

Pastor and People.

The Minister's Solemn Responsibility.

The most impressive part of Rev. Dr. Duryen's speech at the recent Bible Society Anniversary in this city, was that portion of it in which he questioned the right of the minister to obtrude his own opinions in delivering the Sacred Message to sinners, as he said:—

In what position was the Church since the time of the Apostles? Had they no definite message to proclaim? What did Christ say to the Apostles? "Go into all the world and preach the Gospel to every creature" and in one place, "Disciple all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost, and teaching them in My Gospel." Where was the Gospel? First of all in the Old Testament Scriptures, which Christ said at the very outset of His preaching, He came not to destroy but to fulfill. The Gospel came out of the roots of ancient Scripture. It was not even planted in the soil of their living roots, flowered out, and had its fruitage. Christ went on to say—"The Spirit will bring to your remembrance whatsoever I have said to you, and the Spirit will take of mine and show it to you." That was Christ's Gospel. The apostles supplied the supplement, the memorials of what Christ had said, and the other things of Christ which the spirit showed to the Apostles. There was a definite body of truth which was the message. When Christ said—"Go disciple all nations," He put in the terms of the commission a limit to the message. No man had any right to preach natural religion, or his own opinions, or to indulge in his own speculations. Just as Moses and Elijah and Isaiah and John had a definite message, with God for its author, and God's power for its endorsement, so had the preacher this definite message. He must preach the Word, and the Word alone. Any other treatment of the people was a violation of the rights of human mind, understanding, and conscience. He stood in the name of God before a people who were silent at his feet, as the messenger of the Almighty. Had he any right to take advantage of their humble attitude before him, to form in their judgment his opinion, to impart to them his convictions, to transfer to them his private notions? They came to worship Almighty God, to bow humbly at His feet, and adore Him there, in a reverential mood, in a passive state—Him who sat on the throne. Had he a right to take advantage of that occasion to impart to them his congratulations or theories or hypotheses? He stood and preached to them where they must be silent and could not answer. Had he any right to say his say where they could not say theirs? They might talk about heaven as the man who dared a despot under heaven as the man who dared in the presence of the Almighty God, and as his minister, to keep the people dumb while he took advantage of their silence and quiescence to put into them, without any ground but his own belief in them, his private convictions. But beside that, he stood before them as the minister of Jesus Christ, and charged them with sin, he called them sinners, declared that they were guilty, said they must answer before the bar of God for their lives, told them to repent and be converted, to change their spirit and reform their lives. What right had a mortal man to stand before his fellow-men and urge such an indictment, unless he used, as best he might, and almost alone, the very words of God Himself? He said no man had any right, in the presence of the human understanding and conscience and heart, and between Almighty God and man, to preach anything but the definite message written in that Book called the Holy Scriptures and known as the Word of God. If Christ said "Go disciple all nations," He added "teaching them to observe all things that I have commanded you," and if the preacher went to the people with one hand to guide them, it was because he held the Bible in the other hand. Therefore, the printed Bible must go with him to prevent him from lording it over God's heritage and tyrannising over the human understanding, and conscience, and heart. Then should he alone interpret it, or the Church behind him or some council 1,000 or 2,000 years old behind the Church? What would the people know about the teaching of the Church or of the council? They simply knew how the parish priest understood the teaching of the Church and the council, and unless he was a pretty good Latin scholar he could not understand much of the teaching of either.—Globe.

Christ Divine.

"Christ came, who is over all, God blessed forever. Amen." (Romans ix. 5.) Paul was a reckless man in always telling the whole truth, it mattered not who it hit or what theological system it upset. In this one sentence he makes a world of trouble for all Arians and Socinians, and gives a cud for scepticism to chew on for the next thousand years. We must proceed skilfully to twist this passage of Scripture, or we shall have to admit the Deity of Jesus Christ. I roll up my sleeves for the work, and begin by saying, perhaps this is a wrong version. No, all the versions agree—Syriac, Ethiopic, Latin, Arabic. Perhaps this word God means a being of great power, but not the Deity. It is God "over all." But perhaps this word God refers to the first person of the Trinity—God the Father. No; it is "Christ came, who is over all, God blessed forever. Amen." Whichever way I take it, and when I turn it upside down, and when I try to read it in every possible shape, I am compelled to leave it, as all have been compelled to leave it who have gone before me, an incontrovertible proof of the eternal and magnificent Godhead of the Lord Jesus Christ. "Christ came, who is over all, God blessed forever. Amen."—Talmage.

A BEAUTIFUL ANSWER was given by a little Scotch girl. When her class at school was examined, she replied to the question, "What is patience?" "Wait a wee, and dinna weary."

For the Presbyterian Songs in the House of My Pilgrimage.

