

3. Who was the first Bishop of Jerusalem? How long did his episcopate continue? Who was his successor? Where were the Christians of Jerusalem during the siege of that city?
4. What testimonies have we in Eusebius and others that the Gospel was introduced into Britain in the Apostles' times?
5. By what rule are we to understand that miraculous gifts would be vouchsafed in the Church? What bodies of Christians contend for the present existence of such gifts?
6. What gave rise to a remarkable insurrection of the Jews in Adrian's reign? What were the results to themselves and to the Christians? What is said of the Bishops of Jerusalem from this period onwards?
7. What gave rise to the disputes about Easter in the Eastern and Western Churches? What views of this controversy were taken by the Bishop of Rome and other Prelates?
8. What probably induced the embassy of King Lucius to Rome?
9. What gave rise to Councils in the ancient Church? Of what sorts were they? How was the election of a Bishop usually conducted?
10. Against what Heresies did St. John and St. Paul respectively address themselves?
11. In what sense were Prayers offered for the Dead in the 2nd Century? What were Origen's views of a Purgatorial fire?
12. Explain the origin of the Schisms respectively of Novatus and Novatian.
13. What were the principal Heresies of the first and second Centuries?
14. Give an account of the principal Christian Apologists and Historians of the first and second Centuries.
15. What was the Heresy of Paul of Samosata, and what were the proceedings in consequence?
16. State the probable causes of the conversion of Constantine, and shew that his conversion must have been sincere.
17. What was the origin of the Schism of the Donatists, and how long did it last?
18. What was the nature of intercommunion amongst the Christians in the first three Centuries? What did the term *Catholic* comprehend?
19. What are the leading arguments in favour of an Establishment of Religion? How far did this extend in the days of Constantine?
20. What are the leading objections to Establishments of Religion, and answer them?

UNITED STATES.

Extracts from the Report of the Committee of Foreign Missions of the Protestant Episcopal Church of the United States, for the year 1849-1850.

CHINA, RE-ESTABLISHED, 1845.

Right Rev. Wm. J. Boone, D.D. Missionary Bishop, Shanghai; Rev. E. W. Syle, Missionary; Miss Jones, Miss Tenney, Teachers.

The reports from the Mission at Shanghai have been of a very varied character: at one time cheering the hearts of the Committee by the intelligence of God's blessing upon the work of their Missionaries; at another saddening them by afflicting news of the death or return of those who had given the best proof of their thorough adaptation for their work.

The death of the Rev. Mr. Spalding has been a severe loss to the Mission. His indefatigable diligence had given him sufficient command of the language, to enable him to preach to the Chinese in their own tongue; and once qualified, he never ceased, in public and in private to "teach and preach Jesus Christ." Over-much exertion, connected with a cold, brought upon him a consumption, that prostrated most rapidly his once vigorous constitution. Assured by his physicians that his recovery at Shanghai was hopeless, he most reluctantly yielded to their advice, and embarked on the 30th August last for his native land. This is the last that is known of him! He took passage on board the ship *Coquette*, which, there is little reason to doubt, foundered in the China Sea, during a terrible gale in the month of September.

This dispensation is one which strikingly marks the inscrutability of God's providence. The fervent piety of Mr. Spalding was united to a soundness of judgment, a practical common sense, a steadfastness of purpose, an extraordinary measure of untiring diligence, which, together, gave singular promise of usefulness in the cause of Christ; and just as he had mastered the language, and had become, in other respects, fitted for the work—just as he had begun to see the first fruits of his ministry among the heathen—the voice of the Lord called him away, to enter thus early into his rest.

The departure of Mr. Spalding was followed by another serious deprivation. The health of Miss Morse began to fail, and here again the positive injunctions of physicians made it a matter of duty in her to seek repose from labour and the refreshment of a voyage. In obedience to this advice, she embarked for this country.—The Committee feel constrained to express their sense of the value and efficiency of Miss Morse's disinterested labours of five years in the Mission school at Shanghai. Placed by a gracious Providence beyond the necessity of drawing any support from the Church that she served she has given herself to her toilome and self-denying task, with a patience and energy which no mere temporal reward could have secured. The Committee hope that the object of her return may be speedily accomplished, and that she may, with renovated health, be enabled once more to engage in the work of teaching the little ones of the heathen people the way of eternal salvation.

