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London, Saturday, December 31, 1898

THE TABLES TURNED.

Much as has been said by the missionary societies concerning the conversion of the people of the Philippine Islands and of the other new territorial acquisitions of the United States to Protestantism, the Salvation Army is of converting the population at Manila, and to have thus forestalled the Evanglical missionaries. It is further reported that so far the Salvationists have had considerable success, and made considerable progress in their work of conversion; but this success has been, not with the Spanish residents or the Filipinos, but with the English - speaking population, and it may be justly inferred that the conversions effected are from the various Protestant sects. Thus the tables have been turned on the sects represented on the missionary boards. Instead of the sc-called Evangelical sects making converts of the Catholic residents, their own adherents are being converted to Salvationism. Is this to be the outcome of all the talk about missionary efforts to enlighten the deluded Islanders?

THE OUTRAGES CONTINUE.

Despatches from Constantinople state that outrages on the Christians of Armenia are still being perpetrated to such an extent that the widows and orphans of those who were massacred will soon be completely wiped out of existence. In addition to this, and as a consequence of the crueities indulged in by Kurds and Turkish soldiers, there is great distress prevailing through the province, and thousands of the Armenians are starving.

This occuring so soon after the compliments which passed between the Sultan and the Kaiser on the occasion of the visit of the latter to Constantinople and Palestine, shows that the Kaiser's visit has borne but little fruit as regards the civilizing of the Sultan, who is undoubtedly responsible for the carrying out of the policy of the estion of the Armenian Chris tians. It seems that even the recent loss of the Island of Crete has not brought the crowned assassin at Constantinople to his senses; nor is this likely to be the case while the interests of the Christian powers are so divergent that they have to watch all each others' movements with suspicion.

A NEW CATECHISM.

It is something extraordinary that the Baptist, Wesleyan, Episcopal Methodist, Presbyterian, Congregational, and Quaker Churches in England have agreed to prepare a catechism of Christian doctrine which will be taught to children of all these denominations. A joint committee has been appointed to represent all the denom inations, and those delegates who are their ablest men have been engaged in the preparation of the work for two years, and it is said it will be issued soon in England and America, signed by the leaders of all the various evangelical denominations. The established Church of England has no hand in this work, yet it has been pompously called "an ecumenical Catechism of Protestantism." How the diversities of doctrine which are taught by the different sects have been bridged over has not been explained, and probably will not be until the catechism is issued. We may presume that they will either be passed over in silence, or will be expressed in ambiguous language which all may interpret to suit themselves. In either case it is hard to see how the comcommanded " will he fulfilled by the new book, which will evidently be a compremise, and not a straightforward teaching of that faith " without which it is impossible to please God."

Nothing is so capable of overturning a good intention as to show a dis-trust of it; to be suspected for an enemy is often sufficient to make a person become one.—Madame de Sévi-

FESSIONAL.

Ardeacon Fortin of the Anglican Church at Winnipeg has taken occasion from the recent pronouncement of the Archbishop of Canterbury on High Church or Ritualistic doctrines, to deliver a series of sermons on the same subject.

Two of these sermons are before us, as published in the Winnipeg Tribune, on Auricular Confession, and Prayers for the dead, respectively. By them we observe that the Archdeacon has not made it his purpose to show that Anglicanism has any belief in particular on either of these subjects, or that the Church of England teaches and has always taught the truth, or that it is the Church of Christ, teaching consistently the doctrine of Christ at all times and in all places: nor does he even attempt to prove that the Low Churchism of which he is the special advocate is really Church of Englandism. It would be impossible to do all this, and the Archdeacon has shown discretion in not attempting the now reported to have started the work task. He finds it much easier to pour the vials of his spleen upon the Catholic Church, misrepresenting its doctrines, and thus giving himself a pretext upon which to abuse the Ritualists also.

