

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*

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Northern Ireland Political Talks

Political talks concerning the Belfast Agreement and devolved government in Northern Ireland are scheduled for September. Of course the political climate has now changed in Ulster since the last elections, with the Democratic Unionist Party (DUP) overtaking the Ulster Unionist Party (UUP) as the leading unionist party, and Sinn Fein overtaking the SDLP as the leading nationalist party.

The Democratic Unionist Party wants to renegotiate the Belfast Agreement and they want verifiable decommissioning of terrorist weapons and the disbandment of the IRA. Decommissioning and the end of terrorist organisations is also a stated outcome from the British Government, but in reality they have no history of making a definitive stand against terrorists in the Province. Sadly our government is known as an appeaser of terrorism in Northern Ireland and it readily accepts a level of terrorism in Ulster.

Whether the DUP will reduce its demands during the talks and make a compromise to work within the current Belfast Agreement remains to be seen. On the other hand will Sinn Fein/IRA end the armed struggle once and for all and embrace just democracy? Hopefully these questions can be answered in the next issue.

Lodge News

July 12th Celebrations

The Provinces of Bootle, Liverpool and Manchester within the jurisdiction of the Grand Orange Lodge of England paraded in Southport on the twelfth of July. Good weather and the usual appreciative crowds made it once again an enjoyable day out by the seaside.

A beach mission outreach for young children was conducted on the field during the afternoon. Brother Bernard Ward, who is the pastor of Norris Green Baptist Church in Liverpool, led this gospel work with a number of willing helpers.

The Scottish Protestant Union once again was selling Orange and Black regalia and loyalist memorabilia, and George Wise Publications had an extensive bookstall selling Bibles and general Christian books.

It is also pleasing to note that the parades in Northern Ireland took place without major disruption from nationalists this year. There was just one flash point in north Belfast and this was directed more against supporters of the parade than the Orangemen on parade.

Annual Boyne Anniversary Service in Surrey

Lord Carson Memorial LOL 20 held their Annual Boyne Anniversary Service on Sunday 25th July in their regular meeting place, The Ash Centre, Ash Hill Road, Ash, Surrey. The Lodge's Worthy Chaplain, Bro. M. Lawson HDGC, conducted the well-attended Service. Bro. Lawson HDGC gave a stirring sermon which raised the spirits of a congregation composed of members, friends and worthy guests. The Portsmouth Accordion Band Ensemble led the praise.

Lord Carson Memorial LOL 20 fraternally invites any Brothers visiting the Aldershot area to attend our meetings held on the third Saturday of each month (not September).

Reformation Day Parade and Service

The South of England Royal Black District No. 11 will be holding a Reformation Day Parade and Service in central London on Saturday October 16th. The service will take place at Orange Street Congregational Church where the preacher will be Sir Knight Revd. Samuel Mackay.

Orange Fun – Blackpool Style

“Orange Fun – Blackpool Style” is a new CD produced by the Blackpool First Flute Band. It contains twenty-five tracks of well-known tunes. No doubt copies will be available at the forthcoming Grand Lodge of England annual sessions to be held in Blackpool in September.

Manchester Provincial Parade

The annual Manchester Provincial Parade will take place in the city centre streets of Manchester on Saturday September 25th. Further details can be obtained from the Provincial Grand Secretary or the editor of The Orange Banner.

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 via e-mail: -
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.

QUEEN ELIZABETH L.L.O.L. 2001 meet on the third Saturday of the month in Corby. Visitors are always welcome. Any new member enquiries please contact by phone 01536 205450 or by e-mail to Sec11012001corby@aol.com.

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

The Hampton Court Conference of 1604

by Chris Richards

This year marks the four hundredth anniversary of the Hampton Court Conference of 1604. There is one benefit of this Conference still enjoyed by countless thousands in the world today. All who are Bible readers have cause to look back to this Conference with gratitude.

Prelude

In the reign of Elizabeth I, the so-called Elizabethan settlement of the Church of England was established. Queen Elizabeth sought to put in place a State church established by law. To achieve this the Church was made to be as inclusive as possible within reformation principles. The teaching of Anglican and Lutheran Reformers being that unless a practice was condemned by Scripture it was allowable in the Church.

