

# THE ORANGE BANNER

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

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*"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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## The Price of Peace!

In December of last year a highly trained and well-organised gang of criminals robbed the Northern Bank in Belfast and escaped with an estimated £26.5 million. It is now understood by the police forces in Northern Ireland and the Republic of Ireland that this crime was carried out by the Provisional IRA, a fact accepted by the British Government and the Republic of Ireland Government. Despite all the evidence pointing towards them the IRA and their political wing Sinn Fein both continue to deny the obvious and in a tantrum they have withdrawn future co-operation on disarmament for not believing them! The links between Republican terrorism and organised crime will simply not go away no matter how often it is denied.

The result is that the peace process has once again come to a grinding halt with little hope of future progress before a general election in the UK. Despite all the hard talking by our Government on terrorism there seems to be little appetite to exclude Sinn Fein from the talk's process and to call a Northern Assembly without them.

In other words it is Sinn Fein/IRA who have in effect veto over progress in Northern Ireland because the British Government is afraid of acting without their involvement. There was also talk in January of the Ulster Defence Association seeking £70 million from the government to re-train its terrorists!

Surely the price of peace at the moment is too high to pay. The terrorist has got to be taken out of Ulster politics, and terrorism has got to be removed from its society, and only then will Northern Ireland get the peace and justice that it truly deserves.

## Lodge News

### Distinguished Essex Politician Honoured

An engraved Bicentenary Jewel was presented to Councillor Douglas James by the North Essex Martyrs Memorial L.O.L. 45 in recognition of his staunch support of Unionist principles over many years. The presentation was made at the Lodge's Annual Dinner by Rev. Bro. Martin Smyth M.P., and Bro. Tom Jackson H.D.G.C. (Worthy Master). Councillor James' distinguished service to local government in Essex has included Chairman of the former Chigwell Urban District Council, 11 years as Leader of Epping Forest District Council and first Town mayor of Great Dunmow when that office was created in 2000.

Councillor James said, "Every form of democratic test in Northern Ireland over many years shows a majority in favour of the Union. I passionately believe that the sooner the British Government recognise that the Union is here to stay – and turn their attention from appeasing undemocratic forces to effectively

confronting them – the sooner will all the people of Northern Ireland have the bright future they deserve.”

### **Oxford Lodge Donates to the UDR Benevolent Fund**

In 2004 the Oxford Martyrs Memorial Loyal Orange Lodge No. 213 achieved an important milestone as it marked 40 years since the lodge was founded. The chosen charity of the lodge in its 40<sup>th</sup> anniversary year was the UDR Benevolent Fund. In December the Worshipful Master of the lodge, W. Bro. Paul Anderson, presented on behalf of the lodge a cheque for £600 to Major Jack Wray in Londonderry. Also present from the lodge were W Brother Graham Fleet (Treasurer), W. Bro. Dr. Ian Mackey (Secretary), and Brother Stephen Nimmons. The brethren, who are also members of the Thames and Avon branch of the Murray Club of the Apprentice Boys of Derry, were in Londonderry for the “Shutting of the Gates” celebrations and took the opportunity to present the cheque in person to Major Wray.

The Oxford lodge, which belongs to the Portsmouth District, has been growing steadily in recent years and looks forward to progressing the Orange Cause in Oxfordshire in the years ahead.

### **Annual George Marsh Thanksgiving Service**

The annual George Marsh Thanksgiving Service will be held at Deane Parish Church in Bolton on Sunday April 24<sup>th</sup>, and this will be to the day the 450<sup>th</sup> anniversary of his martyrdom in Chester in 1555. The service is arranged and conducted by members of Victoria’s Pride L.O.L. 788, and your support of this Protestant witness would be greatly appreciated.

## **The Tsunami**

We all will have witnessed the tragic events in Asia from the tsunamis of December 26<sup>th</sup>. It has been estimated that over a quarter of a million people were killed in the tragedy and, of course, many more made homeless. The response for donations to help those in need has been tremendous and a vast amount of money has been raised.

