



**CIHM  
Microfiche  
Series  
(Monographs)**

**ICMH  
Collection de  
microfiches  
(monographies)**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

**© 1994**

Technical and Bibliographic Notes / Notes techniques et bibliographiques.

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

The copy filmed here has been reproduced thanks to the generosity of:

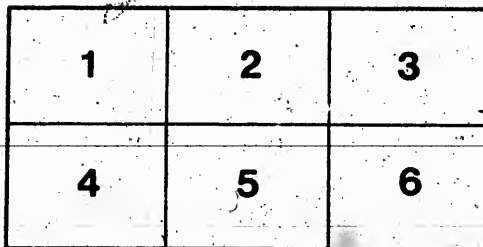
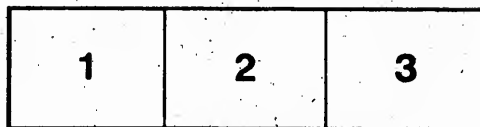
The United Church of Canada Archives  
Victoria University Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

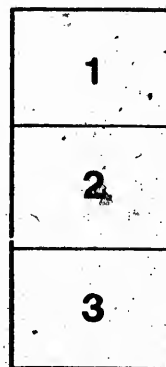
The United Church of Canada Archives  
Victoria University Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

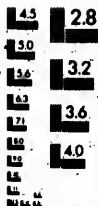
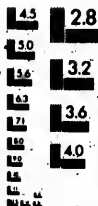
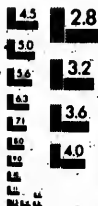
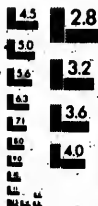
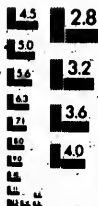
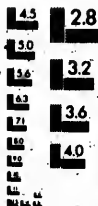
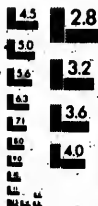
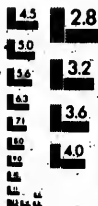
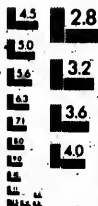
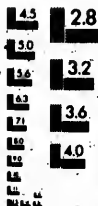
Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



**MICROCOPY RESOLUTION TEST CHART**

(ANSI and ISO TEST CHART No. 2)



