

Now, I ask you to observe, if you please, that Orangeism, if I have rightly described its origin and objects, means, next to the preaching of the Gospel, the noblest cause to which an Englishman, an Irishman, or any man can give his hand and heart. It is no mere political party object. A political party may have objects that are good and laudable, but the aims of the Orange Society are as far above mere ordinary politics as the throne is above the strife of party. It is, or ought to be, no degradation to be a politician. It ought to be an honour, and some day will come to be an honour all over the world, to be a politician, a keen and ardent advocate of some great policy. But there are three institutions, to any one of which it is a degradation when they become merely politician. The throne is one; the pulpit is another; the Orange Society is a third. All these should lift their heads as high above the region of political strife as the mountain top is above the thunder cloud. They should appeal, 1st, (the Throne) to that reign of order, of stability, of law, to which all politics are subservient; 2nd, (the Pulpit), to that conscience which belongs to all men, and which is God's witness, in their hearts; 3rd, (your own institution), to that love of liberty, sweet and precious liberty, which draws all noble men into one brotherhood, and sinks all mere minor differences in the deep, deep desire for the happiness of the human race. O, Orangemen! now peacefully enjoying that for which a thousand times a thousand of your ancestors, and mine, have bled and died, let us rise to a sense of the dignity of our mission in this world of ours. By the blood of every martyr, from Stephen of old, to the victims of St. Bartholomew; by the cry of every fettered slave; by the oppressions of the seven-hilled city, drunk with the blood of the saints; and by the groans of every down-trodden nation of your fellow-men, be true to the sacred cause of heaven-born liberty.

" In God's own might
We gird us for the constant fight,
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons he has given—
The light, and truth, and love of Heaven."

" Up to our altars then, haste we, and summon,
Courage and loveliness, manhood and woman;
Faithful our pledges be—Freedom forever!
True with oppression! Never, oh, never!
By our own birthright gift, granted of Heaven,
Freedom for heart and lip, be the pledge given."

Now, I began my discourse to you by quoting texts of Sunday-Schools, where Christ is declared to have been anointed as a King; to have come down to earth to bring liberty—true liberty; to have come to declare "peace on earth, good will to men." He came, in fact, to inaugurate a great Kingdom, that should, by its influences, direct and indirect, gradually bring the blessings of liberty and humane civilization to the whole human race. I stated, further, as an historical fact, that we owe all our modern freedom and civilization to the benign influences of Christianity, *i. e.*, of Christ's Kingdom. Christ came to