When Elizabeth came to the Throne, Protestants who had fled during the reign of the persecuting Romanist Mary Tudor, returned. Many had found exile in Geneva and had adopted the teachings of the Calvinistic Reformation known as the "regulative principle". This teaches that unless Scripture commends a practice it has no place in the Church. Those who held this view and pressed a further reform of the Church of England became known as "Puritans". Some realised Elizabeth would not allow any further reforms and started to worship apart from the Church of England. They became known as "Separatists".

Elizabeth died without an heir so the succession passed to James VI of Scotland who had claim to the English Throne through his great-grandmother, Margaret, daughter of Henry VII. Many sections of society had great hopes when James came to the Throne in 1603.

The Conference is Called

Roman Catholics had hopes that James would favour them as his mother was the Romanist Mary Queen of Scots. They arranged for a petition on their behalf be sent from the King of France to the new English King. The Puritans also had hopes that James would favour a reform of the Church of England for James had been brought up in the Scots Kirk. James would prove a disappointment to many as he upheld with vigour the Elizabethan settlement.

As James ascended the Throne many pleas and petitions were sent to him. The Puritan Petition known as the Millenary Petition, was one he could not overlook. It was signed by 10% of all the clergy in England, thus having a thousand signatures and giving the name Millenary to the petition. It urged the King to set the Church in order, to rid the Church of the remnants of popery such as observing holy days, bowings and making the sign of the cross.

King James called for a meeting to discuss these matters. The Puritans were not allowed to send their own spokesman, but James summoned four, John Rainolds, Laurence Chaderton, Thomas Sparke and John Knewstubs. The Conference had to be postponed as the plague broke out in London. However, James summoned the Puritans to a Conference to be held on Monday January 14th 1604 at Hampton Court Palace. The King and Court were at Hampton Court as it was far enough away from the plague area. They were concluding Christmas festivities and these gave way to James engaging the Puritans in debate.

On the second day of the Conference the Puritans were brought to the King's chamber. The hostility of the monarch was evident. In support of the Church, as it was, were 50 clergy plus other Deans, Bishops and the Archbishop of Canterbury. The Churchmen were dressed in their cleric robes, the Puritans in plain gowns. The Puritans stressed four points: -

1. The Doctrine of the Church to be in purity according to God's Word;
2. Good pastors be planted in churches to preach the same;
3. Church government to be ministered according to God's Word;
4. The Book of Common Prayer might be suited more to the increase of piety.

The Conference Resolves

As the day progressed the King argued with the Puritans and no agreement was reached. James took up one matter on which he agreed with the Puritan's opinion, this being on a new translation of the Bible. In home and study Protestants used the Geneva version of the Bible, while in church services lessons were read from the Bishop's Bible.

Puritan and leading Hebrew scholar, Hugh Broughton, had called for a new translation of the Scriptures. A revision of the Bishop's Bible which had been translated as recently as 1658 had already been made. James himself disliked the Geneva Bible because of its footnotes which upheld Presbyterian Church government and denied the absolute power of Kings known as the Divine Right of Kings.

The King ordered a new translation of the Scriptures to be made. Although the Puritans left the Conference gaining no reforms of the Church and no doubt somewhat dismayed, what they had gained they could not have foreseen.

The Result Of The Conference

The authorisation of the King for a translation of the Scriptures brought together around 48 godly scholars in three committees. The committees, meeting at Oxford, Cambridge and Westminster, each took a section of the Bible. When they had completed their work of making a literal translation their colleagues then reviewed the translation made. Perhaps in no other period have men of such scholarship who were also men of faith been brought together

in such a noble cause. The result was the Authorised Version of the Bible. As this version described itself, it was translated out of the original tongues and with the former translations diligently compared and revised by His Majesty's special command. Countless millions since its publication in 1611 have cause to return thanks for the blessing that came from that Order at Hampton Court, not least we who are alive four hundred years later.

(“The Hampton Court Conference of 1604” by Chris Richards was originally published in the May/June 2004 issue of “The Reformer” published by The Protestant Alliance.)

Footnote: -

A soft back pocket size version of the Authorised (King James) Version of the Bible has been recently produced by Liverpool Province in conjunction with the Trinitarian Bible Society. It is an ideal size to be carried on Church Parades and we trust that they will quickly sell out.