The Catholic Church is not responsble for the vagaries of Ritualism. It is a movement solely within the Church of England itself, and those Anglicans who take occasion from it to abuse the Catholic Church, merely prove that their own internal dissensions have made them splenetic, and upset their reasoning powers. Catholics were not, from the beginning, even remotely, the cause of the Ritualistic movement at Oxford. It was the result of earnest study of the primitive Christian Church by the most learned and zealous Auglican divines. They found that Anglicanism had rejected doctrines which were undoubtedly those of the early Christian Church, and which were, therefore, truths which had been handed down by the Apostles, being revealed to them by Christ, and taught as part of the deposit of faith which Christ commanded them to teach

Becoming convinced of this, they introduced these doctrines into their own Church with such success that in the short period of little more than half a century, they have brought over to their views one half of the clergy in England itself, and a large percentage wherever Anglicanism exists. The pastural address of the Archbishop of Canterbury, which exonerates the Ritualists from any blame, and vindicates them from the charge of teaching anything which is contrary to Scripture, or even to the real teaching of the Church of England, is a proof that Ritualism has taken root in that Church, and that it cannot be shaken off from the Church by the ridiculous efforts of Low Church fanatics like John Kensit, the London seller of obscene literature, and, must we add, of Archdeacor Fortin, as well as the Bishop of Liverpool, to make it appear that the movement is controlled by the Pope in order to bring back England to the Catholic Church by surreptitious methods?

It is evident that in this attempt the Archdeacon of Winnipeg is guilty of a transparent fraud.

We cannot deal in one article in this journal with all the misrepresentations of the Archdeacon. We will, therefore, confine ourselves here to refuting some of his statements regarding auricular confession, both as it exists in the Catholic Church, and as inculcated in the authorized standards of the Church of England.

In his sermen on this subject, Dr.

Fortin sets out by saying, Fortin sets out by saying,

"Confession is good.... The Church
of England believes in and teaches confession. The very first note of morning and
evening prayer is struck in that key....
It is a full and general confession. All alike
ntier the words "we have left undone those
things which we ought to have done, and we
have done those things which we ought not
to have done; and there is no health in us."
O, yes. Our Church teaches and
practices confession; but then it is the Scriptural kind of confession—confession to God,
who alone can forgive sins."

After this assertion that the only confession authorized in Scripture is confession to God, and that this is the only confession authorized by the Church of England, the Archdeacon mand given by Christ to His Apostles to proceeds at once to contradict himself, is desirable and useful. He says:

Temple, of Canterbury, who declares father confessor, and he is thus led that in the Church of England it is away from sin and the occasion there-, and hence, as a matter of fact, while Nageleisen.

ANGLICANISM AND THE CON- lawful for a clergyman to hear the confessions of those of his parishioners who ask him, and that he should give them absolution in the form prescribed by the Church. And of all this Archdeacon Fortin says:

"The Archbishop has spoken with con-summate wisdom. His words are beyond all praise. Truly, they are apples of gold in pictures of silver. In terse and weighty matters, he lays down the position of the Church of England."

He continues, by a long explanation, to show under what circumstances it is laudable to make confession to a clergyman of the Church. This should be done, he explains, whenever a soul is afflicted because it has done wrong, and when it is tempted against faith, or cannot explain the difficulties presented to it against the mysteries of revealed religion. He adds: "The confession that is allowed in the Church of England proceeds on these lines.' It is, in fact, merely a consultation with the clergyman to have his doubts in faith removed, and to obtain consolation in affliction. Is the Archdeacon utterly ignorant

of the statements made in the offices of his own Church, that he thus misrepresents the case? It is not for the mere purpose of being consoled, or to obtain advice, that the Church of England Common Prayer-book commands confessions to be heard, but for the purpose of obtaining forgiveness of sin from the clergyman, who is declared to have authority from God to give absolution. In fact it is with the same avowed object for which Catholics make their confession to a priest who has authority to absolve them. This is perfectly clear from the words used by the minister, here called a "Priest," in the Anglican order of Visitation of the Sick, which gives the following

direction: " Here shall the sick person be mo make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him, if he humbly and heartily

shall absolve him, it he numby and near my desire it, after this sort:

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Chest.

It is true, the Archbishop of Cauterbury declares that this confession is to be purely voluntary on the part of the penitent. But the passage proves that the Church of England teaches, equally with the Catholic Church, that Christ has left to the pastors of His Church the power of forgiving sins, netwithstanding Archdeacon Fortin's pretence that " only God can forgive sin."

