

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. Eph. 2 c. 20 v.

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For the Colonial Churchman.

SUCCESSION OF BISHOPS.

that from the age of the Apostles downwards order of Bishops, as distinct from those of the Priests and Deacons, has existed in the Church.

Succession of the Bishops of the Roman Church, many of the earliest of their number, is full of obscurity. Little attention was paid to the minutiae of successions by the earlier christian historians, and the consequence is, that moderns are necessarily to determine these particulars. It is agreed by all, that the Apostles Peter and Paul founded the Roman Episcopate. After their death, it is impossible to determine the dates of Bishops before the close of the first century. It appears, however, that the Jewish and Gentile Bishops were for a time under the government of the Jewish Bishops. Linus, succeeded by Cletus or Clement, having the government of the Jewish Bishops, while Clement bore the Episcopal rule over the Gentile converts. The latter probably survived a second or third of his contemporary Bishops. It is uncertain whether the names of Cletus and Linus designate the same individual or consecutive Bishops) and united the government of both Jewish and Gentile Christians, now sufficiently amalgamated to form a common discipline in his own person. He died about

- A.D. 432 Sixtus III.
- 440 Leo I. or the Great
- 461 Hilarius
- 467 Felix III.
- 483 Gelasius I.
- 496 Anastasius II.
- 498 Symmachus
- 514 Hormisdas
- 523 John I.
- 526 Felix IV.
- 530 Boniface II.
- 532 John II.
- 535 Agapetus I.
- 536 Silverius
- 555 Vigilius
- 556 Pelagius I.
- 561 John III.
- 575 Benedict I.
- 578 Pelagius II.
- 590 Gregory I. or the Great, who sent Augustine, a monk, missionary to England, and with the consent of Ethelbert, king of Kent, consecrated him first Archbishop of Canterbury in
- 597. He was succeeded in
- 611 by Lawrence
- 619 Melitus
- 624 Justus
- 627 or 634 Honorius
- 654 Adeodatus
- 666 Theodore
- 690 Berthwald
- 731 Tatwin
- 735 Nothelm
- 740 Cuthbert

- A.D. 758 Bregwin
- 762 Lambert
- 790 Athelard
- 808 Wulfred
- 830 Feoligild
- 831 Ceolnoth
- 871 Athelred
- 889 Plegmund
- 923 Athelm
- 928 Ulfhelm
- 941 Odo
- 957 Dunstan
- 988 Ethelgar
- 988 Siric
- 996 Alfric
- 1006 Elphege
- 1013 Lifrig
- 1020 Athelnoth
- 1033 Eadsy
- 1050 Robert
- 1052 Stigand
- 1069 Lanfranc
- 1093 Anselm
- 1109 Rodoiphus
- 1122 William Corbeil
- 1136 Theobald
- 1162 Thomas a Becket
- 1170 Richard
- 1183 Baldwin
- 1191 Reginald Fitzjocelm
- 1193 Hubert Walter
- 1207 Stephen Langton
- 1228 Richard Wetherhed
- 1231 Edmund
- 1242 Boniface
- 1270 Robert Kilwardby
- 1278 John Peckham
- 1291 Robert Winchelsey
- 1313 Walter Reynolds

- A.D. 1327 Simeon Mepham
- 1339 John Stratford
- 1318 Thomas Bradwardin
- 1349 Simon Islip
- 1365 Simon Langham
- 1367 William Whittlesey
- 1374 Simon Sudbury
- 1381 William Courtney
- 1396 Thomas Arundel
- 1413 Henry Chicheley
- 1443 John Stafford
- 1452 John Kemp
- 1473 Thomas Bourchier
- 1486 John Morton
- 1500 Henry Dean
- 1502 or 4, Wm. Warham
- 1533 Thomas Cranmer
- 1555 Reginald Pole
- 1559 or 9, Matthew Parker
- 1575 Edmund Gundall
- 1583 John Whitgift
- 1601 Richard Bancroft
- 1610 George Abbot
- 1633 William Laud
- 1645 William Juxon
- 1663 Gilbert Sheldon
- 1677 William Sancroft
- 1690 John Tillotson
- 1694 Thomas Tennison
- 1715 William Wake
- 1736 John Potter
- 1747 Thomas Herring
- 1757 Matthew Hutton
- 1758 Thomas Secker
- 1768 Frederic Cornwallis
- 1783 John Moore
- 1805 Charles M. Sutton
- 1827 William Howley

