

RELIGIOUS WORLD ABROAD. MONTHLY SUMMARY.

GREAT BRITAIN.

POSITION OF THE CHURCH OF ENGLAND.—The great controversy as to the relations of this Church to the civil power on the one hand, and to teachers of heresy in her own fold on the other, is still going forward.

The Bishop of Salisbury in a recent charge says: "My brethren, I yield to no man in prizing the Establishment of the Church of God, and so the maintaining of the acceptance of its doctrines on the part of the nation; but if I am ever brought to the sad necessity of choosing between the Church as an Establishment, and the faith as its deposit, I trust I shall not hesitate for a moment."

He also feels his heart warm to other bodies of Christ's people, and regards the late assaults on the common inheritance of Christendom as calculated to prepare "the hearts of men for communion with one another in one faith, by placing them side by side in a common defence of some of its articles; and I can truly say that this was my own feeling with regard to the Protestant Dissenters, when I received a token from one at Manchester, of his readiness to bear part of the burden [of the late legal proceeding] which he thought was mine."

The Bishop of Gloucester, whom our readers remember as the eminently successful and staunchly orthodox commentator Elliott, has also recently delivered a charge upon the same general subject, which, while sound enough as to the philosophy of the prevalent skepticism of the day, seems scarcely up to the serious nature of the emergencies into which the Church of England has been brought by the late decision of the privy council.

"On the character of the recent judgment of the Privy Council"—thus he says—"calm and serious people seem now to be for the most part agreed. Its very limited scope is now becoming more clearly seen."

When upon the Weekly Review of October 8th, commenting on the charge, he said: "What a very limited scope! Its scope is sufficient to leave in the ministry of the Church of England, without one month of suspension or word of censure, men who believe that the Bible is inspired in the sense in which the 'voice of the congregation' is inspired, that the term 'everlasting' applied to the doom of the lost does not necessarily mean lasting forever, and that, in the salvation of the soul, no transference takes place of the righteousness of Christ to the soul of the believer. This is the unadorned and undisguisable fact. Dr. Pusey knows it, and says, like a man, that the Church ought not to bear a tyranny so degrading to her character, and so destructive of her influence. Dr. Colenso knows it, and takes his ease under the broad shield of the Chancellor, while his own Metropolitan and the Church in general hurl their darts at him. The whole latitudinarian party, from the talented young Mauricians, who identify Christianity with ethical fervor in the Spectator, to the testy diners-out who order the Bishops, in the Times, to eat their pudding and hold their tongues; know it, and exult in the ecclesiastical license which the Lord Chancellor has declared to be the liberty of the Church of England."

Mr. Spurgeon has created no small stir among the Evangelists of the Established Church by accusing them of "grievous dissimulation" in adhering to the semi-popish ritual of their church, while professing to be Protestants and to maintain evangelical views. This is substantially the same charge as made by Rev. Mr. Barnes in his "Position of the Evangelical Party," published twenty years ago, in which he says that the low-church clergy "are compelled to use a liturgy which counteracts the effect of their teaching." A similar commotion is taking place in the Evangelical ranks in England to that which ensued after the publication of this last-named essay in our own country. Forty-five replies to Mr. Spurgeon's first sermon on *Baptismal Regeneration* have been published, and at least as many productions in its defence. He has felt compelled also to retire from the Evangelical alliance, upon the representation that he could not consistently associate with those whom he regarded in the light of dissemblers. In the letter of withdrawal he vindicates his attack upon the Evangelical clergy, stating that he has nothing to retract that was alleged in his sermon. He repeats his charges more emphatically: "I impeach before the ear of universal Christendom the men who, knowing that baptism does not regenerate, yet declare in public that it does."

He has since preached another sermon on the "Errors of the Established Church." In this he called upon Protestant England to be up and doing, and not to rest until these errors were changed. He had commenced the discourse in the name of the Lord, and would continue it until his tongue was dumb. The extreme Romanizing tendency in the Church of England is represented either by Father Ignatius, a man who cannot write a grammatical letter in public press, but who is carrying on only a monastery in his church, situated at Norwich. For recent developments in connection with this establishment, we refer our readers to the following, from the New York *Messenger*: "The attempt to introduce into the Church of England the monastic system was at first considered by most people in and out of that church as a farce, which would soon prove a failure and be abandoned. It creates, therefore, no little surprise to see Brother Ignatius address large meetings in cities like Newcastle, York, Manchester, and what is still more remarkable, enlist the sympathies of large audiences, who cheer him and hoot at his opponents. The eccentric brother announces his intention to establish some more monasteries, and is said to have dispatched one member of his order to the Sandwich Islands, the bishop of which country is an ultra High Churchman. In the meanwhile, the offshoot of Romanism is already producing the same abominations which are to be found in so large a number on every page of the history of monasticism. One of the monks has been publicly exposed for having written a most scandalous and indecent letter to a child, and has therefore been expelled from the order."