**APPLIED IMAGE Inc**

1653 East Main Street  
Rochester, New York 14609 USA  
(716) 482 - 0300 - Phone  
(716) 288 - 5989 - Fax

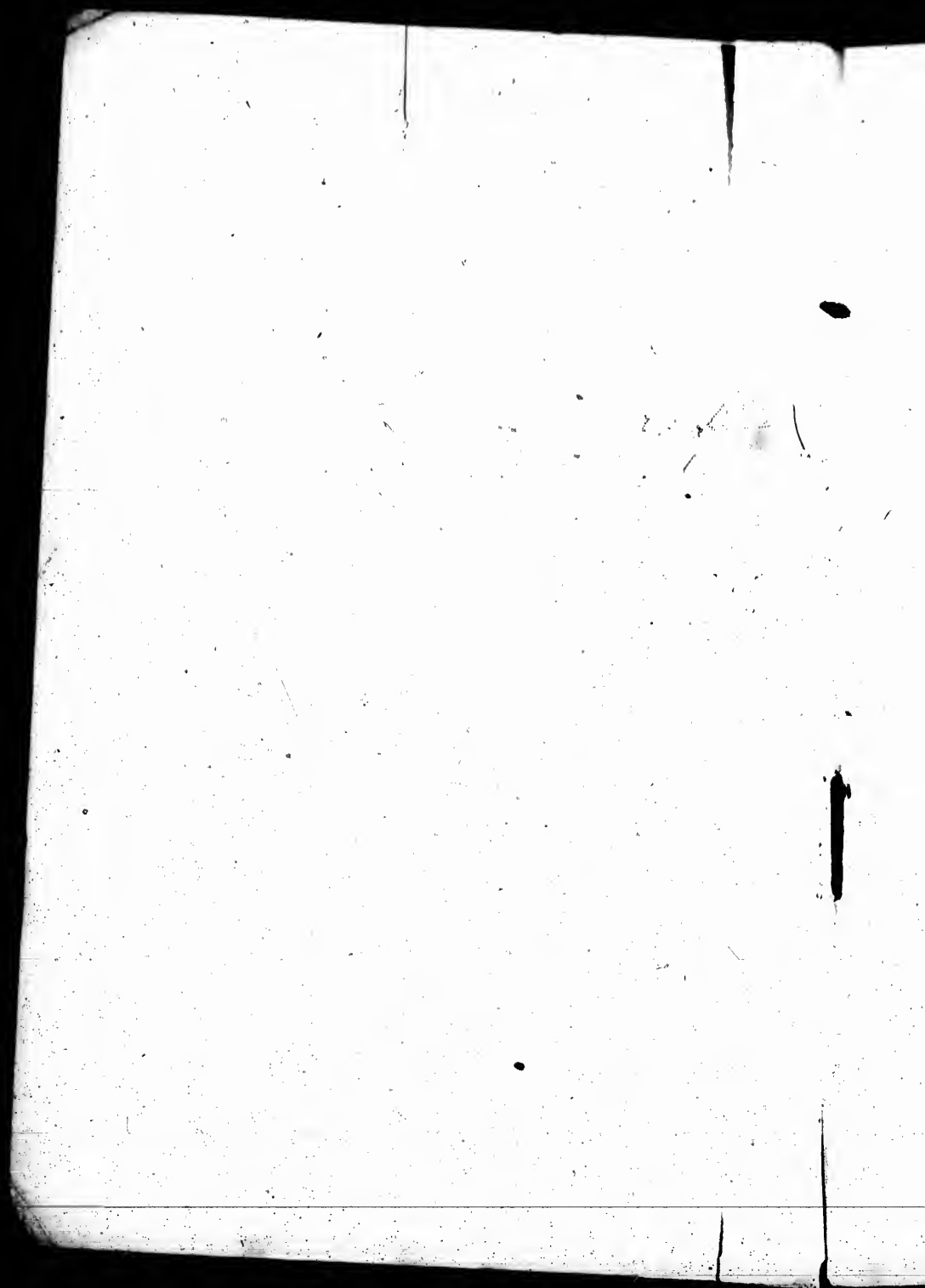
~~CHAS. F. PENNY~~



P.

SERMON.

UNITED CHURCH  
ARCHIVES



# SERMON

PREACHED IN THE PRESBYTERIAN CHURCH, BRAMPTON,  
BEFORE THE

## GRAND ORANGE LODGE

OF ONTARIO WEST,

ON THE 12TH OF MARCH, 1890,

BY THE

REV. CHAS. E. PERRY,

*Lloydton, Ont.,*

Chaplain, and Grand Organizer of the Orange Order.

---

TORONTO:

WILLIAM BRIGGS, WESLEY BUILDINGS.

MONTREAL: C. W. COATES

HALIFAX: S. F. HUESTIS

UNITED CHURCH  
ARCHIVES



>

821  
UNITED CHURCH  
ARCHIVES

SERMON.

