

His testimony to the Episcopal form of the early church, and to the regular succession of the primitive bishops, is full and conclusive. I will not quote from him any thing else that his account of the *succession of bishops* in the churches of Jerusalem and Rome, and these are to our present purpose. "The first, he says, was James, called the brother of our Lord; after whom the second was Simeon; the third Justus; the fourth Zacheus; the fifth Tobias; the sixth Benjamin; the seventh John; the eighth Matthew; the ninth Philip; the tenth Seneca; the eleventh Justus; the twelfth Levi; the thirteenth Ephraim; the fourteenth Joseph; and finally the fifteenth Judas. These are all the bishops of Jerusalem, that filled up the time from the apostles, until the above mentioned time all of the circumcision."

The catalogue of the bishops of Rome, begins thus, "The blessed apostles having founded and established the church, transmitted the office of the Episcopate to Linus, Paul makes mention in his epistles to Timothy," and then he proceeds to give the order of the succession, just as I have already inserted it from Irenæus; from whose writings Eusebius evidently quoted.

I have now traced the succession of the apostolic church, down to the beginning of the fourth century, through what was unquestionably its purest age. From this time, many corruptions began to attach themselves to the body of Christ, both in the east, and in the west. The favor of this world, now nominally christian proved a snare, and rapid was the decline which prepared the way in one direction, for the successful progress of the Arabian impostor; and in the other, for the manifestation of the "man of sin." The beautiful order of primitive christianity, was not indeed soon forsaken, but it became overrun with the rank and luxuriant weeds of human devices; until scarcely any part of the fair proportions of the original architecture was to be seen. For 1500 years, down to the period of the Reformation, the Episcopal form of government prevailed wherever there was a church, to the exclusion of every other.—*To be continued.*

From the British Magazine.

SELECTIONS FROM EVELYN'S DIARY.

1687. 20 March.—The Bishop of Bath and wells (Dr. Kenn) preached at St. Martines to a crowd of people not to be expressed, nor the wonderful eloquence of this admirable preacher; the text was 26 Matt, 36 to verse 40, describing the bitterness of our Bl: Saviour's agony, the ardour of his love, the infinite obligations we have to imitate his patience & resignation: the means by watching against temptations, & over ourselves, with fervent prayer to attain it, & the exceeding reward in the end. Upon all which he made most pathetical discourses. The Communion followed, at which I was participant. I afterwards din'd at Dr. Tenison's with the Bishop and that young, most learned, pious, and excellent preacher, Mr. Wake. In the afternoon I went to hear Mr. Wake at the new-built Church of St. Anne, on 8 Mark 34, upon the subject of taking up the Cross and strenuously behaving ourselves in time of persecution, and this is now threaten'd to be.

25, Good Friday.—Dr. Tenison preached at St. Martines, on 1 Peter 2, 24. During the service a man came into neere the middle of the church, with his sword drawn, with severall others in that posture; in this jealous time it put the congregation in greate confusion; but it appeared to be one who fled for sanctuary, being pursued by Bayliffs.

12 June.—Our Vicar preached on 2 Peter 2, 21, upon the danger of relapsing into sin. After this I went & heard M. Lamot, an eloquent French preacher at Greenwich on 30 Prov. 8, 9, a consolatory discourse to the poore and religious refugees, who escaped out of France in the cruel persecution.

3 Sept.—Persecution raging in France: divers churches there fir'd by lightning, priests struck, consecrated hosts, &c. burnt & destroyed both at St. Malo's and Paris, at the general procession on Corpus Christi-day.

1688. 1 April.—In the morning the first sermon was by Dr. Stillingfleet, Dean of St. Paul's (at Whitehall) on

10 Luke 41, 42. The holy Communion follow'd but was so interrupted by the rude breaking in of multitudes zealous to hear the second sermon, to be preach'd by the Bp: of Bath & Wells, that the latter part of that holy office could hardly be heard, or the sacred elements be distributed without greate trouble. The Princesse being come, he preached on 7 Mich. 8, 9, 10, describing the calamity of the Reform'd church of Judah under the Babylonian persecution for her sins, & God's delivery of her on her repentance; that as Judah emerg'd so should the now Reformed church, wherever insulted & persecuted. He preach'd with his accustomed zeal and energy, so that people flock'd from all quarters to hear him.

18 May.—The King injoyning the ministers to read his Declaration for giving liberty of conscience (as it was styled) in all the churches of England this evening, 6 Bishops, Bath & Wells—Peterborough—Ely—Chichester—St. Asaph—& Bristol—in the name of all the rest of the Bishops, came to his Maty to petition him that he would not impose the reading of it to the several congregations within their Dioceses, not that they were averse to the publishing of it, for want of due tenderness towards Dissenters, in relation to whom they should be willing to come to such a temper as should be thought fit, when that matter might be considered and settled in Parliament and convocation, but that, the Declaration being founded on such a dispensing power as might at pleasure set aside all Laws, Ecclesiastical & civil, it appeared to them illegal, as it had done to the Parliament in 1661 & 1662 & that it was a point of such consequence, that they could not so far make themselves parties to it, as the reading it in church in time of divine service amounted to.

