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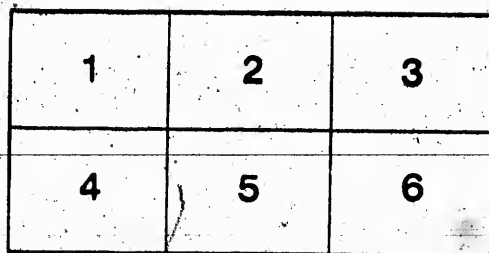
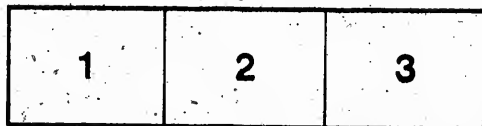
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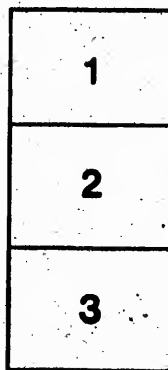
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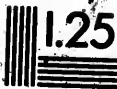
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# DISCOURSE 282

DELIVERED AT INGERSOLL,

BEFORE

THE ORANGE ASSOCIATION

OF THE

COUNTY OF OXFORD

MONDAY, 13th JULY, 1857,

BY THE REV. ROBERT WALLACE,

MINISTER OF THE

*Free Presbyterian Church of Canada.*

The Providence of God exemplified in raising up men to fulfil his purpose of Mercy to the human family, and to uphold the cause of truth and righteousness; the rise and character of the Great Apostasy; the Restoration of Primitive Christianity, and some of the trials and dangers through which it passed; the wonderful progress of Protestantism in Ireland, and the status of Protestants, especially in Canada.

WITH AN APPENDIX, CONTAINING STATISTICAL AND OTHER INFORMATION, AND A LIST OF THE BEST WORKS ON THE  
POPISH AND PROTESTANT CONTROVERSY.

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## DISCOURSE.

I CHRON. 12—32.

We have in this chapter an account of the assembling of the tribes to Hebron, in order to appoint David King over all Israel. Amongst those that convened on this occasion, "were certain men of Issachar, that were men of understanding of the times, to know what Israel ought to do." They were wise and prudent men, possessing reputation and influence, who clearly saw that the proper time had come for calling David to the throne.

Issacher does not appear to have sent its troops, but merely its counsellors, who could at the same time engage for the forces over which they had the entire control. Men of understanding as well as of might (v. 8) are needed in the concerns of states and kingdoms; and the wisdom and goodness of God, the great Ruler of the Universe, is seen in raising up and inclining such men to engage in his service, for the promotion of the divine glory and the advancement of truth in the world. That such men are raised up when most needed to advance the interests of human society, is an indication of the divine mercy and faithfulness, and should call forth the devout thanksgiving of all who fear God. Without dwelling at present on the occasion that brought forth the wise men of Issachar, let us trace the principle that we have announced—as implied in the text—namely, that God raises up "men of understanding" from time to time, when most needed, as exemplified in some of the leading events which have taken place in the history of the Christian Church, and the way in which God has thereby advanced the interests of truth and right from age to age.

The Apostles of our Lord were specially called and qualified for their great work, and endowed with wisdom from above, in order to establish the cause of truth, to proclaim the way of salvation, and to teach God's Israel in every age, "*what they ought to do.*" This they have done in the Holy Scriptures, which contain the laws of His

Kingdom, who, as "the root and offspring of David," shall at length reign over all the earth.

He came to establish His kingdom in the hearts of men—and all that oppose his purpose of mercy, shall at length be destroyed. (Acts. iii. 22 & 23.) After the Apostles many of the so-called "fathers" of the Christian Church were men of understanding—men that during the first 3 or 4 centuries guided the affairs of Zion, defended the cause of truth and right, and showed to men the only way of salvation. There arose, however, in the Christian Church, even during those early ages, a growing disposition to assume power on the one hand, and, on the other, to give undue honor to men because of their position in society and in the Church of God. Against this tendency our Lord warned his disciples, and we find by the writings of the Apostles that the love of power which is natural to man, began to show itself even in their day,—thus John speaks of Diotrophes, "who loved to have the pre-eminence."

The pastors of the Churches were early requested to act as umpires between disputants, or as judges of the affairs of the people: and while the Church was devoid of worldly patronage and power, this practice was often very beneficial in its influence, and much unseemly and expensive litigation was thus prevented.

The pastors then were generally upright and earnest men,—who sought the good of the people, and the advancement of truth and justice. But when the Roman emperors came to show favor to the Christian Church, and to take part in its affairs, they enlarged the sphere of the pastor's labors in this department. Most civil as well as ecclesiastical cases were referred to the judgment of the Bishops, so that men of a truly apostolic spirit like Augustine, complained that their time was occupied chiefly in the decision of civil matters, and their attention diverted from the proper duties of the pastoral office. But the natural love of power gradually prevailed over the minds of most of those who held high office in the Church.

Power has charms for the great majority of minds—thus that which was at first conceded as a privilege, because of the confidence of the people in the purity, honesty and disinterestedness of the Ministers of Christ, was at length claimed as a right by those who held the pastoral office in the Christian Church. They had altogether forgotten the spirit of Jesus, when he said "Man, who made me a judge or a divider over you?"

Those in places of power in the Church claimed the right to *think, judge and act* for the people in spiritual matters, and often employed, at least indirectly, bribery and intimidation to secure their objects.—In proportion as these claims were granted all power passed out of the

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hands of the people, into the hands of their spiritual rulers. Hence, that subordination which God ordained—to be founded in respect and love to those holding office in the church for their work's sake, and which when it flows forth naturally, as honor due to excellency and usefulness, is simply an acknowledgment of the wisdom of God in his arrangements; and a token of submission to His authority, and thus proves a blessing to the human family—that subordination, perverted, became a source of degradation, intellectual and social, and at the same time a source of exaltation to the rulers in the church.

The education of the people was no longer earnestly fostered; they were no longer taught to read and think for themselves; to compare, like the Bereans in the days of Paul, the teaching of their spiritual guides with the Word of God. They were, on the contrary, encouraged to leave the whole matter of searching the Scriptures, and ascertaining what God had revealed to man, to their pastors and teachers.—Yea, gradually they were led to leave the whole matter of intercourse with heaven to the management of the Priesthood. Thus *light and liberty* passed away from the people; those that sought to enlighten them, as to their *rights and duties*, or that defended their rights, were persecuted and forced into exile or retirement. Thus, those who loved *power and honor and wealth*, more than the favor of God or the good of the people, at length succeeded in securing the entire control of the more public and generally known machinery of the Christian Church. By this and other means the Church was perverted from its original design—which was to teach men the way of salvation through faith in Christ, to administer the ordinances of God in their purity, and to secure to human society the blessings of *light, liberty, peace and prosperity*.

All this, however, and much more, was foretold by the divine author of Christianity—who by the Apostles forewarned the Christians that a great *falling away* or "*Apostacy*," should take place in the Christian Church.

In 2 Thess. 2, 3 & 4, the Apostle Paul speaks thus concerning the coming of Christ, and the events which should precede it:—"Let no man deceive you by any means—for that day shall not come except there come a falling away first, and the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." It is impossible for me, my friends, in the time and space allotted me on this occasion, to do justice to this and similar passages relating to the Great Apostacy. I can only glance at some of the conclusions of the soundest expositors of the Word of God. This falling away is elsewhere

called by Paul "a falling away from the faith (1 Tim. 4--1.) In the original it is "The Apostacy," with an article to give it emphasis. It is then properly "The Apostacy,"—the greatest and most injurious to mankind that has ever occurred in the history of our world. At v. 8 "the Man of Sin" is also called "that wicked," or "the lawless one," the power that sets aside and nullifies the law of God, and sanctions immorality and sin amongst men. This accords with what Daniel says of the *Little Horn*, (7—25) "he shall wear out the saints of the Most High, and think to change times and laws." Indeed the term "*Man of Sin*" seems to be founded on the description of the *Little Horn*, (Dan. 7—24) "He shall exceed in wickedness all that went before him," (Sept.) either by promoting wickedness in general or idolatry in particular, as the term sin frequently signifies in Scripture. (See Bishop Newton on the prophecies—p. 390.) In proof that this description and these titles belong to the Papacy, we need only refer to its system of indulgences (commenced in the 13th century, to increase its power over the people) to its tariff of sins—by which many iniquities are virtually sanctioned by Rome—and to its encouragement of idolatry in the worship of saints, images and relics. Thus in the office of the mass before consecration, the priest says that he makes the oblation "in honor of the blessed Mary ever Virgin, the blessed John the Baptist, the holy Apostles Peter and Paul, and of all the saints." What is this but idolatry? Did our Lord indeed suffer and die in honor of sinful mortals, instead of for His own glory and that of the Father? The followers of Rome are thus taught to worship the Virgin Mary and other saints. They pray to them for deliverance from evil, and relief from all the troubles of life. Against this Paul warns Christians in 1 Tim. 4—where he describes the followers of this Apostacy as "giving heed to seducing spirits and doctrines of demons." The term demon refers to the deified men worshipped by the heathen, and by the Israelites also, when they became idolators (1 Cor. 10, 20, Ps. 106; 35, 38). The heathen said that in honoring those as substitutes, they honored the Supreme God, and that these inferior deities interceded for them with Jupiter, the great God (Lucian).

In order the more readily to convert the nations and secure the people under her control, Rome introduced into the Christian Church many of the principles and practices of heathenism. In this case she substituted the names of saints, or so-called saints, for the various

\* As a specimen, "For a man that killeth father or mother, wife or sister," 10s. 6d. For a priest that keeps a concubine, 10s. 6d. To eat flesh in times prohibited, £1 4s. 9d. Thus Popery sets aside the law of God.

