

the people of various sums contributed towards meeting the said expenditure, made up of collections in church, and offerings by individuals, receipts at bazaars and pic-nics, but the totals not known.

That financial question is one thing; another thing is the matter of Church discipline—for the regulation of the clergy, defining their duties, rights, obligations, relations with others—superiors, inferiors, and confreres—and with the laity their parishoners, their fellow-citizens, &c. What is called Canon Law (Church legislation as distinguished from Civil Law) treats of the jurisprudence regulating the discipline of the Church.

Our Lord in the Gospel says: "If thy brother shall offend against thee, go and rebuke him between thee and him alone . . . if he will not hear thee, take with thee two or three more; . . . if he will not hear them tell the Church . . . and if he will not hear the Church let him be to thee as the heathen and publican" (St. Matt. XVIII. 15, 17.) For the Church is the one fold, of which Christ is the Good Shepherd. He says: "I have other sheep, which are not of this fold: them also I must bring and they shall hear My Voice, and there shall be one fold and one Shepherd" (St. John X. 17.) This Church is also His Spouse, a pure Church, a holy Church without spot or wrinkle or any such thing—the pillar and ground of truth, so kept and preserved by the Holy Ghost, who is the soul of that body, the Church of which Christ is the head.—To that Church, against which the gates of hell cannot prevail, He has committed His infallible Word. "The words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed from henceforth and forever" (Isaiah LIX. 21.) Thus He preserves Her in Her corporate capacity, as His infallible agent and instrument to make known His will to men: "Whatsoever thou shalt bind on earth shall be bound in heaven." Through her various officials she thus acts and commands in His name.

But though composed of men who enjoy their free will, which they sometimes abuse as individuals and get lost, like Judas, yet their individual prevarications and getting lopped off as decayed branches from the church does not affect or mar her beauty and solidity. In establishing His church, He appointed men to be its pastors; its priests to offer sacrifice, to preach His word and administer His sacraments to their fellow-men. The angels are employed in their own special department to guard men and nations: but it is from among the human beings composing His flock and His brethren that He chose and constituted the pastors to rule His flock on earth, or offer daily the eucharist, to announce His law and administer His sacraments. Those men being human with free will are liable to all the vicissitudes of