The Catholic Record

Price of Subscription—\$2 00 per annum.

THOS. COFFEY, LL.D., Editor and Publisher

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Advertisement for teachers, situations want
ed, etc., 50 cents each insertion. Remittance
to accompany the order.
Approved and recommended by the Arck
Mahops of Toronto, Kingston, Ottawa and St.
Boniface, the Bishops of London, Hamilton,
Peterborough, and Ogdensburg, N. Y., and
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Obituary and marriage notices cannot be
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Each insertion 50 cents.

Bach Insertion 50 cents.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa. June 18th, 1905.

Mr. Thomas Coffey:

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenutually defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome s Coffey : country. Following a great deal of good for and more, as its wholesome the short many the more catholic homosenty recommend in the short many do more and more, as its wholesome ence reaches more Catholic homes. I force, earnestly recommend it to Cathomilles. With my blessing on your work best wishes for its continued success, Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegate.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read
four estimable paper, The CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published. Its matter and form
are both good; and a truly Catholic spirit
pervades the whole. Therefore, with pleas
are, I can recommend it to the faithfulillessing you and wishing you success believe
me to remain.

Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa,

LONDON, SATURDAY, DEC 7, 1907. THE IMMACULATE CONCEPTION. To morrow being the Feast of Our Lady's Conception, we turn in love and praise to thank God with our dear Mother for her singular privilege which draws her so much nearer to Jesus and makes her so much more like Him than she would otherwise have been. Son and Mother are insepar able. Their lives, their mysteries, their work are the warp and wool of the Incarnation and its plenitude of revelation, redemption and sanctification. Mary's gifts and glories belonged also to her divine Son. They were His before they were hers ; they were given her by Him as they were given back to Him with the praise and gratitude of her sinless soul. And none of Mary's privileges is so interwoven with the love of Jesus as is the Immac ulate Conception. I's is the riches of His inexhaustible love paying a ransom before the debt is due, the circling arm of His majestic holiness surrounding His chosen creature with the beauty of sanctification from the first moment of her being. It is the tountain of the other mysteries, and illumines with the brightness of primeval innocence God's eternal decrees. It is the triumph of redemption, the beauty of the Church and the crown of pious faith placed on Mary's brow. Our Lady's motherhood placed her in that close inseparable relationship with Jesus which none other can occupy and bestowed upon her a title which forever is hers and hers alone. But the Immaculate eace of the generosity of the Redeemer's love the place she was to occupy in the mighty plan of the salvation of mankind. It made her so like our Blessed of hypostatic union and fulness of unction was bestowed upon the Mother from the instant of her conception by His preventing grace, so that the waters of her soul mirrored back His perfections as a quiet lake reflects the sky above. It was right that the Mother should be like the Son, that she who is created Wisdom and Queen, at the King's right hand, should resemble the uncreated Wisdom, her own King, Lord and Son. The Immaculate Conception was the grand work of the Most Blessed Trinity-the immediate forerunger of that transcendant work in and through which the Word was made flesh. All the power, wisdom, ioy, ever exercised by the three divine Persons upon a creature conscentrated themselves in the elaboration of this prerogative. It was the power of God over Mary, and gave her a power which would not only be her joy but would redound ten thousand times to the glory and love of God. It was a wisdom beyond all art and desire, giving a knowledge of sin, creation, God, Jesus and all the kingdom of grace and glory whose rivers flow through the Church and round the throne of God. It is the joy not only of the Holy Trinity but of Mary. It is ours too; the honor of our people, the glory of Israel-joy because whil-t it raises our mother so high above us, nevertheless does not remove her from us. The Immaculate Conception makes her very unlike us, yet it makes her more maternal in her care and endeavor to blot out sin from our poor heart and life. We are so unlike her in our sinfulness and our want of love of Jesus. We must ask her to re- to a Christian private ownership of ities and infidelities.

nove the one and replace the other in order that we may be freer from stain, and burn with a spark of her love o her ever blessed Son.