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subordinate deities of the Pagan world.\* In like manner the heathen worshipped the images of their deities, though they said that they worshipped not the images but the deities they represented. Celsus and other defenders of heathenism were met by the same arguments which Protestants employ against similar honors paid to images by the followers of Rome—they showed that whatever distinction the more intelligent might make, the practice resulted in the actual worship of images by the great body of the people. Romanists have excluded the 2nd commandment from most Popish Catechisms, (dividing the 10th into two) and thus virtually acknowledge themselves guilty of a breach of that commandment in the practice of their church.

The creed of Pope Pius IV., the guide of the Church of Rome to the present day, requires that images of the saints be retained, and that *due honor* and veneration are to be given them. Yea, more, the Roman Catechism—another of the standards of Rome—declares that images are to be in the churches, "*not merely for instruction but that they may be worshipped.*" (Stillingsfleet Doctrines and Practices of the Church of Rome.)

But to return to the description of the Apostacy in Thessalonians. The Head of the Papacy exalts himself above all that is called God, by dispensing with the Law of God, by setting himself above that Law, and by releasing men from its obligations according to his pleasure, (by means of the various dispensations which are granted) and by the titles which are claimed and given. He exalts himself above all rulers, claims the honors due to God alone, and even sets himself above the Almighty. Nothing is plainer than that the Pope has assumed to himself and received from his followers "*many names of blasphemy.*" The Canon Law calls him "*Our Lord God the Pope.*" The Pope accepted this saying of Cardinal Bellarmine, (one of the most distinguished authorities of Rome,) "If the Pope should command the practice of vice, and forbid the practice of virtue,—the

\* In the Litany of Loretto, the titles of God are given to the Virgin Mary—such as Morning Star, Refuge of Sinners, &c., (London, 1812)—the prayers that in Scripture are addressed to God, are in this Litany addressed to a woman! And in the Psalter of St. Bonaventura, the Psalms are all applied to the Virgin—her name being inserted instead of the divine name, thus, Ps. 29—"Bring unto our Lady, O ye sons of God, bring praise and worship unto our Lady." Ps. 84—"How amiable are thy dwellings, O Lady of Hosts." Again, in "The Devotion of Bondage, 1632," this language occurs—"The sovereign dominion that was given her not only over the world but over the Creator of the world." Sovereign dominion over the Creator! (London, T. S. Tract 220.) What is this but the most awful blasphemy? (See also Middleton's Letters from Rome, Pagan Rome, and Kirwan's Romanism at Home.)

church were bound to believe vice to be good and virtue to be wicked." In a council held at Rome, in Pope's Palace, in the time of Leo X., these words were spoken, "In the Pope is all manner of Power, above all power, as well of heaven as of earth." Yet our Saviour says, "All power is given unto me in heaven and in earth." Is not the Pope then the *Antichrist*? Paul says, further, that "the Man of Sin" sits in the temple of God as God, *showing himself that he is God*. In accordance with this the Pope, at his enthronization in St. Peter's, is shown to his subjects as God, and is adored by them as God. His sitting as God denotes his claiming divine authority both in temporal and spiritual things, and that he would exercise his authority with great pride, pomp and parade. A very slight knowledge of the Papacy shows that this has ever been the case. For instance, he claims the right to depose kings and dispose of kingdoms at his pleasure, and often has he exercised this claim of Antichrist (Rev. 13—14). The 4th Council of Lateran sanctioned and established the right of the Pope to depose princes and absolve subjects from their allegiance, and none of the Popes have ever been brought to disown this right. Nay, on the contrary, whenever they had the power they have exercised it. They deposed Henry III. and Henry IV. of France, and raised money and sent an army to aid the rebellion which they had excited against them (See D'Avilla's History of the civil wars of France). They deposed Queen Elizabeth of England, and sought to overthrow her power, by sending against her the Spanish Armada, which by the breath of the Lord—the winds of heaven—were scattered and wrecked upon the rocky shores of Britain. The Popes declare themselves sovereign monarchs of the world, and this claim is granted at the coronation of the Pope; when the triple crown is placed upon his head, these words are used, as we learn from the Roman Pontifical, "Receive this diadem adorned with three crowns, and know yourself to be father of princes and kings, governor of the world."—And must not the governor of the world have power to depose and dethrone all petty princes under him—else how can he govern the world? At v. 9 (2 Thess. 2) Paul says that "his coming is after the working of

\* A single man is not sufficient for the work here assigned, and it is agreeable to Scripture and especially the Prophets, to speak of a body or succession of men under the character of one [Dan. 7—24. Rev. 17—12. Heb. 9—6, &c.]. The following are also some of the titles which the Pope has suffered others to give him—"Another God upon earth; King of Kings and Lord of Lords; the same is the dominion of God and the Pope; the Pope doeth whatsoever he listeth, even things unlawful, and is more than God." [Dan. 11—36.] Such blasphemies are not only allowed in writers of the Church of Rome, but approved, encouraged and rewarded by the Pope. He even makes use of them in his own decrees.

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Satan, with all power and signs and lying wonders;" or pious frauds and impositions of every kind, such as "winking Madonnas." And that many should be thus deceived and believe a lie—such as the infallibility of the Pope, the power of the priests to deliver from Purgatory, and the immaculate conception of the Virgin.

"Forbidding to marry," is another of the marks of this Apostacy, given in 1 Tim. 4. By this the Papacy has shown itself to be "the Man of Sin"—"the Lawless One"—by changing God's laws, and substituting man's wicked regulations instead. The priesthood resisted this regulation for many centuries after it was proposed, but were at length compelled to submit by Gregory VII. A. D. 1070.—The object of this regulation was to form an army of priests, having no interests in common with the people, and no sympathy with them in their social relations; and hence better prepared to enslave them and trample upon their rights and feelings. In all this they have succeeded but too well, and the forced celibacy of the Romish clergy has been the fruitful source of much misery and sin. Hence because of this and other laws Rome is called "the Mystery of iniquity," for while she pretends that her object is to secure the greater purity of her priests, she not only arrogates to herself more wisdom than God, but also enjoins a course that naturally and almost necessarily leads her priests into sin. It is also a proof that this system is the mystery of iniquity, that men endowed with reason can believe in such absurdities as are told in the legends of the saints, and in the pretended miracles so often detected and exposed. In 2 Thess. 2—6, 7, Paul tells us that when a certain hindrance shall be taken out of the way, then should the man of sin be revealed. Now, almost all the fathers declare that the Pagan Roman Empire is meant by the hindrance.—Hence they prayed for the peace of that empire, because, when removed, they believed that the great Antichrist should appear. Paul says also, that the Apostacy "doth already work." Its principles were in operation for a long time—the Judaizing teachings of some in the Apostles' days tended that way. Many of the false principles of heathen philosophy were engrafted on the pure religion of Jesus. Many also of the superstitions and idolatrous practices of the Church of Rome arose out of the abuse of customs or things innocent in themselves—thus the use of the cross, as a badge of discipleship by which Christians might recognize each other, led to a superstitious respect for the cross (Jamieson's Manners and Trials of the Primitive Christians).

Special honor was shown to the Bishop of Rome, as the Bishop of the Imperial city; and this honor, which for centuries was accorded as a matter of courtesy, was at length claimed as a right. Almost equal



honor was for a long time given to the Bishops of Antioch, Alexandria and Constantinople, the other chief cities of the Roman Empire. After the seat of empire was transferred, from Rome to Constantinople, a rivalry arose between the bishops of the two cities, as to who should hold the first place of honor in the Christian Church. John the Patriarch, of Constantinople, was the first to claim a supremacy over the Christian Church. By the advice of an Eastern Council he assumed the title of "Universal Bishop." Yet even in the opinion of Gregory, the Bishop of Rome, the assumption of that title was a mark of Antichrist. He thus wrote John, "I speak confidently that whoever calleth himself 'Universal Bishop,' or desireth so to be called in the pride of his heart, he doth fore-run Antichrist." Gregory even applied to the emperor to deprive John of "*this blasphemous name*," as he calls it. But Mauricius considered it nothing more than a complimentary mode of address, becoming the bishop of the Imperial city. Not long after the Centurion Phocas, a brutal soldier, murdered the emperor, and seized his throne; the bishop for a time defended the wife and children of Mauricius in the church; but Phocas, after persuading them by false promises to come forth, murdered them also in a most shocking manner.

Through envy of John, and a desire to supplant him, the vile murderer, Phocas, was encouraged by Gregory of Rome, who wrote him in the most fulsome manner, praising God for exalting him to that situation for the relief of the church. The result was that Phocas took away the title of Universal Bishop from John, and bestowed it on Boniface III., the successor of Gregory. Boniface soon obtained a decree whereby the title was entailed in perpetuity on the Roman pontiff, who was then by the decree of a usurper invested with the primacy of all the bishops of the empire. Hence the church of Rome derived her honors from the secular power, by countenancing crime; and thus proclaimed herself in the opinion of Gregory (one of the greatest of her pontiffs) to be *proud, execrable, blasphemous, anti-christian*, diabolical, for these are some of the epithets he bestows on whoever should accept the title of Universal Bishop (Campbell's Lectures on Ecc. History). This took place about the year 606 A. D. the period of the establishment of the ecclesiastical supremacy of Rome. The temporal power of the popes dates many years later. In Daniel 7 & 8, we are told that 3 of the 10 horns of the 4th Beast or Roman Empire (24) were plucked up before the little horn, or the Papacy. See how this was fulfilled. Stephen II., Bishop of Rome, confirmed in his usurped authority, Pepin King of France, who had dethroned Childric, III., the lawful King. In return Pepin bestowed upon the Pope the exarchate of Ravenna and several cities belong-

ing to the Roman emperor, the Pope of Rome. Then the He had ecclesiastical emblem of strength. In this manner the out of the way, took place about prophet, and John horn, or the apostle time," or according the true spiritua the wilderness f ing the dark age Paulicians, who were also a few loved and served the superstition rounded them.

