

fellow men, instead of being, as at present, but too often made the mere tools of some crafty and designing politician.

And I would also say a few words with regard to the feeling and to the language which is at present cultivated among Orangemen towards the Romanists. There is too much of hatred in both to be Protestant or Christian, that is to say, there is too much hatred against the Romish people. We should hate their errors and take good heed lest we fall into them, but we must not forget that however contrary to the Bible many of their doctrines are, yet they are our brethren, for whom, as for us, Christ has died, and our duty is to love them as brethren, and sorrow for them as over those who are in great danger, and pray for them with an earnest heart that they may be turned from the error of their ways. Remember what St. John says: "He that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness has blinded his eyes." "He that saith, he is in the light and hateth his brother, is in darkness, even until now." Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." "If a man say I love God and hateth his brother, he is a liar." All these and many other like passages prove that we commit a very great and grievous sin when we hate any person, no matter who they be; no matter what opinions they may hold, we should hate the sin, but should love, and pity, and pray for those who are guilty of the sin. If we wish to win the Romanists to a purer form of religion, let us strive to win them by love and by prayer and by the word of God, for most assuredly no harsh means will succeed with them, and moreover, the very instant that we begin to use harsh measures or to feel hard and bitter against them personally, that instant we become partakers of their sins, for it is the spirit of persecution which is working in us, and the persecution of others is one of their greatest faults.

And here, brethren, I must also raise my voice against the very unchristian-like harangues, which sometimes are made to your body upon our public days, and that, too, by those who are ministers of religion; I allude to the coarse and excessive abuse which is so often poured out against the Romanists. It is quite right that their sins and erroneous doctrines should be pointed out to you. But is it right, is it christian-like, to rake up against them, year after year, the great wickedness which they have committed, and pour upon them a torrent of foul language for nearly half an hour at a time. Is such the way to win them to Protestantism? will such continual invectives make them think that our religion is purer than their own? will they be converted, think you, by such conduct? I trow not, and more especially when hardly anything is said with regard to our own shortcomings, and scarcely a word of christian advice and christian admonition is mingled with these same discourses. Brethren, I have listened till my ears tingled with shame to addresses of this sort from ministers of the religion of our Saviour, which were calculated to make men hate more than to make them love, which advocated war and bloodshed more than peace, which were incentives to cursing more than to prayer; but yet, the speakers call themselves Protestants; alas! they know not the spirit of the name. For Christ's sake, my dear brethren, let us labour to cleanse ourselves from these foul stains, and not thus bring disgrace upon our name and calling by such open violations of