tions of a sentence as would bear hard against him, and adding what suited his fertile imagination, makes these writers declare that which they never intended.—Slater, in his "Original Draught of the Primitive Church," exposes these errors, and we may believe, convinced Lord King, who never attempted to reply, but shortly after the publication of Mr. Slater's work, presented him to a lucrative benefice which was at his disposal. For those who have time to investigate the subject, Dr. Bowden's letters to Dr. Miller, in 2 vols. can be recommended; also Slater's Draught, Bishop Onderdonk's "Episcopacy tested by Scripture," and last, not least, Dr. Chapman's Sermons on Episcopacy, 2 vols. By those who can afford but little time for reading, "the Old Paths" by G. Boyd, and "A Candid Examination of the Episcopal Church" would be read with profit. These tracts are to be had at the Protestant Episcopal Tract Society, New York. The answer to the question 'Why are you a churchman,' contains much which is useful to be known: and 'the Apostolic Commission considered' by Bishop Wilson will well repay the reader for his time. Milton, Lord Peter King, and Dr. Miller, have written strongly in favour of the Presbyterian form of church government, how fairly they have performed their task, let those judge, who, without prejudice examine both sides of the question. There are many in the present day who treat this subject with indifference and think it not worthy of their attention or regard, but surely no true disciple of Jesus could upon mature reflection, thus act—he would say if this be of God I must regard it, I dare not reject it. Hoping that this subject may be attended to as its importance deserves, that unity, harmony, and peace, may prevail and religious strife and contention soon be known no more,

I remain, C. H.

For the Colonial Churchman.

SUNDAY SCHOOLS—CLERICAL AND CHURCH SOCIETIES.

Messrs. Editors, In looking at the auxiliaries of the Church we cannot, I think, appreciate too highly the benefit resulting from Sunday Schools.

Whilst they strengthen the hands, they at the same time cheer the hearts of the Clergy. Nor can too much commendation be assigned to faithful and conscientious Sunday School Teachers.

To see the youthful members of the flock devoting their best exertions to train up the little ones entrusted to their care, in the fear and love of God and of our Lord and Saviour Jesus Christ, and offering up their ardent prayers that the Holy Spirit would crown their endeavours with success—this, this is a sight most pleasing in the eyes of angels and of men! Nor can I fail to admire the great benefit accruing to the Clergy themselves, and to their congregations from the formation of Clerical Societies as they have been established and conducted in Nova Scotia.

Detached from each other as the Clergy of this Country necessarily are, how cheering must it be when three or four, or half a dozen of their number can meet together to animate each other by mutual counsel and deliberation for the general good of their parishes. "As iron sharpeneth iron, so is a man's countenance to his friend." I am persuaded that such associations of our Clergy in New Brunswick,

Messrs. Editors, The preceding list will, I doubt not, be acceptable to your numerous readers, particularly to those who profess to be members of the Church. It will shew that "Episcopal rule" was acknowledged and submitted to from the days of the Apostles; and, of course, it must follow, that it cannot now be thrown off and rejected with propriety. Much and deeply should we regret the departure of any professing christians from the Apostolic mode of church government—that in these "latter days" men should arise and call in question that exclusive right in governing the Church which for 1500 years was given to Bishops.—We may believe that if there were more of humility amongst professing christians, there would be much less opposition to this primitive form of government—that they who exhort in the words of the Apostle, "Obey them which have the rule over you, and submit yourselves," would not be looked upon as the encouragers of "Popish Tyranny" and a servile submission, but of christian and primitive order. The advocates for Episcopacy, however, while they should make known their sentiments, and assert their claims with a holy boldness, should strive to be courteous, and as much as in them lies, avoid giving offence—never shrinking from the truth, but endeavouring to speak it in love. With all their care and caution, they may expect to offend some who oppose themselves, but there is One who can discern the motive, and will judge accordingly. The claims of Episcopacy should be examined into by every professing christian with a mind free from prejudice and open to conviction; but then, such unfair writers should be avoided, as Lord Chancellor King who wrests the writings of the primitive Fathers to suit his own scheme, and emitting, in his quotations, such por-