

# THE ORANGE BANNER

"The Protestant Religion and Liberties of England I will maintain"  
- William III, Prince of Orange

---

*"Thou hast given a banner to them that fear thee,  
that it may be displayed because of the truth" - Psalm 60:4*

---

Issue No.121

January/February 2004

## Twenty Years of Orange Witness!

In January 1984 a new bi-monthly Orange newsletter was launched called the "Lancashire Orange News" and under this name eighteen issues over three years were published. As the newsletter had become more of a national publication than a parochial publication the name was then changed to "The Orange Banner", and it has continued under that name to this day.

This means that with this issue of "The Orange Banner" we celebrate twenty years of witness in promoting the scriptural principles of Orangeism as found in the "Qualifications of an Orangeman". In days when many people are questioning the integrity of the Orange Institution a positive Protestant Orange witness is more needful than ever.

We are thankful for the grace of God in helping us in this work, and for the faithfulness of our readers and the many contributions that we receive. Copies of "The Orange Banner" are now sent all over the world, as well as to each part of the United Kingdom.

## Orange News

### King William Dinner in Bolton

The annual King William Dinner hosted by Victoria's Pride L.O.L. 788 in Bolton was held on Wednesday November 5<sup>th</sup>. The meal was attended by members of the Lodge and guests from as far a field as Blackpool.

November 5<sup>th</sup> is not only the anniversary of the gunpowder plot, but also the anniversary of the landing of William, Prince of Orange, in 1688. Until the late nineteenth century the double anniversary was marked by a service in the Church of England Book of Common Prayer.

### The Orange Way

For those people who enjoy long distance walking apart from long Orange parades, a new book has been published with the title "The Orange Way". It traces the three hundred and fifty mile journey that Prince William of Orange undertook in marching from Brixham to London during the Glorious Revolution of 1688. The book contains historical information and some basic maps.

"The Orange Way" by Les Ham, ISBN 1 869922 47 6, is published by Meridian and costs £9.95.

## Junior Prize Giving

The annual prize giving of the Orange Junior movement was held at Bootle Orange Hall on Saturday November 8<sup>th</sup>. Sister Carole Malvern, the former Ladies Grand Lodge Junior Superintendent, presented the prizes. Earlier in the day members of the Junior Institution took part in the annual International Scripture Examination.

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” (2 Timothy 3:15)

## Northern Ireland Election Results

The recent election results for the Northern Ireland Assembly held on November 26th brought few surprises to most people. In a turn out of over 63% the Democratic Unionist Party (DUP) led by Ian Paisley overtook the Ulster Unionist Party (UUP) as the largest unionist party, and Sinn Fein overtook the SDLP as the largest nationalist party.

A summary of the election results is given in the table below: -

Party	Old Seats	New Seats	% 1 <sup>st</sup> Preference Votes
D.U.P	20	30	25.71
U.U.P	28	27	22.67
Sinn Fein	18	24	23.52
S.D.L.P.	24	18	16.98
Alliance	6	6	3.68
Other	12	3	4.44

It was not a case of the Democratic Unionist Party taking their new seats at the expense of the Ulster Unionist Party, but at the expense of the smaller parties that this form of proportional representation election was designed to help! In effect the DUP eliminated most of the other anti Belfast Agreement parties and it remains to be seen whether these small parties such as the Northern Ireland Unionist Party will now survive. Only two small unionist parties obtained seats, the UK Unionist Party and the Popular Unionist Party, and there was one independent candidate success from Tyrone who campaigned purely on a local hospital issue. The six seats gained by Sinn Fein were at the expense of the SDLP, and the Alliance Party retained its six seats. In fact on first preferential votes the three leading parties all increased their percentage of the overall vote.

So there was success for the Democratic Unionist Party and Sinn Fein, whilst the Ulster Unionist Party and the SDLP will have to go back to the drawing board and assess their future strategy.

Where this leaves the Belfast Agreement is the question to answer over the coming week and months, but there appears to be little likelihood of the Assembly functioning again in the near future as the DUP will not negotiate directly with Sinn Fein. In fact one has to question whether there was any point in the election to start with as the problems about the lack of clarity in IRA decommissioning that led to the suspension of the Assembly in the first place had still not been

resolved. As it stood the Ulster Unionist Party would also not have returned to devolved government if they had been the majority unionist party.

