

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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September/October 2006

Imperial Orange Council Toronto 2006

The 42nd Session of the Imperial Orange Council took place in the city of Toronto in Canada from July 16th to July 21st 2006. Orangeism was to be found in Canada in the early 1800's not long after the formation of the Orange Institution in Ireland in 1795 and it was in 1830 that the Grand Orange Lodge of Canada was formed.

The Imperial Orange Council meets every three years and it last visited Canada twenty four years ago. Delegates from the Grand Lodges of England, Ireland, Scotland, Australia, New Zealand, Ghana, the United States of America and Canada were present at these sessions of world Orangeism.

The week consisted of formal sessions of business and the opportunity to visit some of the tourist attractions of the area, including Niagara Falls. It is hoped, God willing, to have a fuller report of the Imperial Orange Council in Toronto in the next issue of The Orange Banner.

Lodge News

Government Grant for Belfast Twelfth

The Government has given the Orange Order in Belfast a grant of £104,000 to develop July 12th as a major tourist event. There is little doubt that July 12th is one of the largest festivals in Western Europe, and it has the potential to draw many tourists to Northern Ireland. Not surprisingly both Sinn Fein and the SDLP criticised the grant.

July 12th in Southport

The Provincial Grand Lodges of Bootle, Liverpool and Manchester paraded in Southport on July 12th. The weather was good and the crowds were appreciative of the Lodges and Bands that were on parade.

Again the parades walked down the main shopping street, Lord Street, and this gives more people the opportunity to watch the colourful spectacle.

Battle of the Boyne Site

The site of the Battle of the Boyne, now in the Republic of Ireland, has yet to be developed as a tourist attraction. In fact in recent years there was a proposal to build an incinerator there.

According to a report in the Ulster Newsletter (25/7/2006) a unionist consortium has purchased twenty seven acres of the site to protect it from industrial use. The Irish government owns another five hundred acres of the site and they hope to start a 30 million euro project on the site later in the year. It is thought that the twenty seven acre plot includes the spot where Schomberg died during the battle, and also the area mentioned in the well known song as the green grassy slopes of the Boyne.

Saved or Lost

During August the Tower Museum in Londonderry staged an exhibition on Protestant evangelism called "Saved or Lost", and it examined Protestant evangelism since 1790. The exhibition was staged by the University of Ulster and the Causeway Museum Service. We trust that it had many visitors.

New B Specials Obelisk in England

A monument at Lichfield Cathedral has been unveiled in memory of the members of the Ulster Special Constabulary (B Specials), and also members of the RUC, RUC Reserve, UDR, RIR and the Prison Service who were murdered by republican terrorists between 1970 and 1999. The memorial obelisk contains the names of two hundred and forty six members of the B Specials who were killed in the line of duty.

Battle of the Somme 90th Anniversary

Many members of the Orange Institution visited France for the 90th anniversary of the Battle of the Somme – 1st July 1916. In this battle the 36th Ulster Division fought with great honour and large losses. Numerous wreaths and memorial crosses were laid at the Orange Institution obelisk at the Ulster Tower site at Thiepval.

LOL 20 Boyne Anniversary Service

The Lord Carson Memorial LOL 20 Boyne Anniversary Service was held on July 23rd 2006 and it was attended by some eighteen to twenty members and friends. Music was ably provided by four members of the Portsmouth Accordion band.

The subject taken by Bro. Maurice Lawson, HDGC, was from the Acts of the Apostles, part of chapter four and part of chapter five concerning Ananias and Sapphira. These two did not wholly trust in the complete salvation provided by God, but wanted to keep some earthly security. They kept back part of the proceeds of the sale of their own possession, and told lies so that they could benefit from the money given by all the believers to help the needs of the saints. They kept back part as an earthly security. This cost then their lives, because they followed Satan, the father of lies.

The service was followed by refreshments provided for by members and friends of the Lodge.

(These notes were provided by LOL 20 Chaplain, Maurice Lawson.)

Houses of Parliament Lodge

A new Orange Lodge has been established under auspices of the Grand Orange Lodge of England at the House of Parliament. The Lodge will have quarterly meetings and it will be open to current and former members of both Houses of Parliament.