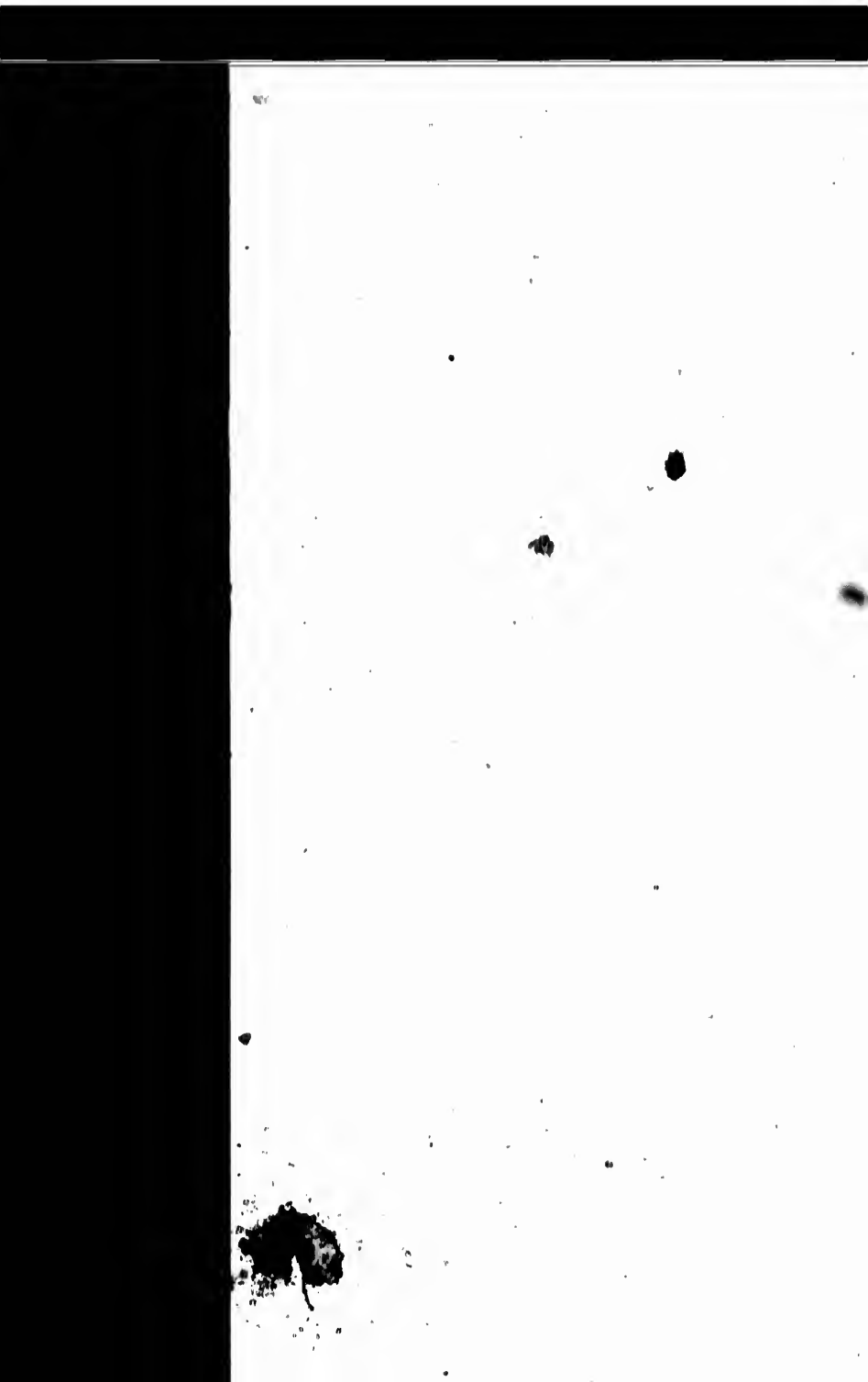
---

"Remember the days of old, consider the years of many generations."—DEUT. xxxii. 7.

THE days or periods to which we wish to refer are England's victory over the Spanish Armada, the voyage from Holland and landing of William of Orange at Torbay, in England, the siege of Derry, the overthrow of the Gunpowder Plot, and the Battle of the Boyne. Among the years memorable in English history, 1588 will long hold, on all accounts, a conspicuous place. In that year England began to illustrate such latent powers, imperial courage and superior skill in naval warfare, that she soon successfully asserted her right to be styled mistress of the seas, an honor hitherto enjoyed by Spain. In remembering the days of old, and in considering the years of many

generations, we shall speak of England's glorious victory over the "Invincible Armada," and the proud hosts of Catholic Spain, and tell how British freemen, full of British valor, though comparatively few in number, and of limited resources, by the favor of Providence won a complete victory over the immense, well disciplined and organized forces of Spain. Also how they defeated and brought to naught a complicated and dangerous plot for the subjugation of their civil rights to Spain and their religious freedom to Rome; and how the veteran army of the invaders and their proud Armada were broken to pieces, and became like chaff before the winds. We who inherit the blessed fruits and results of that unequal struggle, owe the memory of those heroic sires by whom they were so nobly and successfully achieved, the tribute of a loving remembrance and appreciative mention, that their honored names and deeds may never fade or perish from the memory of their children. We also owe it to the young of our own generation that we make known to them the historical traditions and remains which point out the way by which the

great race and national heritage we enjoy was secured and won. Then may they in turn tell it to the generation following, and so the unborn may arise and tell the same to their children. Besides, it tends to inspire our own patriotism; fill us with wholesome admiration and love of the powerful agents, human and divine, which secured them, and arouses manly purposes in us to preserve and defend them for those who shall come after us. The Greek historian never tired writing, the bard singing, or the orator speaking of the heroic deeds of their fathers. Nor did the sacred historian, prophet or poet ever cease or weary in relating in the loftiest forms of Hebrew eloquence the grand and majestic doings of their fathers and their fathers' God in Egypt, at the Red Sea, in the wilderness, at the Jordan, and in the conquest of the land of Canaan. Why should not the memory of the noble struggle and glorious victory of our English fleet over the Armada, the siege of Derry, the Gunpowder Plot and the Battle of the Boyne be kept in perpetual remembrance. For the victories of 1588 and 1688-90 were not merely that of England over the power of



Spain, and William over James II., but of liberty over despotism, of Protestantism over Popery, of modern life and progress over mediævalism.