SOCIALISM. Coming more directly to the prin-

ciples of Socialism, an insuperable objec

tion to it is that it denies all rights of

private ownership. Its philosophy is

that of Proudhon, a thorough atheist,

who not only separates morality from

God but from all transcendant action

and metaphysical principle. Proudhon

took as the basis of humanity the absolute fact of justice whose essence consists in equality. Hence follows abso lute and perfect equality. All institutions which are incompatible with this ideal should be abolished: amongst which are inequality of rank and for tune and especially proprietorship. Conformable to this theory Proudhon formulated his famous definition that : "Property is theft." No more staking out of mines in Cobalt or homesteads in the West - no such thing as home, for no man can, on social principles, call the roof above him his own. "The social idea of justice," says Mr. Befort Bax, a member of the Social Democratic Federation, "is crystallized in the notion of the absolute right of the community to the possession and control of ali wealth not intended for direct individual use. Hence the confiscation of such property is the first expression of social justice." If private property be injustice, confiscation is identified with justice, not perhaps logically, but at any rate practically. This is clear when we ask by whom is the confiscation to be made? It may be said that the collective body has this right, to which corresponds the obligation of dividing equally its goods amongst all its members. When it comes to a question of compensation to dispossessed landlords socialists are divided, some being op posed to making any, whilst others admit it though they regard private property as unjust from the beginning. Before entering upon the question of " right." let us notice again this right of community to what is not intended for individual use. No sooner is the theory stated than practical difficulties arise. How is it to be decided how much of a crop will be sufficient for an individual or a family? Will a man be allowed to encourage and sell his surplus? Is the State to fix the quantity and kind of production? Freedom goes out of the house into which socialism enters. If the State is to determine everything for everybody, and no man will have the right to determine anything for himself, the system will be nothing else than slavery. What an ideal State where everybody lives for everybody else, and no man for himself! Too ideal to be real and practical. It is a paradise on paper but confusion in the realities of life. We cannot let the imagination run away with judgment, property and all: life is not so poetic and comantic; society is built on better foundations than castles in Spain. We pay attention to God's will in the ques must start from other than revolutionary principles; we must respect the portant for his own happiness both in rights and institution of property. ception, singular as it was in the Let us examine, for a moment, its foundations. Society of some sort is a and the sanctity with which it necessary consequence of human nature, clothed the spotless Mother, was the and is the application of the first moral grace best suited to prepare Mary for principle to individuals united by reciprocal duties. Moral order, therefore, is the basis of all society, and order is nothing but truth so far as it Lord. The light that was His by right is referred to the intelligence, and good in so far as it obliges the will. From this order which directs our actions towards the essential end of our nature there springs the idea of right. Whence come the rights which one man has wih reference to another? A right is a power, a moral force which only an intelligent being can possess and which only a moral being can appreciate But it is only truth and goodness which can act upon the spirit. Right, therefore, is power founded upon truth and goodness, an irresistible power over the intelligence which cannot refuse to assent to the truth known, a power with reference to the will which yields to goodness. This is right from its metaphysical character, without which man cannot be supposed to exist. A man's acts are his own just as his powers are his own. St. Thomas puts the question concerning it in his own forcible way. This power is necessary for human says the angelic Doctor, for three reasons. Firstly, each one is more solicitous to procure what is necessary for himself alone than what is serviceable to many. Secondly, since people are inclined to shun labor and leave to others the burthens of a joint concern no one would do the work. And lastly, there is more order and more peace by placing upon each individual his own care and giving him his own possession. Here St. Thomas makes a distinction between the possession and the use. to much closer union with Him than Their use he regards not as property we shall ever attain, until His mercy

but as goods common in order that the

owner may the more easily distribute

them in the necessity of others. Thus

property is just and is founded on the law. But it is conditioned by three things-by justice in the acquisition and increase of it; by orderliness and goodness in the employment of it; and thirdly, by the recognition of the claims of charity, which regards the human race as one family. God gives the same desire to all, and the same temporal goods for the satisfaction of this hunger to all, not merely to the possessor but also to his needy brethren. As long as the Church was strong these conditions could be fairly put into force. It is a different story in nations whose monarchs enriched themselves with the plunder of Church property or in those newer nations whose power is too weak to insist upon these conditions or whose pride of wealth is so great that they prefer the privileges and glory of the rich to the burthen and humiliation of the poor. What will modern democracy do when it has to choose between the right of proprietorship and the opposite social principle? It will throw up its hands and yield its right. Too long has it allowed Socialism to rest in its house ;

