

As for a place of worship, I never entered one. I lived in sin, and loved it. Curiosity led me into the theatre. The words of eternal truth entered into my soul. I stood appalled before the magnitude of my sins. My state of mind I cannot describe. I flew to prayer. It was a death struggle with me. At length—but the rest is sweetly told by the poet. (He here quoted Cowper's lines:—'I was a stricken deer,' &c.) Now, I go out, after my work, by the wayside, and humbly and earnestly proclaim that gospel I had so long laboured to destroy."

The aggregate number who attended during the last series of special services, amounted to no less than 260,000 persons.—*British Messenger*.

THE BIBLE.

In one of his recent speeches, Lord Shaftesbury replied to the notion so often advanced by modern errorists, that the Bible, though once a very good and useful book, is now out of date and effete. After referring to the influence the Scripture is now exerting in various parts of the world, and the activity of its oppressors, as proofs of its present energy, he proceeded to urge the following capital argument *ad hominem*: "Do the neologists themselves think it effete? If so why do they pass their nights, why do they sweat and toil over the midnight lamp, for the sole purpose of destroying a book that is so effete, that, if left to itself, would soon die, or become an object of general contempt? They do not think it effete. They know its power upon the heart and the conscience. They know that, if left to itself, that good old book must work its own way; and what they deny with their lips they confess with their fears. Ah! effete it is in one great sense. It is effete as Abraham was effete when he became the father of many nations; when there sprang of one, and him as good as dead, so many as the stars for multitude, and the sand upon the sea-shore innumerable. It is effete, as eternity, past, present and future, is effete. It is effete—and in no other sense—as God himself is effete, the same yesterday, to-day, and forever.—*Presbyterian Banner*.

HAVE MISSIONS BEEN A FAILURE?

At the Liverpool Missionary Conference, Rev. J. B. Whiting, a secretary of the Church Missionary Society, remarked: It had been his duty, as an advocate of the Church Missionary Society, to plead the cause of missions in various parts of England, and he had endeavoured to acquire some information as to the amount of success with which God had blessed missionary efforts. He found that the Bible had been translated during the last sixty years into upwards of one hundred languages. There were 100,000 professing Christians in New Zealand; 100,000 in Burmah and Pegu; 112,000 Protestant Christians in India; 5,000 or 6,000 in Mesopotamia; 250,000 in Africa; 40,000 in America; and 520,000 in the Islands of the Pacific. There were Christians in China, Madagascar, Mauritius, and many others parts of the world. There were 200,000 or 300,000 Negroes under the care of Christian pastors in the West Indies. There are more than a million and a quarter of living Christians who, but for the labors of the missionaries, would all have remained idolaters. They must remember also the hundreds of thousands who were now sleeping in their graves around the mission churches; and how many had gone to their heavenly home from far-distant recesses of heathendom, who were never known to the missionaries, but who had learnt from tracts, bibles, and other means, of the salvation which is in Christ. Then, again, the 1,600 missionaries, who had gone forth from Europe and America, were now accompanied by more than 16,000 native ministers, religious catechists, Scripture-readers and school-masters, who were evangelizing their own fatherlands.—*Journal of Missions*,