

nothing to carry on with in this way. He does not seem to have been, in many matters, particularly good as a practical leader, because of the fact that he was so charitable, and tended to think the best of everybody, and so, ~~was always~~ -- often had things easily put over on him. He had his home, which he had turned into sort of a monastery, and he freely welcomed anyone who wanted to come and live there, and of course, they were supposed to be in prayers, and in discussions of the Word, and so on, and not expected to have any worldly ~~affair~~- affairs. He had his presbyteries and his deacons and his sub-deacons there; the whole establishment naturally grew; ~~then~~ ^{when} he began ^{they} ~~to~~ have another small church in the town; at the end of his career they had five churches in the town under his direction and supervision, and so they had quite a large group of clergy who were living in his establishment, and all of them supposedly without any interest in worldly affairs whatever. Then, when he was about seventy years of age, one of these men died, and the man left a will leaving quite a large sum of money to the church, and he wasn't supposed to have any money. Well, they had known that there was quite a sum of money in his possession, but the man had always said, "This is the property of my daughter," his daughter who was being educated in a convent, and so they felt that this money was hers, that he was merely keeping it for her. Now he died and left ~~the~~ the money to the church. Well, Augustin was quite incensed at that, and so he said, "Of course they wouldn't accept money like that. The money belonged to the man's children." He always refused to accept ~~the~~ any bequest of people who had surviving children or close relatives. He felt that they had no right ~~to~~ to pass them over and to give the money to the church. But then, finding that this man ~~had~~ actually had money, he made an investigation, and at the next service in the ~~the~~ church he made a public declaration that he was doing away with his rule that the members of the clergy were not to own money, or were not to engage in worldly affairs, because he found that practically every one of them owned slaves or buildings or property and that the great bulk of