From a human perspective it is often difficult to understand why these events take place. Was it the work of Satan or was God not able to stop it?

The scriptures clearly teach that God is in control of all the events of this world and that Satan can go no further than God permits – read for example the history of Job in the Old Testament. We need to remember that this world is under judgment because of sin, and sooner or later we will all have to stand before the judgment seat of a holy and just God. This tragedy should be a reminder of this solemn day and whether we are ready for it or not. If God were to take your life tomorrow would you be ready to meet your creator? It is in the Lord Jesus Christ where we find the mercy and grace of God, and it is to him alone that you must go for salvation.

## **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.

CITY OF CHESTER L.O.L. 375 meets second Monday of each month in the centre of Chester. Visiting Brethren always welcome. Membership enquires from Cheshire and North Wales please phone Dave Reynolds on 0151 3563358.

BLACKPOOL FAITH DEFENDERS L.O.L. 2001 meets the first Tuesday of every month in Blackpool. Telephone 07787858614 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 [Secllo12001corby@aol.com](mailto:Secllo12001corby@aol.com).

BLACKPOOL FIRST FLUTE BAND – for further details see [www.freewebs.com/blackpoolfirstflute](http://www.freewebs.com/blackpoolfirstflute).

For further details of membership and the Biblical principles of Orangeism please contact the editor of The Orange Banner.

## **The Heidelberg Catechism**

### **Part Two**

Lord's Day 3

Question 6 - Did God, then, create man so wicked and perverse?

Answer - No, on the contrary, God created man good<sup>[1]</sup> and in His image,<sup>[2]</sup> that is, in true righteousness and holiness,<sup>[3]</sup> so that he might rightly know God His Creator,<sup>[4]</sup> heartily love Him, and live with Him in eternal blessedness to praise and glorify Him.<sup>[5]</sup>

*[1] Gen. 1:31. [2] Gen. 1:26, 27. [3] Eph. 4:24. [4] Col. 3:10. [5] Ps. 8.*

Question 7 - From where, then, did man's depraved nature come?

Answer - From the fall and disobedience of our first parents, Adam and Eve, in Paradise,<sup>[1]</sup> for there our nature became so corrupt<sup>[2]</sup> that we are all conceived and born in sin.<sup>[3]</sup>

*[1] Gen. 3. [2] Rom. 5:12, 18, 19. [3] Ps. 51:5.*

Question 8 - But are we so corrupt that we are totally unable to do any good and inclined to all evil?

Answer - Yes,<sup>[1]</sup> unless we are regenerated by the Spirit of God.<sup>[2]</sup>

[1] Gen. 6:5; 8:21; Job 14:4; Is. 53:6. [2] John 3:3-5.

## Lord's Day 4

Question 9 - Is God, then, not unjust by requiring in His law what man cannot do?

Answer - No, for God so created man that he was able to do it.[1] But man, at the instigation of the devil,[2] in deliberate disobedience[3] robbed himself and all his descendants of these gifts.[4]

[1] Gen. 1:31. [2] Gen. 3:13; John 8:44; 1 Tim. 2:13, 14. [3] Gen. 3:6. [4] Rom. 5:12, 18, 19.

Question 10 - Will God allow such disobedience and apostasy to go unpunished?

Answer - Certainly not. He is terribly displeased with our original sin as well as our actual sins. Therefore He will punish them by a just judgment both now and eternally,[1] as He has declared:[2] Cursed be every one who does not abide by all things written in the book of the law, and do them (Galatians 3:10).

[1] Ex. 34:7; Ps. 5:4-6; 7:10; Nah. 1:2; Rom. 1:18; 5:12; Eph. 5:6; Heb. 9:27. [2] Deut. 27:26.

Question 11 - But is God not also merciful?