"LOVE, BY THE THOU, HAD ME COME UNTO THEE ON THE ATTER."
But no come upon the water,
I will go to Thee
Through the darkest gloom of midnight,
O'er the storm-st sea
Thus my heart with love o'ertowing,
While my eyes were dim,
Thinking only of my Saviour,
Of my love to Him.
Mark that summons, now the accents
Made my heart rejoice:
"Come!" across the night it uttered
Solely 'twas His voice!
O'er I ventured, nothing seeking
Of the tamer's night,
Under foot the treacherous billow
O'er the leaden light.
Ah! the darkness it appalled me—
Doubting stood I then,
Gauging for His form, and listening
For His voice again.
Doubts and fears began to gather;
Was the voice I heard
But the moaning of the night wind
Shaped into a word?
Was the form that faintly quivered
On my straining sight
But a vagrant fancy painted
On the pall of night?
As I doubted thus I tottered,
Sinking in the wave,
Crying out in fear and anguish
"Save me, Master, save me."
"And the Master stood beside me
While His voice I hear:
"Faithless one, why doubt and falter?
I am ever near."
Whether raged the sea I know not,
But I sank no more,
Walking with Him firm and fearless
Till I reached the shore.
Now I go where'er He bids me,
Be it land or sea,
Safe with Him and thinking only
Of His love to me.
New Edinburgh, Ont. C. L. C.

How to Help Others.

We can express our interest in other Christians by a simple nod of the head when we meet them on the street. You say, "There are Christians connected with our church I cannot speak to, because I have never been introduced." You dare not accost them because of the conventionalities of society. We must come upon a higher platform than that. We must remember that we are sons and daughters of the Lord Almighty. We must feel that as it would be a very strange thing for two brothers, born of the same parents and nurtured at the same fireside, to pass each other from time to time on the street without any personal recognition; so, and far more than so, it is outrageous when two men, children of the same Heavenly Father, having been seated at the same communion table, and baptized by the same Holy Spirit, and on their way to the same home, do not recognize each other, whether according to the ordinary laws of society they have a right to express such recognition or not. If you are sure that you are a child of God, and you are sure of the fact that the man you meet in the street is a friend of God, you have a right to give him your brotherly sympathy by a nod of the head. God made the muscles of the neck so pliable, and the bones of the neck so easily adjusted to a bow, that He intended we should recognize those who are our brothers in Christ Jesus. And when you go along the street, let there be a lighting up of the face and a gleam in the eye and a congeniality in your manner for all those who love Christ. Let it not be an outward and hypocritical demonstration; but from a heart warmed up with love for God and love for His kingdom, bow to every Christian man you meet.

Another way in which we can culture Christian sympathy, and demonstrate it, and make it practical, is by a shake of the hand. We do not refer to an unmeaning touch of the hand, to an indefinite sprawling out of the fingers; but we mean one warm, decided, positive grip which seems to say, "Here is my regard—my help, if you want it—my sympathy, my brotherhood." If secret societies have their signals—and it is stated that when one of their number gets into any trouble in any distant city, he gives some mysterious signal, and help comes; and one brother in the same order recognizes another by some peculiar way of placing the fingers—shall not we have some grip by which a child of God who has with him the secret of the Lord, shall recognize those who are of the same brotherhood, of the same secret society? for the secret of the Lord belongs only to those who fear Him; and wherever you find a man in that brotherhood, give him the grip.—Christian at Work.

Do you want to know the man against whom you have the most reason to guard yourself? Your looking-glass will give you a fair likeness of his face.—Whately.

A WISE MAN said to his disciples:—"turn to God one day before your death." "How can a man know the day or his death?" He answered them:—"Therefore you should turn to God to-day; perhaps you may die to-morrow; thus every day will be employed in returning."

MR. MOODY, in his last sermon in the Hippodrome, said "Christians should live in the world, but not be filled with it. A ship lives in the water; but if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but if the world gets into them, they sink."

GOD uses consecrated lips. Consecration is the secret of power with God. This is not for the few. All the Lord's people may be prophets. The testimony of Jesus is the spirit of prophecy. God sets high estimate on the speaking of His truth. It has pleased Him that men shall be saved by the foolishness of preaching. Power waits to be claimed.

How a Native Evangelist Works?

