

often heard from the lips of our members? Is not God's church neglected, nay, almost forsaken, by hundreds? Is not the Sabbath profaned and desecrated by thousands of men who boast of being Orangemen indeed, but whose only idea of religion seems to consist in styling themselves Protestants and in hating the Romanists. Oh, what mighty protestors against evil! Oh, what worthy Orangemen they are who have no fear, no love for God, and who will not even come to the worship of our Redeemer and look at the choice of officers for our lodges. Is it not the case that a good and worthy man is sometimes put aside, and a poor, worthless character elected in his stead, because, perchance, he made more noise against Romanism. The Master is not always, even if ever, chosen for his high principles and religion, but no matter what his moral habits are, even although a drunkard or a swearer, he is oftentimes elected, because, as I said before, he makes a great noise against the name of Rome, while within his own heart there is but too often a deep, black pit of sin and corruption. Surely those who do such things and commit such wickedness are not the men to advance the interests of the Christian religion. Surely such men have no right to be made Orangemen, or to call themselves Protestants.

We want, brethren, a reformation amongst us; we want stricter rules for the regulation of our members, and we require such rules put in force and insisted upon; and any man who refuses to be reformed, any man who wilfully continues in his errors after being duly admonished, should be expelled from the lodge as being a disgrace to himself and to his fellows. You may ask, who is to begin this reformation? I answer, you must begin it yourselves. Cannot you see your own iniquities, your own faults? And do you not wish to be purged from the same? Surely, dear friends, you do not desire to continue in sin always, and if you do not reform, oh! what dread sorrow will fall upon you in the last great day, the Day of Judgment.

Perhaps it may be said that it would have been more charitable in me to have sought to cover the errors of my brother Orangemen, instead of exposing them, but alas! the sins of which I have spoken are so notorious that they cannot be covered, for the miserable beings who commit such sins expose themselves to all around them. Neither is there any charity in trying to deceive ourselves or others, and I trust that it is true charity which now makes me, however unworthy in myself, to deliver to you this short address.

I want to see my fellow Orangemen, men whom no one need be ashamed to hail as brethren. Men, who, when conversing, are not in the habit of mingling oaths with their conversation. Men, whose lives are pure and whose language is chaste. Men, who love prayer. Men, who like David of old, delight in going up to the courts of the Lord's House. Men, who are striving to deliver themselves from the Egyptian darkness which now envelopes them; in fact, I long to see them men who are living as Christians. How different then would be the influence which, as a body, we might have upon society. The name of an Orangeman would be an honor, and the good and virtuous would press into our ranks. We would be able, by the grace of God, to advance the great cause of the Christian Church, and might do real good to our