

# 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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## Remember, Remember the Fifth of November! 1605-2005

The 400<sup>th</sup> anniversary of the Gunpowder Plot falls this year and it is, of course, just one of the many deliverances that this country has received from God throughout our history. In 1605 a Roman Catholic plot to blow up King James I and Parliament was thwarted with the capture of Guy Fawkes and thirty-six barrels of gunpowder in a cellar under Westminster.

This deliverance was once commemorated with a Church of England service in the Book of Common Prayer, a service that also tied in with the anniversary of the landing of William III Prince of Orange on November 5<sup>th</sup> 1688. Sadly it seems to celebrate this great event is now not considered as being politically correct and so our government has basically ignored this important 400th anniversary so that it doesn't offend Roman Catholics!

The Royal Mail has issued no commemorative stamps to mark the occasion and even an offer of a free firework display in London was turned down. We trust that you will remember the day in a suitable manner and again thank God for the mercies that we have received in our history.

### The Decommissioning of the IRA

The question was asked in the last issue of The Orange Banner – "Is the war really over in Northern Ireland?" and today the answer is still not known. At the end of July the Provisional IRA issued its statement where it said the armed campaign had been ended and that "all IRA units had been ordered to dump arms".

Prior to this statement the British and Irish governments had been publicly backing the unionist position of requiring transparency in any decommissioning of weapons, but when an event later took place it was far from being transparent. The fact that some decommissioning took place has not been questioned; it is the extent of the decommissioning that has not been verified.

Two witnesses, a Methodist minister and a Roman Catholic priest, were also present at the decommissioning and the Provisional IRA chose these two men. Sadly an inventory of the weapons has not been given or photographic evidence provided, only a verbal assurance that the weapons destroyed matched what the intelligence services thought they had.

The Roman Catholic priest, Alec Reid, present at the decommissioning later at a public meeting compared unionists to Nazis. He later said that the IRA were not involved in criminality and the Northern Bank

robbery, and he also said that punishment beatings took place because in effect the police couldn't be trusted to carry out law enforcement. Little wonder that the Provisional IRA chose him as a witness!

So the extent of decommissioning is still not known and neither whether criminality has come to an end. It has to be remembered that many of these terrorists have become rather rich by their activities and no doubt they will want to retain their exotic life style. Until these issues are resolved there is no likelihood that the Democratic Unionist Party will be persuaded into re-establishing devolved government in Northern Ireland. The Independent Monitoring Commission has given the Provisional IRA an initial clean bill of health when it reported in October, and a fuller report is expected in January.

Perhaps when the political parties in the Republic of Ireland see fit to share power with Sinn Fein in their government is the time for the unionist parties to do the same in Northern Ireland?

## **Lodge News**

### **Ladies Grand Council**

The annual meeting of the Ladies Grand Council was held in Garston, Liverpool, on Saturday September 10<sup>th</sup>, and this was followed by a social in the evening.

### **Grand Lodge Sessions in Southport**

The annual sessions of the Grand Orange Lodge of England were held in Southport on September 16<sup>th</sup> and 17<sup>th</sup>. The proceedings were concluded with the Grand Lodge Parade through the town centre of Southport. Whilst rain threatened the weather was fine for the duration of the parade and rally. There was a good turn out for the parade and it was well received by the shoppers and tourists in Southport. The parade concluded with a rally where the Grand Chaplain, Revd Richard Harvey, gave the sermon.

An interesting feature of the parade was a lambeg drum player and this became the centre of attraction for many of the Northern Ireland visitors after the parade that wanted to have a drumming session before going home!

Stalls on the field were from the Scottish Protestant Union and George Wise Publications, and they appeared to have good business.

### **Liverpool Anglican Cathedral Commemoration**

The gothic splendour of Liverpool Cathedral was the setting for a commemoration service on Friday September 30<sup>th</sup> to remember the 450<sup>th</sup> anniversary of the martyrdoms of Bishops Latimer and Ridley, godly men of the Reformation.

Some thirty representatives from the various Provinces within the Grand Lodge of England gathered beneath the beautiful stained glass window depicting the worthy bishops. The Dean of Liverpool welcomed us, and the Grand Master of England, Brother R. Bather, placed a wreath on a table.

The sermon was given by the Liverpool Provincial Grand Chaplain, Brother Paul Williams HDGC who spoke movingly on the lives of the Reformers. The prayers were led by the Dean of Liverpool, Rt Rev Dr R. Hoare who also gave the blessing.