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ing to the Roman dukedom. At the same time rebelling against the emperor, the Pope claimed Ravenna, Lombardy and the state of Rome. Then the three horns or kingdoms fell before the little horn. He had ecclesiastical position before but he did not become a horn, (the emblem of strength and power) until he became a temporal prince. In this manner the emperor of Rome or "he who letteth" was taken out of the way, and the Great Apostacy was fully revealed. This took place about the year A. D. 755. We learn from Daniel the prophet, and John, the beloved disciple, that the power of the little horn, or the apostacy, was to continue "a time and times and half a time," or according to the best interpreters 1260 years. John saw the true spiritual and witnessing church of Jesus, as a woman flee into the wilderness for the same period. The true church was found, during the dark ages in the Nestorians and Syrians in the East, and in the Paulicians, Waldenses, Albigenses and Culdees, of the West. There were also a few good men, in the bosom of the church of Rome, who loved and served the Saviour, and mourned over the worldly ambition, the superstition and immorality, the ignorance and vice which surrounded them. Do you ask how long will the apostacy yet continue, and when will it cease? Such an enquiry is indeed natural to make, and is similar to that made by the souls of the Martyrs whose blood was shed by the early persecuting powers (Rev: 6—9 and 10). The very nature of the predictions is partly to conceal the dates, until the period of their fulfilment; and it is not yet possible to determine, the time when the 1260 years began. But when the Man of Sin, "the son of perdition," shall be destroyed by the breath of Christ's mouth, and the brightness of his coming, then it shall be known exactly when the kingdom of Antichrist did begin. Robert Fleming a Scotch Minister at London, made calculations more than 150 years ago (1701), founded on the data given in scripture, and named the year 1794, as the date of the French Revolution, and the year 1848 as the year when another great Revolution should occur. And as he also names the year A. D. 1866 as the period of the fall of Antichrist, it is probable that about that time, the man of sin shall receive, at least another great and deadly wound. This calculation dates the rise of the Apostacy from the year A. D. 606. But if we date from 755 this prophetic period will be completed about the year A. D. 2015. Probably, as D'Aubigne says, as the rise of the Great Apostacy was gradual, so will be its decline and fall.

At the end of this prophetic time, the kingdom of Christ or the Millénium will commence, described in Dan. 2, 44, 7, 10, 14, 21, 22, and Rev. 20. The power of this antichrist has been declining for more than 300 years. At the time of the Great Reformation in the 16th

century God raised up wise and holy men, to restore the true knowledge and worship of God, men of understanding of the times, "to show Israel what they ought to do." Such men were Luther and Melancthon, Zwingle and Calvin, and many others, men of renown and giants in the church of God. In the year 1526, at the first diet of Spires, religious toleration was granted to the states that had adopted the Reformed religion. But at the second diet of Spires an attempt was made, by the majority of the diet, to deprive them of this privilege, and to prevent the preaching of the pure Word of God, by issuing a decree, forbidding all innovation until the meeting of a General Council.

Against this decree, issued in the name of the emperor, Charles V. of Germany, the friends of the Reformation entered their solemn protest, appealing to Christ, the final judge of all, and maintaining the right of every man to read and hear preached the Word of God, without hindrance from any man or body of men. The leaders who signed that protest were, the Elector of Saxony, the Landgrave Philip of Hesse, the Margrave of Brandenburg, the Representative of Prussia, the Prince of Anhalt, &c. This gave rise to the term *Protestant*, which henceforth became the distinguishing title of all who adhered to the Reformed Churches. The principles set forth in that celebrated Protest of 19th April, 1529, contain the very essence of Protestantism. That Protest opposes two abuses of man, in matters of faith—the intrusion of the civil magistrate and the arbitrary power of the Church. It sets the power of conscience above the civil magistrate, and the authority of the Word of God above the visible church. It teaches with the Apostles that "*we must obey God rather than man*," when the laws of God and man conflict. And it also lays down the principle that all human teaching should be subordinate to the Word of God. In that protest man disappears, and the Word of God reigns alone. Hence the famous saying of Chillingworth, "*the Bible, the Bible only, is the religion of Protestants*." But that protest also maintained the right and duty of Christians, to preach the Gospel to all who will hear it (Mark 16, 15). By maintaining that their faith, is alone capable of saving the World, they defended with intrepid courage the right of Christian proselytism. We cannot abandon this proselytism, and the missionary spirit which it involves, without deserting the principles of Protestantism. This duty we are endeavouring to perform, by sending missionaries to the heathen and the Jew; and in Canada by our protestant missions to Lower Canada, namely, the French Canadian Missionary Society, and kindred societies; these societies I commend to your cordial support. The object of the framers of that protest was to

secure civil and heaven-given rights, which the law of God dictates of course. It is in the noble effort to secure these privileges which we are to return to its original and supreme standard. A state should alike our Bible, and our Word of God in Christ, whom it is in our heart the

Let us now, the Church of to meet that most powerful advice of the Jesus sought to overthrow and combine itself as its head to attain this object been issued by

\* This edict was tholemeu—1592 Protestants were the greatest and dispatched to be killed in it as the Cardinals, in power was also struck I have seen one a figure of it no XIII., adorned or cribed with a sword the Huguenots, wife of the Huguenots on her behalf Church in France its confessors to Calvinistic Protest 2 pastors and a scion and a half the most enlightened such as Admirals in Revelation,—saints,"—that is

secure civil and religious liberty, freedom of thought and action, the heaven-given right to worship God according to his Word, and the dictates of conscience, without hindrance from man. They succeeded in the noble effort and thus transmitted unto us the goodly heritage of privileges which we enjoy. The Word of God, was then restored to its original and proper place in the church of God, that of the supreme standard of truth and duty to which the church and the state alike bow. Let us then as Protestants prize and study our Bible, and daily dig in this spiritual mine for the heavenly treasure which it contains. Let us not rest satisfied with having the Word of God in our hands, but earnestly seek to have an interest in Christ, whom it reveals as the *only Saviour*, to have Christ formed in our heart the hope of glory.

Let us now, my friends, contemplate another crisis in the history of the Church of God, and the men who were raised up by Providence to meet that crisis. In the 17th century Louis XIV. of France, the most powerful and magnificent monarch of Europe, partly through the advice of the Jesuits, and partly through political and personal ambition, sought to overthrow Protestantism and liberty in Western Europe, and combine its various nations in one great confederacy, with himself as its head and master. Along with other schemes and efforts to attain this object, he revoked the famous edict of Nantes, which had been issued by Henry IV., in the year A. D. 1598\*

\* This edict was decreed 26 years after the horrible massacre of St. Bartholemew—1592—when by the advice of the Jesuits 100,000 Huguenots or Protestants were murdered in cold blood. And among these were many of the greatest and noblest characters of the nation. A royal messenger was dispatched to Rome with tidings of this bloody triumph. The Pope exulted in it as the victory of the Church—and went with the Bishops and Cardinals, in public procession, to give thanks for it in public. A medal was also struck to commemorate the downfall of Protestantism in France. I have seen one of those medals, obtained from the mint at Rome, and have a figure of it now in my possession. The likeness of the Pope, Gregory XIII., adorns one side of the medal, and on the other side an angel is described with a sword in his right hand, and a cross in his left, destroying the Huguenots, with the inscription "Ugonattorum strages"—"the slaughter of the Huguenots." Thus Rome accepted and approved of what was done on her behalf by her bloodthirsty children in France. The Protestant Church in France furnished in 10 years 200,000 martyrs, and could count its confessors by tens of thousands. In the year 1571 there were 2159 Calvinistic Presbyterian Churches in France—the greater part of them had 2 pastors and some of them five or six. There were probably about a million and a half of Protestants before that period, and many of them among the most enlightened and distinguished citizens that France ever owned—such as Admiral Coligny, and the Prince of Conde, &c. St. John declares in Revelation,—that he saw "the great whore drunk with the blood of saints,"—that is he predicts that the Church of Rome would shed in defence

This edict was repealed by Louis in the year 1685, after being in existence 87 years. He sent an army of fierce and brutal soldiers amongst the quiet and peaceful Huguenots, to compel them either to renounce their faith, or be put to torture and death. Many thousands perished under the most horrible tortures, yet the king was told that 34,000 converts had been made by measures of extraordinary mildness—while in many cases the individuals had been driven to insanity by the tortures inflicted on them. It is stated that in a short time 800,000 Protestants left the kingdom, to escape this dire persecution—and that in a few years France lost some 3,000,000 of her best citizens, many of whom removed to Protestant States. They not only carried away much money—the remains of their fortunes,—but, what was of more consequence, their arts, manufactures and industry, by which they had enriched their country and themselves.—Many of the French emigrants settled in England, and the silk manufactures of Spitalfields, and many other useful and elegant branches, were introduced or established by them. Thus in the just retribution of Heaven—that persecution which deprived France of one-fourth of its population, and which ruined its trade in all its branches, was the means of greatly increasing the wealth and power of Britain, which received and protected the Refugees (See David Dundas Scott's History of the Suppression of the Reformation in France; Shoberl on the Persecutions of Popery; and Lorimer's History of the Protestant Church in France).

