

where his lot has been cast, and that a happy union of zeal and toleration will guide his prelatical acts, and promote the peace, prosperity and progress of the Australian Church.

VIVISECTION.

This is a question which has been considerably agitated in Europe, and particularly so in this country, as to whether experiments might be made on living animals by performing surgical operations upon them in the interests of medical science. In the House of Lords, at the second reading of a bill intended to limit the practice to purely scientific objects, an interesting discussion took place, in the course of which it was stated that the so-called anæsthetic, urari, had the effect of paralysing all the nerves of motion, while it allowed the nerves of sensation to remain in their normal condition. It was, therefore, to be absolutely prohibited. The Duke of Somerset, opposed the bill, remarking that any one of their lordships, in a single day's rabbit shooting, would inflict more pain than scientific men in a whole year of physiological experiments. Pain was daily inflicted upon animals for purposes of amusement, curiosity, and vanity. Birds were killed that they might be worn on ladies' bonnets; they ransacked the Arctic regions for their seal skins, and India for their ornaments. He asked whether there was no cruelty when a rabbit was put into the den of a boa-constrictor, and quoted the saying of a medical man that, "when a man cannot try experiments on animals, he will probably try experiments on his patients." A late president of the College of Surgeons said that surgeons sometimes abused their opportunities, and he instanced the case of a surgeon, who was in the habit of pausing over a splendid operation while he was expatiating on the brilliancy of the performance. If experiments were not to be made on animals, he said, surgeons would experiment on man; they would, of course, experiment on their patients, and it was probable that such experiments would be made on the poor, rather than on the rich.

Many seem to make no distinction between the wanton and unnecessary infliction of pain, merely for curiosity, amusement, brutality, or for the gratification of vanity, and that which is caused for the purpose of producing valuable results, which can only be effected by such infliction. When strictly confined to that which is necessary for the life, the health, or the general well-being of the human species, it must belong to a different kind of morality from that which is produced from mere wantonness or amusement.

IRISH CHURCH SYNOD.

On a calm review of the recent proceedings of the General Synod, there appears to have been manifested more clearly than before a general desire to close the long controversy on Prayer

Book revision; and this by way of compromise, neither party being strong enough to carry out its programme, and there being a large number of "moderate" men, frequently represented in debate by Lord Plunket. These desired—in one way or another—to terminate painful and wearisome disputes on such important questions as the Athanasian Creed and the Offices of Baptism and Burial. Briefly, there are but a very small number of extreme men, of one side or the other, who are not fairly contented with the conclusions now arrived at. The attendance of synodsmen was rather smaller than in former years, especially of the lay members, who rarely outnumbered the clergy; although, in point of fact, there are duly returned two laymen for every clerical representative. The venerable Primate was assiduous in his attendance, and unflinching in tact and good temper. The Archbishop of Dublin and the Bishop of Tuam were kept away by bodily infirmities, which, it is hoped, will prove but of temporary kind. The Bishop of Derry enlightened the Synod only once, his absence in England giving rise to rumours which are probably without foundation. The Bishop of Killaloe exerted himself with great effect to quiet controversies, and so complete the revision of the Irish Prayer Book. The book, after all, will differ from the English one so slightly that—to put the result in a practical way—there scarcely needs to be any re-printing; anyhow there will, in fact, be no purchasing of the new book by the majority of Church people. It is well to be able to add that there was a friendly and courteous tone in all the debates of the session now closed, which contrasted favourably with former experience, auguring well for the future of the Church of Ireland. —Guardian.

THE PAROCHIAL MISSION.

NO. 5.—THE THREE PARTS OF A MISSION.

Elsewhere we have described the Parochial Missions, comprising three parts, which, for convenience of distinction, may be called:—1, The Initiation; 2, The Preparation; 3, The Public Work. These indicate the stages of its progress, and are marked by differences in the manner of its work.

In England most of those whose published opinions upon the subject we have met with, advise that the initiation should begin as much as six months before the public work. In the United States we do not think that so long an interval ever obtains, and it may be doubted whether on this side of the Atlantic it could successfully be adopted. An anticipatory series of special services, such as we spoke of in a previous article, might well be held as long, or even longer, before; but we do not think that the conditions and circumstances of life in this country would give favourable effect to the beginning of a mission so long before its public work. And the mission is really begun at the initiation.

The interval which the published ac-

counts of such work seem to point out, and our own experience confirms, as most advisable, is from two to three months, according to the time of year and the circumstances of the parish. In most parishes it would be difficult, in the case of a pre-Advent Mission, to establish the initiatory work in a satisfactory manner three months before hand, for that would place it in the month of August. But in the case of a pre-Lent Mission three months might, in many instances, perhaps in all, be very successfully filled up with the work. The work of this part of the mission is almost wholly private, or at least social.

The next stage of the mission, the Preparation, usually begins half-way between the initiation and the public work. The mission is brought forward publicly by preaching, and other announcement, and there are various preparations made for what is to follow.

For the public work some persons have advocated a week, while others would give a longer time to it. Our own experience and consideration of the nature of the work, lead us to suggest ten or eleven days as the best time, to be arranged for before hand. It begins, of course, on a Sunday, when the explanatory and introductory preachings and teachings will be likely to gain the ears of many persons who might not have sought them if given on a weekday.

But there are some great disadvantages in closing on a Sunday. The closing service should be one of thanksgiving. In it the Holy Feast most appropriately seals the work and sanctifies the parting hour of the mission. The closing service should bring together most especially those who have helped in its work and been benefited by its influence, but should not attract merely curious or uninterested lookers-on. These things, we suggest, indicate a week-day morning rather than Sunday evening, as the best time for the closing service.

And besides, at the services of the second Sunday there are likely to be some persons, perhaps many, attending for the first time. On the supposition that some of these may be interested, their hearts, by the blessing of God, opened to gracious influences, it would be needful to continue the work for a day or two, that what is well begun in them may have the opportunity of some further exercise, instruction and edifying. Hence the second Wednesday or Thursday morning is the time that we should recommend for arranging before hand to close the mission. It is quite possible, indeed, that, especially in a large town, the number of persons becoming interested and desirous of the benefit of the mission, towards its latter end may be sufficiently large to make it advisable, and even a duty, as in the Master's sight, to extend the work for a longer period. In such case it can be done. But, in general, the same persons cannot usefully give attention to such continuous and multiplied services as the public work of a mission includes for a longer period than ten or eleven