Answer - God is indeed merciful,[1] but He is also just.[2] His justice requires that sin committed against the most high majesty of God also be punished with the most severe, that is, with everlasting, punishment of body and soul.[3]

[1] Ex. 20:6; 34:6, 7; Ps. 103:8, 9. [2] Ex. 20:5; 34:7; Deut. 7:9-11; Ps. 5:4-6; Heb. 10:30, 31. [3] Matt. 25:45,46.

“And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” (Daniel 4:35)

## English Orangeism and the Great War

By  
Brother Jack Greenald

### Part Two

The 36<sup>th</sup> (Ulster) Division came to England in summer 1915 to Seaford in Sussex to complete their training.

On the morning of the 12<sup>th</sup> of July, John Stewart-Moore, an officer in the 12<sup>th</sup> Battalion Royal Irish Rifles, recalled that he was awakened at dawn by the sound of bagpipes and when he opened his window he saw the whole battalion, minus the officers, marching around the parade ground. A soldier, who was riding a white horse, representing King William, led them.

The East Sussex News of July 17 1915, carried this report of the celebrations: “Scenes of great enthusiasm

were witnessed at Seaford on Monday, when the Orangemen of the Ulster Division quartered in the district held holiday to celebrate the anniversary of 'Orange Day'. Early in the morning the inhabitants were surprised by the procession of a very amateur band playing instruments of the usual carnival description. Throughout the day the town was thronged with soldiers with orange decorations much in evidence. In the evening processions on a much more organised scale took place, and the men, headed by their respective bands, with banners and flags, paraded the street, crowds of townspeople turning out to witness the unusual scene.

At 6.30 a meeting took place near the Y.M.C.A. Recreation Rooms in Arundel Road, a very large crowd of men from the various regiments being present. Numbers of them wore badges and other insignia of the Loyal Orange Institution of Ireland, the bright Orange and Purple sashes giving a vivid touch of colour to the khaki.

The Rev D R Mitchell, Presbyterian chaplain to H.M. Forces, presided, and was supported by the following members of the English branch of the Institution: Bro Alderman J Barron (London), Bro the Rev L Atherton (Lewes), Bro A B Weir, Bro B V Reeves (Lewes), Bro H Trower (Barcombe), Bro Whitehead (Brighton). The proceedings commenced with the rendering of the hymn 'O God, our help in ages past' and prayer was offered by the Rev L Atherton.

The Chairman extended a hearty welcome to all present and introduced to the meeting Alderman J Barron, the principal speaker, who, he said, had come from London to address them and to bring a message from the English brothers. Alderman Barron, he said, was one of the best-known men in England associated with the cause of Ulster. He was very gratified at the manner in which the town had testified to the fine behaviour of the division, and was sure that when they left the opinion would remain unaltered.

Alderman Barron commenced an eloquent speech with an expression of great pleasure at being able to address what he termed as 'a unique gathering', as he felt convinced that never before had the 12<sup>th</sup> been celebrated on English soil by Ulstermen in such a manner. The message from their sympathisers in England was 'stand fast, be firm in the faith, quit ye like men, be strong' and he hoped that no matter what the occasion the men of Ulster who had rallied so nobly to the service of the King would stand firm for the faith and the blood bought liberties that they had won in the past, and that they would always remember that no victory was complete, unless it was a victory for the right, truth and honour ... Ulster lads had rushed to the Colours and were now laying down their lives for the cause ... he hoped that when July 12<sup>th</sup> came round again he would have the privilege of addressing them on their beloved soil and Germany would by then have received a justly deserved thrashing ... The proceedings closed with the rendering of 'Fight the good fight'. A collection was taken for the funds of the Lord Enniskillen Orphan Fund'.

The Grand Secretary of the English Orange Order wrote to Major General Nugent, the officer commanding the Ulster Division, to wish them God-speed on arriving in France and he received the following reply: 'On behalf of the Ulster Division, I desire to return to you and through you to the Loyal Orange Institution of England, the thanks of the Ulster Division for the good wishes so kindly sent to us. I have no doubt whatsoever that I shall find them, as you say, well disciplined and brave, and I am confident that the honour of the Empire will be upheld in their hands ...'

