

ciation on the other side of the line. The New York *Churchman*, referring to it says:—"The cordial reception extended to the deputation of the General Convention is not only gratifying to American Churchmen, but it will serve to make the relations even more definite and strong which bind the two Churches together. Certainly nothing could exceed the kindness with which our representatives were received; and the response which was made, not only in official utterances, but in graceful hospitality, to the admirable addresses of the American deputation, will not be forgotten. When the General Convention shall meet in Chicago, it is to be hoped that a numerous delegation from the Provincial Synod may be present; for our representative Churchmen covet the opportunity to acknowledge the kindness which has been lavished upon our deputation, and to testify to the profound interest which we feel in the prosperity of the Church of England in Canada."

REFERRING to the Missionary Meeting, the *Churchman*, whilst extending well merited praise to the Lord Bishop of Quebec, administers a stinging rebuke to some who preside at such meetings. It adds:—"One feature of that exceedingly successful missionary meeting, as it has been reported to us, deserves especial mention. In the absence of the Metropolitan, the Bishop of Quebec presided; and his presidency was distinguished by what we in the United States would call a *singular* excellence; which was that *he refrained from speech making*. Many a missionary meeting on our side of the line is marred by the irrepressible tendency which too many of our presiding officers have to interject their own impromptu speeches between the addresses which are prepared for the occasion. Let us learn from the Canadian Church that the chief function of a president is to preside." And so say we all.

DECLINE OF METHODISM.—Speaking at the General Conference, held in the city of Toronto, Dr. Stephenson, an English Methodist, pooh-poo'd the idea that British Methodism was declining. But what are the facts? They are such as to lead a famous English Methodist, Mr. Hugh Price Hughes, M.A., editor we believe of the leading organ of the sect in England, and lately appointed by the Conference to conduct a Mission in the West-end of London, to tell a *far different tale*. Preaching at Victoria Chapel, Cheetham, Manchester, on May 23rd, 1886, he said: "The Methodists have become sleepy or lazy—laziness is our intolerable curse. A candidate for the ministry was asked some time ago to define original sin; and he answered: 'I do not know what original sin is in other people, but in me it takes the form of laziness,' which was profoundly true. That is the form it takes with Methodists. We are asleep while men are going to destruction. This is not the spirit of our forefathers, and *Methodism will perish unless we gird up our loins*. A net loss of seven hundred on the year of persons meeting in class! You have nothing to boast of in Manchester, where you are so numerous and strong, for you have only an increase of one hundred, where there ought to be thousands. We must

take to ourselves the blame for these things, and *not try to explain them away*." This on Mr. Hughes' part is honest and straightforward, and if the speaker at Toronto "had not tried to explain them away," it surely would have betokened a more honest spirit.

ARCHBISHOP LAUD.

"Audi alteram partem."

In these times of ours, when it is so much the fashion to speak of Laud as a traitor and a heretic, not to be mentioned with anything but unmitigated condemnation by all true Protestant Churchmen, it may not be unworthy of those of us who pride ourselves on an English love of fair play, to take, for once, an impartial view of the character of one who has long since passed to that "country from whose bourne no traveller returns," and cannot plead for himself. Let us, for a moment, carry back our thoughts to the times of Laud, and try to see things from his point of view. The English Reformation was as much an accomplished fact then as it is now. The restoration of the Papacy in England was impossible. So far good. But with the great blessings the Reformation brought, there had been, as there always must be, some alloy of evil. The reaction from excessive ritual in the Church services had led to a slovenliness and want of reverence in the conduct of religious ceremonies. The Holy Table, which had supplanted the Altar of Romish times, had, in most cases, been placed in the body of the church, and was often purposely treated with scant respect. The celebration of the Lord's Supper, having ceased to be superstitious, had become careless: the communicants displaying a want of devotion which might well make earnest men tremble, as they read the warning exhortation of St. Paul to the Christians of Corinth. The Church seemed to be sinking lower and lower. "What will be the end of it?" was the question prompted by many terror-stricken imaginations. Such was the state of things on which Laud looked, on his consecration to the Bishopric, and he had long decided upon his course of action. His remarkable personality did not escape the observation of James I., who expressed an opinion that he was "of a restless spirit, never content with what was well, but always aiming at the accomplishment of some reformation floating in his mind." But, shrewd as he was, the King seems, in this case, to have obtained a very superficial view of the real character of the man. It was not *some* indefinite reformation at which Laud aimed. His object was a particular reformation coinciding with his own views; and to this object he clung, and for this end he toiled, all through his public life. His theory was that the English Church was merely a branch of the Catholic Church: the great ecclesiastical body of which the Romish Church also formed a true branch, though severed from her English sister by grave error, against which he protested. He saw that the English Church of his time was falling farther and farther away from the spirit of Catholicism, and drawing nearer to the reformed churches of the continent, which to his mind were no churches, for they had no

Bishops, and Bishops were the very foundation and bulwark of orthodox Christianity. He saw the growing abuses that disgraced the English Church he loved so well; and grasping at the one chance of improvement that seemed to present itself, he made it his aim, rightly or wrongly, to draw England and Rome once more nearer together. He had no wish to unite with Rome in its existent state of error; but he hoped that if England yielded in points of ritual, Rome would give in on questions of doctrine. Such confidence proved his ignorance of the true character of the Church of Rome; but, having once fixed his goal, he "pressed towards the mark" with a dogged perseverance—let his enemies call it obstinacy if they will—which may well earn the admiration of all unprejudiced Englishmen. His elevation to the Archbishopric placed him in a position to powerfully further his darling project, and his dauntless determination in its pursuit is well illustrated by the fact that, early in life, he made a list of twenty-one important things which he was "minded to do if God helped him;" and that to fifteen of them, before his fall, he could add an emphatic "done." No doubt he was narrow-minded, intolerant, sometimes even cruel; but this all arose from his persistency. "Thorough" was his chosen motto, and bravely he carried it out. If we look at him in the execution of his reforms—piecing together broken glass, with feverish anxiety, to restore the crucifix in the window of his private chapel or moving the table to the east end; or in his study—chronicling, as an event of grave moment, the entrance of a robin, or recounting with pleasure the mutilation of one who had opposed his schemes—we see nothing but a superstitious and intolerant old man. But when we regard his life as a whole, when we consider what he meant to do, and what he did, there is something magnificent in the unflinching way in which he kept his end in view and worked for its accomplishment. Utterly reckless as to the consequences of his actions, confident that he at least was right, he pursued "the even tenor of his way," indignantly rejecting the offer of a Cardinal's hat, while laboring to restore the Church in England to something of its old power by securing the appointment of Juxon, Bishop of London, to a civil position which no "Churchman" had held since the time of Henry VII. And there are one or two incidents, "touches of nature," which give us a glimpse into a side of his character the existence of which we should scarcely have credited else. The blessings of his "poor neighbors" which followed him as he was led prisoner from Lambeth, tell of quiet benevolence; and the comfort he derived, as his own diary tells us, on the day of his arrest from the Psalms for the day and the 50th chapter of Isaiah, argues a belief in something far deeper than the mere externals of religion, in the enforcement of which so much of his life was spent.

NEMO.

Wilts, England.

NOTICE.—The Rev. H. E. Plees has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.