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most rigid economy, must deny himself many comforts and his family every-thing beyond bare necessities. He must pay out his surplus which otherwise he would have against lack of employment or ill-health; must take his the discussion of the whole subject. he rides home at night on a car from his work, he is to be found, dinner-pail in hand, hiding his dejected, tattered building monuments in stone to the appearance on the platforms; while No. 2, well dressed and with comfortable bank account, sits inside and exchanges recognitions with wealth and respectability.

No. 1 sometimes attends Victoria's big stone church, where he hears the Gospel interlarded with eloquent appeals for money to pay for the costly structure. He is told that this is God's house and money is argently needed to pay for it, that God has immensely blessed the people of Victoria, and as a consequence real estate has greatly appreciated. He is given an instance of devotion to religious duty (which is held up to him as a pattern to follow) of how such a man as No. 2 contributed to the building of God's house an amount equal to a couple of such mortgages as are the cause of his own lack of funds.

As he feels in his pocket for a nickel or a two-bit contribution, he is con scious of a sense of shame, not unmixed with indignation. He would like to do what is right. If he does not give liberally, it is not becausee he wishes to escape responsibility or duty, but because his necessities prevent Although he does not fully understand the far-reaching consequences of that which causes his disadvantages, he faels there is an injustice in subjecting his donation to a comparison with that of those who profit by them. He has been taught that things as they are are of God's institution, that they are right, and must so continue; but he cannot see their wisdom or justice in his own experience, and his mind turns to doubt.

He feels that if God planned this real estate business and created and distributed its blessings, that he and a good many more must have been left out in the calculation or only exist in it for the

especial benefit of such men as No. 2. He feels his own helplessness to apply a remedy, although convinced that there should be one, and clearly sees that the eloquent preacher carefully avoids boys from school to put them to work Is it any wonder that he begins to before he otherwise would; must rise doubt the genuineness of this timid and early and go to bed tired; and when mercenary religion that turns a deaf ear to the cry from human life that is being crushed to devote itself to the task of generosity of men who profit by the process that he is almost led to doubt even the existence of God Himself.

> This is no imaginary picture but actual fact. The truth it contains and the problems it presents is closely con nected with the very existence of our institutions. Can we afford to ignore

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