May the Lord grant us the same grace to stand fast for the truth of the glorious gospel in our day and generation, for His name's sake. Amen.

(Brother Alan J. Smith of LOL 788 wrote this report.)

### **George Wise Lecture**

Mr Ian Henderson, a well-known Protestant stalwart in Liverpool for many years, gave an interesting illustrated lecture on the life of George Wise in Garston on Friday October 7<sup>th</sup>. The meeting was held under the auspices of Star of Halewood LOL 66 and it attracted a good number of people.

Whilst George Wise was born in London he is best known for his gospel ministry and political work in Liverpool, and in many respects he could be compared to the Revd Ian Paisley in Northern Ireland. It has been suggested to Mr Henderson that the contents of the lecture should be put into print.

### **Protestant Alliance Meeting in Bolton**

The annual Protestant Alliance meeting organised by Victoria's Pride LOL 788 was held in Bolton on Thursday October 20<sup>th</sup> where Mr Chris Richards gave an illustrated lecture on "The Tower of Constance" where many Huguenots, especially women, suffered for their allegiance to the Protestant faith.

The Lodge's annual King William Dinner will take place (DV) on November 3<sup>rd</sup>.

## **Obituary**

### **Brother & Sir Knight Albert Clappison 1923-2005**

At the age of 82 Brother & Sir Knight Albert Clappison passed from this life on July 9<sup>th</sup> 2005. He was initiated into the Ivy Lodge LOL 783 in Liverpool in 1955 and so began a fifty-year association with the Orange Institution in England from who he was to later receive the honour of being an Honorary Deputy Grand Master. From 1961 to 1965 Albert was the Master of LOL 783 and from this lodge he was to transfer to the Rose of Skelmersdale LOL 188. Albert was the District Master of No 12 District in Liverpool Province from 1968 to 1971.

It was in July 1957 that Albert Clappison took the Red Cross Degree as a member of the Royal Black Institution. He past out as a Lecturer and Instructor in February 1959 and he was to become an Imperial Deputy Grand Lecturer of the Imperial Grand Black Chapter. To say that Albert enjoyed lecturing would be a little of an understatement! He was a member of Daniel's Heroes RBP 188, a Preceptory that opened in April 1987.

The funeral service took place for Albert at Emmanuel Church of the Nazarene in Skelmersdale and then at St Helens Crematorium where the Royal Black Institution held a short service after the committal. The church was full to overflowing for this well respected man who was a trustee and a former treasurer of the church. Tributes were given by Brother & Sir Knight Tom Bodcock, a family friend, Mr David Barnes of the Church District and the Pastor Eric Lucas. It seems that even in old age doing repairs on the church roof was not uncommon for Albert, even though we believe that on one occasion children actually moved the ladder!

In his life Albert Clappison was a true and faithful servant of the Lord Jesus Christ, of his church in Skelmersdale, and of the Orange Institution and the Royal Black Institution. He will be remembered and missed by all those people who had the privilege to know him.

## The Heidelberg Catechism

### Part Five

#### Lord's Day 9

Question 26 - What do you believe when you say: I believe in God the Father almighty, Creator of heaven and earth?

Answer - That the eternal Father of our Lord Jesus Christ, who out of nothing created heaven and earth and all that is in them,[1] and who still upholds and governs them by His eternal counsel and providence,[2] is, for the sake of Christ His Son, my God and my Father.[3] In Him I trust so completely as to have no doubt that He will provide me with all things necessary for body and soul,[4] and will also turn to my good whatever adversity He sends me in this life of sorrow.[5] He is able to do so as almighty God,[6] and willing also as a faithful Father.[7]

*[1] Gen. 1 and 2; Ex. 20:11; Job 38 and 39; Ps. 33:6; Is. 44:24; Acts 4:24; 14:15. [2] Ps. 104:27-30; Matt. 6:30; 10:29; Eph. 1:11. [3] John 1:12, 13; Rom. 8:15, 16; Gal. 4:4-7; Eph. 1:5. [4] Ps. 55:22; Matt. 6:25, 26; Luke 12:22-31. [5] Rom. 8:28. [6] Gen. 18:14; Rom. 8:31-39. [7] Matt. 6:32, 33; 7:9-11.*

#### Lord's Day 10

Question 27 – What do you understand by the providence of God?