To be continued.

## **Book Review**

**The Case for Traditional Protestantism – The Solas of the Reformation** – by Terry L. Johnson and published by the Banner of Truth – Paperback 182 pages.

In these days of political correctness the term “Protestant” may be seen by many people as old fashioned, and there is no doubt that the term has been badly misused, if not abused, with reference to the troubles in Northern Ireland over the last thirty years where it has become synonymous with unionist.

The principles of true Protestantism are literally biblical Christianity, and, therefore, they are as relevant for today as they were when the Reformers rediscovered them in the sixteenth century. This book powerfully argues in defence of the great “solas” or “alones” of the Reformation – Scripture Alone, Christ Alone, Faith Alone, Grace Alone, and to God Alone be the Glory!

Read this book for yourself and get your minister to read it also because it will do both of you a power of good! It is practical theology that needs to be rediscovered again for the benefit of our churches and to make people Protestant in reality and in truth and not merely by outward profession.

## **The United Protestant Council**

The United Protestant Council was formed when a number of Protestant organisations co-operated in staging demonstrations at the Royal Albert Hall in 1898. The original name was “The London Council of the United Protestant Societies” and around fifty societies were initially involved.

The Loyal Orange Institution was one of the founder members, and a number of the founder societies had Orangemen prominently involved in their work. For example, the Calvinistic Protestant Union had as its secretary David Catt, who later became the Grand Master of the Loyal Orange Institution of England, the Protestant Truth Society was headed by an Orangeman, John Kensit, the Trinitarian Bible Society had as its secretary, Rev Dr E W Bullinger, who was a member of LOL 481 Walthamstow, and the Belfast Protestant Association had as its lecturer Arthur Trew, who was a member of the Gordon Memorial LOL in Belfast.

Colonel T M Sandys who was MP for Bootle, was involved in a number of Protestant societies, being the chairman of the Protestant Alliance, and the President of the Council of the Imperial Protestant Federation, he was also Grand Master of the Loyal Orange Institution of England from 1903-1911. He was one of the speakers at the Royal Albert Hall in 1898. The secretary of the Royal Albert Hall demonstration received one hundred and sixty nine telegrams of sympathy with the aims of the meeting from lodges of the Loyal Orange Institution.

The Church Association, which later became the Church Society, had a number of Orangemen associated with its work. One of its lecturers was Henry Atherton who was to become a Deputy Grand Chaplain, and its Parliamentary agent and then for seventeen years its secretary was Captain J W D Barron who was a Deputy Grand Master. A number of Orange lodges supported the work of the association by subscribing to its magazine and sending donations, these included: Prince of Orange LOL 141, Bullinger LOL 481, Saunderson LOL 713, Waring LOL 716, Blackburn LOL and the Lancaster Province.

At the thirtieth annual meeting of the United Protestant Council held in November 1928, Major Richard Rigg was re-elected President of the Council. Major Rigg was the Grand Master of the Loyal Orange Institution of England.

How sad it has been to read that some present day members of the council have adopted an anti-orange attitude. Maybe they should look into the history of their own organisation and the United Protestant Council as a whole and see the contribution that Orangemen have made to the Protestant cause in England.

(Contributed by Brother Jack Greenald.)

## **Irish President's Mask Slips!**

The Irish President, Mary McAleese, has often been praised by the media for her cross-community activities and her efforts to heal divided communities. Despite the reservations of some she had done little to upset too much the unionist people of Northern Ireland. But all that changed when she spoke at the ceremony to mark the sixtieth anniversary of the liberation of Auschwitz, one of the Nazi concentration camps.

"They gave to their children an irrational hatred of the Jews in the same way that people in Northern Ireland transmitted to their children an irrational hatred of Catholics."

Though she has apologised and said that there is also hatred towards Protestants the damage has been done, and perhaps the mask has slipped. A proposed visit to the Shankill in Belfast has been postponed in the aftermath. It will be a long time before her words are forgotten!

