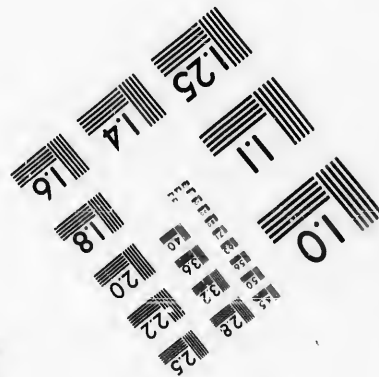
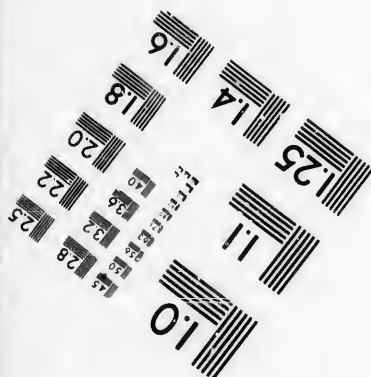
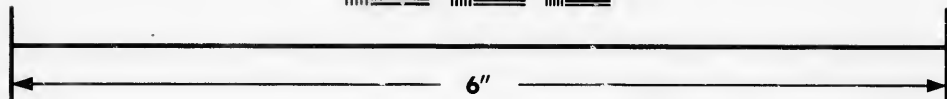
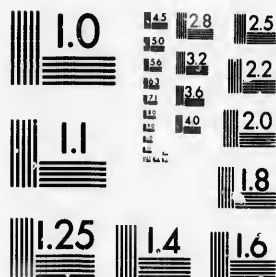


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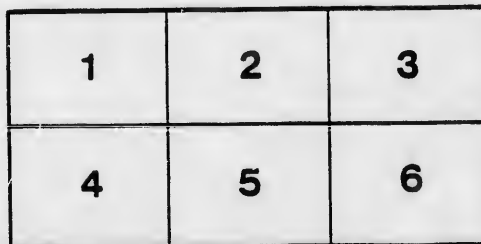
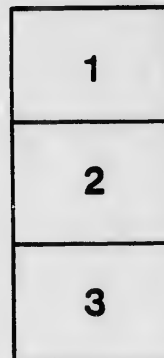
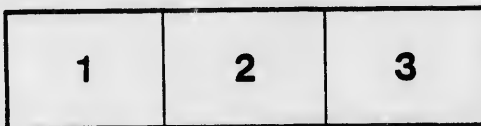
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# SERMON

PREACHED TO THE  
LOYAL ORANGE LODGES,

ASSEMBLED IN

St. John's Church, Port Hope,

JULY 12<sup>TH</sup>, 1853.

BY THE

REV. JONATHAN SHORTT,  
RECTOR:

RE-PRINTED BY ORDER OF THE LOYAL ORANGE  
ASSOCIATION, CANADA EAST.

MONTREAL:

PRINTED BY WILSONS & NOLAN, M'GILL ST.

1853.

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# REVIEWS

PREACHED TO THE

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**THE GOSPEL BANNER!**

**A SERMON**

PREACHED TO THE

LOYAL ORANGE LODGES,

ASSEMBLED IN

**ST. JOHN'S CHURCH, PORT HOPE,**

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## ADVERTISEMENT.

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It may be proper to say, that the Reverend Author of this discourse, is not responsible for the issue of this Edition. He authorised its publication in "THE ECHO" of Port Hope, and there can be no doubt of his wish to give wide circulation to the defence of an Institution, concerning which, there exists so much misapprehension and error. It is hoped that even Roman Catholics will read this Sermon, and learn the fallacy of their prejudices ; but it is especially desired, that Protestants may be led to consider their duty in these "perilous times," and in the coming struggle be prepared to rally to the standard of truth, under the Prince of Peace.

MONTREAL, *August*, 1853.

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# THE GOSPEL BANNER.

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*"Thou hast given a Banner to them that fear thee, that it may be displayed because of the truth."—Psalm lx. 4.*

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IT GIVES me very great pleasure, dear Brethren, to meet you in my Church on this great Protestant anniversary; and to see such a goodly assembly of the bone and sinew of the country specially organized for the maintenance of Protestant ascendancy in Church and State. And it is extremely gratifying to reflect how very many such assemblages as this are collected to day, throughout the length and breadth of this great and flourishing portion of Her Majesty's dominions. For if ever there was a place that more than any other needed the protection and defence afforded by brotherly union and fellowship, it is the Province of Canada, and if ever there was a time when it more than ever behoved Protestants to "stand to their guns, and keep their powder dry," that time is the present.

