

a set of men without power or prospects of success. Let, then, Tea-ping take Peking, and China will become his, and not in a state of disorganization, as many suppose. The effort of the masses in China is conservative of local government and order.—*H. & F. Record.*

BRITISH AND FOREIGN BIBLE SOCIETY

Extracts of Letter of the 18th of April, 1854, from the Secretary of the British and Foreign Bible Society, to the Secretary of the Upper Canada Bible Society.

"The Postman has just brought in your valuable communication of March 30, and as the mail for New York will be made up this evening, I hasten to send you a line in acknowledgment thereof.

In the first place, allow me to hand you the official Receipt for your additional noble remittance of £569 2s. 4d. contained in your letter, in the appropriation of which you will see your directions have been attended to. It will indeed afford our Committee pleasure to see such a continued proof of the deep interest felt by our friends connected with your auxiliary, in the great and glorious work of our Society, and in the meanwhile, I would, in their name, express to you our cordial thanks for it.

I would further thank you for your kindness in giving the various details connected with your operations during the past year, due use of which shall be made in our forth coming new Report. In return, allow me to mention the following:—Our ordinary Receipts during the past year have been £125,665 18s. 10d., being £16,505 8s. 2d., more than in the preceding year, and £3,225 9s. 7d., larger than the amount ever previously reported to have been received during any one year. Add to these ordinary receipts the sum of £66,507 7s. 9d. for the Jubilee Fund, and £30,185 19s. 3d. for the Chinese Testament Fund, you will see that the gross Receipts of the Society, during its Jubilee Year, have amounted to the enormous sum of £222,639 5s. 10d. To God be all the praise!

The payments of the year have been £119,257 15s. 1s., and the issues of Bibles and Testaments, as follows:—

From London	1,015,963 copies.
" Foreign Depots....	351,565 "

Total

OPEN AIR PREACHING.

The following letter, which we copy from the *Missionary Herald* of the General Assembly of the Presbyterian Church in Ireland, shows the beneficial results likely to result from open air preaching, a mode of proclaiming the truth which more and more demands the attention of ministers. Not a few ministers in Ireland avail themselves of this mode of communicating to their benighted fellow-countrymen, the glad tidings of salvation through the Lord Jesus Christ:—

ANUGHILL.

MY DEAR SIR,—I proceed to give you an account of my tour on the open air preaching. I left on Monday, the 15th inst., for Stewartstown, which I reached in safety, and was most kindly received by the Rev. William Foster. At the appointed hour, accompanied by Mr. Foster and Mr. Maxwell, I proceeded to the place of meeting. There were about 300 present, with many at the doors and windows adjacent. I never addressed a more attentive congregation. There were a considerable number of Roman Catholics. Not the slightest disturbance occurred, and a very deep solemnity pervaded the whole assembly. Next day I proceeded to Dungannon.—

Called on Rev. Mr. Morell. He came to the place of meeting with me, which was Irish Street, but, from his delicacy, was obliged to leave without waiting for the service. However, the Rev. Messrs. Wilson and Acheson were with me. The meeting was small at first, but gradually increased, till we had a large assembly. Very many stood on the opposite side of the street, windows and doors were open, and attentive listeners occupied them. I had a most interesting and solemn meeting, and the Lord enabled me to preach with great earnestness, affection, and power. There was not the least annoyance, although I expected a little from the place of meeting being in Irish Street. I know not whether the landlady of the house at the side of which I stood was a Roman Catholic or not; however, on retiring, she came forward and shook hands with me most cordially, and in the most affectionate manner, wished me a good night, thus giving evidence that she was greatly interested in the service.

Next morning proceed to Moy. In the evening took my stand, accompanied by the Rev. Mr. Johnston, under one of the large trees which has the sides of the main street. Just before commencing, the priest of the place took a tour around the town, and around the place of meeting, to reconnoitre, and see what was going on, and whether any of his people were there. I believe they were prevented from attending in consequence. However, the evening was calm, and my voice being strong, it reached many of the Roman Catholics in the houses hard by, the doors and windows being filled with attentive hearers. I had a tolerably large congregation of respectable people, mingled with poor, who listened with profound attention.