The Heidelberg Catechism

Part Nine

Lord's Day 15

Question 37- What do you confess when you say that He suffered?

Answer - During all the time He lived on earth, but especially at the end, Christ bore in body and soul the wrath of God against the sin of the whole human race.[1] Thus, by His suffering, as the only atoning sacrifice,[2] He has redeemed our body and soul from everlasting damnation,[3] and obtained for us the grace of God, righteousness, and eternal life.[4]

[1] *Is. 53; I Tim. 2:6; I Pet. 2:24; 3:18.* [2] *Rom. 3:25; I Cor. 5:7; Eph. 5:2; Heb. 10:14; I John 2:2; 4:10.* [3] *Rom. 8:1-4; Gal. 3:13; Col. 1:13; Heb. 9:12; I Pet 1:18, 19.* [4] *John 3:16; Rom. 3:24-26; II Cor. 5:21; Heb. 9:15.*

Question 38 - Why did He suffer under Pontius Pilate as judge?

Answer - Though innocent, Christ was condemned by an earthly judge,[1] and so He freed us from the severe judgment of God that was to fall on us.[2]

[1] *Luke 23:13-24; John 19:4, 12-16.* [2] *Is. 53:4, 5; II Cor. 5:21; Gal. 3:13.*

Question 39 - Does it have a special meaning that Christ was crucified and did not die in a different way?

Answer - Yes. Thereby I am assured that He took upon Himself the curse which lay on me, for a crucified one was cursed by God.[1]

[1] *Deut. 21:23; Gal. 3:13.*

Lord's Day 16

Question 40 - Why was it necessary for Christ to humble Himself even unto death?

Answer - Because of the justice and truth of God[1] satisfaction for our sins could be made in no other way than by the death of the Son of God.[2]

[1] *Gen. 2:17.* [2] *Rom. 8:3; Phil. 2:8; Heb. 2:9, 14, 15.*

Question 41 - Why was he buried?

Answer - His burial testified that He had really died.[1]

[1] *Is. 53:9; John 19:38-42; Acts 13:29; I Cor. 15:3,4.*

Question 42 - Since Christ has died for us, why do we still have to die?

Answer - Our death is not a payment for our sins, but it puts an end to sin and is an entrance into eternal life.[1]

[1] John 5:24; Phil. 1:21-23; I Thess. 5:9, 10.

Question 43 - What further benefit do we receive from Christ's sacrifice and death on the cross?

Answer - Through Christ's death our old nature is crucified, put to death, and buried with Him,[1] so that the evil desires of the flesh may no longer reign in us,[2] but that we may offer ourselves to Him as a sacrifice of thankfulness.[3]

[1] Rom. 6:5-11; Col. 2:11, 12. [2] Rom. 6:12-14. [3] Rom. 12:1; Eph. 5:1, 2.

Question 44 - Why is there added: He descended into hell?

Answer - In my greatest sorrows and temptations I may be assured and comforted that my Lord Jesus Christ, by His unspeakable anguish, pain, terror, and agony, which He endured throughout all His sufferings[1] but especially on the cross, has delivered me from the anguish and torment of hell.[2]

[1] Ps. 18:5, 6; 116:3; Matt. 26:36-46; 27:45, 46; Heb. 5:7-10. [2] Is. 53.

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

Sec11012001corby@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 require new and experienced musicians. Practice regularly in central London. For more details contact T. Parkinson on 078 1581 0763 or tomparkinsonuk@yahoo.co.uk.

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

The Battle of the Somme 1916

The Battle of the Somme is said to be one of the biggest tragedies in British military history. On the first day of the battle, July 1st, the British forces had over 57,000 casualties with over 19,000 deaths and in the four and half months of this Allied Forces infantry offensive the official British casualties rose to a staggering 416,654. The First World War was meant to be the war to end all wars, but as we know today that was not the case.

The battle is named after the River Somme in an area of France to the north of the small town of Albert. The landscape is full of cemeteries and memorials to the events of this tragic war. The Thiepval Memorial alone carries the names of over 73,000 British and South African soldiers who died in this area and who have no known grave. There are also separate memorials for Australia, Canada and New Zealand elsewhere.