it cannot now say, " Thus far and no farther." VOCATION. There is one quality of God's wisdom which opens such vast depths of His unfathomable love that no mariner on life's ocean can sound them. Deeper and deeper they lie in the bed of that infinitude which stretches from eternity to eternity and enfolds all creation in the embrace of omnipotence and the watchful care of an all-seeing providence. This quality is the knowledge which God has of each of us. His knowledge is not that of a great mass of humanity, every individual of which is merely a type of the whole whose pur pose is little regarded and whose des tiny is unprovided for. God knows each one of us as if we were the only being He ever created or would create. God has a special knowledge of each of us, special because it will suit no other, whoever went before or who might come after. And God's special knowledge of each of us implies a special love of each of us. It is not a small matter to God that there is one more or less in the world. For the very least He has a special love which never diminishes His love for others, still less exhausts it. His mighty arm reaches out farther to support and conserve it; His eye sees it through and through : His love prepares for it the ways of truth and mercy. He knows its name from all eternity, and from all eternity He called it. It his a vocation-a call to be holy and unspotted in God's sight. More to than that common call given to every one, he has a special call, special work, special graces and rewards. This is the meaning of that term which proves so trying to self love and so ill-assorted with worldly views. People try to put the round marble in the square hole. Scarcely do they tion. Yet for the young boy how im time and eternity that he should find his vocation, know what God wishes him to do in life. Since God has a go to a ball. special knowledge and love of him there is special work for that boy to do. How can be be better employed than doing work for the only One Whom he should acknowledge as Master? Nor can be be more usefully employed than in engaging himself in the partnership of his Eternal Father. The vocation may be a very lowly one or it may be exalted. As long as it is God's call it ought to be our joy as it will be our crown to obey it and accept it in love. This speciality of God's love of vs places upon us the responsibility of loving Him in return with a special love. We must be cautious so that we may get into our proper place. Like Samuel we must go slowly, and make sare it is God Whose voice we hear. But once being confident of it being God's call then we can run in the way of His of excellence given some of those quack commandments. Vocations may be divided into three classes, either to the lishment in Philadelphia which makes a ecclesiastical state, to the religious life or a vocation to some state in the world. What should be before the young is the constant desire and prayer to know their vocation. In it lies our dignity, in its work lies our plete set of made-to-order recommendamost sacred duty and in its fulfilment are contained both our greatest temporal happiness and the securest confidence of eternal reward. Then vocation is not God's call once to a state of life and His perpetual silence ever after. It is like His conservation of usalmost a continual whispering to us, not merely speaking to us by His Church, but quietly revealing His love and mercy, and secretly inspiring us. One thing is certain that we shall never correspond fully to our vocation. God calls us to much greater heights than we shall ever rise,

shall have His own work and made up

from its plenteousness for our infirm-

DANCING.

We have received a letter requesting information upon the above named sub ject. Considerable discussion, it seems, was aroused in the writer's neighbor hood by the impression that in some places certain dances were allowed which were forbidden in others. Let us quote the letter:

These (the round) dances are con demned here under severe penalty and young ladies come here from a city in Ontario and say they dance such dances publicly there without interference and engage in the same kind here." It would be much more edifying if

