

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.134

March/April 2006

ARCHBISHOP THOMAS CRANMER (1489-1556)

On March 21st 2006 we remember the 450th anniversary of the martyrdom of Thomas Cranmer, Archbishop of Canterbury, who died in Oxford in 1556. He was, without doubt, one of the most prominent reformers burnt at the stake during the cruel and bloody reign of Queen Mary.

Now Thomas Cranmer was born in the small Nottinghamshire village of Aslockton in 1489. Each year around the date of his martyrdom the Protestant Alliance holds a public meeting in the village hall, and this year the meeting will be held, God willing, on Saturday April 1st. Your support for this annual event would be greatly appreciated.

Thomas Cranmer was educated at Jesus College in Cambridge and he was to become probably the most eminent theologian of that period in history. In fact Cambridge became the centre of reformed theology in the country because of its geographical location being nearer to Europe than the other university city of Oxford. Thomas Cranmer was ordained into the ministry in 1523 and he continued to work at Jesus College apart from a short period when he was married. Unfortunately his first wife died in childbirth.

When Thomas Cranmer left Cambridge for Essex during a time of plague he came into contact with King Henry VIII who wanted to divorce Catherine of Aragon. Cranmer suggested an appeal to the universities in Europe and this found him favour with the king and in 1530 he became the Archdeacon of Taunton. Then in 1533 he was appointed Archbishop of Canterbury.

The previous year in 1532 Cranmer had secretly married whilst on a diplomatic mission to Nuremberg, and as this was forbidden within the Church of Rome he initially kept this secret from even the king.

As the Archbishop of Canterbury Thomas Cranmer declared the marriage of Henry VIII and Catherine of Aragon null and void, and then four months later he married the king to Anne Boleyn. He was to become the godfather of their daughter, Elizabeth. Cranmer was also to be involved in the king divorcing Anne of Cleves and Catherine Howard. In politics Cranmer often found himself walking a narrow tightrope, and with hindsight he probably did things that he later regretted. It is a reminder to us that even the greatest of men are only men, and so as sinners they often fall short of the glory of God.

It was, of course, in the spiritual realm that the lasting influence of Thomas Cranmer is to be found. He was influential in the setting up of an English Bible in every parish church, and his lasting memorial is the Book of Common Prayer. His litany was written in 1545 and it is still a part of the Book of Common Prayer. The first Prayer Book appeared in 1549 and this was revised three years later in 1552 and again in 1559. It was the bringing of worship from the dead language of Latin that few people understood into the English tongue, a very important step in bringing and establishing the Reformation movement into this country.

It was during the reign of King Edward VI that the Reformation made most advancement because Henry VIII was basically a Roman Catholic who only used the Reformation to his own end. Doctrinally Henry VIII was always a Romanist. After the death of Edward VI Thomas Cranmer supported the claim of Lady Jane Grey to the throne, but when her nine day reign ended he was charged with treason by the Roman Catholic Queen Mary. He was taken to Oxford to be tried for heresy and initially under great pressure he was forced to publicly admit his error in supporting Protestantism. However, in public he took back what he had said and apologised for his cowardice.

Thomas Crammer was burnt at the stake in oxford on March 21st 1556, and he dramatically thrust in right hand into the fire crying, "This hath offended", because that was the hand that had initially signed his recantation of Protestantism.

The Protestant Truth Society will be marking this important anniversary on Saturday March 18th 2006 with an open-air witness in Oxford at 2pm for 2.30pm between St Mary's Church and Radcliffe Camera – High Street, Oxford.

KEEP THE UNION FLAG FLYING!

by Bro. Christopher Luke

In his keynote speech to the Fabian Society's "Future of Britishness" Conference in January this year, the Chancellor of the Exchequer (Gordon Brown) called for all the Queen's Subjects to embrace the Union Flag.

At the outset let me say that I am no fan or friend of Gordon Brown: the man widely tipped to succeed Tony Blair as Leader of the Labour Party and, quite possibly, as British Prime Minister in the next two or three years. Brown, like Blair, has been party to destroying much of what I consider to be our unique British culture and heritage by, for example, (i) enacting the 1998 Human Rights Act (incorporating the European Convention on Human Rights into U.K. domestic law) which has often upheld the rights of criminals and terrorists to the detriment of their victims' rights; (ii) undermined the hereditary principle of the monarchy by annulling the right of all but a remnant of hereditary peers to sit and vote in the House of Lords; (iii) weakened the legislative union by establishing the Scottish Parliament, Welsh Assembly and the Northern Ireland Assembly (rather than allowing the United Kingdom Parliament to continue legislating for the U.K. as a whole and concentrating on devolving solely the power to execute and apply legislation to locally-elected representatives in the component parts of the Kingdom); and (iv) introducing far-reaching changes to policing, criminal justice, local government and public administration in Northern Ireland as a result of provisions made in, and since, the signing of the Good Friday Agreement.

