

The Church is doing splendid work in the lowest parts of the great cities of England. Ten years ago the Rev. R. R. Dolling took charge of one of Portsmouth's worst slums, and planted his parsonage in the worst street in the parish, in which since then twenty houses of ill-fame have been closed. The gymnasium has temporarily redeemed hundreds of fellows. The Easter communicants have increased from 99 to 505. A church is being built, but \$10,000 more is needed, the rest having been begged outside the parish. The rector gets \$1,000 a year from the students of Winchester College.

A lot of letters have lately been brought to light, dating before the time of the Apostles. They are private letters in Greek, and afford us a knowledge which we did not possess before of the forms and phrases which ordinary middle-class Greeks employed in their private correspondence. Not merely are the addresses and farewells of the letters drawn on the same lines as those of St. Paul's Epistles, but, more surprising still, there are some phrases which are usually supposed to be characteristically Pauline. Thus a wife writes to her husband: "Before all things I pray that you may be in health, and I make prayer for you every day to our Lord Serapis" (comp. III, St. John ii.). And a woman, writing in the year 172 B.C. to

her brother, says: "I am well, and so are all in the house, making continual mention of you" (comp. Philemon iv.).

The Bishop of Norwich said at the Church Congress: "We have reason thankfully to believe that within the last thirty years there has been an undoubted softening of the spirit of party within our ranks. . . . There are still very considerable differences of opinion amongst us, even on important points, and difference of usage also in ceremonial matters. And hostile controversialists, who are ever eager to make a point against us, delight in flinging this in our teeth. But I believe that too much is sometimes made of this by dissatisfied and desponding friends, as well as by implacable foes. There has ever been considerable variety, both of opinion and usage, in the Catholic Church. Go back in thought to the time when there were as many millions of Christians in the various countries in Europe, Asia, and Africa, as there are at the present day of Anglicans throughout the world, and setting aside, perhaps, a handful of eccentric men who come under no law, I believe the thesis could be maintained that there is no greater variety of faith and practice among us now than there was in ancient times."

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