

# 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 Political Correctness of the Equality Commission in Northern Ireland

We are sadly living in days when "political correctness" and its rampant liberal agenda is dictating to society, and so determining for us what is meant to be acceptable and correct in society at large. For example in education we are not meant to use either a blackboard or a whiteboard in case somebody is racially offended. The chairman or chairwoman of a committee is now called the chair of the committee so as to be neutral and unoffending to people who may be offended by either the term of chairman or chairwoman. Whatever may in the least cause offence is to be avoided at all costs, and basically no matter how trivial or how stupid it may be!

Political correctness has even infiltrated some church denominations and so the term "sin" is now frowned upon, and it is definitely out of order to tell somebody that they are a sinner who needs to repent and believe on the Lord Jesus Christ for salvation.

The latest political correctness madness has surfaced in Northern Ireland through what is called the "Equality Commission" and it has "the vision of Northern Ireland as a shared, integrated and inclusive place, a society where difference is respected and valued, based on equality and fairness for the entire community".

The words sound good, but reality it is just a cover for an attack of the symbols of a British character found within Northern Ireland. A report has been issued following interviews with representatives of twenty-six organisations, but significantly not with the Orange Institution. In other words it appears that it did not want to talk to people who support the Protestant culture and faith.

Controversy has already been seen in Banbridge and Limavady councils where there have been recent attempts to remove British symbols. These have included items about the Royal Family, and plaques associated with British Army Regiments. It appears that the internet has been used in some cases to determine whether particular items were offensive or not!

At the end of January a delegation from the Grand Orange Lodge of Ireland met with Banbridge District Council to protest against the removal of British emblems from public areas of the Banbridge Civic Building and the lack of consultation with the Orange Order on this subject.

It is, of course, political correctness that now calls a terrorist and a criminal - a volunteer who was on active service. They also want these terrorists to be labelled as victims of the troubles, instead of as a cause of the troubles! Obviously white is black and black is white, or so I am led to believe if I follow their warped sense of reasoning!

# **Lodge News**

## **The Protestant Truth Society North of England Conference**

This conference was held at Westhoughton Evangelical Church on Saturday October 27<sup>th</sup> 2007 and the theme of the conference was “The Power of the Spoken Word”.

One of the four speakers was the Revd Brother Philip J Rimmer HDGC of Victoria’s Pride LOL 788 and he opened the conference with an address on “The Power of the Spoken Word in the Church”.

The conference was filmed and copies of the DVD/CD’s are available from The Protestant Truth Society, 184 Fleet Street, London EC4A 2HJ.

## **New Moderator for the Free Presbyterian Church of Ulster**

In January of this year Dr Ian Paisley stood down as the Moderator of the Free Presbyterian Church of Ulster, and his successor is the Rev Ron Johnstone a minister of the church in Armagh. Brother Johnstone is a life-long member of the Orange Institution in Ireland and he is a past District Master in Belfast.

In recent years there have been many unsavoury attacks on Orangeism as being anti-christian and unscriptural, and so it is good to see that a church that professes itself to be evangelical and reformed and Protestant has no problem with an Orangeman being its moderator.

## **Prince William of Wales Ladies LOL 184 Anniversary Dinner**

The Prince William of Wales Ladies LOL 184 held a successful 25<sup>th</sup> Anniversary Dinner in Bolton on Friday February 22<sup>nd</sup> 2008. Members of the Ladies Grand Council were present together with members of all the lodges within No 13 District. The Manchester Provincial Grand Master and No 13 District Master also attended.

During the proceedings the Most Worshipful Grand Mistress of England, Sister Lillian Hall, presented the Worthy Mistress of the lodge, Sister Gillian Rimmer, with a 25 Year Jewel. Sister Rimmer joined this lodge shortly after it opened. The lodge initially met in Manchester and then Bolton, and more recently in south Preston.