• Before proceeding to relate the causes, motives, and designs of the Spanish invasion of England, we will introduce the chief personages of the drama. The first was Philip II., King of Spain. He claimed the power of life and death over all his subjects. He proclaimed war or made peace without consulting any of his nobles, rulers or people. Their substance, houses, as well as money and goods, he regarded as his, even as the people themselves belonged to him. It might be said of him as Daniel said of Nebuchadnezzar, the despot of Babylon, that God had given him a kingdom and majesty, and that his people of every nation and language trembled and feared before him; whom he would he set up, and whom he would he put down. He associated with none but Spaniards, carried on his government almost exclusively by Spaniards. He had all the pride, exclusiveness and intolerance of a genuine Spaniard, but he was a Spaniard above all in zeal for the papal religion, and hatred of

all other forms of belief. The Holy Inquisition, established in Spain, was a portion of the regular working machinery by which his absolute kingship and his superhuman will expressed themselves. The Grand Inquisitor was almost as awful a personage as the king or the pope. The kingdom of Philip, the most Catholic king, as he delighted to be called, excelled any in Europe during his day in wealth, population and power. For several years his power over Europe was greater than even that of Napoleon. The Spanish infantry were the most renowned, while the Spanish generals were unrivalled in Europe. Another distinguished name and ally on the Spanish side was Pope Sixtus V. There was besides, the Marquis of Santa Cruz, the king appointed him captain-general of the whole Armada. He had the rare good fortune of having never lost a battle or sustained a defeat during thirty years of public service. Among the English chiefs, the first name in prominence and importance is Elizabeth Tudor, Queen of England. When she ascended the throne in 1558, she was twenty-five years of age. She was consequently fifty-five when the invasion took place.

During the reign of Elizabeth, the population of England did not reach quite four and a half million souls. The population of London in that day was about 150,000. Next after the queen we may mention the name of Robert Dudley, Earl of Leicester; Robert Devereux, Earl of Essex. The queen had long experience in the government of England at the date of the Spanish invasion. She had the aid of many singularly wise, able and patriotic statesmen. First, she had Lord Burleigh, Sir Francis Walsingham, Sir Walter Raleigh, Lord Howard, Sir Francis Drake—who was the first Englishman to circumnavigate the globe, and who had, by his bold deeds upon the high seas, made his name a terror to the King of Spain—he was appointed vice-admiral of the English fleet; Captain Frobisher, Hawkins, Cavendish, Lord Thomas Seymour, Sir William Winter, and many others were conspicuous for gallantry and patriotism. Besides such statesmen, sea-captains, and soldiers, England was in that age illustrated in the realms of thought and letters by the genius of Bacon, Spenser, and Shakespeare—names sufficient to throw an undying lustre on any age.



The causes and motives of the invasion. The Reformation was the cause, new light had entered men's minds. The question was not now what the pope, the clergy, or the Church commanded, but what the Bible commanded. The minds of men were emancipated from the tyranny of those who called themselves the Church and claimed to sway all the power of heaven and earth. The papacy, which then as now, claimed supremacy over both State and Church, over both the consciences and conduct of men. Spain strove to extinguish the life of the Reformation. Like Gideon's fleece, when all around was wet with the dews of heaven, Spain alone remained dry. The holy office of the Inquisition was put in motion. It had a fatally perfect organization. It was sustained by all the power of the Crown.

It had its inquisitors and executioners among the Jesuits. The Inquisition was set up by Charles V. From the beginning of the Reformation to the abdication of Charles in 1555, there were strangled, burned, beheaded or buried alive, not less than 100,000 persons. The King of Spain and the Pope of Rome were united in

purpose to extinguish the very spirit of freedom, to put a perpetual end to liberty of conscience. The object that the King of Spain set before himself was to destroy heresy and defend the Romish Church. He believed by collecting a vast army, and concentrating his resources and his money on a navy, he could send such a force against England as would conquer her at a single stroke. Protestantism would be swept away and the ancient Church be restored. The Armada comprised the naval strength of Spain, and was provided by the gold which, of late years, had flowed into the nation's coffers. The fleet of the Armada consisted of 134 ships. The fleet was worked by 8,746 sailors and 2,088 galley slaves. It was armed with 3,165 pieces of cannon, and carried over 20,000 soldiers, and had a tonnage of 60,000 tons. There were, besides, some twenty lighter ships called caravals, each having ten slaves and six oars, attending the fleet. There was also a gallant force of volunteers, some 2,000 strong. There was on board also a large contingent of Jesuits, friars and priests. Chief and head of all this spiritual force was