Geneva traditions of morality and public order, were beaten in a recent popular election by a majority of 337 votes. True to those instincts which govern the unscrupulously ambitious the world over, the radical wire-pullers had openly announced that, if the majority was hostile to them, they would not submit to it. They kept their word. Notwithstanding the majority of 337 votes assigned any reason, declared the election null. An indignant crowd gathered in front of the town-hall, and summoned the government to declare the true result of the voting. The government yielded; and the crowd, according to custom, formed a long procession to accompany the public officer, who was charged with the delivery of the proclamation. But on arriving in the Rue du Mont Blanc, this unarmed crowd found itself opposed to a band armed with muskets. Four persons fell dead, sixteen were wounded; and it was only by a providential accident that the radical band did not discharge a volley of grape-shot, by which hundreds might have been killed. The Confederation took up the cause of right and justice. Swiss battalions occupied Geneva; two federal commissioners governed the republic, and the prosecution of the assassins was commenced under their direction. Fazy, who had been the soul of the whole transaction, took to flight.

REFORMED CHURCH.—RATIONALISM AGAIN REBUKED IN PARIS.—Pastor A. Reville, of Rotterdam, who rejects almost every distinctive doctrine of Christianity, and holds to but a semi-patheistic idea of God, after being refused admittance to the pulpits of Geneva, was invited by Pastor Martin Paschoud to preach in his stead at the Church of the Oratoire in Paris. It was all arranged quietly. Many Rationalist families came up from the country for the occasion, and on the Friday it was advertised in the *Liter*. There was, however, yet time, by telegraph, to assemble the Presbyterian Council, who refused the use of the Oratoire to the celebrated Rationalist. This has excited another storm. The sermon of M. Martin Paschoud, on the occasion, irritated feelings already bitter; murmurs of adherence were heard in the Church; an orthodox pastor thought it right, on hearing the preacher apply the epithet "cowardly" to the orthodox, to leave the Church. And now, the political press has taken up this new incident, to declaim against persecution, and narrow clericalism among Protestants.

American Christians are interested to know by what tenure this Martin Paschoud retains the pastorate of a church which so stubbornly resists the introduction of his "liberal" friends into the pulpit. Meanwhile the work of Evangelization goes steadily onward. Several Protestant Churches have been opened lately; one at Beauchastel (Ardeche), another at Lamastre (Ardeche), and another at Perigneux. And Pastor Fisch writes to the Secretary of the American and Foreign Christian Union, August 30th: "Our work is very prosperous. And it is not at all a work like the anti-popish movement of 1845, when people flocked only to hear controversial attacks against their priests. This time we do not speak of anything else but Christ and him crucified. They are attracted merely by the joyous sound of justification by faith."

A letter from Lyons, speaks of colportage among the soldiers as interfered with by subaltern officers, but as favored by the chiefs. The letter to Dr. Campbell says: "I have met with soldiers on retreat who in their homes are an honor to the Gospel by their private and domestic life. On leaving home as conscripts they were mere worldlings, and on returning after seven years' service they were Christians, and the happy change has been brought about, under the blessing of God, through the reading and study of the Gospel."

A NEW POPULAR TRANSLATION OF THE BIBLE, directly from the original tongues, is commenced in Paris under the supervision of the clergy of the two National Protestant churches. It is issued in numbers. Genesis is out and Matthew was some time ago on the press.

ANOTHER SESSION OF THE R. C. CONGRESS has been held in Mechlin (Malines), Belgium. The correspondent of the *Christian Work* says it has been a failure. He reports the following as the propositions voted by the Congress: "That the teaching of history be modified, so as to make prominent the beneficial influence of Catholicism, and especially of the Papacy. That a better observance of the Sabbath be enforced (here example would be better than precept.) That the number of priests in attendance in the prisons be increased. That an effort be made to open popular circulating libraries, to publish and distribute tracts and images of saints, seeing that each nation has its own peculiar saints and special devotions, and to promote the study of religion by the laity, 'to enable them to defend their belief and second with filial devotion the sacerdotal ministry.'"