So, what does embracing the Union Flag mean to me? In an age when, to many, it would appear that the world is becoming smaller - via faster and quicker communications (e.g. mobile phones and the internet) to say nothing of the ongoing efforts either to take Northern Ireland out of the United Kingdom and into an All-Ireland Republic or surrender our national sovereignty to the European Union - it is little wonder that the Union Flag itself is under attack from all who claim it to be an obstacle to global unity and lasting peace.

Alas, our opponents - more than many of our members and supporters it would appear - at times seem to understand that the Union Flag is no ordinary flag: it has a profound Biblical significance and is the banner of God's Covenant People: Israel-Britain.

The Union Flag is a combination of the Cross of St. George, Patron Saint of England (a red cross on a white background), the Cross of St. Andrew, Patron Saint of Scotland (a white diagonal cross on a blue

background), and the Cross of St. Patrick, Patron Saint of Ireland (a red diagonal cross on a white background). The Union Flag was first introduced four hundred years ago - in 1606 - after the Union of the Kingdoms of England and Scotland under one sovereign. The Cross of St. Patrick was added in 1801 after the Act of Union of Great Britain and Ireland, whilst it is believed that the Cross of St. Patrick - as it is currently depicted on the Union Flag - was not broken until the secession of what was then called the Irish Free State (now the Republic of Ireland) from the Union of Great Britain and Ireland in 1920: the breaking of St. Patrick's Cross representing, politically, the fracturing of the legislative union of England, Scotland and Ireland.

Each of the three crosses on the Union Flag has a spiritual significance. The Cross of St. George - the flag which flew over the Golden Hind when Sir Francis Drake defeated the Spanish Armada in 1588 reminds us that God is with us and will deliver us from our enemies if we put our trust in Him, just as the bloodstained cross at Calvary is a reminder of deliverance from sin for all who accept the Lord Jesus Christ as their personal Lord and Saviour. The saltire Cross of St. Andrew is not unlike a multiplication sign which reminds us of God's promises to our forefathers (Abraham, Isaac and Jacob) that He would multiply their seed and that Israel (i.e., Britain) would become a "great" nation and company of nations if we kept His commandments; hence the Union of the United Kingdom of "Great" Britain and Northern Ireland, and the rise of what was the British Empire (now the British Commonwealth), established by indigenous Britons taking with them the infallible Word of God to the four corners of the earth. The broken Cross of St. Patrick is a reminder of our current pitiful state of affairs: of how we - individually and nationally - have broken our covenant relationship with Almighty God, by sinning against Him, which has separated us from our union with Christ.

The three colours on the Union Flag, likewise, have a spiritual significance. Red reminds us that whilst our sins are crimson/scarlet, without the shedding of Christ's precious blood on Calvary's cross - as atonement for our sins - there is no remission for our transgressions. White reminds us of the holiness and purity of Almighty God, to whom His Covenant People are drawn by the irresistible grace of the Holy Spirit. Blue reminds us of our Heavenly origin and destiny of the British race/Israel people.

Taken together, the Red, White and Blue of the Union Flag remind us of the tabernacle where our forefathers worshipped God on their way from Egypt to Canaan and in which the tables of stone bearing the Ten Commandments were kept, as the frame of the tent was draped in red, white and blue coverings; as such, our Union Flag reminds us that, individually and nationally, we need to (i) accept and proclaim the Reformed Faith; (ii) live our lives according to God's Commandments; and (iii) keep ourselves a pure and holy people under the LORD Our God. This means earnestly contending for the faith once delivered to the saints and opposing political and spiritual union with the heathen.

As one either carries, or walks behind, the Union Flag on the Twelfth (and at other times throughout the year), I pray that each of us will renew our loyalty to the Union of the United Kingdom and, more importantly, dedicate our lives to maintaining the more important and lasting union: the union between God and Man, through sustaining and strengthening a personal relationship with Our Lord and Saviour Jesus Christ.