Answer – God's providence is His almighty and ever present power,[1] whereby, as with His hand, He still upholds heaven and earth and all creatures,[2] and so governs them that leaf and blade, rain and drought, fruitful and barren years, food and drink, health and sickness, riches and poverty,[3] indeed, all things, come not by chance[4] but by His fatherly hand.[5]

*[1] Jer. 23:23, 24; Acts 17:24-28. [2] Heb. 1:3. [3] Jer. 5:24; Acts 14:15-17; John 9:3; Prov. 22:2. [4] Prov. 16:33. [5] Matt. 10:29.*

Question 28 - What does it benefit us to know that God has created all things and still upholds them by His providence?

Answer - We can be patient in adversity,[1] thankful in prosperity,[2] and with a view to the future we can have a firm confidence in our faithful God and Father that no creature shall separate us from His love;[3] for all creatures are so completely in His hand that without His will they cannot so much as move.[4]

*[1] Job. 1:21, 22; Ps. 39:10; James 1:3. [2] Deut. 8:10; I Thess. 5:18. [3] Ps. 55:22; Rom. 5:3-5; 8:38, 39. [4] Job 1:12; 2:6; Prov. 21:1; Acts 17:24-28.*

## Lodge Cards

LORD CARSON MEMORIAL LOL 20 meets at the Ash Centre, Ash Hill Road, Ash, Surrey, at 2.30pm

on the third Saturday of each month (DV). New members and visitors are most welcome. For further details contact the Lodge Secretary Rory Mackay at ruairidh57@hotmail.com.

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 [Sec1lol2001corby@aol.com](mailto:Sec1lol2001corby@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.

## **Orange Support for the Trinitarian Bible Society**

By  
Brother Jack Greenald

It was interesting and very fitting to read that the Liverpool Province had, in conjunction with the Trinitarian Bible Society, produced a special edition of the Holy Scriptures, and that the Loyal Orange Institution of Ireland, via the Lord Enniskillen Memorial Orange Orphan Society, has recently sent a donation to the Trinitarian Bible Society to help them in their aim of distributing copies of the Holy Scriptures.

The 'Qualifications of an Orangeman' make it clear that an Orangeman 'should honour and diligently study the Holy Scriptures, and make them the rule of his faith and practice'. The membership of the Trinitarian Bible Society is exclusively made up of Protestants and one of its aims is the 'circulation of Protestant or uncorrupted versions of the Word of God'.

The Trinitarian Bible Society has a long history of Orange involvement. In 1867 Rev Ethelbert William Bullinger became the secretary of the society. It was a position he was to fill until his death in 1913. Rev Bullinger was a member of LOL 481 of the Loyal Orange Institution of England based at Walthamstow and he became Master of the lodge in 1881. He was a frequent speaker at meetings of a number of Protestant organisations such as the Protestant Alliance and the Church Association to which the lodge donated funds.

On his death members of the lodge wrote in a letter to his niece: 'Most of us in this Lodge feel that we have lost a real friend, for we looked to your dear Uncle as our Father in Christ. We had but an imperfect knowledge of the glorious truths of God's Word until by God's gracious Providence, we were brought in contact with Dr Bullinger, who opened up to us the glorious truths of Holy Writ, for which we shall always love and revere his memory. Of few could we feel so sure that he will hear from his Beloved Master the welcome 'Well done, good and faithful servant,' for few have laboured so hard and so consistently in the service of his Lord'.

His replacement as General Secretary of the Trinitarian Bible Society was Bro Rev Cecil Lovely, who served in this position from 1913 to 1929. He was a member of LOL 481 and was a clergyman of the Church of England. The magazine of the Loyal Orange Institution of England described him as 'an untiring worker' who 'takes a deep and sincere interest in the maintenance and extension of English Orangeism. Bro Lovely is an Evangelical of the stalwart type and holds the doctrines of Grace, an eloquent preacher and definite teacher of the Word of God; he has been justly termed straight as an arrow, in the field of theology. We trust the English Church will long continue to produce such scholarly witnesses for the Truth, and that they will be attracted to membership in our Order. It is a matter for pride that the Secretary of the grand old Trinitarian Bible Society is in our ranks'.

A number of prominent Orangemen also served on the General Committee of the Trinitarian Bible Society. Rev James Ormiston, rector of St Mary-le-Port, Bristol served on the General Committee from 1873-1877. Rev G W Straton, a Deputy Grand Chaplain of the Grand Orange Lodge of England, served on the Committee from 1874-1890.