These losses, together with the enfeebled state of health and constant physical pain under which the Missionary Bishop himself has continued to suffer, have compelled the Mission to curtail some plans of usefulness, and to assume individually more labour than would otherwise have been done. And yet when the number and condition of the labourers is considered, the Committee may well feel thankful that God has granted to them to accomplish so much as they have.

The New School Buildings, without the walls of the city, were completed and taken possession of last summer. These afford admirable accommodations for the pupils and for a portion of the Missionaries. The Bishop's house has also been completed. The Chapel of the Mission, built within the city by an American layman, was so far finished, as to allow of its consecration at the festival of the Epiphany, 1850. Of this interesting service the Rev. Mr. Syle has transmitted the following account:

"Sunday 6, Jan., 1850—Epiphany—First Sunday of the year.—A day ever to be remembered in the history of our Mission! Let friends at home rejoice greatly, that they may be sharers of the joy with which our hearts have been filled this day. But the day before yesterday, the Bishop and myself had been invited to take part in the opening of the Church of our English Episcopal Brethren. To-day they assisted us at the consecration of our House of Prayer,

for the children of the most numerous nation upon the earth.

"We often read accounts of consecration of the Churches in Christian lands, where the crowd of worshippers have a heart for prayer and a voice for praise, and the event is one of general rejoicing.

"Let me give a brief account of a consecration under very different circumstances; where the crowd who assembled were not worshippers, but wondering listeners; where the hearts that prayed were few and the voices lifted up in praise were feeble; and the great part of those present knew not wherefore they were gathered together, until they were told by us what all these things meant.

"In the morning, the Bishop took his accustomed service at the School Chapel, and I mine at the *Wong Ka Mo* station. At about three in the afternoon we met together, with Mr. McAtchie, (who had also held previous services at his own Church) and with Mr. Holson in the Vestry of the new Church. It was not without some difficulty in pressing through the crowd, that we made our way to the little room, and there knelt down to pray for that Divine help and blessing of which we felt in so great and immediate need. On coming out into the Church, and taking our place in the chancel (the pulpit and desk are not yet finished) what a sight met our eyes! In the body of the Church many hundreds of the people whom we had come to teach, eagerly assembled to "see and hear some new thing." Immediately in front of us, on our orderly, clean-looking school of between forty and fifty boys, together with four other converts, (not of their number) whom we have been privileged to baptize.—In the galleries, on one side, a good number of English and American friends, whose interest in our labours had led them to be present on this occasion; on the other side, a crowd of women, old and young, whose animated countenances showed that they felt an especial concern to understand the meaning of our proceedings; and in the end gallery, right opposite to us, there sat a little group, whose appearance moved my feelings more than anything else—the five little girls who had been gathered together and cared for by the already over-occupied teacher, whose yearning for the welfare of her own sex, will not allow of her living here and doing nothing for them; there they sat around her, looking so bright and animated and promising, that for a moment they made me forget the multitude gathered together in the space between myself and them.

"But to proceed.—The Bishop's voice was the first heard in the setting up of the worship of Jehovah in that place. He began with the address which first recites the fact and suitability of consecrating houses for public worship, and then exhorts those present not to doubt but that God will approve of the present purpose of our hearts; and finally calls on them to unite in begging His gracious blessing. Then the succeeding prayers; after which our first convert, and now candidate for the Deaconship, *Chai*, came forward with a memorial, addressed to the Bishop, reciting that a certain believer in Jesus, who dwelt in America, and who honoured the True God, having heard that the people of Shanghai knew Him not, but worshipped idols and false gods, had therefore given money for building this Church; and the money had been taken and used for that purpose; and the Church was now built, whereupon, in the name of his fellow communicants here, he prayed the Bishop to consecrate this Church. To this the people listened, evidently not knowing what to make of this strange proceeding; and moreover not being able to hear well because of *Chai's* face being necessarily turned away from them. The Bishop then handed me the sentence of consecration to read, which I endeavoured to do in as distinct a manner as I could, and this document, repeating, as it did the substance of the foregoing memorial, the people seemed to understand, and to be in some degree prepared for the sentence. The Lord is in his holy temple, with which the Bishop began the morning service.—The Gospel of the day, *Matth., ii. 12*, was read by Mr. McAtchie as a Lesson; and the sermon, (which it had been made my duty to preach) being ended, the people were dismissed, but not before some of them had come up to us at the chancel rail, saying, "You exhort us to believe in Jesus—but how are we to do so? Make known the way to us." Such inquiries we felt to be the crown of the day's exertions.