The occasion was enjoyed by everybody present and the lodge now looks forward to another twenty-five years of active service within the Orange Institution.

## **City of London District Parade**

This parade through the centre of London is planned for Saturday April 19<sup>th</sup> 2008.

## **Annual George Marsh Thanksgiving Service**

The annual service commemorating the Protestant martyr George Marsh will be held, God willing, on April 27<sup>th</sup> at 2.30pm at Deane Parish Church in Bolton. George Marsh was from the area of Deane and he and his family used to worship in this church. He was burnt at the stake in Chester on April 24<sup>th</sup> 1555 for denying the doctrine of the mass.

This annual service is arranged and conducted by members of Victoria's Pride LOL 788 in Bolton, and your support would be greatly appreciated.

### **Brother David Hume MBE**

Congratulations to Brother David Hume, the Director of Services for the Grand Orange Lodge of Ireland, who recently received the MBE from the Queen.

## **The Heidelberg Catechism**

### **Part Seventeen**

#### **Lord's Day 27**

Question 72 - Does this outward washing with water itself wash away sins?

Answer - No, only the blood of Jesus Christ and the Holy Spirit cleanse us from all sins.[1]

*[1] Matt. 3:11; 1 Pet. 3:21; 1 John 1:7.*

Question 73 - Why then does the Holy Spirit call baptism the washing of regeneration and the washing away of sins?

Answer - God speaks in this way for a good reason. He wants to teach us that the blood and Spirit of Christ remove our sins just as water takes away dirt from the body.[1] But, even more important, He wants to assure us by this divine pledge and sign that we are as truly cleansed from our sins spiritually as we are bodily washed with water.[2]

*[1] 1 Cor. 6:11; Rev. 1:5; 7:14. [2] Mark 16:16; Acts 2:38; Rom. 6:3, 4; Gal. 3:27.*

Question 74 - Should infants, too, be baptized?

Answer - Yes. Infants as well as adults belong to God's covenant and congregation.[1] Through Christ's blood the redemption from sin and the Holy Spirit, who works faith, are promised to them no less than to adults.[2] Therefore, by baptism, as sign of the covenant, they must be grafted into the Christian church and distinguished from the children of unbelievers.[3] This was done in the old covenant by circumcision,[4] in place of which baptism was instituted in the new covenant.[5]

*[1] Gen. 17:7; Matt. 19:14. [2] Ps. 22:11; Is. 44:1-3; Acts 2:38, 39; 16:31. [3] Acts 10:47; 1 Cor. 7:14. [4] Gen. 17:9-14. [5] Col. 2: 11-13.*

## **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. For more details please contact the

secretary Mike Borrott by e-mail at:  
michaelborrott@hotmail.com.

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](mailto: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](mailto:tomparkinsonuk@yahoo.co.uk).

BLACKPOOL FIRST FLUTE BAND – for further details see [www.freewebs.com/blackpoolfirstflute](http://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](mailto:tomparkinsonuk@yahoo.co.uk).

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

## **Banner Pulpit: -**

### **The Power of the Spoken Word in the Church**

The theme for the conference today is that of “The Power of the Spoken Word” and what an enthralling and exciting subject it is; it is a subject for every age of the church, and one I trust that you have been very much looking forward to with as much anticipation as me. Now the particular subject allocated to me under our general title of the day is “The Power of the Spoken Word in the Church”.

Initially I would like to define and mark out the specific area to which I will be directing our thoughts and attention in this morning session. We are going to be speaking about the church and the scriptures speak of the church in a number of different ways. For example, there is what is called the church militant here on earth; and there is the church triumphant in the glory of heaven. There is the visible church of all who

outwardly attach themselves to a church and there is the invisible church of those people who are the true believers in the Lord Jesus Christ alone for salvation. We can also speak today of church denominations or individual independent churches, and it is to the individual church where you worship God week by week that I would like to address our thoughts.