It was again unblushingly asserted that Rome is the friend of liberty! Meanwhile the Gospel makes steady progress, especially among the Walloon, or French-speaking, population. The same correspondent says: "Young men's associations have been formed in different congregations, not merely meeting for prayer and the study of the Word of God, but taking an active part in the work of evangelization by means of missionary excursions in the neighboring villages, distributing tracts, and going from house to house reading the Scriptures. In some districts open air meetings have been frequently held, notwithstanding the opposition of the clergy, and have assembled willing hearers."

THE RADICALS OF GENEVA, headed by that bold and dangerous man, James Razy, after enjoying by the aid of Roman Catholic votes, for eighteen years, the supremacy in Geneva, and employing their power to destroy the old

He is now about to quit Genoa, with the intention of devoting himself to literary labors at Florence, in connection with the evangelical press. GERMANY. Dr. SCHENKEL once regarded as a champion of positive and Biblical Christianity and as such, elevated to high office in the Church of Baden, has since proved himself almost as heterodox as Renan and Strauss. He has recently published a book "Characterbild Jesu," (View of the Character of Jesus) in which he repudiates the miracles ascribed to Christ and denies the faith in Christ's personal and bodily resurrection from the dead, and his continuation of life in the glory of the Father. Schenkel maintains that Jesus "lives in his community, in which is his home and temple. The living Christ is the spirit of his community." 118 of the Evangelical clergy of Baden sent a formal request to the consistory, petitioning for his removal from office as director of the seminary, and the substitution in the place of a person standing indubitably upon the Scriptures and the confessions. They protest against his doctrines as subversive of the truth and cannot regard one who has given such offence as any longer occupying a confessional ground. We understand that the *Neue Evangelical Kirchenzeitung* says that such are the terms of the protest, that the authorities must either yield to it or discharge the Protestants who adhere to it from their office as pastors. Their great boldness and this possible consequence of the step, the same paper says, deterred many Evangelical men from taking hold of it. The correspondent of the *Christian Work* says that the ecclesiastical council decided against the petitioners, and in favor of Dr. Schenkel, on the plea that free examination of the Scriptures is the privilege of Protestant Christians.

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REV. Mr. McKim, of Athens Presbytery, O., sailed from New York for Lima, Peru, October 17th, under the care of the American and Foreign Christian Union. TURKEY.—The recent demonstrations against English and American missionaries, especially with reference to the conversion of Mussulmans to Protestantism, are regarded as exhibiting the settled hostility of the government to that kind of missionary effort. The correspondent of *Evangelical Christendom* says: "The principle of religious liberty now laid down by the Turkish Government and approved by the British Ambassador is this—Every man is at liberty to continue quietly in the profession of the faith of his fathers, whatever it may be, but he is not at liberty to invite or persuade any one else to change their former faith for his. If, however, any person, without invitation or persuasion, desires to change his religion quietly, he is at liberty to do so, but the Porte in this case reserves to itself the right to exile him, for his own protection, but not as a punishment. Under this system it is plain that all missionary labor is impossible, and religious liberty exists only in name. This is the principle which is about to be enforced, with Sir Henry's consent, upon the poor Turkish converts now in prison—none of whom has ever been a preacher, or even a colporteur, and only one of whom is in any way in the pay of any missionary society.

"This surrender of religious liberty is made only by the British Ambassador, as the representative of Protestantism. The Jesuit missions are undisturbed, although they have publicly baptized more Turks than the Protestants. They have the fullest liberty to proselytize in all directions, and their converts are secure from all persecution. They are