Bro. Sir Knt. CHRISTOPHER LUKE, Member, William Alexander Memorial L.O.L. 1689 and Past Master, General Gordon R.B.P. 74.

(Please note the views of the author on British-Israelism are personal views and not those of The Orange Banner. The views are not to be found in any of our reformed confessions of faith, but they are believed by some Christians.)

Lambeg Drums leading the way in England

Formed in the summer of 2005, Luton and Bedford Drumming Club is actively involved in promoting Ulster Scots traditions on the UK Mainland. The club was formed through the combined efforts of Alan Crawford, John McAdam and Stephen Nimmons and they play lambeg and rattly drums along with traditional fifes. Club membership is drawn from various parts of the Midlands and Southern England.

The Club has fostered particularly close links with Conlig Drumming Club in Co Down and the help and advice from the members in Conlig has proved invaluable in getting the Luton and Bedford Club to where it is today. It's pleasing to report that similar links have been made through Stephen Nimmons with the Drumming Clubs in Galgorm and Galgorm Parks.

The club's inaugural parade was in September 2005, supporting the Grand Orange Lodge of England annual outing to Southport. The following week the club paraded with Luton and Bedford Browning Club, Apprentice Boys of Derry at the Lord Carson Memorial parade in central London. The route took in the Embankment past the London Eye, the Palace of Westminster and Downing Street, and the drums were greatly admired by tourists, onlookers and supporters. The club was honoured to accept an invitation to drum at Oxford Martyrs Memorial LOL 213 Anniversary Celebrations in October (in Oxfordshire), at which the guest speaker The Lord Laird of Artigarvan expressed kind support and encouragement.

A notable highlight for the club occurred in November 2005, when they accepted a kind invitation from Lord Laird to attend the "Gunpowder, Treason & Plot" Dinner at The House of Lords. Lambeg drums (probably for the first time) were played inside the Palace of Westminster and within the precincts of The Lords as recorded in the February '06 edition of the Orange Standard. Honoured guests included Lord Rogan, Colonel Tim Collins, Andrew MacKinlay MP and members of The Loyal Orange Institution, including the Grand Master of Scotland and the Provincial Grand Master of Metropolitan Province, England. The highlight of the evening was undoubtedly the drumming of John and Charlie Thompson who gave a performance that even brought the kitchen staff into the room to see it for themselves. Lord Laird hosted the evening, which was subsequently publicised on a Radio 2 interview.

The club website - www.luton-lambeg.org - was launched in August 2005 and has been very successful whilst earning praise from many quarters for its content and the splendid graphics. The club provides drumming and fife tuition, and will be attending a number of events and parades in England and Northern Ireland throughout 2006 including the "Twelfth" in Belfast as part of the float organised by York LOL 145 - www.royalyork.org.uk - and a possible trip to the Boyne itself. Other parades and events already confirmed for the club during 2006 are taking place in Coventry, Liverpool, London, Manchester and Sheffield.

The club is committed to the promotion of Unionist and Ulster-Scots culture and would be delighted to hear from anyone interested in working or collaborating on related initiatives. Plans are advanced for the launch of an Ulster-Scots society in Bedfordshire in 2006.

Luton and Bedford Drumming Club would be delighted to hear from prospective members and anyone seeking further information is invited to contact the club by email on info@luton-lambeg.org or by phone on 07790 472284.

The Heidelberg Catechism

Part Seven

Lord's Day 13

Question 33 - Why is He called God's only begotten Son, since we also are children of God?

Answer - Because Christ alone is the eternal, natural Son of God.[1] We, however, are children of God by adoption, through grace, for Christ's sake.[2]

[1] John 1:1-3, 14, 18; 3:16; Rom. 8:32; Heb. 1; 1 John 4:9. [2] John 1:12; Rom. 8:14-17; Gal. 4:6; Eph. 1:5, 6.

Question 34 - Why do you call Him our Lord?

Answer - Because He has ransomed us, body and soul,[1] from all our sins, not with silver or gold but with His precious blood,[2] and has freed us from all the power of the devil to make us His own possession.[3]

[1] 1 Cor. 6:20; 1 Tim. 2:5, 6. [2] 1 Peter 1:18, 19. [3] Col. 1:13, 14; Heb. 2:14, 15.

Lodge Cards

LORD CARSON MEMORIAL L.O.L. 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.

NORTHESEX 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

Secllol2001corby@aol.com.

