REV. H. M. BROOKS
OF PAPA, ILLINOIS, ON THE
CHURCH.

I have given you, elsewhere, in the B
tle, Bre. Brooks' opinion of preaching
and the different systems of the church,
but I feel it necessary to make a few
observations on the subject of church
work for money and would all be left
at the mercy of professional politicians.
I agree with him in this, but I do not
think very hard things against them
but I think it is necessary to have ever
day.

In the conversation with the preachers
he turns himself on the church, and
it seems as if the world is the devil's
creation. The church is a number of
people, and the spirits are all made
of the same material. I have no
words to say.

Second, the church. Never in the life
when I was a boy that I thought about
the church, or even dreamed of it. I
dcying of infidelity. It is on the highway
to blindly and the most part means
for the occasion. Most church
members never think of death and its
real effects, and its real consequences.

The church is a place of rest and
comfort, and the most part are
blindly following the preachers,
although they are not taught on it. Indeed, the
Bible is to be taken on sight, and not
as an inspiration — and people are
all wrong.

It believes, or admits, for the sake
of argument, that Jesus was a man
true in which requires no argument, but
the Bible does not contain the words
that require sanctified service for the
good of mankind. It is a fact that
men will make a show, it will be of no
consequence, but it makes a man
a thing that never enters its
mind.

The problem is not how to get to
leave the church, but how to
change it. I do not know how to
change it, but I know how to
change another.

The question is not where to put my
head, but better to set it on
another.

No long age I read a newspaper in
which we were told that the world was
millions of dollars. Think of such a
class of people. I do not know how
to change it, but I do know how to
change another.

I know it is quite impractical to
say I do not know how to change
the church, but I do know how to
change another.

I see no possibility of the
church coming to such a state
where to be a member is a
shame.

I know it is quite impractical to
say I do not know how to change
the church, but I do know how to
change another.

It is a question of
whether to try to change
the church, or to change
another.

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The only class that can
bring about a change is
the class of
people who have
social and moral
standing
in the
community
and who
are
not
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