## **Banner Pulpit: -**

### **JOHN 3:1-8 - Conversation with Nicodemus**

**By J.C. Ryle**

*Now a certain man, a Pharisee named Nicodemus who was a member of the Jewish ruling council, came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the miraculous signs that you do unless God is with him." Jesus replied, "I tell you the solemn truth, unless a person is born from above, he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? He cannot enter his mother's womb and be born a second time, can he?"*

*Jesus answered, "I tell you the solemn truth, unless a person is born of water and spirit, he cannot enter the kingdom of God. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be amazed that I said to you, 'You must all be born from above.' The wind blows wherever it will, and you hear the sound it makes, but do not know where it comes from and where it is going. So it is with everyone who is born of the Spirit."*

The conversation between Christ and Nicodemus, which begins with these verses, is one of the most important passages in the whole Bible. Nowhere else do we find stronger statements about those two mighty subjects, the new birth, and salvation by faith in the Son of God. The servant of Christ will do well to make himself thoroughly acquainted with this chapter. *A man may be ignorant of many things in religion, and yet be saved. But to be ignorant of the matters handled in this chapter, is to be in the broad way which leads to destruction.*

We should notice, firstly, in these verses, ***what a weak and feeble beginning a man may make in religion, and yet finally prove a strong Christian.*** We are told of a certain Pharisee, named Nicodemus, who feeling concerned about his soul, "came to Jesus by night."

There can be little doubt that Nicodemus acted as he did on this occasion from the fear of man. He was afraid of what man would think, or say, or do, if his visit to Jesus was known. He came "by night," because he had not faith and courage enough to come by day. And yet there was a time afterwards when this very Nicodemus took our Lord's part in open day in the council of the Jews. "Does our law judge any man," he said, "before it hear him, and know what he does." (John 7:51.). Nor was this all. There came a time when this very Nicodemus was one of the only two men who did honour to our Lord's dead body. He helped Joseph of Arimathea to bury Jesus, when even the apostles had forsaken their Master and fled. His last things were more than his first. Though he began badly, he ended well.

The history of Nicodemus is meant to teach us that we should never "despise the day of small things" in religion. (Zec. 4:10.) We must not set down a man as having no grace, because his first steps towards God are timid and wavering, and the first movements of his soul are uncertain, hesitating, and stamped with much imperfection. We must remember our Lord's reception of Nicodemus. He did not "break the bruised reed, or quench the smoking flax," which He saw before Him. (Matt. 12:20.) Like Him, let us take inquirers by the hand, and deal with them gently and lovingly. In everything there must be a beginning. It is not those who make the most flaming profession of religion at first, who endure the longest and prove the most steadfast. Judas Iscariot was an apostle when Nicodemus was just groping his way slowly into full light, Yet afterwards, when Nicodemus was boldly helping to bury his crucified Saviour, Judas Iscariot had betrayed Him, and hanged himself! This is a fact which ought not to be forgotten.

We should notice, secondly, in these verses, ***what a mighty change our Lord declares to be needful to salvation, and what a remarkable expression He uses in describing it.*** He speaks of a new birth. He says to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." He announces the same truth in other words, in order to make it more plain to his hearer's mind--"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." By this expression He meant Nicodemus to understand that "no one could become His disciple, unless his inward man was as thoroughly cleansed and renewed by the Spirit, as the outward man is cleansed by water." To possess the privileges of Judaism a man only needed to be born of the seed of Abraham after the flesh. To possess the privileges of Christ's kingdom, a man must be born again of the Holy Spirit.

The change which our Lord here declares needful to salvation is evidently no slight or superficial one. It is not merely reformation, or amendment, or moral change, or outward alteration of life. It is a thorough change of heart, will, and character. It is a resurrection. It is a new creation. It is a passing from death to life. It is the implanting in our dead hearts of a new principle from above. It is the calling into existence of a new creature, with a new nature, new habits of life, new tastes, new desires, new appetites, new judgments, new opinions, new hopes, and new fears. All this, and nothing less than this is implied, when our Lord declares that we all need a "new birth."

