and medicine, and won his ready gratitude. The Calvinists took exception to his sermon, but that was a small matter. Mrs. Churchman persuaded him that he was of delicate constitution, and ought to have a wife to nurse him, and said that she would choose a wife for him. Hooker, being shy, and nearsighted, and wholly without knowledge of the world, allowed Mrs. Churchman to find a suitable wife for him. A year after, on his return to preach in London, she married him to her daughter Joan, who not only brought him neither beauty nor portion, but proved, says Walton, to be the sort of wife whom Solomon compared to "a dripping house," so that thenceforth he was constrained "to dwell with Meshech, and have his habitation among the tents of Kedar." The happiness of Hooker's life, as of Milton's, was ruined by an unfortunate and unwise marriage, to which recluse scholars are very liable. He could only comfort himself with the thought that "affliction is a Divine diet."

(To be continued.)

OUR PARISH CHURCHES.

I. ST. PETER'S, LEEDS.



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LEEDS Parish Church cannot boast of the antiquity of most of the famous churches of the country; for though, as a brass tablet fixed in the church shows, the succession of Vicars can be traced back to the early years of the twelfth century, the actual building represented in the

accompanying sketches is not yet sixty years old. There is reason to think that as early as the seventh century a church stood on the spot; and it is quite certain that there was one some time before the Norman Conquest, for "there," says Domesday Book, "is a church and a priest." The Saxon church was replaced by a Norman one in the eleventh or twelfth century, and this in turn gave way to a perpendicular one in the reign of Edward III. This building, with many alterations and additions, remained, and served as the parish church for the whole town until the days of Dr. Hook. It is described by Thoresby, the famous Leeds Churchman and antiquarian, in the early days of the eighteenth century as "a very spacious and strong fabrick, an emblem of the Church Militant, black but comely, being of great antiquity; it doth not pretend to the mode of reformed architecture, but is strong and useful." "It is built," he adds, "after the manner of a cathedral, with a large cross Isle, and the steeple or tower in the middle of it." Thoresby further draws special attention to the spaciousness of the choir, which, as he notes with thankfulness, is "monthly filled (for the most part) twice round with devout Communicants (one of the most blessed prospects this world affords), besides much greater numbers upon public festivals."

This, then, was the church which Dr. Hook found when he began his ministry in Leeds in 1837. The original building had, in course of time, been sadly disfigured by additions and improvements; and it was certainly not worthy of the position which it occupied. The east window was walled up; the organ occupied the chancel arch, and practically cut off the choir from the rest of the