Maiden City Festival

The Maiden City Festival in Londonderry is the cultural festival around which the Apprentice Boys of Derry have their Relief of Derry celebrations. It is an important event for the Protestant population of the city who have suffered much during the troubles. The only Protestant housing estate remaining on the city side of the River Foyle is the Fountain estate and it still suffers from repeated attacks from nationalist youths. In fact one could say that “ethnic cleansing” as we know it today started in Londonderry.

Sinn Fein also want to change the official name of the city from Londonderry to Derry and this would cause even further alienation for the Protestant minority. To republicans parity of esteem only seems to work in one direction!

As part of the festival the ABOD Memorial Hall, situated just off the city walls, is opened to the public and it is well worth a visit if you are in the area during the month of August. There is display showing the historical setting of the Siege of Derry and the reasoning behind the Apprentice Boys of Derry. Also open for viewing were the Orange Lodge room, the Ladies Orange Lodge room and the Royal Black Preceptory room. Many interesting artefacts were on display and attendants from the ABOD were on hand to answer questions from the general public.

Facing the ABOD Memorial Hall is the remaining plinth of the twenty-seven metre high George Walker monument that was blown up by the IRA in 1973. According to a report in the Ulster Newsletter (13/8/2004) there is a plan to rebuild what was, and hopefully will be again, a marvellous monument.

Sir Edward Carson's Visit to Liverpool

By Brother Jack Greenald

This year sees the 150th anniversary of the birth of the great Unionist leader Sir Edward Carson.

Sir Archibald Salvidge, the chairman of the Liverpool Workingmen's Conservative Association, wrote to Carson in 1912 at the height of the Home Rule Crisis: “Liverpool stands today between England, of which we are a part, and Ulster, with which we have a peculiar geographical and sympathetic connection, and of which we understand the

mind and character far better than these are understood in many other parts of Great Britain. It is useless to disguise from ourselves, or disguise from Ulster, that the case of the Loyalists in the North of Ireland is not at present understood throughout Great Britain as it is understood in this city”.

Instead of accepting Carson’s invitation to attend the signing of the Ulster Covenant in Belfast, Salvidge asked Carson to return to Great Britain via Liverpool where he would be welcomed and then on the following day he would address an open-air rally.

Carson agreed to this arrangement and he arrived in the Mersey on the Belfast steamer “The Patriotic” at 7.30 on a Sunday morning. Despite the time, 150,000 people turned out to welcome Carson; many of them members of the Workingmen’s Conservative Association and the Orange Order who were carrying banners and were accompanied by bands. The crowd sang the hymn “O God, Our Help in Ages Past”, known as Ulster’s National Anthem. “I shake hands with you across the sea; I bring a message from the democracy of Belfast to the democracy of Liverpool. All that they ask is to be allowed to stay with you, and I do not think you will permit them to be driven out” Carson said on his arrival.

The following night an open-air rally took place in Shiel Park, with over 100,000 people parading to the demonstration. “Well done Liverpool! Belfast gave her answer last Saturday, Lancashire gives it today” were Carson’s first words in his speech. F.E. Smith said in his speech that if the government dared to order the army to march on Ulster, they would be “lynched from the lamp-posts of London” and “If and when it comes to a fight between Ulster and Irish Nationalists we will undertake to give you three ships that will take over 10,000 young men of Liverpool”. A resolution was passed pledging unqualified support to Ulster in their fight against Home Rule. This was followed by a torchlight procession to the city centre.

F.E. Smith later said that the demonstrations in Belfast and Liverpool had been the most remarkable he has ever witnessed. “They transcended ordinary political meetings, because behind them loomed the possibility of something sterner than politics”.

Three divisions of the Ulster Volunteer Force were formed in Liverpool comprising around 1,500 men who were ready to join with Carson’s army in fighting Home Rule. Many of these men lost their lives fighting for King and Country, not in Ulster but in France and Belgium in the First World War.

A special commemorative badge has been produced to mark the 150th anniversary of Carson’s birth costing £3 including postage from Ulster Culture and Historical Society, 17 Old Rossorry Park, Enniskillen, County Fermanagh BT74 7LH.

(Brother Greenald will, DV, be contributing a series of articles on the English Orange Order in the First World War in future issues of The Orange Banner.)