It is, of course, true that God alone has the inherent power of forgiving sin, but if He thinks proper to grant that power to men, subordinately to Hislaw, He may do so, and we have His assurance that He has done so, whereas he told St. Peter on one occasion, and the whole of His Apostles on another:

"Whatsoever thou shalt bind upon earth, it shall be bound in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed in heaven;" and "Whose sins you shall forgive, they are forgiven them, and whose you shall letain, they are retained." (St. Matt. xvi., 19; St. John xx., 23.)

The Church of England, equally with the Catholic Church, holds that by these words the power to forgive sin which Christ gave to the Apostles has been transmitted to the pastors of the Church down to the present day. The Church of England, indeed, leaves the penitent free to obtain forgiveness through that power of absolution, but the teaching of the sistent with right reason. The Church of England is inconsistent with itself in asserting that this means of salvation is of divine institution, and yet science to make use of it.

It being once shown that the power of forgiving sins exists in the Church of Christ, it follows as a matter of course that confession of sins is obligatory, for there is no other means whereby the priest can know the state of the penitent's conscience, and whether his sins should be forgiven or retained, unless he himself makes it known to the

priest. That confession in itself is a useful institution is admitted by Archdeacon through it reparation has been made "teach all things whatsoever I have and to explain that a further confession for thousands of injuries done to our neighbors. Stolen property, or prop-"Is there never to be confession to man? Are there not cases sometimes when this is desirable and profitable? Nay, are not the people exhorted to consult a clergyman to the quieting of their consciences before they can come to the Lord's supper?" to return to God, who were straying Here, no doubt to the great surprise from the paths of virtue. The peniof his hearers, he actually approves of tent has a friend, a father, an adviser, the pronouncement of Archbishop a confidant, and a physician in his

of by the good advices and instructions he receives in the confessional.

Archdeacon Fortin asserts that the questions put to the penitent in the confessional are a means for leading souls astray. This is a gross misrepresentation. The priest has to ask just such questions of his penitent as will make known the disease of his soul for the purpose of applying the proper remedy. This cannot lead to the perpetration of sin, but it brings back many souls to God, because good tation of Jacob's ladder which the advice is given, and the proper remedies applied to prevent the sins committed from being repeated. We would say more on this subject, but we must bring this article to a close, as we with the angels into heaven.' have already extended it to greater length than we intended.

THE CHRISTIANITY OF THE FUTURE.

Much has been said and written of late on the subject of the "Religion of the Future," and the matter is undoubtedly of great interest to Catholics; but in the way in which it has been usually treated, the treatment shows rather how rapidly Protestantism is tending to a total rejection of all Christian teaching and doctrine, 'than what the Christianity of the future will really be.

An address was delivered by the Bishop of Ripon before the Church of England Congress recently held at Bradford, England, which has excited a good deal of comment, much of which has indeed been unfavorable to his views, but so many have accepted them as a correct forecast of what Christianity is coming to, that we confess we are astonished to find that among the members and clergy of the Church of England, which has been regarded as the most conservative and orthodox of all the Protestant denominations, there are so many who at the oottom have no higher view of the Christian religion than that it must become a species of Latitudinarianism or Deism before it can be acceptable to an intelligent and thoughtful world.

Bishop Carpenter, who is the Bishop of Ripon, was president of the Congress, and the fact that he was selected for this position, of itself, would go far toward showing that his views of Christianity accord in the main with those of a large section in the Church of England.

The Bishop said : "The future of the world does not belong to sectarianism, and so the dream of Catholicity will be fulfilled.'

Taken by itself, this is a harmless sentence, for certainly Christianity does not consist in sectarianism, and it is most desirable that sectarianism should pass away, that the one Church which Christ established may prevail.

