

like the building of which it is a part, under the Royal signature—by the descendants of the Israel of the Alps?

**THE HEATHEN BISHOPS OF THE "S. P. G."**—The American missionaries who have long been labouring successfully in the Sandwich Islands, send word that the Bishop of Honolulu, who has recently arrived at Hawaii with a staff of English clergymen, is a full-blown Tractarian, treating the savages to all manner of church millinery and ceremonial observances, and preaching salvation by the sacraments. He avows that he takes a middle place between the Roman Catholic and the Protestant missionaries in the islands, and his clergy refuse to join the latter in prayer-meetings or other efforts for the evangelisation of the people. The list of the heathen bishops, therefore, now stands thus:—

**BISHOP OF NATAL**—Sceptical or Zulu School.

**THE BISHOP OF THE ZAMBESI (MACKENZIE)**—Muscular School. *De mortuis, &c.*

**DITTO (TOZER)**—Ditto. Avowed object: "Low type of Christianity with civilization."

Instrument of conversion: highly ornamented crook, in ebony and silver.

**BISHOP OF LABUAN**—Muscular School. Instruments of conversion: case of revolvers.

**BISHOP OF HONOLULU**—Tractarian School. Instruments of conversion: vestments, altar-cloths, candles, &c.

**BISHOP OF ORANGE RIVER FREE STATE**—Muscular School. Methods undeveloped, there being no English clergyman and no congregation yet in his diocese.

To these, we presume, we shall shortly have to add a Bishop of Madagascar of the High Tractarian School! These are the appointments of the S. P. G. If any one wonders, he should understand that the panacea for the conversion of the world, in the belief of the members of that society, is not the Gospel, but Episcopacy.—*Patriot*.

**MR. SPURGEONS 500TH SERMON.**—On Wednesday evening, Messrs. Passmore and Alabaster, of Wilson-street, Finsbury, the printers of the Rev. Mr. Spurgeon's sermons, entertained a number of their friends—about 250—at a tea and supper in the lecture hall of the Metropolitan Tabernacle, to celebrate the publication of the 500th sermon, and to raise additional funds in aid of Mr. Spurgeon's College for Training Young Ministers. Mr. Spurgeon addressed the company at some length.

"Thirteen years ago, he said, he was teaching small boys in a country place—an occupation by no means congenial to his tastes. (Laughter.) Goldsmith had said that a man had better be hanged than have such work to do, and he (Mr. Spurgeon) was quite of that opinion. (Laughter.) He should hesitate, perhaps, for a time, but, in the end, no doubt, prefer the alternative of hanging. ('Hear, hear,' and laughter.) He was not at the time alluded to big enough to be a master, and not small enough to be a boy. (Laughter.) He had had no college education. This he said not by way of boasting—far from it. (Hear.) He would have learned more if he had the opportunity; but, that not being the case, he did what all ought to do—he made the best use he could of such opportunities as he had. (Cheers.) His friend Mr. Trestrail would recollect his addresses in the Sunday-school; and when he became popular there he was asked one day to walk out a little way to Teversham, and give out the hymns for a young man who, as he supposed, was going to preach. When they got half way there the young man said to him, "Now, I think it right to tell you that I cannot preach at all, and never have done, so that you must." (Laughter.) So he did. (Hear.) It was a queer little cottage, with a ceiling so low that a hole had to be cut in it to enable tall preachers to stand upright. (Laughter.) That hole, however, was not necessary in his case. (Laughter.) He was very glad when his first sermon came to an end, and as he sat down an old woman asked him how old he was. (Laughter.) He said he would talk to her after the benediction had been pronounced, and so he did, and told her he was under forty. (Laughter.) She held he must be con-