

do not deceive yourselves. Do not think when you are tempted in this way that you are tempted in any unusual way. It is the same old temptation of the ages. Should you yield, you will simply yield to the temptation that has been presented to every reformer since the world began. It is as common as history. If one of you should yield, those who remain true can but sigh and go on, and thank God that there are some of clear vision, strength of soul, and heroic fiber to resist this crucial self-delusion. When thus tempted, say you to the tempter: "Get behind me! I will stand by the truth, tho I am despised of men and the doors of dishonor and of the almshouse open before me." Then angels will honor you, and by and by true men on earth will praise you. It is far better, like Moses, to choose to suffer with the children of truth for a while than to dwell in prosperity and influence and with what goes for success.

In such battles our manhood is the stake.

#### Accuracy in the Pulpit.

By which we mean not simply truthfulness in the statement of fact nor yet carefulness as to the rhetorical clothing of thought, tho both of these are more or less necessary to the perpetuation of pulpit influence. We refer rather to exactness in the presentation of doctrinal truth, saving truth. Laxity here is criminal. The Word of God differs from every other word in that the method of dealing with it, its reception or its rejection, means life or death to men. It is a two-edged sword, and needs most careful handling. The preacher who handles it loosely will be sure to inflict injury with it both on himself and on others. He cannot grasp it too firmly; cannot wield it too bravely.

One thing is essential to the exact presentation of saving truth, and that is an exact acquaintance with it. Ex-

perience must precede expression. He who would be strongly convincing must have strong convictions. He who would show Christ must know Christ. He who would say "See" must be able to say "Come."

#### Deeds and Leases to Catholic Institutions.

WE have received a request for information as to the ground of some of the statements which called forth the strictures of Mr. John Talbot Smith in our last number relative to municipal grants of valuable territory to the Roman Catholic Church for a nominal consideration. We accede to the request, not for the purpose of justifying our assertions, or of stirring up strife, or of kindling prejudice, but only in the interests of truth.

The Common Council of the City of New York conveyed by deed bearing the date of August 1, 1846, the land now bounded by Fifth and Madison avenues and Fifty-first and Fifty-second streets to the Roman Catholic Orphan Asylum Association for the consideration of one dollar, and on condition that in three years a suitable building should be erected. On the same day a lease was executed transferring to the same society the block between Madison and Fourth avenues and Fifty-first and Fifty-second streets, at the rent of one dollar a year, during the pleasure of the Common Council. In 1857 a new lease was granted making this arrangement permanent so long as the property should be occupied for the purposes of an orphan asylum.

On February 3, 1866, the Institution of Mercy, under the charge of the Sisters of Mercy, leased from the corporation for the period of ninety-nine years, at a yearly rent of one dollar, a plot on Madison avenue between Eighty-first and Eighty-second streets, aggregating about eighteen city lots.

The New York Foundling Asylum obtained from the city, December 15,