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AFRICA.—OUD CALABAR.—Interesting proofs of the power of truth, as proclaimed by missionaries of the Scottish United Presbyterian Church in the above localities, are transpiring. A chief at Old Town, Ekpenyong, though not a convert, endeavored recently to enforce the observance of the Sabbath during the continuance of a heathen merry-making, and succeeded to a considerable extent. For this he was fined £60 by a superior spiritual chief, but none seemed disposed to quarrel with the missionaries on that account, nor is their work retarded thereby. Later advices speak of the death of Ekpenyong, July 22, who was so far in the darkness of heathenism at the time, that he left word that one of his wives should be put to death for having caused his own death by witchcraft. By dint of the greatest and most persevering efforts, requiring not a little courage, the missionaries succeeded in saving the poor woman from the blood-men, and their beneficent influence was further seen from the absence of any attempt at those wholesale butcheries which have heretofore attended the obsequies of a heathen chief among these people. Rev. Mr. Edgerly writes to the United Presbyterian Record, of October as follows: "Those of our readers who remember the account that was given of the frightful excitement and horrid butcheries that took place at the death of the former chief, Old Willie Tom Robins, in 1854, will be able to form an idea of the great change which the mission has produced; when they learn that the people remained quietly in the town; that the school and Sabbath meetings were well attended; and that there is reason to believe that not one person was killed on this occasion. Hence the Rev. Mr. Goldie, who has been long in the mission, advertising to the great change, says, on 26th July: 'The gospel is thus making its power felt over the whole land, though it be but in few instances making wise unto salvation.'"

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GRECOE.—Religious intolerance is to be perpetuated in Greece. Such at least is the decision of the National Assembly, chosen to prepare a new Constitution for the Hellenic kingdom. The first two articles were discussed for eight days, commencing August 10th, and were finally adopted as follows: "The orthodox Eastern Church of Christ is the established religion in Greece. Every religion is tolerated and may be freely exercised under the protection of the law. Proselytism, and all interference with the established religion, is prohibited.

"The orthodox Church of Greece, acknowledging as its head our Lord Jesus Christ, is in doctrine indissolubly united to the great Church of Constantinople, and to every other orthodox Church of Christ observing with the same exactitude the apostolic and synodical canons and the holy traditions. But it is independent of every other Church, and exercises all sovereign rights under the government of a holy synod.

"This 'orthodox Eastern Church of Christ' is only that counterpart of Romanism known as the Greek Church, like the former, a full-trimmed system of virgin and saints-worship, sacramental salvation, praying for the dead, and damnation to heretics. It is the same for which Dr. King experienced the annoyances and persecutions which have rendered his missionary life such a scene of vexations, and this history of the past makes the purport of the first article above unmistakable. It is war against Protestant missions. Probably the toleration proposed is meant to be just that contained in the Turkish Sultan's imperial edict, which has lately been practically explained by the breaking up of missionary houses and the imprisonment of converts. A different order of things, more in keeping with the advancement of the age, was expected under the new reign. The young king had shown signal regard for Dr. King in his character as a Christian minister, and the English influence in the kingdom is supposed to be sufficient to control any such matter. But recent indications are beginning to shake the confidence of the Christian world in this last, as being of worse than no value for protection to religious liberty in the East.

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"The fruits already appearing, are considerable, and of a character which gives promise ere long of a rich harvest. At Capatzen, thirty miles easterly from Monterey, a good work has been accomplished by the efforts of the Mexican Evangelization Society. Fifteen persons hope they have come to a saving knowledge of the truth, a Bible class is held two evenings each week, and the converts would gladly be formed into a church. Thirty miles in another direction a school of thirty scholars is taught by members of a Scotch family, whose considerable interest is manifested in religious truth. The light introduced in these various ways has opened the eyes of a large number of the Roman Catholic priests. It is reported that one hundred and fifty of them are known to be desirous of receiving and spreading the Bible. They have a sort of organization, with Don Henriquez Orestes, who is mentioned above, as their chosen leader and agent. Some of these are said to be suffering severe persecutions for their patient and persevering efforts in resisting error and diffusing the truth."

REV. Mr. McKim, of Athens Presbytery, O., sailed from New York for Lima, Peru, October 17th, under the care of the American and Foreign Christian Union. TURKEY.—The recent demonstrations against English and American missionaries, especially with reference to the conversion of Mussulmans to Protestantism, are regarded as exhibiting the settled hostility of the government to that kind of missionary effort. The correspondent of *Evangelical Christendom* says: "The principle of religious liberty now laid down by the Turkish Government and approved by the British Ambassador is this—Every man is at liberty to continue quietly in the profession of the faith of his fathers, whatever it may be, but he is not at liberty to invite or persuade any one else to change their former faith for his. If, however, any person, without invitation or persuasion, desires to change his religion quietly, he is at liberty to do so, but the Porte in this case reserves to itself the right to exile him, for his own protection, but not as a punishment. Under this system it is plain that all missionary labor is impossible, and religious liberty exists only in name. This is the principle which is about to be enforced, with Sir Henry's consent, upon the poor Turkish converts now in prison—none of whom has ever been a preacher, or even a colporteur, and only one of whom is in any way in the pay of any missionary society.