This change of heart is rendered absolutely necessary to salvation by the corrupt condition in which we are all, without exception, born. "That which is born of the flesh is flesh." Our nature is thoroughly fallen. The carnal mind is enmity against God. (Rom. 8:7.) We come into the world without faith, or love, or fear toward God. We have no natural inclination to serve Him or obey Him, and no natural pleasure in doing His will. Left to himself, no child of Adam would ever turn to God. The truest description of the change which we all need in order to make us real Christians, is the expression, "new birth."

This mighty change, it must never be forgotten, we cannot give to ourselves. The very name which our Lord gives to it is a convincing proof of this. He calls it "a birth." No man is the author of his own existence, and no man can quicken his own soul. We might as well expect a dead man to give himself life, as expect a natural man to make himself spiritual. A power *from above* must be put in exercise, even that

same power which created the world. (2 Cor. 4:6.) Man can do many things; but he cannot give life either to himself or to others. To give life is the peculiar prerogative of God. Well may our Lord declare that we need to be "born again!"

This mighty change, we must, above all, remember, is a thing without which we cannot go to heaven, and could not enjoy heaven if we went there. Our Lord's words on this point are distinct and express. "Except a man be born again, he can neither *see* nor *enter* the kingdom of God." Heaven may be reached without money, or rank, or learning. But it is clear as daylight, if words have any meaning, that nobody can enter heaven without a "new birth."

We should notice, lastly, in these verses, *the instructive comparison which our Lord uses in explaining the new birth*. He saw Nicodemus perplexed and astonished by the things he had just heard. He graciously helped his wondering mind by an illustration drawn from "the wind." A more beautiful and fitting illustration of the work of the Spirit it is impossible to conceive.

There is much about the wind that is mysterious and inexplicable. "You can not tell," says our Lord, "whence it comes and where it goes." We cannot handle it with our hands, or see it with our eyes. When the wind blows, we cannot point out the exact spot where its breath first began to be felt, and the exact distance to which its influence shall extend. But we do not on that account deny its presence. It is just the same with the operations of the Spirit, in the new birth of man. They may be mysterious, sovereign, and incomprehensible to us in many ways. But it is foolish to stumble at them because there is much about those who we cannot explain.

But whatever mystery there may be about the wind, its presence may always be known by its sound and effects. "You hear the sound thereof," says our Lord. When our ears hear it whistling in the windows, and our eyes see the clouds driving before it, we do not hesitate to say, "There is wind." It is just the same with the operations of the Holy Spirit in the new birth of man. Marvellous and incomprehensible as His work may be, it is work that can always be seen and known. The new birth is a thing that "cannot be hidden." There will always be visible "fruits of the Spirit" in every one that is born of the Spirit.

Would we know what the marks of the new birth are? We shall find them already written for our learning in the First Epistle of John. The man born of God "believes that Jesus is the Christ,"--"does not commit sin,"--"does righteousness,"--"loves the brethren,"--"overcomes the world,"--"keeps himself from the wicked one." This is the man born of the Spirit! Where these fruits are to be seen, there is the new birth of which our Lord is speaking. He that lacks these marks, is yet dead in trespasses and sins. (1 John 5:1; 3:9; 2:29; 3:14; 5:4; 5:18.)

And now let us solemnly ask ourselves whether we know anything of the mighty change of which we have been reading? Have we been born again? Can any marks of the new birth be seen in us? Can the sound of the Spirit be heard in our daily conversation? Is the image and superscription of the Spirit to be discerned in our lives? Happy is the man who can give satisfactory answers to these questions! A day will come when those who are not born again will wish that they had never been born at all.

## **Orange Minute Book**

What is thought to be the oldest known Lodge minute book has been discovered in the USA and it records events of a Tyrone lodge in 1798. At a cost of £600 the book has been bought and it will be on display at Schomberg House in Belfast.