



ST. PETER'S CHURCH AND SCHOOLHOUSE, COBOURG,  
*Diocese of Toronto.*

James I. became king of England. In 1609, however, he took holy orders and became vicar of St. Giles', Oxford,\* where he was well spoken of as a preacher. He was afterwards made rector of Somerton, in Oxfordshire. In 1621 he succeeded Laud as President of St. John's College, taking at the same time the degree of D.C.L. In 1626, the year after Charles I. became king, he was made Vice-Chancellor of the University of Oxford. It was probably his knowledge of law which procured for him this position, for Laud, whose power was now paramount, though he was not yet primate, loved to have around him men skilled in law. Juxon became a prebendary of Chichester, and afterwards Dean of Worcester. He was a man in whom Laud had unbounded confidence, a man whom he knew to be truly loyal to the Church and to the king. He was, therefore, selected to be chaplain to the king, clerk of His Majesty's closet, and dean of the Chapel Royal. In 1633 the see of London became vacant by the translation of Laud to Canterbury, when Juxon was appointed to succeed him. He thus became Bishop of

London, and in 1635 was made Lord High Treasurer of England, a post of great dignity, elevating him to the highest position in the land, next to the primacy. For five years he held this post, and managed it with such frugality and honesty that he saved to the country the large sum of £900,000. King Charles greatly relied upon Juxon, more as a spiritual guide, perhaps, than a statesman. He was a man of sound judgment and true integrity, but reserved and somewhat taciturn. The king was wont to say, "I never got Juxon's opinion freely in my life, but when I had it I was the better for it." He would certainly have been the better for it if he had taken his advice to save poor Strafford from the block when he had promised to protect him. It was for a man like Williams, Bishop of Lincoln, to make a Jesuitical distinction between a private and a public conscience, and so to urge Charles—as well as others did—to play his friend so terribly false; but with the upright Juxon there was only one answer. It was the answer that God would have approved of. It was an answer which, if acted upon, might have saved Charles from all his dire distress and calamity, for during his struggles with the parliament a man like Strafford would have

\*Some account of this church, with an illustration, will be found elsewhere in the present number of THE MAGAZINE.