Near to the Thiepval Memorial is the Ulster Tower and Visitors Centre. Inside the Ulster Tower is a small and beautiful Memorial Chapel. The tower is a replica of Helen's Tower in Northern Ireland and this is a memorial to the 36th Ulster Division. This Division was one of the few to make great inroads into the German trenches during the first day of the battle. It is believed that they shouted "No Surrender" as they went over the top into No Man's Land. Within ninety minutes five lines of German trenches had been taken.

Eyewitnesses said,

"Then I saw them attack, beginning at a slow walk over No Man's Land and then suddenly let loose as they charged over the front two lines of the enemy's trenches shouting, 'No Surrender, boys' ... perhaps the Ulstermen, who were commemorating the anniversary of the Boyne, would not be denied."

"... I am not an Ulsterman, but yesterday, the 1st July, as I followed their amazing attack I felt I would rather be an Ulsterman than anything else in the world..."

With no such advance on either side of them the Ulster Division was forced to withdraw to prevent themselves being cut off by the enemy. In the first two days of the battle the Ulster Division lost over five and a half thousand men.

The Visitors Centre has a small museum showing a twelve minute video. The Ulster Tower and Visitors Centre custodians are the Somme Association based in Northern Ireland. They have recently purchased Thiepval Wood from where the 36th Ulster Division launched their attack on July 1st 1916 and the trench excavations can be visited as an arranged trip.

It is known that many Orange Lodges held minuted meetings in the trenches around Thiepval, and so it not surprising to find an Orange Memorial in the grounds of the Ulster Tower.

“This memorial is dedicated to the men and women of the Orange Institution worldwide, who a the call of King and Country left all that was dear to them, endured hardness, faced danger and finally passed out of the sight of man by the path of duty and self sacrifice, giving up their own lives that others might live in freedom. Let those that come after see to it that their names are not forgotten.”

(Jonathan P. Rimmer, LOL 788)

Book Reviews

The Protestant Martyrs 1555-1558 'They Suffered Death Rather than Submit To Popery'

This attractive and illustrated booklet has been published by Boyne LOL 1054 in Newtownards in Northern Ireland to mark the 450th anniversary of the martyrdom of Protestants during the reign of Bloody Mary.

Included in the booklet is an abridged version of “Why were our Reformers Burned?” written by J.C. Ryle, the first bishop of Liverpool, a brief account of John Foxe and his “Book of Martyrs”, and a history of some of the martyr memorials to be found in England.

A number of lodge banners associated with the Protestant martyrs are shown – Mourne District No 6 showing the martyrdom of Latimer and Ridley, Oxford LOL 213 in England showing the Oxford Protestant Martyrs Memorial in the city, Ballyworkan Truth Defenders LOL 19 in Portadown District depicting Latimer and Ridley, Sons of the Clyde LOL 401 in Scotland showing Latimer and Ridley.

Copies are available at £2. Cheques made payable to Boyne LOL 1054 may be sent to The Orange Banner, and these will be passed on the lodge. The lodge is selling the booklets to raise funds for a new lodge bannerette.

Please support this worthwhile venture and obtain copies for yourself and your lodge.

Bible Study

Matthew 7:21-23

In Matthew chapter seven we find our Lord Jesus Christ teaching the people in the well known passage of scripture called the Sermon on the Mount. Here he is preaching on many varied and different subjects that are of eternal benefit to our souls; and part way through this particular chapter we find this challenging gospel exhortation from the lips of our blessed Redeemer,

“Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.” (Matthew 7:13-14)

Is this not a challenge to each one of us to examine honestly where we stand in relation to true biblical religion and the salvation of God that is only to be found in the death and righteousness of the Lord Jesus Christ?

Have you truly repented and believed on the Lord Jesus Christ is the question that you need to be able to answer?

Now many people profess to be Christians and they may well attend a church, but in reality it is only at outward show to quieten their own conscience or for the benefit of other people to see. Sadly so many churches today are basically social gatherings to be seen. There are indeed many religious people in the world, but in comparison only very few saved people – “few there be that find it”.