"This surrender of religious liberty is made only by the British Ambassador, as the representative of Protestantism. The Jesuit missions are undisturbed, although they have publicly baptized more Turks than the Protestants. They have the fullest liberty to proselytize in all directions, and their converts are secure from all persecution. They are not exiled 'for their own safety.' The Turkish Government would as soon think of declaring war with France as restricting Catholic missions; but having the full sympathy of the British Ambassador, they have taken a step against Protestant missions which places them in a worse position than that which they occupied before the publication of the *Hatthoumayoun*. The latest news received at the mission in Boston represents these converted Turks as still in prison, with no immediate prospect of their release. A correspondent of the *Christian Work* says: "Sir H. Bulwer professed to be watching carefully over the treatment of the prisoners, and to have procured from the Ottoman Government an assurance that they would not be exiled as criminals; but, at the worst, merely removed to a place where they could be looked after and kindly treated. It is stated, however, that they have been removed to Acre, and are there confined in the worst of Turkish prisons. They number as many as forty.

INDIA.—The *Home and Foreign Record* says: "Mr. Woodside writes at Kapurthala, 'Our church is not yet finished; it is still progressing, however. The spire is complete; its height is nearly 130 feet from the ground. It is a very handsome object. Yesterday the Rajah's son put on the top of the conductor, which rises above the spire.' This church is building at the Rajah's expense, who, though not a professing Christian, is one of the most liberal supporters of true religion to be found among living public men.

AFRICA.—OUD CALABAR.—Interesting proofs of the power of truth, as proclaimed by missionaries of the Scottish United Presbyterian Church in the above localities, are transpiring. A chief at Old Town, Ekpenyong, though not a convert, endeavored recently to enforce the observance of the Sabbath during the continuance of a heathen merry-making, and succeeded to a considerable extent. For this he was fined £60 by a superior spiritual chief, but none seemed disposed to quarrel with the missionaries on that account, nor is their work retarded thereby. Later advices speak of the death of Ekpenyong, July 22, who was so far in the darkness of heathenism at the time, that he left word that one of his wives should be put to death for having caused his own death by witchcraft. By dint of the greatest and most persevering efforts, requiring not a little courage, the missionaries succeeded in saving the poor woman from the blood-men, and their beneficent influence was further seen from the absence of any attempt at those wholesale butcheries which have heretofore attended the obsequies of a heathen chief among these people. Rev. Mr. Edgerly writes to the United Presbyterian Record, of October as follows: "Those of our readers who remember the account that was given of the frightful excitement and horrid butcheries that took place at the death of the former chief, Old Willie Tom Robins, in 1854, will be able to form an idea of the great change which the mission has produced; when they learn that the people remained quietly in the town; that the school and Sabbath meetings were well attended; and that there is reason to believe that not one person was killed on this occasion. Hence the Rev. Mr. Goldie, who has been long in the mission, advertising to the great change, says, on 26th July: 'The gospel is thus making its power felt over the whole land, though it be but in few instances making wise unto salvation.'"

GRECOE.—Religious intolerance is to be perpetuated in Greece. Such at least is the decision of the National Assembly, chosen to prepare a new Constitution for the Hellenic kingdom. The first two articles were discussed for eight days, commencing August 10th, and were finally adopted as follows: "The orthodox Eastern Church of Christ is the established religion in Greece. Every religion is tolerated and may be freely exercised under the protection of the law. Proselytism, and all interference with the established religion, is prohibited.

"The orthodox Church of Greece, acknowledging as its head our Lord Jesus Christ, is in doctrine indissolubly united to the great Church of Constantinople, and to every other orthodox Church of Christ observing with the same exactitude the apostolic and synodical canons and the holy traditions. But it is independent of every other Church, and exercises all sovereign rights under the government of a holy synod.

"This 'orthodox Eastern Church of Christ' is only that counterpart of Romanism known as the Greek Church, like the former, a full-trimmed system of virgin and saints-worship, sacramental salvation, praying for the dead, and damnation to heretics. It is the same for which Dr. King experienced the annoyances and persecutions which have rendered his missionary life such a scene of vexations, and this history of the past makes the purport of the first article above unmistakable. It is war against Protestant missions. Probably the toleration proposed is meant to be just that contained in the Turkish Sultan's imperial edict, which has lately been practically explained by the breaking up of missionary houses and the imprisonment of converts. A different order of things, more in keeping with the advancement of the age, was expected under the new reign. The young king had shown signal regard for Dr. King in his character as a Christian minister, and the English influence in the kingdom is supposed to be sufficient to control any such matter. But recent indications are beginning to shake the confidence of the Christian world in this last, as being of worse than no value for protection to religious liberty in the East.