Our readers will remember the converted Brahmia, Rev. Naryan Sheshadri. He writes as follows of the methods he pursues in evangelizing his countrymen:—"I am thankful to say," he writes, "that I am busy at my own sphere of usefulness from four o'clock a.m., to nine o'clock p.m.—of course, meal hours, bathing time, etc., excepted. Here is the way in which I spend my day:—At five o'clock I go out with my evangelist party, which is formed of the perfect number seven, to some one of our numerous villages in our neighborhood, within an area of ten miles. My evangelists take with them their musical instruments, viz.: a drum, a guitar, and a pair of cymbals. As soon as we arrive at the appointed village our blind minstrel, Bartimus, sings a Christian hymn to the instrumental music, and as this goes on, men, women and children collect around us. After singing, one of the evangelists steps forward and tries to set forth the truths that have been sung, in as spirited an address as he can. Another hymn is then sung, and a second evangelist gives another address—and what does your humble servant do? His principal business is to supplement the addresses of our young evangelists, and close the whole with a concluding address. This lasts for nearly an hour and a half. We, on the whole, get very good congregations indeed,—very orderly, and attentive, and respectful. While going to a village, I try to give hints to our young evangelists on the art of preaching. After preaching, I ride home as fast as I can; that is about nine o'clock. After breakfast I have class with our medical catechists to read the Word of God. This lasts for nearly an hour. At about one o'clock I go over to the Vernacular School, and impart religious instruction to the whole school. After this, at about five o'clock p.m., I have, twice a week, congregational meetings with our Christian people. At seven o'clock the advanced scholars from the Anglo-Vernacular School come to read 'Angus's Handbook of the English tongue.' The last class I hear is that of our young masons, who read the Old Testament from eight to nine p.m. I assure you I have as much joy and pleasure in this way of working as I used to have when with you. However, with us, it is still our sowing time."

Christian Courtesy.

A correspondent of the Christian at Work gives the following:—"While riding in the cars one day with one hitherto chiefly known to me by his reputation as a benevolent Christian gentleman, and of whom I had been conversing with a friend an hour before concerning his unselfish nature, and quiet, watchful care for others' comfort, I was not surprised, though forcibly impressed, with what seemed to me a very beautiful exhibition of one of these very characteristics.

"Near him he observed a man sitting apparently in a very heavy sleep. In the band of his hat was a railroad ticket marked Smithtown, a station a few miles beyond his own destination. On rising to leave the train, he tapped a man on the shoulder who sat near his sleeping fellow, and asked him if he was going as far as Smithtown. He replied that he was. "Then," said he, "will you wake this man when you get there? He seems to be in a very sound sleep, and is likely to be carried by his station." "All right," was the response, and the good man passed out, unconscious perhaps how beautifully he had illustrated the spirit of true benevolence, as well as leaving behind him the sweet smelling fragrance of a kind act which cannot soon be forgotten by his fellow traveller, though all unknown to the sleeping recipient.

"All honor to the man who gives gifts of money and influence. He has his reward. But a thousand fold more to the man who, neglecting not these, 'leapeth not small things; verily, he shall have his reward. In many a character there are records of noble deeds begotten of generous impulses, but such frequently lacked the fine touch which are to it as light and shade are to a picture."

The Pope and the Jesuits.

The London Hour publishes the following extract from a letter written by a gentleman in Rome, whose sources of information it is asserted, may be thoroughly depended upon:

"During the reign of Pius IX., the governing power of the Curia Romana has been transferred to the Jesuits. The theory is that the Curia is an organization of the various congregations or ministerial departments for submitting their views to, and receiving their orders from the Pope. But in practice the action of the Curia has come to be the action of the Jesuits. This action shapes itself diversely in different countries. For example, in Spain it openly espouses the cause of Don Carlos, while in England it takes a totally different line. The modern power of the Jesuits dates from the year 1848, when they persuaded the Pope during the popular movements of that time, that they, and they alone, were his friends. Their flattery, that none but themselves appreciated his genius and piety, had its natural effect. Their first important step was to fill the vacant sees, or legations, and the bishoprics everywhere with persons subject to Jesuit influence. The consequence of this was the dismissal of every official suspected of a taint of Liberalism. The Jesuits who saw the Pope daily for a long period, and moulded his mind to their ends, were Father Bresciani and Father Piccirilli. Their influence led to the proclamation of the Immaculate Conception of the Syllabus to the Vatican Council, and its declaration of the Pope's infallibility.

"To strengthen their hold these men brought to Rome, and published just below the Vatican, their organ, the Civitta Cattolica. By degrees all the surroundings of the Pope became more and more Jesuitical, each episcopal vacancy, as it occurred, being filled by a prelate with Jesuit tendencies. These things so annoyed the Cardinals that they nominated Patrizi Cardinal-Vicar of Rome on purpose that

he might have the daily opportunity of seeing the Pope, and influencing his administration. In the College of Cardinals itself opposition to the Jesuits was declared, and Cardinal d'Andrea went to Naples, and there published a protest, which greatly irritated the Pope. He was assured back to Rome by the promise that if he would remain quiet, nothing would be said of his indiscretion; but his first interview with the Pope was so stormy that the Cardinal took to his bed, and shortly died, it is said from the effects of his contumacy. Cardinal Barrilli, warned by this event, said, 'I will keep my opinions to myself.'

"The Council was subjected to a complete system of Jesuit espionage, and upon every prelate of eminence some Jesuit agent was fastened. Jesuit influence has equally effected all the recent sittings of the Consistory and the nominations of bishops. Many of the English bishops sent the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX., is but the instrument of the strongest possible remonstrance to the Pope against the elevation of Manning to the Cardinalate; and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring