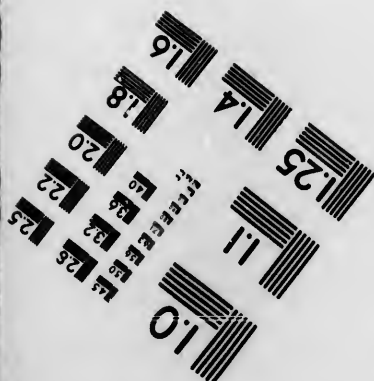
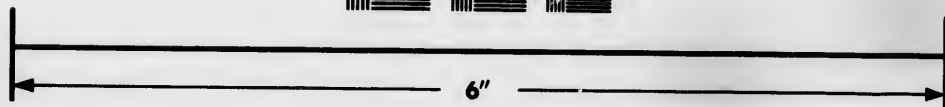
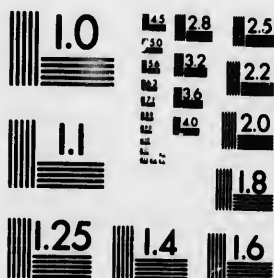


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1993

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

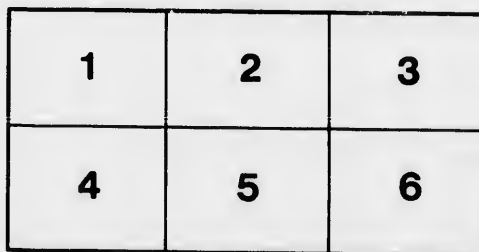
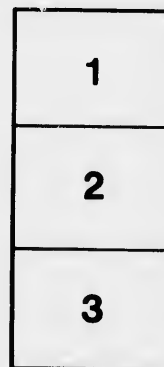
National Library of Canada

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 \rightarrow (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:

Bibliothèque nationale du Canada

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 \rightarrow 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.

THE Second Warning.

MY DEAR BRETHREN,

I do not consider it necessary for me to make any apology for putting forth an address to you, my fellow Orangemen in Canada, but rather consider it as a duty which I owe to you and to myself, as a member of the Order, and more especially as an appointed ambassador of the Great King. As an Orangeman, I feel inclined to write, in order to set forth some of the many errors but too commonly practised by those of our body, and which give our enemies so powerful an opportunity for condemning us, in the hope that seeing those faults plainly set forth, some, at least, may be led to amend their mode of living, and labor to make all men think well of us by the probity and correctness of our lives. And, as God's ambassador, I feel constrained to write, because the sins which thousands of Orangemen commit are of so flagrant a character, that they should be publicly rebuked by every Clergyman, and indeed by every true Christian; sins, which if not repented of and overcome, will ultimately deprive Orangemen of any right to the name of a Christian Body, when spoken of in a general and collective sense.

Perhaps some of you, and no doubt many of you, will say, surely this is harsh language, worse than we deserve; there is no occasion to be so strict, so severe, &c. But the fact is, that it is only the truth, and the truth but too often sounds terribly severe to many of us, and if you will bear with me a little I feel sure that you also will acknowledge, in a great degree, the justice of the foregoing remarks.

The great fault then that it appears to me that Orangemen make, is this, they seem to forget that they are, or at least should be, a religious more than a political body. I do not mean to say that religion is banished altogether from our Lodges, but I say that whilst we keep the form of religion mingled with our ceremonies, we have not kept the spirit of religion among us, either in our Lodges, or, generally speaking, in our hearts. Now, to prove this, it is only necessary for any Orangeman to look at the members of those Lodges with which he is intimately acquainted, and consider their lives. I do not mean that he should begin picking out their faults and searching out their secret sins, but look at their lives generally, and at your own hearts particularly, and then ask themselves the question, are we, as a body, living as Protestant Christians? Yet what was Orangeism established for? Was it

not to protect Protestants from the inroads and assaults of Romanism, both in a religious and political view? Most assuredly it was. And again, why was it necessary for Protestants thus to organize themselves, but because they wished to follow out the true teaching of the Bible, unmixed and untainted with false dogmas, and because they were determined to be able to practice the faith of the Bible unfettered by Papal control, and to give peace and liberty of conscience to themselves and their children after them. Of course, our forefathers and ourselves are only opposed to Roman doctrine and practice because it is sinful, and from this we take our very name of Protestant, a name at present so widely and often so falsely used, because we protest against Romish error.

But what kind of Protestants are they, and what sort of Orangemen are they, who have no religion. Yes, brethren, no religion. Forsorrowful it is to be obliged to say that many are admitted into Orange Lodges, and thousands live bearing the name of Orangemen, who literally have no religion. Ask them what creed they profess; they will very likely answer, Oh! we are not particular, we are not bigoted, we go almost anywhere. Ask them, well, are you a Protestant? why, they would be angry at the bare idea of being otherwise. They would say, most likely, why yes, to be sure I am a Protestant, aye, and an Orangeman as well; and I greatly fear, dear brethren, that but too many of our number imagine that by such Protestantism they may reach Heaven. Oh! how fearfully they will be mistaken in the last day. They call themselves Protestants, but they have no true religion, and consequently no true Protestantism; for real Protestantism consists in leading a life so pure and holy as to prove that you are quite in earnest in protesting against sin, and those persons who call themselves Orangemen and Protestants, and yet live actually in many instances the life of the heathen, are a disgrace to their name and to their order. But let us bring these remarks to bear a little more closely with regard to certain of the most common sins committed amongst us. As Protestants, we declare that we protest against the errors of Rome, and one of those errors is the anathematising or cursing of those who are disobedient and heretical by the Pope or his subordinates, yet, how often have not Orangemen and Protestants, so called, been heard cursing the Pope, both body and soul; nay, how often do we not hear Orangemen and Protestants cursing each other for mere trifles, wishing the souls of their fellow men and fellow Protestants in hell, and yet, such men dare to say that they are Protestants, and are not ashamed to boast of their not being Romanists, when they are showing by their own words that they have no true religion, no fear of God in their hearts. Alas for such Protestants. Oh! miserable Orangemen, you condemn the Romanists without condemning yourselves.

Also again, Orangemen declare that they protest against Romanism, because it teaches that it is lawful to pray to the Virgin Mary and to the Saints as mediators between them and God, whereas the Bible declares that there is one mediator between God and man--the Man-Christ Jesus. But what, Brethren, is the use of protesting against such an error, fearful though it is, when the man who protests worships no God and seeks no mediator. Are there not men admitted into the Orange Lodges who scarcely know the Lord's Prayer, who have a de-

cided reluctance to show themselves in the house of God; who absent themselves from the courts of the Lord's house for months together, and sometimes for years. Do not such men prove that they have no love for Christ; no holy desire for the honor of His name; no longing after heavenly things; no true interest in the question whether Romanists pray to the Virgin or to Christ. But yet before the world at large they bear the name of Protestants, and many such as I have just described proclaim loudly that they are Orangemen, while in very truth they are only hypocrites, claiming to be protestors against the sins of Rome, while they themselves are completely sunk in ignorance, in carelessness, and in vice. Oh, ye false-hearted, so-called Protestants. Again, Orangemen declare loudly against the doctrine of transubstantiation, as set forth and taught in the Romish Mass, because that too is contrary to the word of God; but oh, ye Orangemen, who thus condemn sin in others, how do your actions prove that you are real Protestants? In this respect we condemn the Mass. Quite right, so far. But why do we condemn it? Because it is contrary to scripture. No other ground can be taken, but you who so signally declare your conviction upon this point because it is contrary to the Bible, how many of you keep the scripture with regard to this subject by being earnest participators of the Holy Communion at the Lord's table? Number up now your thousands of Orangemen in Canada, and see what proportion of them are communicants, and are living as communicants should live, as if they feared the living God. Are one-half of the Orangemen in Canada communicants? And yet our blessed Lord said: "Do this in remembrance of me." But yet you will not do it; and of those who do partake of the holy and sacred feast, how many are worthy. Dear brethren, how unworthy in this respect, also, are the vast body of Orangemen in Canada to bear the name of Protestants; and in like manner; while we protest against the sale of indulgences, there are thousands of Orangemen who take to themselves all kinds of indulgences, the only difference being that the Romanists buy them from the Pope, and Orangemen use the indulgences without buying, giving themselves up to wickedness without fear and without restraint. Might we not go on thus from sin to sin and show all too plainly that the great bulk of those who are Orangemen, and who call themselves Protestants, live a life unmixed with vital religion, and thus bring disgrace upon our ancient and noble Society by their anti-christian and heathenish lives. Again, I fear that many will say that such a language is more than is called for, but brethren, and fellow Orangemen, is it possible for any language to be too strong when speaking against such fearful wickedness as we see daily committed by members of our body. Remember, I do not condemn the whole body, but only those who do sin thus vilely and openly, in defiance of all religion and in direct opposition to the rules of our Society and to the spirit of true Protestantism; and those whom the cap fits let them wear it, for their name is legion. Just let us reckon up the great sins practised by thousands of our Order, and ask ourselves then, are we, as a body, worthy of the name of Protestants and Orangemen? Protectors against sin, and guardians of social order. Is not drunkenness a common sin amongst us? Is not swearing the same? Is not foul and impure language

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

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

decency, charity, and religion; let us remember that we are united for religious purposes, and should be a religious, far more than a political body, and as such let us endeavour to lead religious lives as Protestants; let it be our heart's desire to be true Protestants, setting forth in our life and conversation before the world an example of christian diligence and christian purity; and let us not, while we protest against the sins of others, ourselves, fall away into corrupt and depraved manners, and as we wish for the reformation of our Romish brethren, let us remember that the best way to win them over is by gentleness, and love, and prayer, and by the word of God, and by leading such godly and holy lives as shall prove that in very truth we are following out in all its fullness the teaching of the word of God.

In conclusion, brethren, let me say a few words as to the necessity of there being more unity of religion amongst us. We are united together as Orangemen, because, being united, we have more power to resist Papal aggression; and would not the same unity in religion give us more power to resist the devil? are not the dissensions amongst Protestants held up by the Romanists as a proof of the heresy of the Protestant religion? and are they not also a real hindrance to the conversion of the heathen?

And when Orangeism was first established, it was for the support of the Church, and of churchmen were its members composed. All divisions among Christians must be the work of the evil one, as contrary to the spirit of the Bible, as contrary to the spirit of the prayer of our Lord, when He prayed that "they all may be one, as thou, Father, art in Me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent Me." Because they are contrary to the words of Saint Paul; "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions amongst you, but that ye be perfectly joined together in the same mind, and in the same judgment." And lastly, I speak against divisions, because I firmly believe, and am sure, that all who contend against the Church are fighting against that holy house of God, which is the Church of the living God, the pillar and ground of the truth.

And now, brethren, I hope that you will forgive any errors that may be in this address. If I have used strong language, it is because I feel strongly upon the subject. If I have spoken severely against the sins practised openly by many of those belonging to our body, it is because such sins must be forsaken and abhorred before they who commit them can obtain either an honorable name on earth, or a glorious one in heaven; and my earnest prayer to God, most High, is that he will grant to us such a measure of divine grace as shall enable us truly to repent us of our iniquities, and to live as becometh christians, so that at last we may all meet before the throne of the Creator through the redeeming blood of Him, who is the only mediator between God and man, the Man-Christ Jesus.

I remain, my dear brethren,

Your sincere well wisher,

And fellow Orangeman,

DAVID LENNOX.

Of the City of Toronto.