A just God has not suffered the house of Bourbon to reign in peace since that period. At the close of the 18th century Louis XVI. in part atoned on the scaffold for these grievous national crimes—while many of the priesthood, who had prompted those atrocities, were murdered during the reign of terror (Luke 18—1, 8). We do

of her errors and usurped authority, seas of human blood. We might almost say that this has been more than fulfilled. Cæsar, Alexander and Napoleon, combined, did not shed as much blood as was poured out by Antichrist. Professor Edgar of Belfast estimates the number slain by the armies of Popery, or tortured and burned by the Inquisition, at 68 millions! And Dr. Scott, in his Commentary, remarks that "the persecutions, massacres, and religious wars, excited by the Church and Bishops of Rome, have occasioned the shedding of far more blood of the saints of God, than all the persecutions of professed heathens from the foundation of the world." In this persecuting spirit we have also another proof that Popery is the Man of Sin. Mournful grief and indignation led Milton, when contemplating the cruelties of Rome, to write that beautiful sonnet:—

"Avenge, O Lord, thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold;  
E'en them who kept the truth so pure of old,  
When all our fathers worshipp'd stocks and stones," &c.

not justify those which Popery has in those scenes nasty has been exile in the same genots. Thus will not permit faithful to His to the persecut

But to return profigate and granted him a p the liberties of James II., who into his projec England, with England was th was an enemy, Holland was c then occurred. getic race, and human liberty. that knew wha age, and the m against the tru free people, W with a mind of tious, reserved the most implic enabled him to ed or retired i Holland, by hi age to oppos relation to En the English th powers of dipl tion of anothe many difficult the apathy or double dealing progress and the British na second of the

not justify those proceedings; they were the fruits of that infidelity which Popery had produced, and thus there was a double retribution in those scenes of carnage and blood. Since then the Bourbon Dynasty has been overthrown, and the last of the Bourbon Kings died an exile in the same England that was the refuge of the persecuted Huguenots. Thus are men taught that the Lord reigneth, and that He will not permit his people to suffer unavenged. He shows Himself faithful to His Word, when He makes inquisition for blood, and gives to the persecutors of His people *blood to drink*.

But to return to the foreign policy of Louis XIV. Knowing the profligate and wasteful habits of Charles II. of England, Louis granted him a pension on condition of joining him in a league against the liberties of Europe. He pursued the same crafty course with James II., who, being a bigoted Romanist, entered with more zeal into his project to crush the Protestantism of Europe, and bring England, with other reformed nations, again under the yoke of Rome. England was then as now, the leading Protestant state; but the King was an enemy, a traitor within the camp. Hence the little state of Holland was compelled to take the actual lead in the crisis which then occurred. The people of Holland were a brave, hardy, energetic race, and devotedly attached to the cause of Protestantism and human liberty. There were many men of understanding among them that knew what Israel ought to do. But the greatest man of that age, and the man best fitted to cope with the mighty powers ranged against the truth of God and the rights of man—was the ruler of that free people, William of Nassau, Prince of Orange. He was endowed with a mind of great compass and discernment. He was calm, cautious, reserved, yet far-reaching, earnest, sincere—and possessed of the most implicit confidence in the divine power and faithfulness, which enabled him to meet dangers and difficulties before which others quailed or retired in apathy or terror. By the dangers which threatened Holland, by his position as the only Protestant Prince that had courage to oppose the powerful combination headed by Louis, by his relation to England, (his wife Mary Stuart being the probable heir to the English throne) and by his military habits, as well as his peculiar powers of diplomacy, he was compelled to take the lead in the formation of another combination in opposition to that of Louis. He had many difficulties to overcome and many obstacles to remove—such as the apathy or indecision of some of his allies, and the treachery and double dealing of others—yet he succeeded not only in checking the progress and weakening the power of Louis, but at length in freeing the British nation from the yoke of the despot, James Stuart, the second of the name.



The final decision of that contest which secured the triumph of Protestantism in Britain—and thus the liberties of Europe from French bondage and control—took place in Ireland on the 1st July, (o. s.) or 12th July (n. s.) in the year A. D. 1690. King James was entrenched on the banks of the Boyne, with a deep river flowing in front. His army was composed of 30,000 troops, one-third of whom were excellent French infantry and Irish cavalry. William III., of *Glorious and Immortal Memory*—as Orangemen are wont to call him—led on his chosen band. He had nearly 36,000 soldiers, born in many lands, and speaking many tongues. As Macaulay aptly tells us, “Scarcely one Protestant Church, scarcely one Protestant nation, was unrepresented in that army, which a series of events had brought to fight for their religion in that remote corner of the West.”—About one-half were Englishmen; there were several choice regiments of Dutch troops; a chosen band of Germans, and a strong brigade of Danish mercenaries. There was also a Prussian and a Finland regiment. There were two other bodies of men in that army especially eager for the conflict—the persecuted Huguenots of France, and the English or Saxons, resident in Ireland, who had suffered much from the adherents of James. In the bosoms of many of these men burned a love of liberty, and of the cause of truth, stronger than the fear of death. The leader of the Huguenots fell on crossing the river; and while pointing out their former foes and persecutors, and cheering them on to victory, Duke Schomberg also was slain. He was the oldest general in William’s army. King William then swam his horse across the river, and riding up to the men of Enniskillen—already famed on previous occasions—he exclaimed, “Gentlemen, you shall be my guard to-day; I have heard much of you, let me see something of you.” Soon the tide of battle was turned, and the result you all know—the complete triumph of King William and his army, over the tyrant James and his French allies.

In memory of that event and its important results, in securing the triumph of Protestantism and liberty, an association was formed in Britain and Ireland, called, I believe, “The Loyal Orange Association,” after the title and in honor of the deliverer, William III., Prince of Orange. The object of that Society was to uphold the Protestant Religion and the British Constitution; its meetings were opened with reading the Scriptures and prayer. However, every human institution is liable to degenerate, and probably many in later times joined the association without clear or definite views of the origin or main object of the society—in short, men not strictly religious—and by their private brawls, and quarrels, and intemperance, brought dishonor on the institution. Hence many intelligent and se-

rious Protestant sought to suppress this attempt at political power, and demands from yeomanry, Hospitals, own system of of the Protestant Association has members and influence reckon 100,000

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rious Protestants were alienated from it. A few years ago, under the guidance of the Hon. Francis Hincks, the Government of Canada sought to suppress the Orange Association of this Province, but in this attempt they signally failed. At the same time Popery, as a political power, made fresh demands for political privileges, fresh demands from year to year for endowments for their numerous Colleges, Hospitals and Convents, for the purpose of supporting their own system of bigotry and oppression, and that at the expense mainly of the Protestants who pay most of the taxes. Hence the Orange Association has risen into fresh favor, and greatly increased its numbers and influence in Canada of late years, so that it is now said to reckon 100,000 members.

Take another illustration of the ways of God in leading men to do his work. Great and beneficial changes have taken place lately in Ireland. When in the Providence of God the famine was sent upon that land in 1847, there were many men of understanding who clearly saw what the Church and People of God ought to do. They gave bread to the famishing multitudes, and at the same time, after the example of their divine master, while they ministered to the wants of the body, they told them of the way of salvation through Christ; unfolded to them a Saviour's love, and besought them, in a kind and winning manner, to seek rest and peace in Jesus—who alone can save the soul from sin—and not to put their trust in man, though called priest or saint. At the same time, many of the priests of Rome not only neglected to aid them in their distress, but actually, in several instances, exacted their accustomed dues—yea, though it might be the last shilling—from the starving people. The immediate result was, that the prejudices of many against Protestantism gave way.—They reasoned naturally and correctly upon the subject—that if the religion of Protestants, and especially of Protestant Ministers, led them to make sacrifices which their own priests would not make to save them from death—the religion of the Protestants could not be such as they had been told. But along with the element of benevolence manifested by the earnest and devoted Protestants, there was another element which contributed largely to their success: that was the use of the Irish language in their communications with the native Irish population. Last year (May 1856 to 1857) the Irish Church Mission (Episcopal) employed 697 Missionaries, Scripture Readers and Teachers, among the Romanists of Ireland—of whom 488 spoke the Irish language. A similar course has been followed by the Gen. Ass. of the Presbyterian Church, and by the Wesleyans (the Gen. Ass. has 23 congregations in Connaught). This wise course has contributed largely to their success. At the time of the Reformation



the English Government sought to convert the Roman Catholics of Ireland, by missionaries speaking the English language. That language they hated as the language of those that ruled over them, and whom they considered their oppressors. No wonder then that Protestant Ministers and Missionaries had so little success among the Romanists of Ireland. Their own priests had a double advantage over the Protestant Missionary; they were of the same oppressed race as themselves, and they addressed them in the language of their homes and their heart. Had the Reformers adopted the same policy in Germany, Switzerland, or Scotland, these lands would have remained faithful to the cause of Rome. Had Protestant Ministers from the first adopted the same course in Ireland, that they did in Scotland, when seeking the conversion of the Celtic tribes, the result, we believe, would have been the same. This appears certain, from the wonderful change that has lately taken place in Ireland through the power of kindness and the exercise of wisdom in the means adopted by the Protestant Churches. In one diocese alone, that of Tuam, over 40,000 have been converted to Protestantism. And throughout all the south and west—but especially in the west, where the famine most prevailed—many thousands have adopted the religion of the Bible and cast off the mummeries of Rome. There is no race of people more warm-hearted than the Celtic, and hence the heart of the Irishman as well as the Highlander, opens to the influence of kindness, wise and considerate kindness, which seeks the highest happiness of those toward whom it is shown. *Heart is often a better guide to the illiterate than the head.* The influence of gratitude for kindness wells up in the soul, when the instructions of the priest would often lead the man to hate or despise his benefactor as a heretic. Had the Protestants of Briain earlier adopted the course of the Churches of late, the whole population of Ireland would now be Protestant, speaking the English tongue.—It is not enough to expect them to adopt the Saxon language, after they have adopted the same religion, and had ceased to hate the Saxons as heretic oppressors. The result of the late elections in Ireland also shows the rapidly declining power of the priesthood in that land. The number of Protestant members returned to the previous Parliament was, I believe, 54; but for the present term the number rose to 72, giving a large majority of Protestant members from what was formerly called Popish Ireland. This took place despite the power and exertions of the priests, who, as usual, made every effort to defeat and injure the candidates opposed to their views, and to return members who would vote according to their wishes. A great and beneficial change has come over Ireland. It is no longer cursed to the same

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exterminate beggary and crime. Wages have risen to a three-fold  
 industry is rewarded; and the country, fast becoming a  
 Protestant nation, is at the same time becoming peaceable and pros-  
 perous, and likely to become—if ever, by very different means than  
 Tom Moore dreamed of—"the first flower of the earth, the first gem  
 of the sea."