Wm ALEXANDER MEMORIAL L.O.L. 1689 London meet on the second Saturday in central London. New members and visitors welcome. For more details contact T. Parkinson on 078 1581 0763 or tomparkinsonuk@yahoo.co.uk.

BLACKPOOL FIRST FLUTE BAND – for further details see www.freewebs.com/blackpoolfirstflute.

LONDON PROTESTANT FLUTE BAND requires new and experienced musicians. Practice regularly in central London. For more details contact T. Parkinson on 078 1581 0763 or tomparkinsonuk@yahoo.co.uk.

Diary Dates

On Sunday April 23rd at 2.30pm at Deane Parish Church, Bolton the annual George Marsh Thanksgiving Service will be held (DV). The service is arranged and conducted by Victoria's Pride LOL 788. George Marsh was burnt at the stake in Chester on April

Banner Pulpit

Psalm 100

This is a psalm of praise, and a psalm that is often simply referred to as the Old 100th. It is a psalm that we should understand if we are to praise and worship God in the right manner.

In other words we need to know the God who we seek to worship and also the reason why we worship him. Our God is the high and lofty one that inhabits eternity, and whose name is Holy. He is the God who dwells in the high and holy place, and with him also that is of a contrite and a humble spirit.

The words of the psalm are contained in five verses and it is thought to have been a psalm that was initially sung by the Jewish people when the sacrifices of thanksgiving were offered.

In this psalm we are called upon in verses one, two and four to praise God and to rejoice in him, and in verses three and five we are then given the substance or the subject matter for such praise as we consider his being and his relation to us, and then his mercy and his truth.

So the psalm begins with a general call on all the inhabitants of the earth to give praise to God, the creator and preserver and benefactor of mankind.

“Make a joyful noise unto the LORD, all ye lands.” Psalm 100:1

Here in verse one we have then an indication or foreshadow of things to come in the future when the gospel of saving grace has been faithfully preached to every creature across the world. Initially, perhaps, it was just referring to proselytes; that is Gentiles who had been converted to the Jewish religion. The psalmist prophesies that the benefits of God in calling the Gentiles will be so great that they will also have a wonderful opportunity to praise his mercy and to rejoice in him.

The making of a joyful noise in the original language signifies a glad shout such as loyal subjects give when their monarch appears amongst them. So the psalm is addressing all the inhabitants of the earth who are called upon to shout joyfully unto God as their King. In this respect we think primarily of our Redeemer, the Lord Jesus Christ who is, of course, our prophet, priest and king. This making a joyful noise is what the angels did at the birth of the Lord Jesus Christ, it is what the disciples did when the Lord Jesus Christ made his public entrance into Jerusalem, it is what his apostles did at the ascension of the Lord Jesus Christ into heaven, and it is what we are required to do also in the worship and praise of our God and King.

God should be worshipped by a happy people, a people who know and treasure his mercies. In every land without exception the goodness of God is to be seen, and in every land he should be praised, but sadly how many people are blinded by their sin from knowing and worshipping the creator God.

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing.”
Psalm 100:1-2

In verse two we find a strong invitation and exhortation to worship and serve the LORD. It is never the case that God needs us to serve him, but that it is his will that we should serve him. It is an honour to worship and serve God, and you must do it willingly and look forward to it. He is our LORD and he is, therefore, to be served with joy and delight.

We are not to serve the LORD with slavish fear for we are not under a spirit of bondage. It is not serving him in the coldness of the letter of the law, but in the newness of the Spirit with spiritual joy and freedom. The people of God are under the spirit of adoption, a people ready and willing to serve the LORD, a people that delight in his person and who have pleasure in his service. He is our LORD and therefore to be served with joy

You are to serve the LORD with gladness because our God is the greatest and best of all beings and his commandments are to be a pleasure. God is our Saviour and Creator, your friend as well as your Lord.

We are then to come before his presence with singing. You are to come to the throne of grace with thankfulness for mercies received singing the psalms, hymns and spiritual songs of the Psalter. In worship you need to realise the presence of God and you are to worship him in spirit and in truth, with your hearts and not only with your lips. The praise of God is an element of scriptural worship and a means of grace to be used by the people of God.

How do you come to worship to God week by week?

Do you make a joyful noise to your LORD and King?

Do you serve him with gladness and come before his presence with praise on your lips?

Or are you only a nominal Christian who knows nothing of this true spiritual worship?