This is not the Bishop's mesning, however; for he explains himself in the following sentences to mean that all the Christian doctrines or dogmas which have been debated so extensive ly during the last three handred years will be laid aside and pure and simple Christianity will remain ; and thus, he

says:

"The Church of God will renew its youth. It will be content with a simpler symbol because it will have learned Christ. It will not need any longer Trent, or Westminister, or Lambeth, or the Vatican to lead it. It will be satisfied to with simpler thoughts and a purer faith. It will be satisfied to realize that there is one Lord, one faith, one baptism, one God and Father of all."

The Bishop, certainly, cannot be accused of partiality in his present utter-Catholic Church, that man is bound to ance, since he makes all creeds equally recover friendship with God, through useless, whether they come from God this means of reconciliation which He or not. The thirty-nine articles has instituted, is certainly more con- of Queen Elizabeth's promulgation, equally with the decrees of the Councils of Trent and the Vatican, and the Westminster Confession of Faith, are to be set aside, and the "pure and that the people are not obliged in con- simple" Deism of Tom Paine is to be made the ideal Christian faith of the twentieth century! That new faith will have no sacraments, no creeds, no heaven, perhaps, but certainly no hell. It will be a go-as-you-please and doas-you-please religion, which will impose no duties upon man to be fulfilled. Duties are burdensome to the indolent and sensual, and must, of course, be discarded in a religion of which man himself has the making. Baptism may be administered either as now by Catholics by the pouring on Fortin. Not only do the benefits he of water, or as by the Baptists, by imhas enumerated arise from it, but mersion in the rivers or huge tubs, or as by the Quakers: that is, it must be discarded altogether as a superstition, nothwithstanding that Christ

certainly instituted it. Will there be any kind of public worship under this idealized form of Christianity? Probably not, or very little, at all events. We know by experience that just in proportion as people give up belief in Christian

the Catholic churches are attended by devout worshippers every Sunday, in all the large cities, from early morn till after mid day, the Protestant churches are even now remarked as having empty pews, except such as have sensational preachers who can make their services interesting, either by quaint talk, or by some such dramatic performance as the killing of a cat in the pulpit by giving it a dose of nicotine, or as a realistic represenpreacher climbs and descends alternately with the announcement, " Now you see me," and "now you see me no more, and you will not see me till you leave earthly things and ascend

We do not exaggerate in thus stating the case. We are only recalling facts Of the two Roaring Kane was, we which have actually occurred within the past twelve months; and these are the means to which recourse has actually been had to fill certain Protestant churches which would otherwise have been without a congregation. It may very reasonably be inferred that whereas even now, while there is still some belief in Christian dogmas remaining, people reason that they may lawfully stay at home on Sunday, or even spend the Sunday in amusing themselves, much more will this be the case when they are convinced that they have the right to form their religion according to their own fancies. This new-fangled religion might suit very well the notions of Unitarians, but it is very much at variance with the traditional Christianity, which was undoubtedly handed down by Christ's Apostles as they received it from their Divine Master. It will even be a greatshock to traditional Protestantism. It has been recently said by a Unitarian paper, the New York Christian Register, that in Methodism the pulpit has been divorced from "the Amen corner," and this is the source of all the existing troubles in many evangelical churches. The outcome of the new religion of Bishop Carpenter will surely be the utter extirpation of the "Amen corner "concerning which some Method ist poet has written, according to the

same authority: Bring back the Amen Corner that has long been frozen out, For nothing scares the devil like a grand old Methodist shout, Bring back the faith of the fathers, its spinal column and grip.

In place of the limp, loose wriggling of a higher criticship.

It is not in the Church of England alone that this new ideal of a future Christianity without dogma is entertained, but a paper so widely divergent from Anglicanism as the New York Independent publishes an article from the pen of Clyde W. Votaw which advocates precisely the same kind of a de parture from the Christianity of the past ages. This writer specifies with more particularity than Bishop Carperfect religion : in government, he says, it must be democratic, not monarchical; in worship simple, excluding all artificial ritual; and it must be stripped of the dogmas on which "all Christians cannot unite."

In refutation of this theory, it is enough to say here that it is the creation of man's fancy, in opposition to what God has decreed. Instead of asserting that the priesthood of the New Law should be selected and their duties defined by the people, we must accept the Apostolic ministry which Christ instituted, saying : "Going, teach all nations," and "lo, I am with you all days to the consummation of the world."

