

appears to have been at issue, the riots were so fierce that one hundred and thirty seven corpses were found in one of the churches." (Vol. II., p. 197.)

Dean Milman, in his "History of Latin Christianity," in speaking of the schisms in the Church, says: "Bloodshed, murder, treachery and assassinations, even during the public worship of God, were the frightful means by which each party strove to maintain its opinions and to defeat its adversary." (Vol. I., pp. 314-318.)

Only a few years ago a Bible Society meeting in the City of Hamilton, Ont., ended in a free fight. The weapons used by the combatants were Bibles and hymn books. A graphic account of the occurrence was published in the Hamilton *Daily Spectator* the next day, which said that there were a good many black eyes and broken noses on both sides.

Did you ever know a church choir to exist for a year without a row? There is not one of all the thousand sects into which Protestantism is divided which does not owe its birth to a row. Is it any wonder? Does not the Bible itself declare that a part of its mission, or rather the mission of Jesus, is to bring divisions, to set the child against the parents and the parents against the children, and that a man's enemies shall be those of his own house? (Matt. 10: 35, 36.)

Your whole lecture is so grossly at variance with truth and experience that I can hardly persuade myself it was delivered in earnest.

Your account of the compilation of the New Testament, in which you refer to a newspaper article written by an Infidel, seems to afford you some amusement. You impugn the authority of the Synodicon and of the article, and attempt to ridicule the writers of both by saying that the story of the Gospels getting up on the communion table is "the kind of stuff Infidels are made to swallow and digest." Did it not occur to you that the Synodicon is of exactly the same evidential value as the four Gospels? You surely did not imagine that any infidel believed the story. It was not written for them but for Christians, and thousands of Christians have believed it, and hundreds of other stories just as absurd.

A miracle is a miracle, and it ought not to be more difficult