As far as the British Government is concerned the only way forward is through the Belfast Agreement of 1998. It will be interesting to see whether the Democratic Unionist Party, with its new public mandate as the leading unionist party, can now force the fundamental review of the Agreement that they desire and whether nationalists will accept any change to it. In the meantime direct rule from Westminster will continue, and more than likely with its typical green Labour tinge.

## **Ecumenical Update**

It appears that the high level talks on church unity between the Church of England and the Church of Rome are to be suspended in the near future. The Anglican-Roman Catholic International Commission (ARCIC) has produced a series of reports over the years in an attempt to resolve the doctrinal differences between the churches that came through the Protestant Reformation, and the final report on the Virgin Mary is due out shortly. The International Anglican/Roman Catholic Commission for Unity and Mission was to replace ARCIC, but the consecrating of a gay bishop in the United States of America seems to have brought this to a close for the time being.

Whilst it is pleasing in one sense that these unity talks have failed, it is sad that it is because of the unscriptural action of the Anglican Church in America, and not because of the unscriptural dogma of the Church of Rome. The liberal agenda within Anglicanism has certainly taken the ascendancy over evangelicalism over the last one hundred and fifty years, and in many respects Anglicanism has turned its back on its Reformation heritage. It is hard indeed to find a Church of England church where the Thirty-Nine Articles of Religion are taught and where the Book of Common Prayer is still used.

# **THE GREATER CATECHISM of John Owen**

## **Part Twenty Eight**

John Owen lived from 1616 to 1683 and was without doubt one of the greatest British theologians of the puritan era. The purpose of publishing his catechism together with its scriptural proofs is to teach you the facts about the true doctrine of the reformed faith as it is taught in the pages of scripture.

### **Chapter 24 - OF THE LORD'S SUPPER**

Question 1 - *What is the Lord's supper?*

Answer - An holy action instituted and appointed by Christ, to set forth his death, and communicate unto us spiritually his body and blood by faith, being represented by bread and wine, blessed by his word, and prayer, broken, poured out, and received of believers.

(Matthew 26:26-28; Luke 22:14-20; 1 Corinthians 11:23-25; Luke 22:19; 1 Corinthians 11:25-26; Mark 14:22-24; 1 Corinthians 11:24-25; John 6:63; 1 Corinthians 11:23, 25; 1 Corinthians 11:24; Matthew 26:26; Mark 14:22; Luke 22:19)

Question 2 - *When did Christ appoint this sacrament?*

Answer - On the night wherein he was betrayed to suffer.

(1 Corinthians 11:23)

Question 3 - *Whence is the right use of it to be learned?*

Answer - From the word, practice, and actions of our Saviour, at its institution.

Question 4 - *What were the actions of our Saviour to be imitated by us?*

Answer - First, blessing the elements by prayer; secondly, breaking the bread, and pouring out the wine; thirdly, distributing them to the receivers, sitting in a table-gesture.

(Matthew 26:26; Mark 14:22; Luke 22:19-20; 1 Corinthians 11:23-24)

Question 5 - *What were the words of Christ?*

Answer - First, of command, — “Take, eat;” secondly, of promise, — “This is my body;” thirdly, of institution for perpetual use, — “This do,” etc.

(1 Corinthians 11:24-26)

Question 6 - *Who are to be receivers of this sacrament?*

Answer - Those only have a true right to the signs who by faith in have an holy interest in Christ, the thing signified.

(1 Corinthians 11:27-29; John 6:63)

Question 7 - *Do the elements remain bread and wine still, after the blessing of them?*

Answer - Yes; all the spiritual change is wrought by the faith of the receiver, not the words of the giver: to them that believe, they are the body and blood of Christ.

(John 6:63; 1 Corinthians 10:4, 11:29)

## Lodge Cards

NORTH ESSEX MARTYRS MEMORIAL L.O.L. 45 meets on the third Saturday each month in Harlow. Membership enquiries and visiting Brethren warmly welcomed.

STAR OF HALEWOOD BISHOP J.C. RYLE MEMORIAL L.O.L. 66 meets the first Thursday of every month at 8pm from February to December at the Orange Hall, Heald Street, Garston, Liverpool. Further details can be obtained from Brother I. Thompson, 74 Southmead Road, Allerton, Liverpool L19 5NB or e-mail [ianthompson@orangenet.org](mailto:ianthompson@orangenet.org).