We now come to the knowledge that we need to know concerning the LORD,

“Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.” (Psalm 100:3)

You are to own and acknowledge the LORD to be your God, your God and Saviour, that he is the living and true God, and the fountain of all being. You need to know what God is in himself and what he is to you. The God of the Bible is the only God, and beside him there is no other god.

This God we are to serve with gladness is the creator God and so he is our owner and our proprietor. It was God that made us. He is the God in whom we live and move and have our being, and should not the creature give due and proper reverence to its creator. Chiefly this phrase “it is he that hath made us” is speaking to us of spiritual regeneration or the new birth, by which we become his sheep and his people. As new creatures in the Lord Jesus Christ we are his workmanship, created in him, regenerated his Spirit and his grace, formed for himself and for his service and glory.

And it was God that made us and not we ourselves. We did not make ourselves as physical creatures or as new creatures in Christ. We had no part in the making of our body and soul, and we had no part in the work of regeneration for that is the work of God alone upon our hearts.

Do you know true biblical conversion?

Are you today on the pathway of nature to grace and going on to glory?

Have you any experience of the burden and guilt of sin before a holy God?

Have you ever seen yourself as a guilty sinner with no righteousness of your own to present before a holy God?

Until people see their need they will not seek for a Saviour, but have you ever asked the question what must I do to be saved?

Will you seek Christ in the word of God for Christ does not seek us until we are lost, and we do not seek him until we are lost?

Now if there has been a work of grace in your life then you are God’s people and the sheep of his pasture. By his choice and covenant, by the gift of the Father and by the power of his grace in the Lord Jesus Christ we, who were not his people, the Gentiles in particular, are now his people. He is our king and ruler and, therefore, we are not at liberty to do what we will, but to do what our duty is. In other words you will be a reader of the Bible and a person of prayer, and you will have a hunger and thirst for the things of God and for the people of God. These are simple evidences of knowing the grace of God in your life and without them you are still a stranger to the new birth.

What an honour to have been chosen from the entire world to be his own people and to be under the rule of the shepherd and bishop of our souls. We are his sheep by gift and purchase. We are called by him to hear his voice and to follow him. He is the one who provides us with pasture and who takes care of us throughout this our earthly pilgrimage to the heavenly Zion above.

“Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.” (Psalm 100:4)

We are now told that God will be worshipped by the means that he has appointed. Enter or come with solemnity the gates of Zion or the gates of Jerusalem or the church of the Lord Jesus Christ. It is speaking to us today of public or private or family worship, and it is to be entered into with thankfulness for all the mercies of Almighty God received whether spiritual or temporal, for the gospel and for gospel opportunities.

In worship we are to enter into his gates and into his courts with thanksgiving and praise. The giving of thanks is an important element of worship. As long as we are the receivers of mercy we must be the giver of thanks. His mercy towards our souls gives us an entrance into his gates and courts, and so let us always praise him for that mercy.

Be thankful for all the blessings of God that you receive in him and by him. Give thanks for all things and at all times. Be thankful that we have access into his presence and praise and bless the God of all mercy. God has abundantly blessed you and in return you are to bless him, ascribing all honour and glory to him. Whatever God does for you remember to bless him for it.

“For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.” (Psalm 100:5)

In providence and in the way of grace our God always does that which is good. He in the person of the Lord Jesus Christ is the good shepherd who has laid down his life for the sheep, and therefore he should be praised, served and worshipped by his blood bought people.

The LORD is good and this sums up for us the character of God and it gives us even further reason for praising him. Our God is good, he is gracious, he is kind, he is bountiful and he is loving. Indeed our God is love.

And as God’s mercies towards his people last forever, we should never be weary in praising him for it. There is always a sufficiency of his mercy and his grace for his people. To his people there is mercy, but to those outside of Christ there is only condemnation and a lost eternity in store.

And finally the truth of God endures to all generations. Our God is faithful in fulfilling his promises found in the pages of scripture, and again this is a reason to worship and praise him. God simply does not forget his covenant people. He will not change his mind and he has never broken his word or changed his purpose. He is a God that can be trusted implicitly. The scriptures are indeed the word of God and they can make you wise unto salvation.

So what encouragements there are in this psalm for us to worship and praise and serve our great God, the God of our salvation. People are by nature proud and self-righteous, but only a humble sinner will look to Christ for his mercy and his salvation, and it is only these humble people who will praise and serve and worship God as described in this psalm.

Sin is indeed great, but our Saviour is greater still, and he alone can redeem you from all your sins and iniquities. Amen.

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture. Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name. For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.”