I next proceeded to Aughnacloy, and was entertained with great brotherly-kindness by the Rev. Mr. McIlwaine. At this place there are a few very earnest, zealous Christians, who took a warm interest in the cause. In the evening I preached in the upper end of the town, which is mostly inhabited by Romanists. I took my stand on the steps of a house, occupied by an aged Presbyterian and his wife. On the opposite side of the street were a great number of women and girls busily engaged at needle-work. One, and another, and another dropped their work, and sat with profound attention as I proceeded to unfold the charming truth of the precious gospel. If ever I felt my heart drawn out to preach with the persuasion of love, it was on this occasion. Not a move was heard; and, as one after another joined the number of hearers, they remained till the close. On returning, I met with a waiting scene. It was the receiving of the old patriarch's benediction at whose door I stood, and who regarded it as a high honour that this door should be selected as the place from which the Gospel should be proclaimed. I left him with some degree of emotion, imploring a thousand blessings on my head, and wishing me Godspeed in my work. Friday had now come. When I started for Armagh, Mr. McAlister was from home on the deputation for the deaf and dumb. Mr. Hall accompanied me to the place of meeting. I felt some little anxiety after the treatment which had been given to the Rev. Mr. Simpson. However, the Protestant party resolved on being there for protection. There could not be less than seven or eight hundred. It was the largest meeting I had in my course. A large sprinkling of Roman Catholics were present, and Mr. Hall said, some of the most bigoted of the Romish party were at the meeting. I never saw a more intensely attentive congregation. There was not a move, nor any to move away till all was over. Of course I made no allusion to controversy, but placed the simple truth in such a light as the errors of Popery might be easily seen in contrast. The meeting separated most peaceably, and not a sound was heard, and all returned to their respective homes. Thus ended my week's labor. I reached home on Saturday,

in good health and spirits, and found that a kind Providence had watched over my family in my absence, and preserved them in safety and peace. On Sabbath, I gave my people a sketch of my labours during the week, in which they were deeply interested. I was quite satisfied at having the opportunity of speaking a word for Christ to many of my poor fellow-sinners, and have the experience that, in watering others, my own soul has been abundantly watered in return. Wishing you abundant success in this important and primitive work, at the head of which you stand, and that souls may be thus gathered to Christ.—I am, dear Mr. Johnston, yours affectionately in the Lord.

F. BUICK.

THE MINISTER'S TREASURY.

IMPORTANCE OF PRAYER.—Wickliff said of the expositor—"He must be a man of prayer. He needs the internal instruction of the primary teacher."

Luther said, "Prayer, meditation and temptation make a minister." Another vigorous phrase of his is well known. "Bene orasse—bene esudivisse"—to pray well, is to study well.

The pious Quesnal said—"The Christian minister must learn the Scriptures otherwise than by study. Theunction of the Spirit, is a greater master in this science; and it is by prayer we become his scholars."

The timid but learned Erasmus said—"In reference to preaching, let the ecclesiastic give himself to profound prayer. It is incredible how much of light and vigor, strength and alacrity, will hence result."

John Owen, that mighty theologian, said—"For a man solemnly to undertake the interpretation of any portion of Scripture, without invocation of God, is a high provocation to him."

The famous Shepherd of New England, when on his death-bed, addressed some young ministers thus—"Your work is great, and requires great seriousness. For my own part, I never preached a sermon, which in the composing of it, did not cost me prayers with strong crying and tears."

Phillip Henry remarks in reference to a certain occasion, thus—"I forgot explicitly and expressly, when I began (i. e., his preparation for the pulpit,) I forgot to crave help from God; and the chariot wheels drove accordingly."

Humble and earnest prayer should precede and accompany every preparation for the pulpit. It is the key which unlocks heaven, and obtains for us the wisdom and power of God.—*Amer. Paper.*

NOTES ON SABBATH-SCHOOL LESSONS

Second Quarter—Third Month, 1854.

No. 9. *Preaching of John the Baptist*, Matt. iii. 1—12. Wilderness of Judaea, the thinly settled valley of the Jordan. To this inconvenient place multitudes flocked from a distance to wait on ordinances. How many absent themselves from convenient houses of worship without any reasonable excuse! The Baptist's dress, a coarse cloth made of the shaggy hair of camels—his food locusts (resembling grasshoppers) and wild honey, deposited by certain little insects on the leaves of trees, 1 Sam. xiv. 25, 26. Contrast the gay raiment and sumptuous living of some professors. The subject of his preaching repentance. When genuine, this will always produce good works. The piety of ancestors will not save us. If regenerated by Spirit, heaven will be our home—if not, the unquenchable fire will be our portion.

No. 10. *Baptism of Christ*, Matt. iii. 13, 17. Notice humility of John, and humiliation of Christ. Christ an example of attendance upon religious ordinances. He submitted to Baptism of John—we should not neglect Baptism of Christ. The Spirit descended visibly in the gentle hovering manner of a dove. Christ the