Advertisements. DYSPEPSIA. AND DISEASES RESULTING FROM Disorders of the Liver And Digestive Organs, ARE CURED BY HOOFLAND'S GERMAN BITTERS, The Great Strengthening Tonic. THESE BITTERS Have Performed more Cures! Have and do give Better Satisfaction! HAVE MORE TESTIMONY! HAVE MORE RESPECTABLE PEOPLE TO VOUCH FOR THEM! Than any other article in the market. We defy any one to contradict this Assertion, And will pay \$1000 To any one who will produce a certificate published by us; that is not genuine. HOOFLAND'S GERMAN BITTERS Will cure every case of CHRONIC OR NERVOUS DEBILITY, DISEASES OF THE KIDNEYS, AND DISEASES ARISING FROM A DISORDERED STOMACH. Observe the following Symptoms Resulting from disorders of the Digestive Organs, such as Constipation, Headache, Fullness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Distention of the Stomach, Swallowing or Fluttering at the pit of the Stomach, Swimming before the Eyes, and Difficult Breathing, Fluttering of the Heart, Choking of the Throat, Sensations when in a lying posture, Dimness of Vision, Pale and Yellowish Color of the Face, Pain in the Side, Back, Limbs, &c., Sudden Fishes of Heat, Burning of the Throat, Constant Imaginings of Evil, and great Depression of Spirits. Remember, that this Bitters is NOT ALCOHOLIC, Contains no Rum or Whiskey, AND CAN'T MAKE DRUNKARDS BUT IS THE BEST TONIC IN THE WORLD. WHO SAYS SO? From Rev. Levi G. Back, Pastor of the Baptist Church at Chester, Pa., formerly of Baptist Church, Fenwick, N. J. I have known Hoofland's German Bitters for a number of years. I have used them in my own family, and have been so pleased with their effects that I was induced to recommend them to many others, and know that they have operated in a strikingly beneficial manner. I take great pleasure in this public testimony, and in calling the attention of those afflicted with the diseases for which they are recommended, to these Bitters, knowing from experience that my recommendation will be attended with success, and cheerfully as Hoofland's Bitters is intended to benefit the afflicted, and is not a humdrum drink. Yours truly, J. NEWTON BROWN. From Rev. J. Newton Brown, D. D., Editor of the Encyclopedia of Religious Knowledge: Although not disposed to favor or recommend Patent Medicines in general, I have been induced to try this medicine, and I feel compelled to say that it is a most valuable remedy, and I feel that I can not do this more readily in regard to Hoofland's German Bitters, prepared by Dr. C. M. Jackson, of this country, than in regard to any other medicine. I was induced to try it by the recommendation of a friend, and I am indebted to him for the Bitters, and for the removal of my complaint. I had suffered from a severe attack of dyspepsia, and had been unable to eat or drink for several days. I had also suffered from a severe attack of neuralgia, and had been unable to sleep for several days. I had also suffered from a severe attack of headache, and had been unable to work for several days. I had also suffered from a severe attack of indigestion, and had been unable to eat or drink for several days. I had also suffered from a severe attack of constipation, and had been unable to sleep for several days. I had also suffered from a severe attack of depression of spirits, and had been unable to work for several days. I had also suffered from a severe attack of general debility, and had been unable to work for several days. I had also suffered from a severe attack of nervous debility, and had been unable to work for several days. I had also suffered from a severe attack of chronic or nervous debility, and had been unable to work for several days. I had also suffered from a severe attack of diseases of the kidneys, and had been unable to work for several days. I had also suffered from a severe attack of diseases arising from a disordered stomach, and had been unable to work for several days. I had also suffered from a severe attack of chronic or nervous debility, and had been unable to work for several days. I had also suffered from a severe attack of diseases of the kidneys, and had been unable to work for several days. I had also suffered from a severe attack of diseases arising from a disordered stomach, and had been unable to work for several days. I had also suffered from a severe attack of chronic or nervous debility, and had been unable to work for several days. 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