THE IVY L.O.L. 783 meets at 6:30pm on the second Saturday in each month at the Provincial Headquarters, Everton Road, Liverpool. New members welcome.

VICTORIA'S PRIDE L.O.L. 788 meets the third Thursday of each month in the centre of Bolton. New members and visitors most welcome.

BLACKPOOL FAITH DEFENDERS L.O.L. 2001 meets the first Tuesday of every month at The Union, Chapel Street, Blackpool. Telephone 01253 622994 for further details.

There are Loyal Orange Lodges in many parts of the country. For further details of membership please contact the editor of *The Orange Banner*.

## ORANGEISM RESURGENT

### Orange Lodges in England 1836 – 1876

By Brother M.E. Phelan  
(Grand Lodge Historian)

#### Part Thirty One

#### Squire Auty and *the Orange Banner*

Squire Auty was born to a humble family in Dewsbury in 1812. In adulthood he became a successful businessman in Bradford, and held views that were strongly Tory, Anglican, and Protestant. He had become an Orangeman by 30th January 1844, for on that date he appeared on an Orange platform in Liverpool.

In 1851 Auty began to produce a monthly magazine called *The Orange and Blue Banner*, changing its name very soon to *The Orange and Protestant Banner*. The Orange Order never had a more vigorous or generous champion than Auty. Although his tone in *The Banner* was often strident, he supported it out of his own pocket for eighteen years. Throughout this time, there were frequent appeals for subscribers to settle their accounts more promptly, (or at all), and complaints that in many parts of the country the Orangemen were not supporting the magazine. Many times, Auty had to threaten to close the magazine, as he could no longer keep it going from his own resources. Auty never carried out this threat, however, because it was too much of a labour of love for him. Eventually the magazine did close, rather suddenly, in 1869. Frank Neal suggests finally he had to let the magazine close for lack of support. Auty died the year after, and I suspect that ill health finally caused him to let *The Banner* close.

(This concludes the series on Orangeism Resurgent.)

## **Oliver Cromwell**

A recent television programme featured the life of Oliver Cromwell, a man who is either admired as a great man or God or one who is despised as a usurper of the monarchy. In Ireland, however, nationalists remember him as the instigator of massacres, but this does not bear close historical scrutiny.

It was, of course, in the Civil War of the 1640's that Oliver Cromwell came to prominence. He was a Member of Parliament, who became a great soldier, and he was influential in the defeating of Charles I. Eventually this led to him becoming the Lord Protectorate, a position he held unto his death.

If you ever read anything of the life of Oliver Cromwell it quickly becomes apparent that he was a man who walked closely with God. He was not driven by personal glory and self-esteem, but for the glory of God. His letters to his family, for example, are full of christian love and concern for their eternal souls.

Whilst Oliver Cromwell was congregational or independent in his churchmanship, he nevertheless sought unity where possible with other the reformed churches of the land – Anglican, Baptist and Presbyterian.

If you are ever in Huntingdon then it is recommended that you visit the Cromwell Museum. It is situated in the old grammar school that Cromwell attended as a youth. The museum contains many portraits, books and documents that illustrate his significance to the history of this country. This museum is the only one that specifically relates to Oliver Cromwell.

Also in Huntingdon, the place of Cromwell's birth, is a walking trail that links sites associated with Oliver Cromwell's connection with the town. Perhaps Huntingdon may be a visiting place for the Lodge of Research and Education in the future?

## **Banner Pulpit: -**

### **The Arrest and Trial of the Lord Jesus Christ**

John 18:19-27

In John chapter eighteen we have been looking at the arrest of the Lord Jesus Christ in the garden of Gethsemane where he voluntarily allowed himself to be bound and taken to the palace of the high priest. He undoubtedly had the power to avoid arrest as with the word of his power the arrestors had just fallen backwards to the ground, but instead he became the suffering Messiah of Isaiah chapter fifty-three and he laid down his life for his people.

We have noted that both Annas and Caiaphas are referred to as being the high priest when according to Old Testament scripture there should have only been one. Caiaphas was the high priest of that particular year and so it appears that Annas had been high priest previously. It is thought that a high priest was being elected every year or two. From the cumulative evidence of the gospels it seems that Annas and Caiaphas either lived in the same house or that they were neighbours with a common hall that they shared.