When Popery can shut our Post Offices and close our Bank doors on Saint's days, while it makes the Sabbath a day of Sheriff's sales and amusements; when Popery can by the authority of the Legislature, impose taxes upon her vassals to build cathedrals; when Popery is, in fact, in the ascendant in our Government, in our Legislative Council, and in our Legislative Assembly, it is full time for Protestants to look to their means of defence against a torrent, which, if full sway be given to its impetuous tide, will sweep what *they* call heresy off the face of the earth, and send Protestants, through the fires of the Inquisition, to, as they suppose, the everlasting fire prepared for the devil and his angels. (What sort of a religion is that which, where it has the power,

must, like Mohametanism, *convert or destroy*?) We have only to look at the scenes which occurred in our Parliament last session, where Tory and Radical, Conservative and Clear Grit seemed to vie with each other who should bid highest for Romish votes and influence, and George Brown stood almost single handed in the battle against Popish ascendancy.

There are men who, for their own selfish purposes, and to elevate themselves to political power, would try to unite the orange and the green. They would fain consider the Orange Society a mere political engine, to hunt up and secure votes for those who would cunningly make it a stepping stone to place and income. Base and degrading thought. Oh! Brethren, if such counsels are to be listened to, and such devices successful, farewell to the glory of Orangeism. It then would become all that its worst foes have ever declared it to be; and would deserve to be hooted out of the sight and hearing of every true Protestant, as "a delusion, a mockery and a snare."

No, Brethren! your calling as Orangemen is a high and holy calling; a calling that would add new lustre to the crown of Empire, and confer dignity on the Sovereign by placing her at its head. It is not a party Society, except as black and white are party colors, or light and darkness are party influences, or day and night are party divisions of time. It is truth as opposed to falsehood, faith as opposed to unbelief—the religion of Christianity as opposed to the delusions of antichrist.

True! the Orange Society is a political Society to a certain extent; just as every christian man is political. Every man, as one of the many, enjoys political privileges, and possesses political rights—and among the best and chiefest of these privileges and rights is his right to an open Bible; his right to a free and full Gospel; his right to private judgment; his right to free discussion; his right to self-government, exercised at the hustings in voting for those, whom he conscientiously believes to be the best adapted for the weighty

and important deliberations and decisions of Parliament; and for securing to the country the blessings of the best Government exercised by the hands of the best men. And one of the very greatest of every man's political rights and privileges, (as an individual, and as a member of an association organized for doing more efficiently, that which it is his duty and his right to do as an individual), is to promote and advance true religion in opposition to false religion; and as a protection from false religion, with all its dismal train of civil and moral evils and miseries.

Ministers of the Gospel specially and in particular, and every christian generally, and according to his gifts and opportunities, are under the solemn obligation of sowing and watering the truth in the minds of mankind; and promoting the knowledge and spread of the Gospel by their prayers, their ministrations, their visitings, by Tracts, and Bibles, and in every proper manner, "as need shall require and occasion be given." But the Orange Society is a union and combination of ministers and christians, to maintain more effectively a special *protest* against that subtle and most dangerous caricature of Christianity, which is so fatal an enemy to the human race. All men, for instance, are bound to temperance in all things, this is the law of God; but the Temperance Society is an organization specially set up for the solemn protest against intemperance, and as a protection against that special form of sin and dangerous deceit. If there be arguments to prove the lawfulness and excellence of any Society, whether it be for commercial, mechanical, agricultural, scientific, medical, benevolent, charitable, or religious purposes, then there is argument in abundance, over and above what is necessary, to prove that the Loyal Orange Society is lawful and useful to maintain a standing defence against Popery; and to protect its members, and all the inhabitants of the land, both Protestants and Roman Catholics, from that fearful scourge, the Papal system.

"Brethren, I can imagine that I see the smile of con-

temptuous incredulity on the face of a Roman Catholic, who should happen to hear me mention the Orange Society as his protector from the evils of Popery; but it is a fact, nevertheless; and those who are duly impressed with this fact will convince Roman Catholics that they are their best friends. Where is it that Roman Catholics enjoy the greatest civil and religious liberty? is it not in Protestant countries? Compare the freedom and independence of the Roman Catholics in the United States and in Upper Canada, with their debasing slavery in Italy, in Spain, in every country where Popery is unchecked by Protestant truth. Look at the famine in Ireland, what an undeniable fact it is that Protestants were the best friends of Roman Catholics there. Look at the operations and blessed fruits of the Irish Church Missions to the Roman Catholics, to whose funds we contribute this day. Look at upwards of 40,000 poor degraded bond slaves of Rome changed into men, into independent men enjoying the mental, moral, bodily, and spiritual liberty wherewith Christ hath made them free.