Our Lord and Saviour then goes on to say that true religion is to be seen in the fruit of a holy life. If there is no fruit of salvation, then simply there has been no conversion and salvation experience in the life.

It is in this context that we will examine with the grace of our all sufficient LORD God verses twenty-one to twenty-three of this chapter.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matthew 7:21-23)

The test of your religion should be to examine how it will stand in the moment of death, how it will stand in the morning of the resurrection, and how it will stand on the day of judgment when the Lord Jesus Christ comes again in great glory to judge the quick and the dead. Here in these three verses of holy scripture our Saviour gives us a picture of some people as they will appear on that great and solemn day.

As we ponder these verses of holy writ remember that the people depicted here by our Lord were not great sinners who never frequented the church of God or never practised religion, but people who were outwardly of good character and good report. To the outward eye they looked like real Christians, but this was a delusion that was to be blown away and their sinful ways were to be exposed.

So let us notice in the first place that we are talking here about people who went a long way in

religion. They made an open profession of religion and could easily say “Lord, Lord”. In a modern context they may have been baptised members of a church. We would say that they were church members who undertook service in the church, and even that service of a high calling in prophesying or preaching as we refer to it today.

“Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”

In their church work they had been remarkably successful because they had managed to cast our devils and to do many wonderful works. They were clearly people of many practical works that had astonished many others. We can also note that they were outwardly orthodox in what they were doing for we find that three times the words “in thy name” are mentioned.

In the modern church the activities described by the Lord Jesus Christ would easily encompass many things carried out, for example, in charismatic churches. There they still believe in prophesy as a gift and so deny the sufficiency of scripture as the complete revelation of God to man. They claim to cast out devils and to heal people.

In other types of churches we may consider perhaps people who are Sunday School teachers or deacons or elders in the church, people who contribute to the day to day operation of the church where they attend.

Without a shadow of doubt people can go a long way in religion without knowing and experiencing what true religion is. It does not matter whether or not you are a key worker in the church. True religion is heart religion, it is biblical religion and this points us to Christ and him alone for our salvation, and also for all our spiritual fruit.

Secondly, let us consider the fact that not only did they go a long way in religious circles, but that they kept it up for a long period of time. Nobody in the church discovered their falsehood or detected the inconsistency in their profession of religion. People were taken in by the charade that was being acted out before them. And during their life they were not openly disowned by the Lord, as many have been down the ages of time.

These people had used the holy name of the Lord with great results; devils had been cast out in the name of the Lord. If they had used the name of the Lord without such a result they would have been laughed to scorn, but this hadn't happened. In Acts chapter nineteen and beginning at verse thirteen you will read of a number of Jews who tried to use the name of Jesus to exorcise an evil spirit and failed. They had to flee naked and wounded to save their own lives, but in this passage in Matthew chapter seven we are talking about false professors who used the name of the Lord to good effect and without any sanction against them.

These false professors of religion also expected to enter into the kingdom of heaven. They thought that they deserved such an honour because of what they had done in their lives, and they clung to that false hope to the very end. They had the courage to say “Lord, Lord” to the Saviour himself, but it would be to no avail.

There are a great many people who profess the Christian religion for a very long period of time. They may well have attended church from a young child to old age, but that is not what gets a person into the kingdom of heaven.

In the third place let us note that these people of whom the Lord Jesus Christ was speaking were fatally mistaken. They thought they were ready for heaven and the crown of life, when in reality they

were only ready of a lost eternity in hell because they were the workers of iniquity.

With the tongue they said “Lord. Lord”, but they did not do the will of the Father. Their religion was one of the lips, but not of the heart. They wanted the outward show of religion and what went with it, but they did not want the religion of the heart whereby they would become obedient to the revealed will of God found in the pages of scripture. The true people of God are characterised by their obedience to scripture. The unbelieving world will not have God to reign over them and so they are rebellious to the claims of God in their lives, but a true child of God loves to do the will of their heavenly Father. They are not only hearers of the word of God, but they are also doers of the word of God.