"I have not time to tell how, besides the seven or eight hundred who remained, crowds came and went again; how many stood up on benches and window-sills that they might see and hear; how the crowd pressed in nearer and nearer round the chancel rail during the prayers and sermon, and yet a good degree of order was preserved throughout."

In connection with this event, it should be remarked that the ordination of *Chai*, the first convert to the Mission, to the lowest order of the ministry, was appointed for Easter day last.

The Mission school has continued in successful operation. The number of pupils remains the same as at last report, forty-six—too many, in fact, for the present force of the mission. The care of these devolves almost entirely upon Miss Jones and Bishop Boone.—The arrival of Miss Tenney, about August next, will afford some relief to the former; but to the Bishop there is, at present no prospect of assistance. And when it is remembered, that in addition, he is engaged in the work of translation, and the general duties connected with the public ministry of the Word, it must be evident to all that this cannot last long.

One of the pupils of the school has died during the year leaving behind a pleasing testimony that the Christian instruction which had been given him, had been blessed by the Spirit of God to the enlightening of his mind and a preparation of his heart for God's presence and kingdom.

At the date of the last advices, there were five of the older pupils who had been baptized, and six more were candidates for baptism. Two adults, not connected with the Mission, had likewise been baptized.

The whole number baptized—Adults, 9; Infant, 1;—total, 10  
Confirmed ..... 9  
Communicants—Present number, 7; deceased, 2 ..... 9  
Catechumens receiving instruction with a view to immediate baptism ..... 10

The Missionary Bishop has appealed to the Committee, with great earnestness, for their sanction and assistance in another department of usefulness which he desires to open, viz. a female school. The force of the Bishop's representations no one can help feeling; and there could be no hesitation on the part of the Committee, provided the funds for the erection of a building, and especially suitable agents were forthcoming. Scholarships for female pupils have already been provided to a considerable extent. No serious embarrassment, it is believed, would be experienced on this score. Every considerate mind must instinctively perceive and measure the trials and temptations which may grow out of heathen alliances, for the Christian

youth now coming forward in the Mission School; and there is little doubt that, as in the instance of buildings for the male department sufficient funds might be provided, by private benefactions, for the erection of another building for an independent department for females. The serious obstacle, is the inability to obtain suitably qualified teachers. If these can be induced to volunteer their services and their lives for this noble work of training up Christian wives and mothers for China, the hopes of the Missionary Bishop may soon be accomplished.

The Missionary Bishop and the Rev. Mr. Syle have continued to contribute their share of labour in the work of a revision of the translation of the Scriptures into the Chinese tongue. The disputed point concerning the rendering into Chinese the name of God, has not yet been adjusted.

The Missionary Bishop, in connexion with the Rev. Mr. Syle and the Rev. Mr. McAtchie, the latter of the Church Missionary Society, has nearly completed the translation of the whole order for "Morning Prayer," in the local dialect of Shanghai.

The most serious difficulty connected with the China Mission, is the inability of the Committee to procure suitable Missionaries and Teachers. Money has never been wanting. The contributions specifically designated for this Mission, have exceeded what has been expended. Benefactions of private munificence have provided it with a variety of appointments, essential to the convenience and usefulness of the Missionaries.—School Buildings, Dwellings, a Chapel—are all there. A growing European and American population, has brought with it nearly, if not quite, all the comforts of a civilized society. The climate is certainly equal to that of at least three-fourths of the United States; and the prospects of usefulness certainly not behind those of any Missionary position in the world. And yet, the earnest and important appeals of the Missionary Bishop, reiterated month after month, and now it may be said, year after year, are heard almost without the least effect. It is a matter deserving most serious consideration. Certain it is, that all the admirable arrangements made at Shanghai, and all the spiritual fruits which have begun to appear, and all the prospects of the pupils in the school,—who have been now for five years under Christian instruction,—seem, to our eyes, to hang upon the slender thread of one or two most precarious lives!

Contributions for the China Mission..... \$9,088 97  
Expenditures ..... 9,775 94  
Remittances amounting to \$2,000, on account of the next financial year, have gone forward.

ENGLAND.

It is stated, on the authority of a letter in the *English Churchman*, that an arrangement has been made by the committee of the Additional Curates' Fund to the effect that Episcopal countersignature to an application for a grant shall be understood to attest only the spiritual necessities of the applicant's sphere of duty, and the inability of the applicant, out of his own benefice, to provide the ministrations requisite. On this understanding the Bishop of Manchester has countersigned Mr. Irvine's application, and the Leigh grant has been renewed and is paid up. Mr. Alop's will be treated similarly when received in London.