The Priests do all they can to keep up in the minds of their serfs the wicked delusion that Protestants are enemies to Roman Catholics. And every professing Protestant who knowingly and wilfully injures or insults a Roman Catholic, helps the priests to maintain their malignant falsehoods. It is one of the evidences of the true scriptural nature of the Orange Society that its rules are most strong and decided against any of its members wilfully hurting or annoying Roman Catholics in word or deed. I will never believe, unless on proof that cannot be questioned, that a true Protestant, or a real sincere religious Orangeman, (and no man is a real sincere Orangeman unless he is a religious man.) I say I will not believe that a *true* Protestant would burn a Roman Catholic chapel, or knowingly and of malice aforethought injure or insult a Roman Catholic, in thought, word or deed. It is the miserable slander of your enemies that says you are opposed to Roman Catholics. No! Brethren, you are the friends

of Roman Catholics, but the stern heart-haters of that which keeps Roman Catholics in ignorance and in misery here, and would, if it could, shut the door of mercy against them for ever. Any one that acts so base a part as to molest and injure a Roman Catholic, on account of his religion, proves himself to be utterly ignorant of the Gospel of Jesus Christ, entirely destitute of the Spirit of Christ, worse than the worst Roman Catholic that ever existed, because they sin for want of light, but the wicked and inconsistent Protestant has no such excuse. Any one that hates and injures a Roman Catholic as such, shows that he has himself the very essence of persecuting Popery in his own heart. He is a traitor to the cause he professes to serve—he is a Judas Iscariot, and unless he repent he must meet with the miserable destiny of Judas.

But some might object, why then exhibit your Orange colors, and play Orange tunes, and walk in Orange processions; is not this injuring and insulting your Roman Catholic neighbors?—No! Brethren, it is not. It is just one of the delusions and falsehoods that the Priests circulate to say any such thing. These things are not exhibited, and done, for the purpose of injuring or insulting any one. And if people will be so ultra sensitive as to insist on imagining themselves injured and insulted, it is their own fault, and we cannot help them. Do Roman Catholics wear colors and have processions in order to insult Protestants—they say that such is not their intention. Then why should they fancy we have a worse intention than they have? Their St. Patrick's Societies wear green and white: we know of what those colors are emblematical. They play tunes that are as demonstrative of their peculiar opinions, as those which Protestants play, are indicative of theirs. They have their processions through the streets with the Host, which Protestants think idolatrous. But Protestants are not affronted by their processions,—they do not meddle with them. Do people feel themselves insulted by Firemen's processions; as if they were intended to insinuate that no one was ready to

assist in putting out fires but they? Do people fancy themselves insulted by Temperance processions; as if they were meant to imply that no one was temperate but they? Do people fancy themselves insulted by Masonic processions, or Odd Fellows' processions, as if they meant to imply that no one was benevolent and charitable but themselves? This is a free country, Brethren, and it is time that all this nonsense was put an end to, about people being insulted by any thing lawfully done by others, and done with a good intent and meaning.

Roman Catholics should have some charity—and not be so ready to take needless offence. If they had the power (as they shew by their conduct in Rome and other places) they would suffer no one to have churches, or any religious privileges but themselves—such is the wicked nature of the false religion they are taught. In Protestant countries they have every liberty, and privilege, and protection, that Protestants have; and in this country *something more*, at least in Quebec and Montreal, where officers of the Government, and Mayors and Magistrates, had to acknowledge that they could not protect Protestants in the use of their own churches for listening to lectures against Popery;—whence Gavazzi had to fly for his life, and Protestants dare not ask him to lecture to them. Let this satisfy Roman Catholics—and don't let them give way to a false and foolish sensitiveness because Protestants exercise their freedom in Protestant countries, and do so without any wish or intention to insult or injure Roman Catholics. Are we to give up our processions? Where then are we to stop? We may give up one thing after another, but we never could satisfy Popery till we gave up ourselves, soul and body, to its tyrannic sway. But to prevent this is the very object of your organization, therefore you cannot give it up, or any thing which belongs to it.