These people used the name of the Lord in their outward form of religion, but they did not possess the nature of being obedient servants. In Luke 6:46 the Lord Jesus Christ said,

“And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46)

Yes these people prophesied or preached, but they were obviously not people of prayer. They cast out devils in the name of the Lord, but the devil wasn't cast out of their own hearts. They were involved in doing many great things, but they were obviously not attentive to the essentials of true religion. They without a doubt worked great works of wonder, but they are also described as being the workers of iniquity.

They thought they were ready for heaven and eternal glory, but sadly they were fatally mistaken and their hopes were false hopes.

And fourthly these people found out the error of their ways in a very terrible way. They received this information of their eternal destiny from the lips of the person who they called Lord. And what a solemn declaration the Lord gave – “I never knew you”. In effect in all of their religion from beginning to end the Lord Jesus Christ had been omitted. They had a religion which didn't know the Lord Jesus Christ and the salvation that he had purchased with the shedding of his own precious blood. It had been a religion of works and not a religion of faith in the Son of God.

I wonder whether you can imagine the terror which would have come from those sombre and solemn words. They knew that they must now depart from all hope, and that they would be departing from the Lord for all of eternity.

Of course what the eternal judge had said was true because they were utter strangers to him. They had not communed with him and he had not communed with them. The shedding of his blood was not for them. The sentence of the righteous judge was also fixed. It was a solemn judgment that could not be changed. It could be recalled or changed or ended. It was “depart from me” for all eternity.

The question for each one of you to answer this Lord's Day is whether you are known by the Lord Jesus Christ? The church may know you, your school or place of employment may know you, the world around you may know you, but does the Lord Jesus Christ know you?

For example, has he known you in you seeking repentance and mercy, and in receiving it? Has he seen gratitude in your heart for the blessings you have received in your life? In times of trouble has he seen you looking for his help and enjoying it? In times of difficulty has he known you seeking his help and safety? Has he known you in having fellowship and communion with him?

In Matthew 11:28-30 we find this gospel invitation,

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.”

If you accept this invitation to “Come unto me”, then you will never hear him say to you “Depart from me”. Workers of iniquity can still to this day come to the Lord and Saviour for mercy and find it. But if you set up a hope of your own in your heart and ignore the Saviour, then you will be told to depart from him. Hypocrites in religion will be found wanting in the end.

It is little wonder that the apostle Peter wrote, “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:” (2 Peter 1:10)

Will these solemn words of our Lord be said to you, “I never knew you: depart from me, ye that work iniquity”?

Whilst it is still the day of gospel grace will you not even now seek the Lord whilst he may found and receive the salvation of God? Amen.

Daily Bible Readings

September 2006

Judges

1. Ch.6:1-24
2. Ch.6:25-40
3. Ch.7:1-25
4. Ch.8:1-17
5. Ch.8:18-35
6. Ch.9:1-29
7. Ch.9:30-57
8. Ch.10:1-18
9. Ch.11:1-28
10. Ch.11:29-40
11. Ch.12:1-15
12. Ch.13:1-25
13. Ch.14:1-20
14. Ch.15:1-20
15. Ch.16:1-17
16. Ch.16:18-31
17. Ch.17:1-13
18. Ch.18:1-13
19. Ch.18:14-31
20. Ch.19:1-15
21. Ch.19:16-30
22. Ch.20:1-25
23. Ch.20:26-48
24. Ch.21:1-25

Ruth

25. Ch.1:1-22
26. Ch.2:1-23
27. Ch.3:1-18
28. Ch.4:1-22

Haggai

29. Ch.1:1-15
30. Ch.2:1-23

October 2006

Psalms

1. Ps 23
2. Ps 24
3. Ps 25
4. Ps 26
5. Ps 27
6. Ps 28
7. Ps 29
8. Ps 30
9. Ps 31
10. Ps 32
11. Ps 33
12. Ps 34.
13. Ps 35
14. Ps 36
15. Ps.37:1-20
16. Ps 37:21-40
17. Ps 38
18. Ps 39
19. Ps 40
20. Ps 41
21. Ps 42
22. Ps 43
23. Ps 44
24. Ps 45
25. Ps 46
26. Ps 47
27. Ps 48
28. Ps 49
29. Ps 50
30. Ps 51
31. Ps 52