These facts should teach us how to act towards those whom we  
 wish to enlighten, convert and save. We have said that no people  
 are more susceptible to the influence of kindness than the Irish nation  
 —and that the Protestants of the present day, wiser than their fathers  
 in that land, have sought only by kindness and love to lead them to the  
 friend of sinners, who can remove all their grievances and sorrows too.  
 Let us follow their example in this respect, and show the followers of  
 Rome in this land, that though we consider them in error—yea, though  
 we consider the system of Rome to be opposed to the religion of  
 Jesus, as taught in His own Revealed Will, yet we love the men who  
 have been brought up under this false system, and desire only their  
 happiness and salvation. We should make a distinction between  
 men and systems. Some minds do not seem to be capable of making  
 this distinction. Let us show them that, as Protestants, we make a  
 distinction between men and systems; that while we firmly believe  
 Popery to be a system of error, opposed to the Truth of God,—we,  
 at the same time, can love the Papist, just because God's Holy Word  
 teaches us to do so. It is the will of our Lord and Master that we  
 should love all men and seek their good. Let us then make known to  
 the Romanists of Canada the Way of Salvation, as He has revealed  
 it in His Word.

And now, my friends, permit me in closing, to remind you of the  
 special responsibilities and duties devolving on the Protestants of  
 Canada at the present day. I have shown that the characteristic

\* Not long since a preacher of the Gospel stated in my hearing, that,  
 because we should love our enemies, the Abolitionists, by speaking against  
 slaveholding, show that they hate the slaveholder; and that consequently  
 Abolitionism is opposed to the spirit of the Gospel. To this we replied  
 that we would rather slaveholding did not exist at all; but while it exists  
 we must denounce it as a crime against God and man. We deny that this  
 is hating slaveholders, for we must make a distinction between evildoers  
 and the evil itself. We may and must hate evil, for God's command is—  
 "Hate evil all ye that love the Lord;" while at the same time we may and  
 should desire the good of the evildoer. Abolitionism is only opposition to  
 evil—and as a principle it seeks not the injury of the slaveholder, but  
 only justice to the slave. It is false logic to say because we should love  
 our enemies, we should not speak against the sin of slaveholding. On this  
 principle we should not speak against intemperance, murder, adultery, or  
 any other evil.

principles of Protestantism are light, liberty and progress, with obedience and subjection to God's Word and Will. These principles, even in partial operation, have made the vast difference between every thoroughly Protestant country, such as Britain and Holland—and every thoroughly Popish country, such as Spain and Naples. This difference relates to the intellectual, social, and moral condition of the people, in all of which the real superiority of Protestantism appears. What is it that has degraded Spain, Italy and Mexico—some of the fairest and most fertile portions of the earth? What but the blighting and demoralizing influence of Popery? What has exalted Britain to her high position among the nations? What but her enlightening, ennobling, and purifying Protestant principles? The ignorance and crime found in Protestant lands arises from the absence or deficient supply of the Protestant means of grace, or from the people not being under Protestant principles; whereas, the more thoroughly any country is leavened and controlled by the priests of Rome, the people become more ignorant and debased. The natural fruits of Protestantism are intelligence, enterprise, prosperity and peace. The natural results of Popery are ignorance, indolence, degradation and crime.—(See Appendix on the social and moral results of Popery.)

Since there is such a vast difference between Popery and Protestantism; since the former is the religion of Antichrist, and leads away from God and from Heaven—as well as degrades the mind of man, and debases human society—what, we ask, are our *special duties* as Protestants in view of all these things? To carry out into practice the principles of our holy religion, as taught in the Word of God! Let us maintain in all their purity the principles of civil and religious liberty, which Luther and Zwingle, Calvin and Knox taught us, and to secure which many of our forefathers fought, bled, and died. Let us educate our children in the principles of Protestantism. Our religion loves the light, thrives and grows best in the light, because it is from heaven. Popery seeks to keep the masses in ignorance, because only thus can it retain its hold over them. This has been clearly illustrated in the United States, where probably five millions of Popish origin have ceased to follow Rome.

Do your duty at the polls—send to Parliament sound Protestants, without respect to political creed. In politics the old landmarks have been removed, both in Britain and Canada; the great duty of the age is to meet and oppose the aggressions of Popery against the civil and religious liberties of the world. Oppose then, firmly, but peacefully and legally, all ecclesiastical corporations and endowments in this land, for they endanger its liberty and peace, and are checked and restrained in several Popish countries. Lend not your political influ-

ence to aid and maintain political

Uphold the of *light, liberty* ing vice of spent yearly, of the cause Sabbath, God for the glorious ants in this, a be kept. Reason that only but to God's ality in upholding especially in the favor of your children honor"—"The sparingly shall Mal. 3—8, 1 the founders thus advance Protestants; Avoid quarrels great deal of of private justice Protestants a exist in rites have one hope God and honorism and liberal immortal Harwards" towards—"No Surrender as a heritage

I now close "The Lord is upon thee and upon thee and

ence to aid and advance the schemes of Rome in Canada, because certain political leaders are ready to sell themselves to Rome for a price.

Uphold the national school system of Canada—for it is the friend of *light, liberty, justice and progress*. Discountenance the prevailing vice of Canada, *Intemperance*, upon which many millions are spent yearly, in almost every Christian land—to the great hindrance of the cause of God, and debasement of human society. Honor the Sabbath, God's day of rest from worldly labor, and of preparation for the glorious Sabbath of Heaven. Show yourselves true Protestants in this, and set an example to others of how the Sabbath should be kept. Regularly and statedly attend the services of the sanctuary on that only holy day; and thus show your subjection, not to man, but to God's Word and Will. Cherish and manifest a spirit of liberality in upholding and extending the cause of God in the world, and especially in the land in which your lot is cast. Do this as you value the favor of God and desire his blessing to rest on yourselves and your children after you. He says—"Them that honor me I will honor"—"The liberal soul shall be made fat"—"He that soweth sparingly shall reap also sparingly," &c. (See Prov. 3—9 and 10; Mal. 3—8, 12; 1 Cor. 1—9, 14; Heb. 13—16 and 17.) Imitate the founders of Protestantism in efforts and sacrifices to do good, and thus advance the cause of truth and righteousness. This is to be true Protestants; without this we have only the name and not the reality. Avoid quarrels with those that differ from you: they do no good, but a great deal of harm to the cause of Protestantism. Accord the right of private judgment to others, which you claim for yourselves. All Protestants are substantially one in faith, though slight differences may exist in rites and forms. They that have one Lord and one faith, have one hope and one home. Therefore, love the brotherhood, fear God and honor the Queen. In maintaining the cause of Protestantism and liberty we should inscribe on our banners the motto of the immortal Hampden—"Vestigia nulla retrorsum"—"No steps backwards" towards Rome; or the motto of the Prentice Boys of Derry—"No Surrender," i. e. of our principles and privileges handed down as a heritage from former times.

I now close with the benediction pronounced on Israel of old—  
 "The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious to thee; the Lord lift up his countenance upon thee and give thee peace." (Numb. 6—24, 26.)

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## APPENDIX.

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In dealing with the Romanist, we should boldly declare Popery to be the "man of sin," "the son of perdition," the great Apostacy or Antichrist, as did the Reformers. This is the only effectual way to meet and resist the encroachment of Rome upon the rights and liberties of mankind. All efforts to soften down some of its most offensive features and restrain its most exorbitant demands, while we admit the system to be Christianity, is like an attempt to chain the wind and bind the whirlwind to do our bidding. Her whole system must stand or fall together for she has enstamped the whole with the claim to infallibility. She thus bears on her brow the mark of antichrist; and we must declare her such, and call on the Lord's people within her pale, "to come out of her lest they be partakers of her plagues." Any other course is like lopping off certain branches of the upas tree, while the trunk and roots remain untouched spreading death and desolation all around. The whole system of salvation by Christ is one of grace; but the whole system of Rome is one of human merits. The Bible proclaims a finished work of redemption in Christ; but Popery contradicts the Word of God, and boldly supplements the Redeemer's finished work, by the mummeries and pretences of men, such as the sacrifice of the Mass, Penance, Purgatory, &c. The holy spirit is represented in the Word as the sole author of holiness; but Popery puts in his place the priest, the sacrament and the ceremonies of the church. Christ is represented in the word as the only mediator between God and man; but Popery has formed a countless catalogue of mediators in the place of the one. It is a system that virtually dethrones Christ and puts creatures in his room. It claims for its priesthood the title, honors and powers that belong to Jesus. Is it not then Antichrist?