The dogmas of the Christianity of the future must be those which Christ taught and commanded His Apostles to teach to the end of time. Man has not the right to reject a single one of these, which are and will continue to be taught to the end of time by Christ's Church, against which the gates of hell shall not prevail, and which the inspired Apostle declares to be the pillar and the ground of truth."

The rites to be used in Public is anything or anybody Catholic.

Worship are not to be left to individual fancy. Some of these are of divine institution, and for the rest it must be within the province of the Church to decide what are suitable to the needs and aspirations of the people. The Christianity of the future will, therefore, be, not the fanciful religion imagined by Bishop Carpenter and Mr. Votaw, but the infallible Church which has already existed for nearly nineteen hundred years, that is, the Catholic Church, and no other.

Is it really true, have you so shamefully neglected your departed dear ones? The souls of these departed ask this question; the souls of these that have a rightful claim on your gratidoctrine they cease to go to church, tude and affection. - Rev. John A.

ROARING KANE.

It is related that on the day the decree of Catholic Emancipation was signed by King George IV. the sword dropped from the hand of the statue of Governor Walker which overlooks the walled city of Londonderry. Whether there was anything psychological or portentous in this fact or not, no historian ventures to say; he merely states the fact and allows the reader to cogitate on it according to his fancy. the same way we are called upon to chronicle the demise of a personage who cut a big figure in public for a good many years—the Rev. Richard R. Kane, of Belfast, Grand Master of the Orange Society. This minister of the Gospel, by reason of his habit of tearing a passion to tatters and ranting about Rome like a third-class tragedian at every Orange meeting, had been deemed worthy the mantle of a famous predecessor known as Roaring Hanna. lieve, the better at imitating the king f beasts in his anti Catholic bellowing He died a few days age from apoplexy, brought, on we dare say, bythe advent of Local Government in Ireland, notification of which was published in the Dublin Gazette immediately before he gave up the ghost. - Philadelphia Catholic Standard and Times.

POWER IN WEAKNESS.

The power of baby lips and baby fingers over the heart of a strong man has often been remarked. It is a wonderful thing, this helpfulness of help-

ess childhood When the famous actor, Mr. Sol Smith Russell, lost a valuable business block in Minneapolis by fire last winter he became for a time deeply despondent. It was impossible to play the comical role that he had undertaken with such a load lying on his heart, for the fire had destroyed a large part of the earnings of a lifetime. While he was meditating his misfortune one evening in an Eastern city, a letter was handed to him, and a glance told him it was from his little daughter His face brightened and his habitual smile returned to him as he read these words, painfully scrawled in a childish

Dear Papa:-I went down to see your store that was burned, and it looks very pretty, all covered with ice. Love and kisses from

The child's point of view wrought a complete change in the mind of the susceptible actor. "Nobody," he says
"ever went on the stage with a lighter heart than I did that night."-Ave

ARCHBISHOP IRELAND'S WORDS.

Of drunkenness, Archbishop Ireland says: "A dreadful evil is upon the people. It is the immoderate use of alcoholic beverages. A demon I shall call it. It shoots in all directions its poison-laden arrows. It obtains dominion among all classes of society. The poor man's garret and the marble palace of the rich open alike to it their doors. It debases and degrades. scatters along its pathway disease and death. Poverty and vice are its retinue. It demolishes blasts the happiness of wife and child, laughs at the and most sacred affections, delights in the ruin of innocence and virtue. penter the changes which ought to be It fills jails and asylums, carts victims effected to make this new Christianity to morgues and gibbets. Yea, it transmits beyond the grave its fatal curse. Having mocked and racked its victim in this life, it casts him, deprived of reason, sin-laden, and un-shriven, before the tribunal of Eternal The Christian, the philanthropist, the patriot, is alarmed, and cries aloud for some spell to arrest the monster evil, and cause it to cease its ravages. I announce a spell-total

abstinence. "There are in all walks of life tensof thousands who, because of perilous temptations surrounding them, can not make use of, without the abuse of, alcoholic beverages. For them, in the judgment of physician and moralist, total abstinence is necessary. before them in the name of duty; and for the life of body and soul, I command them not to taste, not to touch, the inebriating fluid.'