From 1910-1918 Councillor T Winn Hesse served on the General Committee. He was a Deputy Grand Master of the Loyal Orange Institution of England and was also the secretary of the Croydon branch of the Protestant Alliance. Rev Henry Atherton, a Deputy Grand Chaplain, served on the Committee from 1920-1933, he was the Minister of Grove Chapel in Camber-well, London and was also the secretary of the Sovereign Grace Union. David Catt was a member of the committee from 1940-1944. He was also the Grand Master of the Grand Orange Lodge of England from 1932 to 1945.

## **Book Reviews**

### **“The Royal Arch Purple Degree – A Response to W.P. Malcomson” by JRG Harvey, Grand Chaplain to the Grand Orange Lodge of England**

W.P. Malcomson has published two books on Orangeism in recent years – “Behind Closed Doors” and “The Forgotten History of the Orange Order”, and to say that he is not friendly towards the Orange Institution is a bit of an understatement! “Behind Closed Doors” is an attack on the Royal Arch Purple Degree and this has already been defended by a book published in Northern Ireland with the appropriate title “Behind Closed Minds”.

This new booklet by the Grand Chaplain of the Grand Orange Lodge of England is a further vindication of

the Royal Arch Purple Degree against the attacks by Mr Malcomson. It analyses the book of Mr Malcomson chapter by chapter and it defends the Royal Arch Purple Degree from the light of scripture. The Grand Chaplain has researched the subject thoroughly and argued his case.

If you have a copy of “Behind Closed Doors” and you want to know a good defence against its wild allegations this new booklet will be of great value. Copies are £4 each and they are available from the Grand Secretary of the Grand Orange Lodge of England.

**Travel with The Martyrs of Mary Tudor by Andrew Atherstone, and published by Day One Publications.**

This is a travel guide to many of the locations in England and Wales associated with the Protestant martyrs during the reign of Queen Mary in the 1550's. It contains over one hundred and fifty colour photographs and many illustrated maps to guide you to places of interest. It also includes a list of all the Protestant martyr memorials to be found in England and Wales.

A fascinating book that covers not only Bishops Cranmer, Latimer and Ridley, but also lesser known ones such as George Marsh from Bolton. This is a thoroughly recommended book for anybody who is interested in the subject of Protestant martyrs and who would like to visit sites associated with them.

## **Honour for Revd Ian Paisley**

Congratulations to the Revd Dr Ian Paisley on his recent appointment to the Privy Council. This high honour reflects the fact that the Democratic Unionist Party of which Dr Paisley is the leader is now the larger of the two major Unionist parties in Northern Ireland.

Dr Paisley is also the Moderator of the Free Presbyterian Church of Ulster and the author of a number of books.

## **Banner Pulpit: -**

### **Expository Thoughts on John 14:4-11**

**By J.C. Ryle  
(First Bishop of Liverpool)**

“And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.”  
(John 14:4-11)

WE should mark in these verses *how much better Jesus speaks of believers than they speak of themselves.* He says to His disciples, "Ye know whither I go, and ye know the way." And yet Thomas at once breaks in

with the remark, "We know neither the whither nor the way." The apparent contradiction demands explanation. It is more seeming than real.

Certainly, in one point of view, the knowledge of the disciples was very small. They knew little before the crucifixion and resurrection compared to what they might have known, and little compared to what they afterwards knew after the day of Pentecost. About our Lord's purpose in coming into the world, about His sacrificial death and substitution for us on the cross, their ignorance was glaring and great. It might well be said, that they "knew in part" only, and were children in understanding.

And yet, in another point of view, the knowledge of the disciples was very great. They knew far more than the great majority of the Jewish nation, and received truths which the Scribes and Pharisees entirely rejected.

Compared to the world around them, they were in the highest sense enlightened. They knew and believed that their Master was the promised Messiah, the Son of the living God; and to know Him was the first step towards heaven. All things go by comparison. Before we lightly esteem the disciples because of their ignorance, let us take care that we do not underrate their knowledge. They knew more precious truth than they were aware of themselves. Their hearts were better than their heads.

The plain truth is, that all believers are apt to undervalue the work of the Spirit in their own souls, and to fancy they know nothing because they do not know everything. Many true Christians are thought more of in heaven while they live than they think of themselves, and will find it out to their surprise at the last day. There is One above who takes far more account of heart-knowledge than head-knowledge. Many go mourning all the way to heaven because they know so little, and fancy they will miss the way altogether, and yet have hearts with which God is well pleased.

We should mark, secondly, in these verses, *what glorious names the Lord Jesus gives to Himself*. He says, "I am the way, the truth, and the life." The fulness of these precious words can probably never be taken in by man. He that attempts to unfold them does little more than scratch the surface of a rich soil.