That Popery is the enemy of intellectual and social progress may be illustrated by the case of Galileo, who was persecuted for teaching the true theory of the solar system; by the extravagant folly of Archbishop Cullen of the present day who teaches that the sun is a small body some 6ft. in diameter; by the opposition of the priesthood to the revi-

val of learning in the 14th & 15th centuries (See Dr. McCrie's History of the Reformation in Spain and Italy and D'Aubigne), and by the state of ignorance and vassalage in which the masses are still kept in the countries most fully under the control of the priests of Rome, such as Spain, Italy, Austria, Mexico and S. America. Compare Spain in 1500 before the inquisition crushed out the life and vigour of that nation, with Spain in 1850, and what a sad decline do we witness in all the elements of national greatness. It was then the leading nation of Europe. Its population far exceeded that of Britain. Now its population is scarcely half that of the three kingdoms, and in all other respects it has equally fallen behind. And France, which long maintained a certain independence of Rome, is fast following in the wake of Spain. Many leading French writers notice with alarm a decrease and degeneracy in the population of France. One of the chief causes of this is the celibacy of the clergy and religious orders—60,000 men, and twice as many women, are devoted to a life of celibacy. Freedom of mind is repressed, and man is proportionally stunted, physically, intellectually and morally. Difficulties are thrown in the way of marriage, such as confession to the priest, &c. ; and a large proportion of the people come under the conscription for soldiers. Hence many young men do not or cannot marry, but indulge in licentious habits which demoralize the nation.

Since the restoration of the priesthood by Napoleon I. the number of the married women has been stationary, and the illegitimate births has doubled if not quadrupled, (*Edin. Witness*, June, 1857); through the influence of Popery, France has entered on her downward career, while the population of Protestant Britain is increasing at the rate of several thousands a year. Again Rome fears education and prevents or retards it where she can, and where she cannot she endeavours to counteract its power by infusing her own poison into the healing streams, that would otherwise flow through the land—thus in Canada she has secured separate schools, in which she may teach her own peculiar system.

Mark also the influence of Popery on the morals of a people. This may be clearly seen by referring to the difference between Protestant and Popish countries with reference to the violations of the 6th and 7th commandments. In Protestant England there are prosecuted for murder yearly in each million of the population—4; in Ireland, before the famine, and while the proportion of Protestants was much smaller than at present—33. In Ireland in 1854, with a larger proportion of Protestants, it had fallen to—19. It has probably decreased still more since that time, say to—14. In France—31. In Popish Austria—36. In Bavaria—68. In persecuting Tuscany—84. In

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the papal states—74. Naples—100. Thus the most Popish country, Naples, where the priests have full sway, has 25 times as many murders as Protestant England. (2) Breaches of the 7th commandment—proportion of illegitimate children in every 100 children born: In London—4; Paris—35; Vienna, over 50; In Rome—the city of the Pope, in which the ecclesiastics are about 1 in 25 of the population—it rises to 73, or nearly  $\frac{3}{4}$ ths of the whole (See “The Moral Results of the Romish system,” by the Rev. M. Hobart Seymour, London, 1854). “The Confessional” is one cause of this state of things, as any one may perceive by looking at the questions put to young persons of both sexes. While Rome thus professes to put checks and restraints upon evil, the Confessional is actually suggestive and promotive of iniquity; and Rome thus adds another proof that she is “the Mystery of Iniquity.”

In England the masses, among whom vice and misery abound, are found to be destitute of even the forms of religion; while in Rome the religion of the country has all the scope it can desire. In England they are depraved through the absence of religion, while at Rome they are at once religious and depraved. The robbers and murderers of Italy are among the most devout of the people, and pay all honor to the virgin and the relics of the saints. Another point that should be carefully noted, is that the Church of Rome is unchanged and unchangeable in her principles. She glories in this, as the result of her falsely claimed infallibility. Hence all the principles of persecution and immorality, which, as a Church, she has sanctioned, remain in full force and authority, and may again be applied, if she be permitted to regain power. Her teachers—from the Cardinals down to the doctors of moral theology—have for ages taught, that it is not only right in itself, but the duty of the Church of Rome, to punish, crush, and destroy heretics; and treatises have been written, even since the Reformation, describing the various kinds of death, by burning, &c., to be inflicted on the various classes of heretics. These principles have been approved by the highest authorities of that Church, and the works published with their sanction. I need only refer to the Class-Books used in the Popish College of Maynooth—supported by the money of the Protestants of Britain—which not only teach that promises and oaths should not be kept with heretics, and that the Pope has power to absolve the subjects of Protestant princes from their oaths of allegiance, but which also teach that heretics ought to be destroyed. Their very Bishops are required to take an oath at their appointment, “to persecute and fight” against all heretics (i. e. Protestants) as “rebels against their Lord the Pope.” That oath was found by Dr. Cuming, in the Papal document appointing Cardinal



Wiseman, at Westminster. The same principles have been boldly and boastingly set forth, of late, by the leading organs of the Church of Rome on both sides of the Atlantic. They have been declared again and again by the *Univers*, the leading organ of the Jesuits in France; by the *Civiltà Cattolica*, the organ of the Jesuits at Rome; by the *New York Freeman's Journal*, the organ of Archbishop Hughes and the Papacy in the Atlantic States; and by the *Shepherd of the Valley*, the organ of the Papacy in the Western States. We are told in the coolest manner by the two former Journals, that Constitutional liberty and Catholic liberty cannot agree, and that the one or the other must be a chimera, the two not being able to subsist at the same time, in the same country. This is the decided opinion of the leading spirits of Rome, (Bulwark, November, 1854). And yet we are told by some that Protestants enjoy as much liberty in Popish countries, as Papists in Protestant countries! Such an assertion shows gross ignorance of the state of things in Europe at the present day. Is it in Tuscany, Austria, Naples and Rome, where any attempt even to distribute tracts, by Protestants, is followed by imprisonment and banishment from the country? and where if the natives read the Word of God, and hold religious meetings for the worship of God, they are fined and imprisoned, and, in many cases, are thrust into the most loathsome dungeons, to rot and die. Yea, even in comparatively enlightened France, the influence of the priesthood is so great, that no new Protestant religious meeting can be held without authorization from the government. Many pastors have been fined and imprisoned for preaching without such authorization, though only acting as did the Apostles when they said, "we must obey God rather than men." The Romanists claim the exclusive rights to liberty of conscience, the right to worship as they choose, while in the estimation of their authorities, Protestants have no right to the exercise of their judgment or conscience, have no right to the enjoyment of religious liberty.

Hence in the more Popish countries British Protestants are only permitted to hold public worship in connection with their consulate, and no native dare attend. But they are not permitted to obey the command of Christ, "preach the gospel to every creature." If they attempt to proselytize they are immediately arrested and punished; and were it not through fear of the strong arm of British Protestantism, and the public opinion of the age, they would be thrown into the dungeons of the inquisition to suffer torture and death, as in former times. Yea, the very idea of granting religious liberty to Protestants is scoffed at as an absurdity, opposed to the whole system and privileges of the Papacy. Witness for instance the *New York Freeman's Journal* in 1851, and the *Shepherd of the Valley*. Protes-

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tants on the other hand grant full liberty of conscience to Romanists to worship as they please, without molestation, so long as they do not under the cover of their religious rites, infringe upon the rights and liberties of Protestants; they are even permitted to do so, at the expense of these rights, as witness the processions of Corpus Christi and their interference with the rights of Protestants. Romanists are also permitted to proselytize in Protestant countries as much as they please, and their converts or perverts from Protestantism are not persecuted or their lives endangered, as is too often the case with the converts from Popery, in Popish lands. This work of proselytism they have attempted chiefly by means of ladies seminaries, and literary institutions, which are rendered very *attractive*, and the terms of tuition placed lower than in Protestant institutions. Many Protestants have sent their daughters to Popish seminaries, (where they were led to believe that no influence would be used to change their religious principles,) whose hearts now bleed under the fearful reality that their children are members of the R. Catholic Church. While the parents supposed they were innocently pursuing their studies, the work of apostasy began, advanced and terminated; and in some instances when their daughters returned to their homes, they refused to hear their fathers voice in prayer, because they said it was not right to hear heretics pray! Let Protestants beware of committing their children to the embraces of the foul sorceress of Rome, (See "Startling Facts" by Rev. Herman Norton, Sec. of Am. Prot. Society, N. York, 1854.)

We are indeed told that Protestants, have persecuted. We admit the charge within certain limits. We do not wonder that the Reformers did not, all at once, perceive in their full extent, the rights of conscience, or the proper limit, of man's duty, in restraining error. They learned their persecuting principles from their cold-hearted stepmother the church of Rome; but they and their descendants learned the Heaven-given right of liberty of conscience from the Book of God, that principle indeed was embodied in the Protest of Spire. The Reformers and early Protestants were not infallible, and to a certain extent were encompassed with the fog of bigotry, which the persecuting spirit of Rome engendered, and from which many earnest and faithful men did not altogether get clear for a time. But at length the sun of righteousness arose in his bright effulgence, dispelling the mist of Romish bigotry from the Protestant churches, and showing them in the pure, bright light of heaven, that they should live in peace with all men, and love one another, that they should freely and fully accord the right of private judgment to others, which they claim for themselves. The Reformers were far in advance of their age on the question of the rights of conscience. Whom did they put to death?