Banner Pulpit: -

Romans 1:16

Part One

The opening seven verses of Romans chapter one is a salutation, that is it is a greeting from the apostle Paul to this fledgling church that been established at the heart of this great pagan Roman Empire. The apostle Paul had not

founded this particular church, but it was one that he desired to visit and one that he wanted to grow in grace and to produce spiritual fruit to the praise and glory of God.

Now a church should not be remaining static and stationary in the things of God, but it should be continually “reformed and reforming” as it strives with grace to conform more and more to the teaching of scripture. I trust that this is your desire for the church of the Lord Jesus Christ where you worship the living and true God who inhabits eternity that it may be truly scriptural in its doctrine, scriptural in its worship and scriptural in its practice. Sadly there are so few of these churches to be found in our country today. The liberal theologians have virtually extinguished the great reformed heritage of this land over the last one hundred and fifty years or so.

Verses eight to fifteen are then an introduction to the rest of the epistle and the theological doctrine that it contains, in other words the God breathed and inspired words that the apostle wrote down for their edification nearly two thousand years ago and our edification today. The word of God and its doctrine is not dated and it always equally applies to every generation down through the centuries of time. Each generation has its own conditions and social structure, and it is then to each generation to apply the word of God to their own circumstances. In other words what may have been the application to God’s revealed will some three hundred years ago may not be applicable today for social circumstances may have changed. The doctrine will still be the same, but not necessarily the application of it to the lives of the people of God.

Let us now read Romans 1:16-17 to see the context as we begin to examine with God’s all sufficient grace the teaching to be found in verse sixteen. There is much to be considered in this verse of scripture and we will only be able to look at the first half of the verse in this study.

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.” (Romans 1:16-17)

In these two verses of holy scripture we find the reason for the apostle Paul’s determination and purpose to go and preach the gospel in the city of Rome when the door of opportunity opened for him under the sovereign will of Almighty God. The worldly wise people of this world may and invariably do have contempt for the gospel, and remember that this church in the city of Rome was at the very centre of a great pagan empire, but Paul was still not ashamed of the gospel that he preached, and here he begins to unfold his reasons for this position to us. As we progress through this epistle in each verse the apostle takes us step by step further into his thinking and his thoughts. It is a continuous and progressive thinking process that is revealed to us as we proceed through the epistle. Initially it covers doctrine and then it turns its attention to the application of the doctrine.

This is, of course, the essence of what is termed reformed or expository preaching; it is the teaching of the doctrine of a scripture verse or passage and then the application of it to daily life. Only preaching with relevant application can be said to reformed preaching, and only this is the preaching of the gospel that enables people to become doers of the word of God and not only hearers of the word of God. A preacher is to teach and apply the word of God to his hearers.

So in verse sixteen we read these words of the apostle Paul,

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” (Romans 1:16)

The follow up of what the apostle Paul had just said in the previous verses with regard to his readiness to preach the gospel at Rome is a declaration that he was not ashamed of the gospel of Christ, and I trust that you too are not ashamed of the gospel of the Lord Jesus Christ, our blessed Redeemer.

The willingness of the apostle to preach in Rome came from the high regard that he had of the gospel itself. This reverence for the gospel was not founded on the system of the moral law that is found within it, but in its effectiveness in saving all who believe, whether they were either Jews or Greeks. Verse sixteen gives us the reason why Paul was ready to preach the gospel even in the city of Rome.

Now wherever the gospel has been faithfully preached there was and always will be until the end of the world opposition to the gospel, and this simple fact deters many people from embracing it and finding the salvation of God in the person of the Lord Jesus Christ. To some people the gospel is a form of atheism and denial of the god in whom they falsely believe. The gospel simply does not conform to the god of his or her own imagination, and therefore it is rejected and to be opposed.

To the Jewish people the gospel was seen as undermining the law of God found in the pages of the Old Testament scriptures and also in the tradition of the elders. The Gentiles denounced Christians as disturbers of the peace, who in their pride and presumption separated themselves from the rest of society. In other words because the people of God would not join in with the sins of society they were accused of unsettling the social order and bringing it into disrepute.

In writing to the church in Corinth the apostle Paul wrote,

“But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;” (1 Corinthians 1:23)

The doctrine of a crucified Saviour was to the Jews a stumbling block for they were looking for a literal king who would deliver them from their enemies, at that particular time that being the Romans who occupied all of Palestine. To the Greeks this gospel of Christ and him crucified was sheer foolishness because it did not agree with the world philosophy that they taught.