Don Martin Alacon, Administrator of the Inquisition. He had with him a plentiful supply of those pointed arguments, neck-stretchers, pincers, thumb-screws, and all such instruments as humble the proud, and dispose hard-hearted persons to sorrow, if not repentance. He also had a good many relics and bones of dead saints. The whole number of souls on board the Armada was over 20,000. On the eve of its departure the Armada was duly blessed by Cardinal Archduke Albert, the Viceroy of Portugal. A Grand Army was formed in Flanders of the Netherlands, which was to co-operate with the Armada in the invasion and conquest of England. It was in command of the Duke of Parma, and consisted of 60,000 troops. A great ambition sprang up among the adherents of the King of Spain and followers of the Pope to crush, by a grand united effort, the force of Protestantism, and to silence their hated cry for civil and religious liberty. Such a fleet had never before invaded any land. How can it fail? said superstitious Catholics. England must fall and glory cover Spain! The King who rules in heaven had otherwise determined.

As the fleet left the harbor, the captain-general sounded his trumpet, every captain did the same, and the whole Armada put to sea with a grand blare of trumpets. It was called the Invincible Armada. A violent storm overtook them, which seriously broke and scattered the fleet. Some ships were lost, many disabled, and all the remainder were in need of repair. England was in danger from the Roman Catholics in England. Fully one-half of the population yet adhered to the Catholic Church. The Pope excommunicated Queen Elizabeth, though she did not belong to his communion, he branded her name with infamy. He deposed her from her throne, though his supremacy was not acknowledged in England. He absolved her subjects from obedience and oaths of allegiance to her, and proclaimed a crusade against England as a nation of heretics and infidels. He also granted indulgences to all who would participate in the crusade. Philip claimed that his supreme motive in this great enterprise was the love of God and the honor of religion.

The Armada is first seen by the English fleet on July 20th, and on the 21st of July, about nine

in the morning, the fleets approached each other. The fight waxed very hot, and a fierce and prolonged struggle ensued. The English fleet did grand service. It had, during two weeks of almost continuous fighting, crippled and driven from the English shores the mightiest armament which had ever approached them—a fleet more than twice the tonnage of their own, having twice as many men. In that short time it had brought to ruin the plans and preparations of several years. There was an unseen, a Divine arm stretched out directing and overruling all—the arm of the Supreme Ruler of the world. He commanded, and this diabolical scheme completely failed. A medal was cast with this inscription, “The Lord blew upon them and they were scattered.” By His winds He began, and by them as His ministers He completed, the destruction of the Armada.”

Of the 134 ships which came out of Lisbon; only fifty-three returned to Spain. They lost eighty-one ships, and upwards of 13,500 soldiers. About one-third of the whole number of men which started on the expedition, returned. Hence, as there were about 30,000 on departing,

there were about 10,000 who returned to Spain. Never in the records of history was the event of war on one side more entirely satisfactory and glorious, on the other more deeply humiliating and utterly disgraceful. Their invincible and dreadful navy, with all its great and terrible ostentation, did not, in all their sailing about England, so much as sink or take one ship. The king said, "I sent out my ships thinking I was a match for the powers of England, but I did not pretend to fight against the elements."

Why had Spain fallen? The revival of the sixteenth century was by an intolerant and despotic king and high priest, with the aid of the Inquisition, banished from Spain. The people dare not breathe the wholesome air of liberty of thought, of conscience, of civil or religious liberty. The arbitrary and unpaternal character of its government, which never fostered industry, manufactures, culture of mind, enlightenment or elevation of the masses, nine-tenths of the population of Spain in those days were no more than the slaves to the other tenth. The people of England and Holland recognized the hand of God in the utter destruction of the Spanish plot of invasion.