We deny on the best authority that Calvin put Servetus to death. The Council of Geneva did so, after consulting the Reformed governments—contrary to the wishes of Calvin. The governments being constituted a jury their verdict was unanimous. Besides Servetus was condemned by the council more from political than religious consideration. Calvin was set aside. He was not consulted for the final judgment. His influence was not in the ascendant at Geneva at that time, but that of a low political party. Calvin in common with all the Reformers did hold that the civil power should punish heresy such as the blasphemy which Servetus taught, according to the Mosaic Law against blasphemy. This was not the fault of Calvin, if fault it was, but of the age, and of the church of Rome which had so long acted on the principle, and which also condemned Servetus to be burned at Vienne in France. Had he been burned at Vienne, (instead of escaping to Geneva), little would have been heard of the matter, but because he was put to death, by Protestant magistrates, more has been declaimed upon this case than upon all the hecatombs of victims offered by the persecuting spirit of Popery. The poet Coleridge has well said upon this case, “if any poor fanatic ever thrust himself into the flames that man was Servetus.” (See Calvin and Servetus, by Dr. Tweedie, Edin., 1846, 3s. 3d; and Henry’s life of Calvin, 2 vols. 8 vo.) Calvin was one of the most enlightened, laborious and useful men that ever adorned human society. He was the theologian of the Reformation, and the better he and his system are understood the more will they be admired by all succeeding ages). But when so much is made of this instance of persecution, and that in a case where the Romanists had previously condemned the individual to death, the Reformers must have been wonderfully free from a persecuting spirit. We are told that Protestant England persecuted the R. Catholics of Ireland. To this we reply that much of the so called persecution was simply a matter of self-defence. The lives and property of the Protestants of Ireland were in continual danger, owing to the fierce and barbarous spirit, infused into the Celtic population, by the priests of Rome. Hence it was necessary, as a matter of self-preservation, to put certain checks, restraints and burdens upon the Roman Catholics of that land, in former ages, which happily the improved state of society in later times, has enabled the British Legislature to remove. In this Protestants acted just as we are compelled to act towards Robbers and Murderers. If there was any cruelty exercised beyond this, we regret it and repudiate it as antichristian and improper, as altogether in opposition to the principles of Protestantism. We do not defend England’s seizure of that land, nor her usurpations over its inhabitants. This occurred, however, while England was Popish, and was sanction-

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ed by the Pope, because at that time Ireland was not fully under the controul of Rome, as the best historians declare (See Hume's England, Hallum's Middle Ages, &c). But when the Saxons had for ages resided in that land, and it had long become their home, it was necessary to defend their lives from the aggressions of the tools of Rome, taught as they were, that they did a meritorious act to destroy all heretics. But Protestantism, as a system of religion, disclaims persecution, and freely declares that wherever Protestants have persecuted it was contrary to the Holy Scriptures, the only infallible rule of faith and manners to Protestants. On the contrary, Rome still maintains her persecuting principles. She calls them the expression of her intolerance of error, and many of her most honored advocates, shrink not from a defence of the odious inquisition, which shed the blood of millions for the testimony of Jesus. The inquisition that crushed out the life—intellectual, social and moral—of Spain, Naples and the states of the Pope. The crafty policy of Rome's emissaries in Protestant lands is to conceal the worst features of their system, in order to delude lukewarm and worldly-minded Protestants. Wherever she can have her own way she allies herself with despotism and tramples on the neck of prostrate liberty. But in the free Protestant lands, she becomes the champion of liberty, of equal rights, until she can get the control of the state, and then her dragon voice is again heard and the mild lamb is transformed into the hissing and biting serpent. (See Rev. 13, 1, 10 and 11 v.)

And those Protestants that permit themselves to be deceived by Rome, need to be reminded of the solemn warning of the spirit of God, (2 Thes. 2, 9, 12, with Rev. chapters 14 to 19). The course of Rome of late proves, that she is still the same depraved sorceress of the seven hills, as when she formerly sat enthroned as a queen trampling on the rights of men and of nations. Her destiny is not to be reformed but destroyed, (Rev. 17, 16, 18) and it may be that she will be destroyed by the very infidelity to which she has given birth. There was a prelude to this in the French Revolution: then let all who desire the divine favour or care for their own eternal welfare hear the warning call of God, "come out of her, my people," &c. (Rev. 18 4.) Infidelity and secularism, both enemies of the religion of Jesus, readily ally themselves with Popery to crush liberty of conscience, and destroy the influence of evangelical religion. They may call earnest christians fanatics or bigots, so were the Apostles called by those who knew not the power of religious convictions. There is a power in religious principle stronger than the fear of death, yes, stronger than the love of Mammon, in whose temple so many worship, regardless of every other God. There are many so called Protestants that if danger came

would sell their birthright for a mess of pottage. Popery holds a strong position in Canada, which, unless Protestants awake to a sense of their duty, will endanger the liberty, peace and prosperity of this otherwise happy land. The government of Canada, has been for years, to a large extent, under the influence and control of Popish Bishops. Popery is not merely a religious system, it is a great political confederacy, against the rights, liberties and happiness of mankind. Let Protestants then be faithful to themselves and their children after them, and send men to Parliament pledged to resist the further encroachments of Rome. Let the word of God be read, and freely circulated through the length and breadth of the land. Let the cause of God be liberally sustained, and the darkness of Popery be everywhere counteracted, by the light of divine truth. The sword of the spirit is the weapon which Rome most fears.

That such is really the case, we need only advert to a few facts:—the Holy Scriptures in the original Hebrew and Greek, were hated by the monks and priests of Rome, before the Réformation, even as the Protestant translations of the same, into the spoken languages, are hated by the modern priests of Rome. Hence such men as Reuchlin and Hutten attacked the priests for their ignorance and opposition to the progress of human society. This was one of the causes of the Reformation in the 16th century. (See Robertson's History of Chas. V., vol. 2, book 2; D'Aubigne and Koch's Revolutions in Europe.) The priests of Rome do not hate the Bible because it is the Protestant Bible, but because it condemns their false system of religion, and leads the people away from the priest to the Saviour. There is so little difference between the Douay version and the Protestant versions, that many Protestant writers quote altogether from that Romish version, when proving the Romish system to be contrary to the word of God. This was the course adopted lately at Montreal, by the Rev. J. Jenkins, at the time Wesleyan Minister at that place. His excellent and judicious series of lectures on the doctrines of Rome I commend to the candid and careful perusal of both Romanists and Protestants. The Church of Rome virtually prohibits the reading of the Word of God, given by our Heavenly Father to be a lamp to man's feet, a guide to his paths while on the way to the better land. The Council of Tholouse, 1229, prohibited the laity from having the scriptures in the vulgar tongues. But after the Reformation, the Council of Trent was compelled by policy to modify the prohibition; yet it does so by an enactment which amounts to a virtual prohibition. The Roman Catholic is not allowed to use the scriptures without the written permission of the Bishop, on the recommendation of his priest or confessor, which may at any time be withheld, and even then he must

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not adopt any sense contrary to that held by Rome. Yea, converted priests tell us, that the fear of the anathema, or curse of excommunication, for permitting even a doubt in their minds as to the fact of Rome being the spouse of Christ, has kept them long in a state of great mental anguish before they had courage fully to examine the matter (Stillingfleet's Doctrines and Practices—Note on Chap. 14).—The design of the Council of Trent was to place as many difficulties in the way as possible.

In Britain, and some other Protestant lands, Romanists are under little restraint—save that the text is usually overlaid with notes, explaining everything in accordance with their claims. But on the continent of Europe, and in most Popish lands, their system has full scope. Abridgements of Scripture, Mass-Books, &c., are palmed upon the people as the Bible, and are shown to Protestants as such when they ask for the Bible. The Rev. J. A. Clark, Rector of St. Andrew's, Philadelphia, says that the only edition of the Bible authorised to be sold at Rome, is in 15 large vols., which are filled with Popish commentaries; and the only edition he could find in Malta, was Martini's, in 27 volumes (See Popery unveiled, 5th Lecture). Of course none but the rich can purchase a copy of the sacred Scriptures. Dr. McMurray, or Kirwin, could not find a Bible at Rome. He says the people have no Bible—they know nothing about it. Multitudes of the priests know nothing about it; and when asked why they have none for sale, the Booksellers will tell you that it is prohibited. Captain Pakenham, once a Banker in that city, and a most respectable gentleman and devout Christian, is now in banishment for circulating the Scriptures there during the short existence of the republic. Substantially the same state of things exists in France, Spain and Austria. In 1820 the Pope published a Bull, forbidding the use of the New Testament in Roman Catholic Schools in Ireland—even with Romish notes—and even though the Roman Catholics wished it to be used. The priests then, after endeavoring in vain to exclude the Scriptures from the schools of the Kildare St. Society, contrived and propounded a scheme of education substantially the same as that which is now in operation, and which virtually excludes the Scriptures from the schools. The priests not yet satisfied with the exclusion of the Scriptures from the National Schools of Ireland, have since sought to have the Reading Books remodelled, and purged of everything which might give the least inkling of scripture doctrine and saving truth to the rising generation of that land. The history of Popery in Ireland, for the last 40 years, shows that Rome is never satisfied with anything less than the entire control of any people. Take these facts in connection with the statement of Father Simon, in his Critical History of



the Old Testament, that the Popish versions which were made since the Reformation, were prepared for the purpose of "counteracting previous heretical translations;" but that no translation of the Bible into "any of the modern languages was made before Luther." Take these things together, and they sufficiently prove that Popery is opposed to the circulation and reading of the Scriptures in the vernacular tongues. What a contrast in all this to the efforts of Protestants, to make the Bible as cheap as possible, and to put it into the hands of every one, as God's own gift, and that without note or comment, according to the divine will (Is. 8—20, 35; John 5—39, 5, 17, 20, 31; Rom. 10—11, 13, 15; 2 Tim. 3—16, 17; Rev. 1—3; 2 Pet. 1—15, 24; Rev. 22—18, 19).

