

some way involved in the questions of the day, and this can only be when a party is either disguisedly or openly disloyal to the British Crown, or when the measures advocated are likely, whether intentionally or unintentionally, to undermine

THAT ALTAR AND THAT THRONE

which we are bound to defend and maintain. The statement made by some politicians in this country that they ought not to recognize our Association because we have never supported them politically is too absurd and illiberal and selfish to admit of more than a passing comment; but it proves that those men are either opposed to the principles of the Association or totally unfit to represent the people of an enlightened age and country in its legislative halls, and are under the influence of a bigoted and intolerant spirit. Every Roman Catholic who loves liberty and constitutional government in opposition to absolute monarchy should remember that the Revolution of 1688 was a gain politically to him as well as to the Protestant, and that William of Orange was (religiously) the most tolerant monarch of the age in which he lived, and that in countries where the Romanist is in the minority he should be thankful that these principles are in the ascendancy. It is true that James II. brought on the Revolution partly by a Toleration Act, but his conduct in connection with it proved that he acted not from principle but for expediency, and in doing so ignored the political constitution and those rights of the people that he had sworn to preserve and maintain. Although his conduct might have brought temporary gain to Roman Catholics, such conduct in the end would have proved, if permitted on the part of any ruler, most destructive to the liberties of all the people. Protestant Nonconformists saw this clearly, if Roman Catholics did not. Regarded from this point of view, Roman Catholics as well as Protestants have reason to rejoice over the success of the struggle for civil and religious liberty in 1688, unless they are believers in the exploded theory that the king can do no wrong. In the fifth place the Loyal Orange Association advocates

AN OPEN BIBLE,

in other words the "right and responsibility of private judgment in the interpretation of the doctrines of inspired Scripture, objecting to tradition being placed upon the same level with them." Our views are set forth in the 6th Article of the Church of England, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby is not required as an Article of the faith, or be thought requisite or necessary to salvation." In the sixth place, as we are considered to be direct antagonists to the Church of Rome, we will consider the nature of that opposition. First, we are opposed to that Church doctrinally as the leading Protestant religious bodies are; that is, to the supremacy of the Bishop or Pope of Rome, believing there is no warrant for this in the Word of God, or in primitive ecclesiastical history. We do not believe in Romish infallibility, having many proofs to the contrary; the mariolatry of Rome, as Christ dishonouring; the worship of images, saints and angels as a species of idolatry; the doctrine of purgatory as heathenish and unscriptural; transubstantiation and