

meal will be continued as a part of our annual meeting.

"In conclusion, the Committee desire to express their deep feeling of thankfulness that so much has been done in regard to this important matter; and while they cannot but regard the state of the missions as being very critical, they feel that nothing remains for them but quietly to persist in the maintenance of the principle which has been thus asserted. God is with us. Whatever can be done by the Bishop, or by the Madras Diocesan Committee, to strengthen our hands, by supplying us with suitable assistants, if such can be found in any part of the Society's missions, or in other ways, we feel sure will be done."

CONSTANTINOPLE.—The Rev. C. G. Curtis, writing from Constantinople, on August 29th, states that the openings which have been presented to him seem on the whole satisfactory, although the English residents are at present somewhat unsettled, and dispersed in groups at considerable distances apart. He is improving his acquaintance with modern Greek, under a native teacher.

1. At the Sailors' Home he ministers to an average congregation of twenty-four inmates and strangers. He mentions the uniformly decorous behaviour of the worshippers, their earnestness in responding and singing, their strong expressions of thankfulness and love for God's word, and their request for Bibles and Prayer Books, to be studied in future voyages.

2. The British Hospital adjoins the Home, and an afternoon service has been established there by the embassy chaplain. There, on one occasion, Mr. Curtis found among the patients a Swede, a Piedmontese, a Brazilian, and a Mexican negro, to whom he ministered as far as he was able. The Brazilian, though nominally a Protestant, was ignorant even of the Lord's Prayer; and Mr. Curtis, who is not sufficiently supplied with Bibles and Prayer Books in different languages, was at pains to procure a Spanish Bible, and to engage the negro to instruct the Brazilian.

3. The hut which is to serve as a temporary mission school has not yet been completed; but Mr. Curtis has taught for some weeks past a small class at his lodgings.

4. At Hasskioi Mr. Curtis has been invited and purposes to commence an afternoon service, on the first Sunday of every month, in an English school-room, which belongs to a committee who have placed it at his service for this object.

5. At Ortakioi Mr. Curtis celebrates Divine Service in the pretty little church which has been recently erected by the English residents. Though there are a few English who have not yet joined the congregation, some Armenians habitually, and

Greek Christians occasionally, are present at the service. Mr. Curtis points this out as a proper sphere for the residence of a married clergyman, who would undertake the charge of the congregation, and the education of the children as boarders.

Therapia and Zetinboorno are also mentioned as places where the services of an English clergyman are desired.

Income for 1856.—The following table affords gratifying evidence of the prosperous condition of the Society's income, as far as it can be ascertained at this period of the year. Special funds are not included in this table.

	1852.	1853.	1854.	1855.	1856.
	£	£	£	£	£
I.—Subscriptions, Collections, &c. }	11,067	13,796	11,471	14,082	15,569
II.—Legacies	8,398	8,080	1,211	4,371	6,516
III.—Dividends, &c. ...	3,401	2,631	2,554	2,348	2,331
Total	17,866	25,431	15,336	20,801	25,416

SOME ACCOUNT OF MR. SPURGEON AND HIS CREED.—When the present middle-aged mothers of Edinburgh were in their teens they may have gone, or heard of others going, with brothers and lovers, an excited and amused crowd, to hear a preacher who, at times, abruptly stopped in psalm or prayer, and exclaimed, "The lawbees, methinks I hear mair clanking of cuddyheels on the floor than lawbees i' the plate." London is at present amused by such another comedian. Having covered the country with its comic literature, the English metropolis is now enjoying its comic pulpit. Gilbert A'Beckett, just deceased, gave us comic histories, comic grammars, and a comic "Blackstone's Commentaries on the Laws of England;" but his fun was secular; he presumed not to desecrate aught sacred with funny pen or pointed pun; and he touched nothing with puns pointless. Not so scrupulous is the witty and Rev. C. H. Spurgeon, Baptist minister of the New Park street Chapel, Southwark, of Exeter Hall; and of the Royal Surrey Gardens. We lately heard him delivered of a pulpit pun, as follows:—"The key note of the true Christian is not A, nor B, nor C, nor D, nor F; it is Je-sus." And this:—"A man sits down in self-sufficiency, thinking I can do all that. O, blessed day when God directs His shots against all that! I know I hugged that old idea a long time with my 'cans,' 'cans,' 'cans;' but I found my 'cans' would hold no water, and suffered all I put in to run out."

The man whose intellectual poverty permits the utterance of this despicable pun on water-cans, has been, for months past, followed by thousands, by ten, fifteen, or twenty thousand of eager hearers, gathered chiefly from the middle classes of London, and was not long ago glorified by similar crowds in Glasgow, and in the provincial towns of England. Mr. Spurgeon, of London, neither possesses high intellect, nor wears its appearance. When, instead of the scriptural and poetical simile of "watering" the Gospel plant to nourish its growth, he says he will "dung it," one is not taken wholly by surprise after a perusal of his countenance. Yet his attraction of the London multitude is a fact, and one of the metropolitan marvels of 1856. Let us inquire what are the elements of this popularity. If there be forthcoming preachers now at college, whose face, like Mr.

Spurgeon's, would have given Levater a companion portrait to Pride, Envy, and Jealousy—namely, Audacity—this inquiry may not be uselessly pursued. They may see it in the pillory of a future day.

Charles H. Spurgeon was born on the 18th of June, 1833, and is now in his twenty-third year. His birth-place was Kelvedon, in Essex, near to Mr. Mechi's estate at Tiptree-heath, famous for its farm-yard tanks, which may possibly have supplied to his fertile genius his simile about manure just quoted. His father is a merchant's clerk in Colchester, and presides in a Baptist Chapel there. His grandfather is a venerable minister of the same body, of more than fifty years' standing in the pulpit. Young Spurgeon was put to school at Colchester, and, subsequently, to the Agricultural College of Maidstone, for one year. Afterward he was a teacher in a school at New Market, and from thence went as usher to a seminary in Cambridge. These employments brought him to the beginning of his nineteenth year, when he took to preaching of his own accord—self-sufficiency and dogmatism being his distinctive marks of character from childhood. He acquired but little classical learning, while his disregard of English grammar at times, and of the rules of logic, always prove his independence of schools. He read the Puritan Fathers, and smoked tobacco, adopting for model their eccentricity of style and metaphor, rather than their simplicity of doctrine. Being appointed to the Baptist Chapel of Water-beach, Cambridgeshire, he soon attracted a large congregation. The trustees and deacons of New Park street Chapel, London, were on the lookout for a popular man who might fill their empty pews, and redeem their chapel debt. They found Mr. Spurgeon, who has done all this and more. He has been in London about two years. His first "game" in the metropolis (he uses such slang in the pulpit as "the Gospel is our game, and no mistake,") was unlimited advertising, which still continues. From the centre of the city to the farthest suburbs, every dead wall, boarding, and spare post, has displr. d—"Who's your fatter?" and "Holloway - Jintment;" "the Rev. C. H. Spurgeon will preach," or "New Park street Pulpit," or "Sayings and Doings of C. H. Spurgeon." &c. At last people asked, "Who and what is Spurgeon, whose name is on every wall always?" His sermons were purchased and read, and, being a kind of comic pulpit, though in parts dismal and obscure enough, readers became listeners. Park street Chapel overflowed; Exeter Hall, with capacity to hold four thousand, was hired; but as many more thousands remained in the Strand unadmitted. Next, Julien's Surrey Music Hall was hired. It is said to hold ten thousand, with cramming, two thousand more. On Sunday evening last, the number within and without the Surrey Garden gates, attracted by Mr. Spurgeon, was variously estimated at from 18,000 in the Times, to 30,000 in other daily papers.

Now, what is the manner and matter of this preacher? The inquiring visitor sees a short, square-built man enter, with a round, pallid-looking face, relieved, however, by expressive dark eyes, and a profusion of black hair, parted in the middle. His reading and prayer over, in which there is nothing very singular, unless it be a familiarity suggestive of profanity with which he addresses the Throne of Grace, he begins his sermon. If it have reference to the fall of Adam, and expiation of sins through faith in Jesus Christ, he lets his audience know, in a jovial kind of tone, that he is about to amuse