Christ is "the way," - the way to heaven and peace with God. He is not only the guide, and teacher, and lawgiver, like Moses; He is Himself the door, the ladder, and the road, through whom we must draw near to God. He has opened the way to the tree of life, which was closed when Adam and Eve fell, by the satisfaction He made for us on the cross. Through His blood we may draw near with boldness, and have access with confidence into God's presence.

Christ is "the truth," - the whole substance of true religion which the mind of man requires. Without Him the wisest heathen groped in gross darkness and knew nothing about God. Before He came even the Jews saw "through a glass darkly," and discerned nothing distinctly under the types, figures, and ceremonies of the Mosaic law. Christ is the whole truth, and meets and satisfies every desire of the human mind.

Christ is "the life." - the sinner's title to eternal life and pardon, the believer's root of spiritual life and holiness, the surety of the Christian's resurrection life. He that believeth on Christ hath everlasting life. He that abideth in Him, as the branch abides in the vine, shall bring forth much fruit. He that believeth on Him, though he were dead, yet shall he live. The root of all life, for soul and for body, is Christ.

For ever let us grasp and hold fast these truths. To use Christ daily as the way, - to believe Christ daily as the truth, - to live on Christ daily as the life, - this is to be a well-informed, a thoroughly furnished and an established Christian.

We should mark, thirdly, in these verses, *how expressly the Lord Jesus shuts out all ways of salvation but*

*Himself.* "No man," He declares, "No man cometh unto the Father but by Me."

It avails nothing that a man is clever, learned, highly gifted, amiable, charitable, kind-hearted, and zealous about some sort of religion. All this will not save his soul if he does not draw near to God by Christ's atonement, and make use of God's own Son as his Mediator and Saviour. God is so holy that all men are guilty and debtors in His sight. Sin is so sinful that no mortal man can make satisfaction for it. There must be a mediator, a ransom-payer, a redeemer, between ourselves and God, or else we can never be saved. There is only one door, one bridge, one ladder, between earth and heaven,- the crucified Son of God. Whosoever will enter in by that door may be saved; but to him who refuses to use that door the Bible holds out no hope at all. Without shedding of blood there is no remission.

Let us beware, if we love life, of supposing that mere earnestness will take a man to heaven, though he know nothing of Christ. The idea is a deadly and ruinous error. Sincerity will never wipe away our sins. It is not true that every man will be saved by his own religion, no matter what he believes, so long as he is diligent and sincere. We must not pretend to be wiser than God. Christ has said, and Christ will stand to it, "No man cometh unto the Father but by Me."

We should mark, lastly, in these verses, *how close and mysterious is the union of God the Father and God the Son.* Four times over this mighty truth is put before us in words that cannot be mistaken. "If ye had known Me, ye would have known my Father.- "He that hath seen Me hath seen the Father."- "I am in the Father, and the Father in Me"- "The Father that dwelleth in Me, He doeth the works."

Sayings like these are full of deep mystery. We have no eyes to see their meaning fully, - no line to fathom it, - no language to express it,- no mind to take it in. We must be content to believe when we cannot explain, and to admire and revere when we cannot interpret. Let it suffice us to know and hold that the Father is God and the Son is God, and yet that they are one in essence though two distinct Persons,- ineffably one, and yet ineffably distinct. These are high things, and we cannot attain to a full comprehension of them.

Let us however take comfort in the simple truth, that Christ is very God of very God; equal with the Father in all things, and One with Him. He who loved us, and shed His blood for us on the cross, and bids us trust Him for pardon, is no mere man like ourselves. He is "God over all, blessed for ever," and able to save to the uttermost the chief of sinners. Though our sins be as scarlet, He can make them white as snow. He that casts his soul on Christ has an Almighty Friend, - a Friend who is One with the Father, and very God.

## **The Salisbury Conference 2005**

The annual Salisbury Conference took place on Saturday October 1<sup>st</sup> and the subject this year was "The Lord's Day" and once again it was a spiritual feast for those who were present. The Revd Malcolm Watts spoke on "The Biblical Doctrine of the Lord's Day", Dr Robert Oliver spoke on "Lord's Day Controversy in the 17<sup>th</sup> Century" and Revd John Thackway spoke on "A Plea for Proper Lord's Day Observance".

There is much ignorance on this important subject and the messages of this conference were timely reminders of the scriptural ground on which we stand in the Orange Institution for keeping the Lord's Day holy.

Tapes and/or CD's of the conference are available, and details should be found on the Emmanuel Church in Salisbury website.