these city young ladies would conform

to the custom of the place in which they

found themselves. Three factors enter

into such a question; for the Church

ays down no hard and fast rule con

eerning amusements. She likes to see her children take pleasure in life upon the condition that they avoid the occasion of sin. Another factor is good example, that nothing in the actual musement shall be an occasion of dis edification or sin to others. Then it may also happen that in some dioceses Bishops, for the sake of the general good or because some amusement has been a source of scandal, have forbidden them in their diocese. We lay aside any episcopal prohibition; for its existence admits of no discussion upon the subject. A certain thing is forbidden: that is enough for good Catholics. No such prohibition existing in a diocese, is dancing allowed? When we approach the real question we find that so many distinctions should be kept in view that dancing, even if defended at all, will feel that its standing is strongly attacked. Modern dancing, as practised in the ordinary circles of society, is from a moralist's standpoint hardly defensible. There are dances which are perfectly harmless. If the young people be asked about these dances with the idea of their being limited to what are strictly square dances, they will reply that they do not care for that kind. So far as round dances are concerned dis cussion of them in an editor's columns would not prove satisfactory. So little can be said in the defence of these dizzy drags to laxity and this irresponsible mingling of the two sexes that our wonder is that more evil does not accrue from an amusement which physically is a severe labor and morally is more or less dangerous. There may be circum stances in which the danger is lessened, though never entirely removed. In such cases we have no judgment to pass. Each individual has a conscience. If he or she has no doubt in the matter, and feels confident about the partner in every dance, then there is liberty. It they are in doubt they should solve the doubt by the help and light of their spiritual counsellor. In this matter circumstances of time, place, dress and company have an important bearing upon the right and wrong, the edification or scandal. Modesty blushes from the invitation to the return home: prudence and moderation are strained to guard their sister virtue. Finally we recommend every good mother on this delicate subject to pray God to send two guardian angels with each of her daughters instead of one when they

REWARE OF QUACK MEDICINES. ities, the love and fealty which its sons There are medicines and medicines and daughters should entertain towards to be had in the drug stores, some good, some bad, some indifferent. As a general rule it will be found that one's family physician is his best friend when sickness comes. There are, however, simple remedies of a most beneficial character for sale in all our drug stores. One will have to exercise his own judgment as to what is most suitable for complaints of a trifling character. We wish, this week, to say a word of warning in regard to the flaring advertisements we see from time to time in the papers regarding patent medicines. First, let it be known that in nine cases out of ten the certificates remedies are bogus. There is an estab. business of supplying letters of recommendation for anything and everything. All you have to do is to tell them the name of your medicine and for a certain sum of money they will send you a com tions. The latest device for swindling the unwary is found in a reading notice in our daily papers. For certain com plaints you are advised to go to the drug store and ask the clerk to put up a prescription which is given you in this notice. The transaction has all the appearance of a genuine desire on the part of the newspaper man to benefit suffering humanity. The prescription you are asked to have filled consists of three ingredients, two of which are simple staple compounds, which are used every day and which are of real value in medical practice, but the trick is in the last part of the prescription. The name given it is not to be found in any dictionary ever published.

upon by the agent of this mysterious compound and are asked to handle it because they will be called upon shortly to make up the prescription. The first two articles going into the make up of the bottle cost 5 or 10 cents, the third costs 50 cents. Here is where the crooked work comes in. The mysterious medicine, bottle and all, is worth only a few cents and you are asked to pay fifty for it. It may be that the medicine will not do you any harm, but it is well to remember that you are simply throwing away your money. There will surely be an accounting day for the publishers of news papers who deliberately publish announcements for men whom they know to be arrant humbugs who prey upor the credulity of the innocent. ourselves we may say we make it a rule never to publish any advertisement un ess we believe the article for sale is nade up by a reliable firm and sold at reasonable price. If any of our sub scribers feel that they have been unfairly dealt with by an advertiser in the CATHOLIC RECORD we should deem it a favor if they advise us at once. We notice with pleasure that in the United States the Federal law is laying a heavy hand upon quack medicine concerns. Posmaster General Mayer has issued an order declaring unmailable thirteen medical advertisements sent out by a person in St. Louis. As a result of investigations made by postal inspectors, it is the intention of the Department to institute criminal proceeding against several of the persons who are responsible for these illegal

We trust our Canadian authorities will at once take steps in the same direction. It is a fact that at the present day preparations of a most in jurious character are freely sold in drug stores in Canada while the druggists of the United States are severely punished if they sell these same articles without a physician's prescription.

advertisements.