8 June.—This day the Archbishop of Canterbury, with the Bishops of Ely, Chichester, St Asaph, Bristol, Peterborough, & Bath & Wells, were sent from the Privy council, prisoners to the Tower, for refusing to give baile for their appearance, on their not reading the Declaration for liberty of conscience. They refused to give baile as it would have prejudiced their Peerage. The concern of the people for them was wonderfull, infinite crouds on their knees begging their blessing, & praying for them as they passed out of the barge along the Tower-wharfe.

15.—Being the first day of Term the Bishops were brought to Westminster on Habeas Corpus. When the indictment was read & they were called on to plead, the counsel objected that the Warrent was illegal, but after ilong debate, it was over-ruled, & they pleaded. The court then offered to take bail for their appearance, but this they refused, & at last were dismissed on their own recognizances to appear that day fortnight, the A**bp.** in £200, the Bishops £100 each.

29.—They appeared, the trial lasted from 9 in the morning to past 6 in the evening. The Jury retired to consider of the verdict, & the court adjourned to 9 the next morning. The Jury were locked up till that time, 11 of them being for an acquittal, but one (Arnold, a brewer) would not consent. At length he agreed with the others. The Cheife Justice Wright behaved with great moderation & civility to the Bishops, Alibone, a Papist, was strongly against them, but Holloway and Powell being of opinion in their favour, they were acquitted. When this was heard there was a great rejoicing & there was a lane of people from the King's Bench to the Water-side on their knees, as the Bishops passed & repassed, to beg their blessing. Bonfires were made that Night & bells rung, which was taken ill at court, & an appearance of neere 60 Earls & Lords &c. on the bench, did not a little comfort them, but indeed they were all along full of comfort & cheerfull.

23 Augt.—Dr Sprat, Bishop of Rochester, wrote a very honest & handsome letter to the Commissioners Ecclesiastical excusing himselfe from sitting any longer among them, he by no means approving of their prosecuting the cleargy who refused to reade the Declaration for liberty of conscience in prejudice of the church of England.

For the Colonial Churchman.

MESSRS. EDITORS,

I remember hearing of a truckman, who, when employed in his occupation upon a wharf, accidentally lost his horse overboard. The spectators one and all were loud in their expressions of sorrow for the poor man's misfortune, but proceeded no further. At last a gentleman remarked, "that it was a pity that their good feelings should expend themselves in words only, that as for himself, he was sorry \$10, how much were they sorry?" The example had its intended effect, and a handsome sum was soon collected. Last winter, when the liberties of our Alma Mater were in danger, it was very pleasing to witness the manliness with which her children stepped forth in her defence against the open assaults and secret insinuations of her enemies. Loud protestations of regret were also uttered, on account of the loss the College would sustain from the parliamentary grant being withheld, and fears were excited in the minds of many, that her usefulness would be greatly injured if not destroyed. Shall we then, who have been brought up in her bosom, and nourished with her instructions, sit down with folded hands, and merely say we are sorry for it? Will the churchman look quietly on, and see one of the principal sources for the supply of ministers of the church of their hearts drying up, and vent their feelings in words only? Can the thought ever enter their hearts, that the little band who now proclaim to them the gospel of Christ, may soon, God knows how soon, be diminished, with small, if any prospect of their places being again filled, much less of adding to their numbers,—without some exertion to remedy such a state of things? No! I am firmly persuaded that our people are too sensible of the value of the privileges they themselves enjoy, not to be anxious to have the same blessings extended to their children and children's children; and I also believe that they only require to be informed how they may be useful, in order to manifest their good will, not in words only, but in deeds. As an humble and unknown individual, I would feel some diffidence in proposing a plan of mine own, were it not, that I feel confident that it will recommend itself, if not to every Alumnus, at least to every clerical member of King's College. It is a plan that will not only benefit our Alma Mater, but will prove a lasting monument of our respect for the memory of one, who was the father of the institution, and to whom perhaps it owes as much, if not more, than to any other individual; and above all, it will tend to promote the cause of Christ and His church. It is, to found a Scholarship to aid indigent and pious young men in preparing for the Church, to be called the COCHRAN SCHOLARSHIP. Six hundred pounds, at 5 per cent. would do very well, and what is that among 200 Alumni? I am but a "Country Curate," similarly situated with the rest of my brethren, many of whom are more able, and I am sure, equally ready as myself, to do all in their power for the Church. Well then, brothers Alumni, how much do you feel interested in this matter? I am interested fifteen pounds, the title of my income. I pledge myself for the above sum, provided £600 can be raised by 1st January 1838, or 1st July 1837. If the amount required be raised, the details can easily be arranged by persons appointed for the purpose, by the heads of the institution, or by his Lordship the Bishop.

Yours, &c.

AN ALUMNUS.

MISSIONARIES SENT OUT.

Eighteen missionaries, nine catechists and artisans and one female teacher, fourteen of whom are married, making a total of forty-two individuals, have been sent forth during the year: including six missionaries and catechists who have returned to their stations, or been appointed to new stations.—*Ch. Miss. Rec.*

ORDINATION OF MISSIONARIES.

Nine of the Society's students, and Mr. Weeks, from Sierra Leone, have been admitted by the Bishop of London, to deacon's orders; and seven, including Mr. Weeks, to priest's orders, during the past year. One has also been admitted to priest's orders, and two to deacon's orders, by the Bishop of Calcutta.—*Ibid*