I do from my heart pity the man who has not knowledge enough, nor christianity enough, to distinguish between Popery and Papists. There is just as much



difference as between Slavery and Slaves. What stronger protests can we find any where than those which St. Paul uttered against Judaism—but who was ever more self-denying and full of labors in the cause of the Jews? By self-sacrifice in life-long efforts he showed how ardently he loved his kinsmen after the flesh; and how earnestly he longed for their salvation; yet how strong and decided, and energetic, and zealous was he in his denunciations against the anti-christian errors of Judaism!—and how ready and willing to go to death by tortures in bearing witness against the false teachings and traditions of Judaizing Priests, and Preachers!

But I am taking up altogether too much of your time my Brethren, in this long exordium; and if the rest of the discourse is to be in proportion, I much fear your patience will hardly stand the trial. You must remember, however, dear and beloved Brethren, that the twelfth of July only comes once a year—you will therefore put up with something extra on such an occasion; and if you get a little more of it on the 5th of November, I suppose you will hardly object. But now that I have said a great deal that I wanted to say, I am more prepared to come to the subject of the text; and a most appropriate text it is, “Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.” Here we have four things to be considered, and I will be as brief as I can upon them consistent with edification.

1. A Banner given.
2. To what kind of persons given.
3. Given to be displayed.
4. For what purpose it is given to be displayed.

First. “Thou hast given a banner.”

A banner is a standard, or ensign, or flag, colors, or something set up, as a cross, or eagle, or lion, emblematical of the cause professed by a people, by an assemblage, or army, to whom it is the rallying point; the sign of union, and the pledge of victory. A banner is the emblem of country and home, and all that is

dearest to the heart. Around it are associated the warmest affections of religion and patriotism. To lose one's banners in battle is counted a disgrace, a misfortune, and a sure sign of defeat. To seize the banners of the enemy is considered a feat worthy of the highest praise and reward. To nail one's colors to the mast, so that they cannot be hauled down, is the mark of desperate valor, and the determined, fixed resolution never to surrender, but rather to die in the combat.— And in every sea, on every shore, in every nook or corner of the world, the eye turns to the flag of our country in proud consciousness of protection against all that would assail or affront us.

The Christian's Banner is the Cross. Under this sign the first Christian Emperor defeated the Barbaric hosts, and established the visible supremacy of Christianity. Under this standard the British Empire has attained its wondrous extent and greatness, and is known as the benefactor of the human race. Under this Ensign waving on the tower of our Church, and proudly giving to the breeze its crimson folds, we are now assembled in peace and security, "none *daring* to make *us* afraid." What part of the world is there where the Red Cross Banner of our country has not waved, blessing and blessed?

But what is the Cross? Is it, as some, ignorant of the Bible, foolishly imagine, a material object to be adored and worshipped, as the heathens bow down to their idols of wood and stone? You remember the standard which, by command of God, Moses set up in the wilderness, that the Israelites, bitten for their sins, by fiery serpents, might look to it and live. This was the type of Christ upon the Cross. But when, in after ages, the grateful superstition of their descendants revered the venerable relic of such a wondrous miracle, and burnt incense to it; it is recorded in the Bible, as among the good, and right, and praiseworthy deeds of Hezekiah, that he brake in pieces the brazen serpent which Moses had made, and contemptuously called it *Nehushtan*, that is, a piece of brass. We may be well

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assured, Brethren, that those who pay reverence and almost, if not quite, adoration to the visible and material sign of the Cross, are least acquainted with the spiritual and glorious doctrines signified. They almost (some do altogether) worship the representation of Christ upon the Cross, but they know nothing of the Apostle's determination to set forth nothing to himself or others, as the hope of salvation, but "Jesus Christ and him crucified." The cross is conspicuously set up outside and inside of their churches; and the sign of the cross accompanies and marks every prominent part of their worship, and every important act, but they do not seek to have "Christ formed in their heart the hope of Glory."

Jesus Christ is the only atonement, the only mediator, the only Intercessor at the right hand of God. As there is only "one God," so there is only "*one* mediator between God and man," that is, Christ Jesus, for he only partakes of the nature of both. He only is both God and man, and "there is salvation in no other, for there is none other name under heaven given among men whereby we must be saved," but only the name of our Lord Jesus Christ. Away then with the worship of the Virgin Mary; away with the hosts of Mediators and intercessors of Rome. Away with every fancied idea of our own righteousness, or goodness, or merits. "Jesus Christ and him crucified" is the only Banner under which we are enrolled. To signify our trust and confidence in Him alone, and as emblematical of his dying love, and in "the name of this our God, we will set up our Banners," and rejoice in His salvation; and oh! in life and in death, in time and eternity, may we be united to Him, in the bonds of a true and living faith; and in the sweet experience of the comforts of the Holy Ghost find indeed that "His Banner over us is love."