There was general thanksgiving throughout England. The Protestant ascendancy was secured, not only in England but also in the Netherlands. The destruction of the Armada paralyzed the power of the Inquisition. Divine Providence directed and determined the result of the contest. When the captain-general of the Armada had his fleet ready to sail from Lisbon, he was taken seriously ill and suddenly died. This caused a delay of a month in the sailing of the Armada. Again, after the Armada had put to sea, the violent storm which scattered the ships, sinking some, and disabling others, caused a further delay of another month. The delays lost great opportunities to Spain, and opened new and brighter ones to England. The winds were favorable for collecting and moving the light English ships. The wind, the tide, even the darkness, favored them, but threw the Spanish fleet into panic and confusion. The failure of the whole scheme of invasion bears the mark of the Divine Hand. The winds and seas were regarded as especially God's ministers. The result was open and decisive. England was, by the test, declared in the right; Spain and the Church of

Rome, in the wrong. It was for freedom against intolerance, for Protestantism against Romanism. The year 1588 recalls the cost and suggests the value of the heritage of freedom, social, intellectual and religious, which has fallen to us. Those nations—Spain, France, Italy and the rest—which excluded the Reformation, with its beneficent and quickening influences, have fallen behind in the march of progress. Statistics show the continued reign of illiteracy among the masses; while England, Germany, the United States, and all those peoples who heartily received it, or have sprung from those who did, have steadily advanced in prosperity and enlightenment, and now head the van of civilization.

The overthrow of the Gunpowder Plot, which took place in the days of old, is an event of great importance in the history of Protestantism, and the evident manner in which Jehovah undertook our cause in connection therewith, demands that it should not be passed unnoticed. It affords an opportunity of considering our obligations to Jehovah for His interposition in exposing the secret and murderous preparations of Guy Fawkes and his supporters in 1605,



throwing the shield of protection around a Protestant sovereign and his family, and spreading the wing of safety over the entire nation. Few deeds so atrocious, few designs so black upon the records of nations as that which Providence here disclosed, which had for its object the annihilation of a community of people who, wherever they dwell, history proves them, under God, the redeemers of their country and the light of the world. We seem to be present at the discovery of the plot, and the old parliament buildings of James, where we can behold the entrance to the vaults beneath. Thirty-six barrels of gunpowder lie hid among the faggots. The Pope had launched his bull against the Scottish heretic, and the Romanists of England were commanded to do their utmost to deprive him of his throne. We think of the Pope sitting at Rome in pontifical state, surrounded by a conclave of cardinals, waiting in earnest anxiety as if to catch the echo of the explosion which was to burst the last bond of Protestant power in Britain, and take the reins of government forever from the hands of heretic rulers; whilst a choir of monks and nuns is in

attendance to chant the Te Deum in honor of the event. How true the sentiment, "God proposes, but God disposes."

Lord Mounteagle received a letter advising him to make some excuse and not to be in attendance at this parliament, for God and man hath concurred to punish the wickedness of this time. The timely deliverance vouchsafed to our religion and nation will always be a subject of deep interest to Protestants, and will call forth a shout of praise unto Jehovah as though the demon had been arrested at our own doors, and the stroke of death turned away from our homes and families. Popery is an enemy to the liberty and light of the world, and its tender mercies are cruel to its own subjects.

Protestantism alone, with its open Bible, possesses the elements of individual or national greatness. In no country does the tree of liberty bring forth such abundant fruit as in one so truly Protestant. The English nation and the United States of America in this respect stand unrivalled; where all classes, without reference to creeds, are protected in the enjoyment of their rights. How different where

Popery bears rule! It is the privilege of man to be enlightened, to enjoy liberty, civil and religious, and in the sunlight of truth live in constant exercise of the right of private judgment. Dear as these are to man, and much as his honor and happiness depend on them, they are torn from his heart or struck down by the hand of this destroyer. The darkest periods that have ever lowered upon the world's history have been those when Popery usurped the throne of supremacy, and instead of ruling the people in truth and righteousness, governed by Pope's bulls, the terror of anathemas and the dread of the Inquisition.

In the days of old there was a reign of terror under which every Protestant in Ireland groaned at the time of the siege of Derry. The lives and property of Protestants were alike exposed to danger. Disloyalty to the Crown was fostered; and hatred to the Protestants, as such, became a cardinal virtue. Crime ceased to be crime, midnight outrages, murders, and robberies became common. In the prosecution of these disloyal and bloodthirsty schemes, those cut-throats banded themselves together under vari-



ous names—that is, in different parts of Ireland they were called by different names, but the objects to be attained were identical. They called themselves “Defenders,” “Carders,” “Hearts of Oak,” “Thrashers,” “White Boys,” “Molly Maguire’s Men.”