Now when the Lord Jesus Christ was arrested and bound the disciples forsook him and fled. Thinking only of themselves they ran away and left their Lord and Master in the hands of his enemies. But two of the disciples turned back and followed the arresting party to the palace of the high priest. One of these disciples is not named, but it is generally thought to have been John, and the high priest and his household knew this disciple for some reason or other. It was this reason that this disciple was able to ask the doorkeeper to allow in the other disciple who followed and this was Simon Peter.

It would have been better for Simon Peter to stay outside because his faith was to be tried and it sadly failed on each occasion. This is a lesson for each child of God to learn because you are all capable of falling from grace. If it could happen to an apostle it will almost certainly happen to you too.

Please now read John 18:19-27.

Having being arrested and bound the Lord Jesus Christ was brought before the high priest for questioning. The high priest is not named and, therefore, it could have been either Annas or Caiaphas. If you remember there should have only been one high priest, but the Jewish religion had fallen so far away from what it should have been it appears that one was elected every year or so. Annas had been the high priest and it was Caiaphas who was the high priest in that particular year. In the New Testament you will find both Annas and Caiaphas being referred to as being the high priest.

I would suggest that this initial examination was before Annas and the Sanhedrim, the Jewish council, then examined the Lord Jesus Christ at daybreak. This would mean that this first examination is only found in John's gospel narrative and the examination before the Sanhedrim being in the other three gospel narratives. In this understanding the differences between John's account and the other gospel accounts may be more easily accounted.

This was the first judicial examination or trial that our Lord and Saviour faced after his arrest in the garden of Gethsemane. The high priest questioned him concerning his disciples and then of his doctrine. The questioning with regard to his disciples may have been with regard to who were his disciples, how many disciples was there, what position did they hold, and what were their names. The questioning concerning his doctrine were about what were the principal truths that he was teaching and what it was that he called a person to believe. The high was evidently after an admission from the lips of the Lord Jesus Christ so that they could lay a formal charge of heresy and blasphemy on him before the Sanhedrim.

“The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.” (John 18:19-21)

The high priest wanted to trap our Lord and blessed Redeemer, but with a calm and a dignified statement he described that in his public ministry he had done nothing in an underhand manner. He had always spoken openly to the world and not to just one particular class of people. The Lord and Saviour had always taught publicly in the synagogues and in the temple where the Jews would meet together to worship the living and true God. Nothing was said in private or in secret that he would have cause to be ashamed of. In other words he was a public teacher who kept nothing back from any class of Jewish society and the whole counsel of God was proclaimed boldly wherever the Lord went.

John Calvin says with respect to the Lord Jesus Christ having not said anything in secret that it refers to the substance of his doctrine that was always the same. Yes various forms of teaching were used to get the point across to the people listening, but it was the same doctrinal truth that was preached.

Having declared the openness of his public ministry and preaching the Lord then used an argument against the injustice of the line of examination that he was facing. Was it reasonable and fair and just for an accused person to provide evidence that may be used against him?

So the Lord Jesus Christ told the high priest to ask those people who had heard him teach and preach what he had said to them. These would surely know and they would be able to tell him what he had preached to them. This boldness of the Lord and Redeemer is an example for you to follow. You are to be courageous when you are brought before an unrighteous judge and make a stand for the truth.

“And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?” (John 18:22)

Again this is an incident that is only recorded in the written account of John and one of the attendants strikes the Lord and Saviour because in his opinion he had been speaking disrespectfully to the high priest. The Greek word translated as “struck” literally means to give a blow on the face.

This is not a picture to show that the Jewish ecclesiastical courts were in a good state of order as a prisoner was publicly struck by one of the officers for answering for himself. One could ask where was the justice for this act of violence? It sadly shows how bad the state of affairs had become as it appears that this officer thought that a prisoner had no right to reply to his judge.

In some respects does it not remind us of the cruel treatment that some of the Reformers suffered at the time of the Protestant Reformation at the hands of the Church of Rome? How much some suffered for the cause of the Lord Jesus Christ and the truth of the gospel?

Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (John 18:23)

With a calm and dignified reproof the Lord Jesus Christ spoke to the person who had struck him on the face. In effect our Lord and Saviour said that if he had spoken wickedly, then bear witness of it in a just and orderly manner that becomes a court of law, but do not strike me. However, if he had spoken well, what reasonable cause had he for striking him either there or outside of that court.

In considering this event it is worth recalling what it says in Matthew 5:39,

“But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” (Matthew 5:39)

It needs to be pointed out that this verse of divine truth has only a limited application because there are indeed times and occasions where Christians must make a stand for the truth and protest. The Lord Jesus Christ on this occasion before the high priest did not turn the other cheek, but instead he stood up for himself.

“Now Annas had sent him bound unto Caiaphas the high priest.” (John 18:24)

It was at this point that Annas sent the Lord Jesus Christ bound to Caiaphas the high priest. He had found nothing to help in the reply given by our Lord and so he was bound and sent to Caiaphas. The trial of the Lord before Caiaphas and the Jewish Sanhedrim is not covered in John’s gospel, but you will find it covered in the other three gospel narratives.

“And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.” (John 18:25-27)

As the initial trial of the Lord Jesus Christ was taking place before the high priest we read that Simon Peter was standing and warming himself by an open fire. It may well have been the light from the fire that made the people standing around recognise Peter or it may have been his appearance or from the Galilean accent from when he had spoken earlier.

So for the second time Peter is asked whether he was of the disciples of the arrested man and the second part of his trial of faith begins. When the woman at the door asked him the same question he told a lie and said that he wasn't one of the Lord's disciples. Now he denies that he was a disciple with another blatant lie. He simply would not admit that he was a disciple of the Lord Jesus Christ.

The third and final trial of Peter followed on when a relative of the man whose ear Peter had cut off in the garden of Gethsemane recognised him and asked whether he had seen him in the garden. Yet again Peter denies the accusation, and from the other gospel narratives we know that this last denial was more loud and emphatic than the previous two denials. This time it was made with cursing and swearing, not a very good example for any child of God to imitate.

Now the fall of Peter is one of the few facts that are to be found in all four of the gospels, and therefore, it has been recorded in the pages of holy writ often for your instruction and edification. It doesn't matter who you are and what you do in a church because we are all capable of falling from grace like Peter. If you are put in the right circumstances you will deny the Lord Jesus Christ even if you think you have the strength to cope with any trial that may come your way.

Backsliding as it is called will be the experience of every true believer at some stage of his or her Christian experience. It is often the result of neglecting to work out your salvation with fear and trembling. It may begin with the neglecting of the means of grace; that is the reading of scripture, a constant prayer life and a rightful use of the sacraments. It usually starts with small faults and as they become more and more habitual they become greater and greater.

As soon as Peter denied his Lord and Master for the third time we read that immediately the cock crew. It must have sounded like a clap of thunder to Peter to awaken him to a sense of his sin and his fall from grace in denying his Lord. Nothing is said in John's gospel of Peter weeping and the Lord Jesus Christ turning and looking at him or even Peter going out of the palace. Nevertheless we know that Peter was forgiven and he was restored. There is indeed the mercy of Christ in the restoration of a backslider.

In closing our examination of this passage of holy scripture you have been given the example of how to behave when you are examined about the hope that is within you. It is to be honest and with humility. Then in the Christian life it is so easy to think that one is stronger in the faith than is the case. Peter was a disciple and an apostle, he heard the preaching of the Lord and he saw the miracles of the Lord, but when the pressure was on he refused to accept that he was a disciple. Never put your trust in yourself, but keep your faith firmly on the all-sufficient Saviour who bore your reproach when he suffered at Calvary for your sins. Amen.

## **Other U.K. Orange Publications**

There are two other Orange publications issued within the United Kingdom, and these are “The Orange Torch” published by the Loyal Orange Institution of Scotland and “The Orange Standard” published by the Orange Institution in Ireland. Both are full of news and items of interest to members of the Loyal Orange Institution.

The Orange Torch annual subscription is £7 and it can be obtained from Mr James Foster, 46 Chestnut Crescent, Viewpark, Uddingston, G71 5AR.

The Orange Standard annual subscription is £12 and it can be obtained from The Orange Standard, Schomberg House, 368 Cregagh Road, Belfast BT6 9EY.