The Bishop of London is said to be suffering severely from erysipelas in the lower limbs, and intends to repair to the mineral waters of Germany in hope of obtaining relief.

On Friday week the parishioners of the district of Curzon Chapel, Mayfair, presented to their late pastor on his appointment to the Bishopric of Montreal, through Earl Nelson, a grace cup (with a obsequ for £800.) bearing the following inscription:—

"To the Right Rev. Francis Fulford, S.T.P., First Bishop of the Divided Diocese of Montreal, in Lower Canada, this grace cup, containing £300, was presented by the members of the congregation of Curzon Chapel and subscribers to the Curzon Schools, in the parish of St. George, Hanover-square, London, in token of their grateful respect and attachment, with earnest prayers for his welfare and happiness, July 26, 1850."

The Bishop, in acknowledging the presentation, said:—

"It will be my wish and purpose, out of the gift now presented to me, to procure some substantial articles of furniture for the Episcopal residence at Montreal, for the use and advantage of myself and of future occupants of that See, as may serve to bear witness to your good-will towards its first Bishop. And I am pleased to have this one permanent memorial, with its inscription, to lay up as a precious possession in my own family, for those that come after me; for my own, in after years, to stir him up to active and holy deeds; reminding him of the time when his father once ministered to a congregation here in my native land—that that congregation were pleased to think well of his labours—that they were sorry at parting, and gave proof that they had kind and grateful hearts."

We are glad to learn that the newly consecrated Bishop of Montreal proposes to attend a service at Curzon Chapel, for the purpose of receiving the Holy Communion with the members of his late congregation and other friends, on Thursday morning, the 8th, at eleven o'clock. This is certainly the most solemn and suitable way for a Colonial Bishop to take leave of his friends. The sermon will be preached by the Rev. Henry Howarth, Rector of St. George's, Hanover-square. The Bishop intends to embark for his new diocese on the 24th inst.—*London Guardian*.

It is stated that the next efforts of the committee conducting the Colonial Bishops' Fund will be directed to the erection of a See in Western Australia, separate from that of Adelaide. Other Bishops for the Northern provinces of India, the district of Timor, Canada West, and the islands of the Mauritius, are said to be in contemplation.

The Bishop of Exeter preached in Durham Cathedral, on Sunday week, to a crowded congregation, from the 5th chapter of Ephesians, and the 30th verse—"For we are members of his body, of his flesh, and of his bones."

Mrs. Ramden, of Bath, who died a few days ago, has, among other munificent legacies, bequeathed £5,000 to the Society for the Propagation of the Gospel in Foreign Parts, and £2,000 to the Additional Curates' Society.

Some delay is likely to occur in the filling up the sub-deanery rendered vacant by the death of the Rev. Dr. Knapp. The Dean of St. Paul's (Dr. Milman) left London for Italy only a few days before the death of Dr. Knapp, and until his return no appointment can possibly take place.

Another memorial window, from a design by Mr. H. Gough, of Nottingham, and made at his manufactory, has just been placed in one of the transepts of St. Stephen's Church, Snettton; it has been put up in memory of Mr. Robert Clarke, formerly one of the churchwardens of the parish.

On Thursday, the Church of St. Matthew's, Grooming, near Whitby, was consecrated by the Archbishop of York. It contains 43 pews, 4 appropriated to the giver of the site, one to the incumbent, and the remaining 43 are to be let. There are also 160 free sittings.