THE " PATRIOT " FOR REVENUE. Newspapers, without regard to polit-

ical stripe, advise us every day that,

in the United States as well as in the

of professional politicians who are in the business solely for the purpose of enriching either themselves or their relatives or both. All the while these miserable men feign lofty patriotic motives. They are great on the stump. they can shout and swagger and be come scarlet-faced-all this made to order by long and patient practice solely with the object of convincing their hearers that they are the only ones worthy the franchise of the free and independent electors. But what hum bugs these creatures be! Exalted patriotism is their programme on the platform, while in the conduct of the election contest they descend to methods which befit them for the par row cell of the common gaol. If they succeed in getting into Parliament the mantle of the hypocrite still fits snugly about them. On the floor of the House their tongues give utterance to the lobbies. Their heads are held aloft when declaiming about the grandeur of the Dominion, its splendid possibilit; but a little later on it would be a most interesting picture were some one to give us a snapshot of this same individual going post haste, with coat-tails flying behind him, speeding from one government department to another engaged in the promotion of schemes by which he may become wealthy, and which are no less than robbing the people of that splendid patrimony intended for them by God and nature. They way of the boodler and the grafter is yery dark indeed. He is a public man for pelf. He is a political talker whose career is as an old fashioned snake fence. In writing these words we have not the slightest inclination to place a heavy hand upon either one of our great political parties. The class we have in mind for n the scrap ings of the political dump-heap, which at times besmirea all that is good and noble in the Liberal Party and the Conservative Party ali e. Naturally, in dealing with the debased politicians, we have in mind the conduct of our Catholic people in connection with the body politic. Are we better than others? Are we worse than others? Are we a fair a erage? We must confess it is with no small sense of shame we notice from time to time in the newspapers the names of so-called Catholics connected with transactions which bring discredit upon their Church, upon themselves and upon their country. A Jewish rabbi in New York said the other day: " I believe in the Jewish vote-for one purpose and for one purpose alone -to encompass the defeat of an unworthy Jewish candidate for public office." Bad Catholics are a by-

for the narrowest type of Presbyterias or Baptist or Methodist or Orangeman than for one of these creatures who pose as Catholics-who are Catholics for revenue purposes - who stand close by the Church when they want some thing from it-who shout their faith in the bar-rooms, where they spend their money freely, but whose hearts would be grieved were they to pat a dollar on the collection plate on Sundays. Out upon such miserable specimens of humanity! At least give them no place in the management of our public affairs. Let it be remembered, however, that we are now speaking only of a class. We have reason to be thankful that it is only a small one. Many, very many, noble Catholics have we in the public life of the country. May the day come soon when all our young men will, when mapping out a course of conduct for themselves through life, be imbued with motives of the most lofty character. They have examples in plenty if they read the history of our country.

Let them, for instance, study the lifework of such Catholic public men as Sir Wilfrid Laurier, the late Sir John Thompson, the late Sir William Hingston, and the Hon. R. W. Scott. We could give many more but these are quite sufficient for the purpose. The ideals of these men were and are of the noblest mould. They have made and are making a niche for themselves in the country's history which will reflect but honor upon their descendants and be a safe guide to future genera ions. We have but scorn for the men of our race and creed who besmirch the fair name of the one and the other by conduct denoting the low. the mean the base metal which is the reproach of many a constituency when the tocsin of political warfare is sounded. We hope to see the day come when the men who sell votes and the men who buy votes will by law be deprived of the franchise. Those who traffic in votes should not be given votes to traffic in.

One of the very best Catholic papers in the United States, the Sacred Heart Review, of Boston, pays its respects in the following admirable manner to the Dominion, there is a very large number Catholic who makes a trade of his faith :

" Catholics have often reason to deplore the kind of Catholic who forces his way into public life and who tries to win Catholic votes by posing as a defender of the faith. Some our friend Father O'Reilly, O. S. A., of Lawrence, said something in this connection which is as true now as it was then; indeed, its truth may seem more apparent to-day than when he uttered it a dozen years ago: 'You may eat meat on Friday in public places; you may not even attend Church, yes every way; but run for office, and, for the shame of us all, you will be called a Catholic; and on that ground you expect us to support you !

A GREAT LOSS.