Such was the state of Ireland when the Prince of Orange landed at Torbay. They wanted to make Ireland a French province at the feet of Rome. Enniskillen resolved to resist them. The little Protestant band came forth to meet the intruders, and presently put them to flight; and such was the terror of the soldiers and camp followers that they did not stop running till they had left thirty miles behind them. The chief interest centered in Londonderry. That was the largest place and the greatest stronghold. The city of Derry was built on the slope and summit of a hill, overlooking the river Foyle. On the highest ground stood the cathedral, which, during the siege, answered a three-fold purpose. On the tower a cannon was planted, in the vaults the stores were kept, and within the body of the church the people met daily to worship God.

The city was surrounded by a wall of about a

mile in circumference, with here and there guns mounted for defence. Into that city gathered about 30,000 people from the surrounding country who fled there, fainting with terror, to find an asylum from the cruel swarms of religious fanatics. Among the people crowded together within the little fortress were twenty-five ministers and about 7,000 fighting men. They were men, these Protestant Anglo-Saxons. English, Scotch, Episcopalians and Presbyterians, forgot all differences in their common danger and their common Protestantism. Then in their last refuge of liberty the dauntless race turned desperately to bay, and held out during a siege of 105 days, amid privations and odds that have made it one of the grandest chapters of heroism recorded in history.

The Earl of Antrim had received orders from Tyrconnel to march with his army and take possession of Londonderry. Thirteen young apprentices flew to the guardroom, armed themselves, seized the keys of the city, rushed to the ferry-gate, and closed it in the face of the officers. Rev. George Walker in eloquent words stirred the people of Derry to fight for faith and

freedom. Right grandly the people responded to the old man eloquent. James, confident of success, approached within a hundred yards of the southern gates, but he was met with a shout of, "No Surrender!" while a volley from the nearest gun killed a staff officer by his side. Through that desperate fight the women of Derry were seen behind the walls handing water and supplies to the men. Nothing was left to the besiegers but to try the effect of hunger. Every precaution was taken to prevent food from being introduced into the city—every avenue was closed and guarded. Presently a cry was heard in the British Parliament: Are those brave fellows in Derry to be deserted? The relief of Derry was despatched under the command of Kirk. Sentinels on the cathedral tower saw thirty vessels at anchor in the Bay of Lough Foyle. Presently the city was informed that Kirk had arrived from England with supplies. Hope gladdened the people of Derry. The distress was great; horse-flesh was the only meat; tallow was dealt out sparingly; the famine was fearful. The stock of cannon ball had failed, and their place was supplied by

brick-bats coated with lead. Pestilence followed in the train of famine and privation. Dogs were sold high. The scrapings of old bones were eagerly swallowed. The rats were hunted and devoured.

On the 31st of July, Walker has dealt out the last supplies—a half pound of tallow and a half pound of salted hide, yet the people become sublime in their despair and the note still sounded, “No Surrender!” Faint as he was, Walker assembled the people for worship in the cathedral. The agony of that last terrible night was indescribable. But hark! There is a movement on the waters followed by the crack of the boom. The *Phoenix* and the *Mountjoy* dash up to the quay, and the shout goes up, “The supplies are come!” The bells of the city rang out a peal of triumph, and famine-stricken ones sat down to satisfy their hunger once more. The walls of Derry are preserved, and the statue of Walker testifies to the people’s gratitude and Walker’s abiding fame. On the 1st of November, 1688, the Protestant winds began to blow, and the glorious, pious and immortal Prince of Orange sailed for the English coast. His fleet consisted



of fifty-two men-of-war, twenty-five frigates, twenty-five fire-ships, 400 transports, 15,000 soldiers, 6,000 horses and 30,000 muskets, with Marshal Schomberg next in command. On the topmast of William's vessel floated the Union Jack, bearing this inscription: "The Protestant Religion and Liberties of England." On the 13th of February, 1689, William accepted the crown, amid the rejoicings of both Houses of Parliament and the nation. On taking the throne, William III. issued writs for a regular Parliament, whose first great act was to pass the Bill of Rights. By that bill, England's liberties were secured, the Revolution accomplished, and England became once more a name of power and a land of freedom. The imperishable memory of William III. is justly revered by the members of the Orange institution, not merely on account of those virtues which, in a remarkable degree he possessed, but especially because the Prince of Orange stands a head and shoulders over all his compeers as an exponent, or rather, it should be said, the embodiment of those principles of civil and religious liberty. The man who fails to see a Divine Providence working in all the

events of this period must be in a worse than Egyptian darkness. It would be about as sensible to ignore God in these events of history, as it would be to deny His government of the physical universe. When Orangemen speak of the victories that were achieved at Enniskillen, Aughrim, Derry, and the Boyne, they emphatically re-assert the principles which have rendered the Revolution of 1688-90 forever memorable.