Easton Church, near Winchester, is of the latest Norman or transitional work. It is said to have been built in the reign of Stephen, by William de Bois and is dedicated to St. Mary. The church is vaulted, and has an apse; the arches are pointed and horse-shoe, richly moulded and ornamented. The south doorway is a rich specimen of the period; the shafts have three bands; the arch is round, but the capitals are more of English early work than Norman. On the ridge of the roof there are some very good and singular crest tiles. Like many of the other country churches, the interior fittings of this little edifice did but small justice to the antiquity or early associations of the building. The first step, however, towards improvement was effected by the present rector (the Rev. R. D. Buttimer) about two years since, by the removal of a cumbersome reading-desk and of the chancel pews, for which were substituted oak sittings of the suitable ecclesiastical design; and this was followed by the repair of the beautiful door before noticed. The comparative poverty of the parish rendered any general renovation impracticable; but, through the exertions of the rector, and the liberality and industry of the few who had hearts and hands to dedicate to the holy work, something has yet been done. The rector himself has placed a small window of stained glass in the south side of the chancel, and a relative of his having presented an altar-cloth of crimson velvet, it has been further enriched by a cross of most exquisite workmanship executed by some ladies in the parish. Within the communion rails there is also a carpet, worked and presented by one of the parishioners, exhibiting great beauty of design and brilliancy and harmony of colours. The crowning gift, however, to this little church has been that of a font, executed entirely by the hands of a lady, also resident in the parish. It is of Corn stone, the design being taken from the well known old font in New Shoreham Church, which, bearing the characteristics of the late Norman, was appropriately selected for the model. It is two feet and nine inches square, and has a massive centre pillar and four spiral shafts; the sides have each a different pattern, deeply cut; the stopper is of bronze, in the form of a later cross. The artist of this valuable gift was employed somewhat less than twelve months in its completion; she determined that, no other hands should share with her own the labour, and rejected, therefore, all aid, even in the mechanical part of the excavating, the basin or preparing the shafts for the chisel. It was begun in June, 1849; was used for the first time on Sunday, the 23d of June, at the baptism of the infant son of the respected rector.

In the Archie Court, on the morning of the 6th August, Dr. Bayford moved the Court for the institution of Mr. Gorham to the Vicarage of Bramford Speke, all the preliminary steps having been taken. The Judge, Sir Herbert Jenner Fust, Dean of Arches, having recapitulated the circumstances of the case, pronounced first for the jurisdiction of the court, and then decreed institution. The reports then state: "A copy of this order must be transmitted to His Grace the Archbishop of Canterbury." It appears, however, that, at the termination of the ordinary business of the Court, the Rev. G. C. Gorham was introduced to Sir H. J. Fust. Having signed the articles, and taken the customary oaths, Sir H. J. Fust addressed Mr. Gorham to the following effect:—

"We, Sir Herbert Jenner Fust, Knight, Doctor of Laws, and official Principal of the Archie Court of Canterbury, lawfully constituted, do, by virtue of the authority to us committed, admit you, the Rev. George Cornelius Gorham, clerk, B.D., to the vicarage of Bramford Speke, in the county of Devon, diocese of Exeter, and province of Canterbury; we do give you true, lawful, canonical institution, and do invest you with all the rights and appurtenances thereto belonging; and do commit to you the care of the souls of the parishioners of the said parish."

Mr. Gorham then bowed to the learned Judge, and retired accompanied by his proctor, Mr. Bowdler. The proceeding was quite unexpected, and when Mr. Gorham was introduced very few persons were present, but information in fact spread with great rapidity, and a large number of the practitioners at Doctors' Commons entered the court before the completion of the institution.

The Sardinian Government has just ordered:—The Archbishop of Sassari has been condemned to one month's imprisonment, and a fine of five hundred francs, on account of a pastoral lately issued by him. Cardinal Antonelli has addressed a strong remonstrance to the Sardinian Government. The *Am de la Religion* announces the close of the subscription for the Archbishop of Turin. The total amount is 3477, or about £14 sterling.

In Vienna the number of converts to Protestantism increases so fast that the Protestant clergymen are scarcely able to receive the persons presenting themselves. This is the result of the exorbitant conduct of the Roman Catholic clergy, consequent upon their resumption of privilege.

THE CHARGE OF ARCHDEACON WILBERFORCE.—The Rev. W. Knight, of St. James's, Hull, having published in the local papers a letter complaining of the late charge of Archdeacon Wilberforce, in which he intimated that it might be desirable, before another Visitation, for the Clergy agreeing with him to learn how far it was obligatory upon them to subject themselves "to the pain of having the Archdeaconal brand applied fresh," the Archdeacon has addressed a letter to Mr. Knight, in which he says:—

"Since you have felt yourself compelled, therefore, publicly to denounce my 'views on baptism,' I am justified in calling upon you to take some practical steps for deciding upon their truth. The public is weary of individual assertions, and desires some authoritative sentence.

Why do not you, and the friends who agree with you, solicit His Grace the Archbishop to deal with the matter through those channels by which the authorized judgment of the Church of England may be expressed? Those channels are the Court, in which His Grace has power of commencing a process, and the Convocation, which is declared by the 130th Canon to be 'The Church of England by representation.'"