We extend our sincere sympathy to Rev. Father Twomey of Belleville, because of the total destruction by fire of the splendid Separate school in that city. This is a great misfortune, and the insurance of \$7.500 will only go a short distance towards the re-building. The loss is estimated at \$25,000, Truly the Catholic people of Belleville have been sorely afflicted by fire. A te v years ago, the beautiful and costly church of that place was totally destroyed, and the herculean efforts of the good parish priest, Father Twomey, to repair the loss, have been crowned with abundant success, but now he is called upon to bear another affliction. We sincerely trust the practical sympathy of Catholies throughout the Province will be extended him. The Belleville Intelligencer says editorially : " Assuredly these days, the parishioners of good Father Twomey have need of all the Mark Tapleyism they can muster. Let us hope, however, that, when the smoke clears away, things may brighten up, and that, in particular, the great cause of education may not be seriously retarded."

So may it be. Meantime Catholics who can spare a little cash would be doing a noble work were they to send it to Father Twomey. It would help to brighten the gloom that has come upon himself and his people because of this calamity.

A Catholic Irishman (formerly a Protestant), Sir Henry Bellingham, of Castlebellingham, County Louth, who has revived the good old Catholic custom of setting crosses on the wayside, gives an interesting account of how he was converted to the ancient Church.

"The personal example and simple faith of the Irish poor," he said, "were the first things that impressed me. I compared it favorably with the class of Protestants in Ireland amongst whom I mixed, and whose doctrin s consisted more in hatred of Rome than in any defluite belief. The language they used first irritated and disgusted me, and predisposed me to make enquiries,

He who is not a source of faith, of As soon as the reading notice appears word and a shame to us and for our in the press the druggists are called part we would rather cast our ballot himself. THOSE WHOSE RELIGION NOTHING. It is not a question her of those who are not a From these the Church pects nothing. It is a those who are able to will not. Let there be will not. Let there be a words and no misun Vague words and gentle case of this kind are we less. They elicit nothin smiles from those for we chiefly intended. Pastors through excessive gen these people have come to they can pursue their co purity. If the shoe pinc to pinch so good and effects will be felt in box next Sunday, and of days throughout the yeall been in the habit of people too gingerly. We with feelings which they The real truth is that the

respect. The plainest lalk is what they need

By Rev. J. T. Roche, LL. D... Catholic Standard and

else will do.
Again, let there be standings. I am treating who still claim to be frequent Catholic churc from time to time, who acraments at more or intervals, who do not he for a priest in time of s cherish the hove of state of grace and of being the last rites of the worship in edifices tow struction of which they outed little or nothing the Mass of the priest support. They enjoy all divine worship for wh and they do this year cause there are enoug people to bear the burde should share, and beca tional charity of the p tates about publicly expo comings of any parti

PLAINER STI The following extract received within the past a well known pastor i Buffalo, N. Y., is ver point: "Don't mince point: "Don't minee treatment of your subject tirely too easy. I have ing my Church the c I have never people occupying pews I have people coming t after Sunday, and cro pays out of their pews will not do their duty contributing, and warni itions seem to be a mere They have no shame, no no honor. I was going ion, but I will not presi so weighty a matter. the country has its qu people, and pastors e puzzled over the pro-bring them to time. I one way. Force then light. Focus public op-and the problem ALWAYS A PRE

When approached as for not contributing, t always found to have commonest pretext are dissatisfied with to of the parish. It is an venerable one, and eve the Prophet Jeremias seriously from overwor pastor has been impro centract a debt withou permission, or it may erected a building judgment, was wholl Perhaps he has been money talks, and he offended their sensibil generally very acute the old plea of that m early Christian Anania fitted wife, Sapphira. Christian A., wife, Sapphira. pretended poverty. have deterred penurio our own days from mak

These people like no a frequent change of p

who remains for any charge of a parish enemy. He knows t enough. They are ge the first on the gro-new pastor, and their future support and s character to deceive experienced. The old easily deceived. The before, and they reco too, of the critics of f tions. They know the tried and trusted pastors, can always to do the right thing. ly listen and say no tent to wait for wh may unfold. They ke critics and "knocker tion are largely re cases out of to They could be really able Christians, if t

pected to pay.
The saddest thing this whole matter dren. It is a well es many of them fall Church. It could in a certain sense, They soon come to u they feel keenly me have no effect upon selves. They are that the Cnurch is stitution, and that gether too much financial side of th They become gra against both Churc e final step of