Let the Church of Rome give to her adherents the true Word of God, as delivered by him to the Primitive Church, and as transmitted by various channels, by the Jews, and by the various sections of the Christian Church,—and her vast system of delusion, which has so long held the human mind in bondage, would soon melt away like the ice and snow before the summer's sun. This is evident from the result attending the introduction of the Bible into Italy (and, I believe, a Roman Catholic version, namely Martin's) in 1848, and the vast efforts put forth to ferret out and destroy every copy. Yet with all these efforts, thousands of Italians have had their eyes opened to the true character of Popery, and to the contrast between it and Bible Christianity, and are only prevented by a French army at Rome from casting off the religion of the Pope, and adopting that of Jesus as revealed in his Holy Word. How is it that Rome is most hated and abhorred at home, and by the Roman and Italian people, who have most reason to know its true character? The more intelligent Italians esteem it as a system of imposition, immorality and oppression from beginning to end; and no wonder that many of them should become infidels. Such is the natural and necessary result of seeing constantly such frauds, deceptions, imposition, extortion and iniquity, palmed upon them and the world as Christianity—as the only true religion.—But give these men the Bible, and tell them what it reveals concerning God, his character and his love to fallen man. Tell them what Christ did for the guilty, wretched sons of earth, and in most cases you will touch a chord that will soon respond in a manner that would fill the Christian's heart with joy: and they will then tell you, This is not the religion that we have been taught—This is not the Christianity that was formerly presented before us. You reply—No, truly, this is the religion of Christ and his apostles—that is the religion of Antichrist and his emissaries. The Bible, or God's revelation to man, is then the only hope of the world. Before its light Popery must and

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shall fall, for the mouth of the Lord hath spoken it. "The Son of Perdition, whom he shall destroy with the breath of his mouth and the brightness of his coming." No wonder, then, that Rome fears and hates the Bible—the Sword of the Spirit before which she is to fall at the appointed time. Hence, Pope after Pope has denounced the Bible Societies as the greatest enemy of the Church of Rome—and they are right.\*

Some Protestants think that we should not say anything about Popery, but simply Preach the Gospel—as they express it. Now, we hold that we cannot faithfully preach Christ in this land, without preaching against Antichrist; because the latter is seeking to extend his sway over the land—and if he attain his object, the preaching of Christ would be prohibited or prevented, as in other Popish lands.—To be true to Christ involves the duty of preaching against Antichrist, and exposing his system and his claims. The press of Britain has for years teemed with new publications on the subject of Popery: Sermons, Tracts, Pamphlets, Periodicals and Books. The Protestants of Britain employ talented agents to traverse the length and breadth of the land, forming Protestant Associations, to enlighten the people, and arouse them to their duty, in reference to the aggressions of the Papacy. And what is the power of Popery in Britain, com-

\* A Collection was taken up after the Sermon, for the U. O. Bible Society, which amounted to about \$30. It is pleasing to notice the success of the F. C. Missionary Society. Through its efforts upwards of 1000 souls have embraced Protestantism since its establishment in 1839. The number of children who have received a good secular and scriptural education, cannot be less than 500; who with scarcely an exception have embraced Protestantism, and are in various places, with more or less distinctness, letting their light shine before their benighted countrymen. This Society belongs to our common Protestantism, and has on its Committee many of the leading Protestants of Montreal, &c., without respect to denominations. Last year it supported about 30 Missionaries. The Church of Rome, in Canada East, has immense possessions in land and other estates, and these, besides the large revenue they yield, give her much social and political influence, which is turned to the advancement of her religious interests. This state of things places the people in a servile attitude, and makes conversion from Romanism a step almost sure to be followed by persecution, too often instigated or sanctioned by priestly authority. Indeed the priests ought in general to be held responsible for the assaults on Protestants, as they have almost unlimited control over their people by means of the Confessional, and few if any cases of persecution occur without the connivance or approval of the priests. Let any one that doubts this, study the *history and genius* of Popery, and doubt if he can. The priests in Italy, &c., are in constant dread of revolution, because their system is there so well understood; and they know that the people would wreak fearful vengeance upon them for the long years of oppression they have endured.



pared with what it has obtained in this land? Its influence and arrogance are far greater in Canada than in Britain, and hence the duty of Protestants is all the greater to be faithful to their mission, namely, to wrest this fine country from the blighting influence of Popery, Infidelity and Secularism, the triple enemy here ranged against God and his truth.

Up, then, Protestants of Canada! Seize the Sword of the Spirit! Hush all your little differences into silence! Give each other the right hand of fellowship, and then go forth, united in one earnest band, to fight the battles of the Lord, in the name of Jesus, the Captain of the Lord's Hosts.

In closing, we mark a few excellent works on Popery—"Edgar's Variations of Popery," 10s. "The Protestant," by McGavin.—"The Glasgow Lectures on Popery" (1839). "Nevin's Thoughts on Popery," 1s. 6d. "The Spirit of Popery," and "Popery Unveiled," by the London Tract Society, 1s. 10d. to 2s. 6d. "Townsend's Accusations of History against Popery," 5s. Kirwan's "Letters to Bishop Hughes," and "Romanism at Home," 3s. 9d., both very popular and excellent works. Dowling's "History of Romanism," 7s. 6d. "A Hand Book of Popery," by Dr. Begg. Dr. Cunningham's edition of Bishop Stillingfleet's "Doctrines and Practices of the Church of Rome," Edinburgh, 5s. sterling. "The Papacy," (a Prize Essay for the Evangelical Alliance,) by Dr. Wylie, Edinburgh, 6s. 3d. currency. "The Papal Conspiracy Exposed, or the Romish Corporation dangerous to the political liberty and social interests of Man," by Dr. Edward Beecher of Boston. Edinburgh, 3s. 4d. sterling. The three last are among the most valuable works on the subject.

I would also recommend the following Protestant periodicals:—The Montreal *Witness*, edited by John Dougall, Esq.,—one of the best semi-weekly Protestant papers in America—10s. per annum.—*The Protestant*, published monthly at Toronto—this magazine should be vigorously supported—5s. per annum; address "The Editor of the *Protestant*, Box 1074, P. O., Toronto. *The Bulwark*, Edinburgh, 4s. 4d. currency—the monthly organ of the Protestant Associations in Britain. It is illustrated with engravings, and gives the latest and most reliable news on the movements of Rome.

The following Card was published in the *Ingersoll Chronicle*, with reference to the observance of the 12th of July in the County of Oxford:—

A CARD  
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A CARD.—The Members of The Loyal Orange Association of Ingersoll, hereby take the opportunity to record their thanks to the brethren throughout the county, and to the public generally, for the quiet, orderly manner in which all parties conducted themselves on the anniversary of the 12th of July, held on Monday, the 13th July, at Ingersoll. It was highly creditable to the good feeling of the public that an assemblage of about 3000 people should convene and carry out its proceedings in such an agreeable manner.

Signed, in the name of the Orange Association,

T. C. BROWN, *Master.*

A. PENDERGRASS, *D. M.*

JOHN WADE, *Secretary.*

Ingersoll, July 14, 1857.

4th August. In consequence of the riots about the 12th July last, and the assaults on Protestants at Montreal, &c., a question has arisen as to the propriety of observing the anniversaries of the 12th July and 5th November. We would remind Protestants that the amiable and eminently holy Richard Baxter observed the anniversary of the 5th November, and held religious services in grateful remembrance of the deliverance England experienced from the Gunpowder Plot.—That the best men of England have done so since that day, and that it is now observed by the devoted Spurgeon (See 2nd Series of his Sermons); and that it is the opinion of many of the wisest and best men of both England and Scotland, *that it should be kept up still.*

If we are to avoid everything that Romanists regard as "offensive," where is it to end? They regard as "offensive" the coronation oath of the Queen. Is it to be abolished? One of their infallible popes, speaks of the "never to be sufficiently detested liberty of the press." Must this also be swept away? In a word men may speak of abandoning everything "offensive" to Romanists, but all intelligent Protestants know, that the thing is impossible unless we are prepared to abandon our rights and liberties as a free people.\* We hold that Protestants have a right to observe those anniversaries, if they think proper to do so, and that Romanists should in all justice and fairness grant the same freedom of speech and person to all Protestants, which they claim and get for themselves. They must be taught to respect

\* See Edinburgh *Dulwark*, Jan. 1855; and an admirable work entitled "Popery as it was and is—Auricular Confession," &c., by Wm. Hogan, Esq.,—a converted priest and for many years an able and upright lawyer in the United States; §1 25. Also, "Romanism not Christianity," by Dr. Rice.

the law of the land and the rights of others by the united combination of all Protestants. If the government of Canada is under the dominence or dictation of the Romish priesthood, then must it be delivered from this degrading position, and be placed on a free and independent basis. While the Protestants of France stood manfully together and defended their rights, they were secure against the attacks of their mighty foe : but as soon as they were lulled into security by the syren voice and false promises of Rome, they were crushed and massacred as a people. (See Lorimer's History of Prot. Church in France.)

But while we maintain the right of Protestants to observe those anniversaries, we would advise Orangemen and all Protestants to "follow after the things that make for peace." Hence we would recommend them to consider the propriety of giving up their public processions on the 12th July, against which the Irish Catholics have an inveterate hatred, and thus in so far do what they can to remove the prejudices of Romanists against Protestants. We have no fear that our liberties will be endangered by the voluntary giving up of these public demonstrations. They are not kept up in the United States, yet no people are keeping Popery better in check than the Protestants of that great nation. All old-world nationalities should be given up here. We should realize that we are Canadians, and have all common interests. The proper and the best way is to form one great Protestant Association, such as have been established in England and Scotland, with Local Associations all over the country, in connection with which Lectures may be given—Tracts, Sermons, Pamphlets and Books distributed, to enlighten the people. And let the entire Protestants of the country be united in one firm band of Brotherhood, to secure and maintain *liberty, justice, peace and progress*—and then will our highly favored land be delivered from the farther encroachments and blighting influence of "The Man of Sin."

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