Only thus, looking unto Jesus as our Banner and Standard, can we obtain from Him protection and victory. Here, Brethren, is a call for the practical application of our subject to the heart of each individual

amongst us. Let each one ask himself, am I one of the persons described as those to whom this Banner is given? Am I amongst those persons, converted by the influence of the Holy Ghost, in whose hearts the filial love and fear of God in Christ Jesus has been implanted. "Thou hast given a Banner to them that fear thee." "The fear of the Lord is the beginning of true wisdom." He who is "in Christ Jesus" fears nothing so much as displeasing or offending His Heavenly Father. He who is ever looking unto Jesus as his alone Saviour, Mediator and Redeemer, as his example, his shield, his glory, the lifter up of his head and his great reward; he who lays aside every weight of worldliness and carnal vanity, and especially tries to get rid of the influence of the sin which most easily besetteth him, and who, by the grace of God diligently sought for in the faithful use of every means of grace, walks worthy of the Lord and of his high vocation, he, only, gives evidence that he has received from God the great Banner of salvation, the free gift of everlasting life through Jesus Christ.

Oh! Brethren, let us not, while energetically protesting against Popery, nourish in our hearts the very essence of its pernicious system. Let us not trust to our outward enrollment in the army of Christ, under the Banner of the great Captain of our salvation. Let us not trust even to our profession of the pure unadulterated faith of the Gospel. But let us look to it whether God, who sees the hearts of all, sees in us the infallible marks of His spiritual children, His true Israel. And while we thus seek to be "justified in the sight of God by faith only, and not by our own works or deservings," let us seek to justify our faith before men by exhibiting in our lives the fruits of genuine faith. "the good works by which true faith is as evidently known as a tree is known by its fruits." Faith worketh by love to God and man in keeping the commandments; and "the fruit of the Spirit is in all goodness, righteousness, and truth," "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temper-

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ance." St. Paul displayed the Banner given to him, when he lived in accordance with his profession made in these words, "I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." Thus, Brethren, the Banner of Jesus Christ crucified is given to us to be *displayed*; we are to "let our light so shine before men that they may see our good works and glorify our Heavenly Father."

The Banner given to us is to be displayed "because of the truth." Because it is truth in opposition to falsehood. It must therefore be exhibited as a strong and powerful *protest* against that which especially corrupts and contradicts it. It is the Banner of Christ; it must be opposed in deadly strife to the Banner of Antichrist.— It must be displayed in a protest that will be felt, and made effectual. It will not do to lament, in the secrecy of our closets, the prevalence of error. We must do battle against it. Our hosts must go forth "strong in the Lord and in the power of His might;" clad with truth as a girdle, with the helmet of righteousness, the breast plate of faith and love, and the sword of the Spirit. For the weapons of our warfare are "not carnal," in our aggression upon Popery, "but spiritual," and mighty as such, through God to the pulling down of the strongholds of sin and Satan.

It is thus that our Brethren in Ireland have battled against Rome; and see now the glorious results. The Banner of Protestant truth, as contained in the Bible, has been unfurled before our Roman Catholic Brethren. And the glorious result is exhibiting in upwards of 40,000 of them embracing "the truth as it is in Jesus," and hoisting the Banner of the true faith, under which they are determined to conquer or die. The Glorious Flag of Freedom now waves over Ireland from the North to the South, from the East to the West. Even now the Protestants are, I believe, at least equal in number, if not superior, to the deluded bondslaves of Rome. By the conversion of their erring brethren to the truth, they are fast

gaining the upper hand ; and soon will the fertile vallies of dear Ireland "rejoice and blossom as the rose," under the invigorating, enlightening, and sanctifying presence ;— which you this day contribute to promote, in your aid to the blessed, the everlastingly blessed influence of Protestant ascendancy.

Our Protestant Host must go forth for the conflict, clad in "the whole armour of God," and thus they will be "terrible as an army with banners." For self defence we may be called upon to use carnal weapons ; for we must use the means which God has given us. As Britons and freemen we have a right to use our privileges at the Hustings, on the Platform, and by the Press ; and if we are attacked by ruffianly violence, and blind paganish fury, we may defend ourselves against our foes. If Popery be permitted to aim at Popish ascendancy, we have the privilege and duty of trying for Protestant ascendancy. Let us not fear to shew our colors ; nor to acknowledge which side we are on ; but let us manfully do battle in the great conflict of truth and error. Let us go forth against the Goliath of Rome, like David, in faith and dependance on the Lord of Hosts the God of the armies of Israel whom Rome hath defied ; and

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