On the 1st of July, 1690, there lay the two armies with the river Boyne between them. The signal was given, and the English army dashed into the river. A shout rose from the Irish army, and they rushed madly for the battle. William's army pressed forward to the opposite bank. The Irish began to waver. Tyrconnel looked on in despair. His best officers were slain, or wounded or captured. Schomberg and other brave men fell on the Protestant side, but William still rode on in front of his brave troops, cheering them on to victory. The battle was short, sharp, decisive; the day was won. Two thousand of the Irish lay dead on the field or in the river, and about 500 of the

English. James fled to Dublin in dismay, followed by his flying troops. The capital was wild. The next morning James fled, and did not rest for fifty miles, till beyond the Wicklow hills. The seeds of what subsequently became the Orange Institution were sown in the days of King William. The Protestants entered into an association for the defence of their sovereign and their country. They wore on their hats a ribbon with these words, "General Association for King William."

About the year 1794-95 a perfect reign of terror was the order of the day. The defenders commenced the battle of the Diamond, and on the field of battle the first Orange lodge was formed in the house of James Sloan in the village of Loughgall, on the 21st September, 1795, Dian Lodge, No. 1. The Grand Lodge was organized in the city of Dublin on the 4th of April, 1798, Thomas Verner was appointed Grand Master. For nearly forty years, from 1798 to 1836, the Grand Lodge continued to exercise its immense powers, through the press, on the platform, at the hustings, in the Senate, and on the battlefield, in upholding the crown of England.

In 1836 the Grand Lodge of Ireland was dissolved, but the Orange Institution was not dissolved. The lesson we may learn from considering the days of old : If we are the offspring of the patriotic fathers, as we certainly are, then are we also their heirs and successors, and should ascertain what they have left us and how we should preserve and use it. They bestowed upon us a rich inheritance of independence, namely : enterprize, free institutions, freedom of thought, of action, and of religion, respect for law, the rights of fellow-men and an open Bible. These have made our race strong, enlightened, powerful, and prosperous—the foremost in the march of progress and civilization. We should remember that our ancient adversaries are also on the soil of Canada, in their representatives of the unchanging Church of Rome. Romanism, having exhausted its power over the peoples of Italy, Austria, France, and all those countries from which, with fire and sword, she expelled Protestant liberty, she here seeks the conquest of new fields. She pours into Great Britain, Canada and the United States her Jesuit militia,

her meekfaced nuns and grim-faced monks, with a full-grown hierarchy, to live upon, and if possible, exhaust its free, young life. She has large and profitable investments in various corporations which yield her liberal revenues, but from all taxation she claims exemption on the ground of spiritual benefits she affects to bestow upon the state.

She legally holds in Quebec a position of strength not only superior to Protestantism, but above what she holds in any other province of the Dominion of Canada, or in any one of the United States of America, for the Church in that Province is established and supported by law. She repudiates the doctrine of equal rights, she aims at controlling education, politics, all public institutions, such as schools, colleges, convents, hospitals, and asylums. She wishes to exercise a power as great in every province of the Dominion. The Bible is prohibited, and has been burned at the instance of Rome, in this Province. Her schools are hotbeds of superstition. The vast majority of the people are made poor and non-progressive by the unlimited exactions of the Church. That which she hates

and fears most—the Word of the living God—is the appointed instrument of its overthrow. Let us, therefore, speedily give it to all; and in this terrible battle with error, which is daily increasing in magnitude, let us with the faith of the heroic Carey, expect great things from God, and attempt great things for God. Let us help the Roman Catholics to cast off the yoke. It is not too much to look for the downfall of Romanism. I would say to every Orangeman before me, show thyself a man. Show yourselves men by cultivating your mental faculties. By doing your duty as citizens. By reading the Holy Scriptures, and by making them the sole rule of your faith and practice. By reverently observing the Lord's Day, and attending the public worship of God. By abstaining from all cursing and swearing and profane language, and by using every opportunity of discouraging these and all other sinful practices in others. Let your conduct be marked by prudence, honesty, temperance and sobriety. Let the glory of God, the welfare of man, the honor of your Queen, and the good of your country be the motives of your actions. Act upon the principle of union:

love and truth. Keeping this always prominently before your minds in all you do and say, the motto, "My God, my country and my Queen."

UNITED CHURCH  
ARCHIVES