Everywhere where this doctrine of Christ crucified was truly preached it was spoken against, but yet the apostle Paul was not ashamed of it, and he was fully prepared to take the ridicule and contempt and personal danger that would be involved in going to preach this gospel of Christ crucified in Rome.

The reason as to why the apostle Paul was not ashamed of the gospel that he faithfully preached is a valid reason that applies to us still to this very day. This declaration of the apostle implies that in reality there is no just cause to ever be ashamed of the gospel of Christ, even though there is something in it that is not acceptable, and that is generally hated and despised by non-Christian people.

Basically the natural man does not and will not receive what is of the Spirit of God from scripture, and for him or her they are plainly foolishness and stupidity. The gospel of Christ is contrary to the thoughts of human independence, that man can live without any thought of God, and the gospel goes to the root of the pride and self-reliance that is found in mankind. The gospel of Christ takes away all boasting of self and the gospel awakens all the latent or dormant enmity of the carnal mind. The natural man will simply not have God to rule over them.

But the apostle Paul could say,

“For I am not ashamed of the gospel of Christ:” (Romans 1:16)

Now it must be said that even saved people who have tasted of the grace of God in salvation are liable to experience and often to fall to the deeply rooted and sinful feeling of being ashamed of the gospel of Christ and the things of the LORD God. The life of a christian is never easy because the principle of sin still dwells within us and fights against us in a spiritual warfare, and no doubt there have been times in the past and also there will be times in the future when we are sadly ashamed of the gospel of Christ.

Often it is what is called peer pressure that causes us to be ashamed of the gospel of Christ because we do not want to or like to stand out from the rest of a crowd or a group of people whether socially or at work or at school. It is not always easy to make a stand for the truth of scripture when it is patently unpopular and it may bring scorn or ridicule upon you. At times it so easy to say nothing and to pretend that it doesn't really concern us. Pride too often gets in the way of us making the stand for God that we ought to make as we consider our reputation before the glory of the God of our salvation.

Before you think that you have no need of being admonished in this way for this sin consider what the apostle Paul wrote to Timothy, a young and a gifted man in the gospel ministry,

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;” (2 Timothy 1:8)

In this portion of scripture in 2 Timothy chapter one Paul shows the strong ground on which he rested and found strength to resist this particular temptation, and it may be worth your while to read this portion of God's word for yourselves later.

Now no other religion is so offensive to the natural pride of man than the gospel of Christ. Earlier he had called it the gospel of God, but now he refers to it as the gospel of Christ, the one who is not only its divine author, but also the one who is its essential subject. For this reason the gospel is sometimes called the preaching of Jesus Christ and the unsearchable riches of Christ.

Any system of religion where there is nothing of foolishness in the eyes of the wisdom of the world it cannot be said to be the gospel of which the apostle Paul thought it necessary to affirm that he was not ashamed of it. Where there is no opposition and no hatred there is no real gospel being preached.

Now no other system of religion, but the gospel of Christ, awakens such shame in the hearts and minds of its believers when they consider the glory and holiness of God in comparison to their own sinfulness and unworthiness. Is this something of which you have experienced?

The more the gospel is corrupted, and we can see it for ourselves today, the more its distinctive features are obscured by error, and the shame and dishonour that it produces in people is reduced. For example, where today is the doctrine of sin taught and where is genuine repentance to be found. Errors in religion will invariably appeal to the natural man who may want salvation, but who still wants to enjoy the pleasures of sin. They are very happy to have a Saviour to save them from their sins, but not a Lord to rule over their lives. In reality, of course, he must be both Saviour and Lord.

Over the years fear of opposition and contempt has often led to the corruption of the gospel and a weakening of

the church. The apostle Paul preached the truth of the gospel of Christ crucified and for this he was hated, but he was not ashamed of it. To the church in Galatia he wrote,

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” (Galatians 6:14)

The gospel is centred on the Lord Jesus Christ and him crucified, and it is a gospel that with the apostle Paul you are not to be ashamed of. Amen.

Book Review

The Papacy is the Antichrist by Rev. J.A. Wylie

This booklet has been out of print for a number of years and it is good to see it once again in circulation. Copies cost £2.50 and are available from Our Inheritance Bible Ministries, 12 High Street, Polegate, East Sussex.