MINISTERS AND MINISTERS.

No doubt there are a great many good men among the Protestant min isters of this country. We are personally acquainted with not a few of them for whom we have a high regard. But there are others whose hearts, we fear, are—well, not as white as their chokers. The animus of these pious men ought to be plain to all who read or hear their discourses, especially when their subject sure to betray itself; their praise is always faint and their denunciation always fierce; their condemnations are generally sweeping, and their characterizations oftenest false. They seem to manifest a disposition to be lieve the worst of Catholics and to discredit or ignore any report in their favor. Where is the charity of these men of God? We know of a writer for the press who is at present engaged in compiling a record of the crimes of which Protestant clergymen in this country have been convicted within the present decade. A fearsome, damaging record it is, but we venture to say that there is not a Catholic paper in the world that would publish it. And yet many Protestant ministers are always busy in spreading evil reports against their Catholic brethren. Many of the scandalous stories they are now telling their followers about

our missionaries in the Philip lands are contradicted in of ports to the Government. Sti prevaricating parsons rage; press no pity for the poor friangelled to death," or for the elled to death," or for t subjected to brutual treatm the fierce insurgents. It is a in our mind whether the savag Philippines are more savage so-called ministers of the C these United States.—Ave Ma

HE ANSWERS A BIG

New York, Dec. 9.—Ex. Cakley Hall, of New York, recently, was a convert to olic faith. His conversion the victim of scurrilous a mail and in print. Not lon received a postal card which

"Well how do you like far as you have gone? The put themselves under the pr the Virgin. United States Which side shoots the be Spanish brothers blind folder orse on Sunday and let a b entrails out to amuse them. amuse you? If so keep on atry, Romish puerility, ty savagery.'

The card was unsigned, cognized the hand as simi of a note received from an ian ex-clergyman, and he his cowardly correspondent ing reply:
Monsieur Thrope—To yo

postal card I can only se echo from Calvary—"Fati them for they know not wh You are ignorant. You d that Holy Church forbids and frowns upon those who in them. Also you do not the Spanish government ated with the Church as i lish government with its Church. In the Anglican which you once officiated, the Protestant sects, the v atry is used as a sneer to ation paid to the Virgi Christ by the Holy Cath Apostolic Church and as fo ages in the New Testa bigotry could use the Mariolatry," for if by the on Mount Sinai man is own mother, how much de his honor to the Moth deemer.

You also sneeringly as my Faith "so far as you You will find my answer verse of the Epistle of Phi I take leave of you by su thou obeyest the injunct in the second chapter reading "apply thy he standing.

GOD'S VICARS ON EA TO LEO XI As the year draws to

not be unprofitable to

from the day God create

present He has had His v A learned writer has tra sion from Adam to shows that the redemption having been accor Chair of Moses had to m Chair of Peter, that Ce or Petros, upon which the human race declare up His Church in perpe structibility. In the ea diluvian age, the lin head of the world, and Vicar of God, through became known, signi sons of God. In the po Noah, previously disti preacher of righteousn cognized thenceforth monarch, and as the human race and of His successor, Melchisedec, besides Salem, was revered sacerdotal capacity as of God. From the fit authoritative voice of audible upon the eart tion, through God's representative. U tian dispensation real

place of what, until

centuries had been fo

The Empire Church

alone prefigured.

by the God Man, bu from its foundations, being rooted upon the jona, thenceforth Ch Lord Himself Cephas Chaldaic, spoken b meaning rock or ston our Lord Himself the and Governor of Peter - renewed i ors down to his ness, Pope Leo number of 258-has turies been ruling t with a supreme and ity. It was to Peter other Apostles, that Kingdom of Heaven the august intimati thou shalt bind up bound also in Heave thou shalt loose up loosed also in Heav Peter, and not to Apostles that our wonderful words: has desired to have sift you as wheat ; for thee that thy thou being once co brethren.

> Vicars of God wa moment of man's six thousan terruptedly maint able from the be

The principle