And again when we consider what is meant by “the spoken word” we are faced with different alternatives in its meaning. It can be used to describe the preaching of the word of God and the preaching of the gospel of saving grace to lost sinners. It can be describing how God uses the foolishness of preaching Christ and him crucified to save sinners, and to edify and to build up believers in the faith that they have received as the gift of God.

“For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Romans 10:13-14)

The Westminster Shorter Catechism states,

“The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.”

The Lord Jesus Christ in Mark 1:15 says to you,

“The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

Have you been convicted of your sin and brought to repentance and faith in the Lord Jesus Christ?

The phrase, the spoken word, can also mean the entirety of scripture, in other words all that God has revealed to man in holy scripture. We need to remember that the scriptures contain all that you are to believe concerning God and the salvation purchased by the Lord Jesus Christ, and also what your duty to God is. God has given us in the pages of scripture directions or guidelines so that we may glorify him in our lives here on earth. So the spoken word in this context is the whole counsel of God, all of the scriptures, and it is in this connection that we will be looking at the power of the spoken word in the church.

Now a question that was resolved at the time of the Protestant Reformation was what is the final authority in matters of religion in the church? In other words to where does one go in deciding what to believe and what to do in the church? This is a question that needs to be urgently resolved again in this day and generation.

It is argued by some people that this teaching with regard to final authority is to be found from one of three sources and these three foundations so to speak are either human reason, the tradition of the church or the Bible. This is a teaching that was once rightly rejected at the time of the Reformation, but sadly one that has crept back into the evangelical church unawares more and more in recent years without being questioned often enough. Now whilst human reason, the tradition of the church and scripture are not totally incompatible and at times they may be legitimately combined, it is important to know where the correct emphasis needs to be placed with them.

So let us begin by examining the place of reason with respect to the final authority in the church. It was the Puritan Thomas Brooks who wrote; “No man can understand spiritual mysteries by carnal reason.”

Now human reason fails as a final source of authority in the church because it has such a changing nature; that is it is not always the same. You need to be aware of the difference between the principle of reason and the exercise of reason in investigating a particular subject within the church. For example, a person may use their reason in a wrong way, and then falsely claim authority on the ground of that wrong reason!

It is for this reason you will find that theories that are fashionable in the church at large today may well be discarded tomorrow, and this will undoubtedly have misled many people along the way. An example of this is found in the many and varied attempts to harmonise the theory of evolution with the Biblical account of creation. It is falsely argued by some people that science and scripture are not compatible, but that is a wrong assumption when one is talking about the theory of evolution and not the science of evolution. Evolution is still just a theory and it is not a scientific fact, and there is, therefore, no valid reason to reject the scriptural account of creation found in the opening chapters in the book of Genesis. It is also seen in what is called the political correctness of this generation where so-called equality terminology is used where it is not warranted in scripture, such as references to God as being our Mother.

The proper place for reason is, therefore, not in the making of church doctrine and practice, but in the examining and assessing of a particular doctrine and practice to see whether it is true or not. There are indeed some doctrines, for instance the doctrine of the Trinity, which are way beyond our limited human understanding of the Godhead, and these deeper things of scripture are to be received by faith.

It was Augustine who wrote, “God does not expect us to submit our faith to him without reason, but the very limits of our reason make faith a necessity.”

Secondly let us consider the tradition of the church in our study of what is the final authority in the Christian church. It must be always understood that the church does have a rightful place of authority, and that is not to be denied, but this authority is always subservient to and submissive to the spoken word of God.

With regard to the authority of the church it must always be remembered that it does not have the authority to set aside the teaching of scripture. Some people have argued that the church preceded and came before the New Testament scriptures and has, therefore, a prior authority. In reality it was the spoken word of God, a word that was afterwards written down, that actually brought the church into being.

It should also be noted that church tradition may not be added to the authority of scripture and this was a practice that the Lord Jesus Christ often clearly condemned with regard to the tradition of the Jewish scribes and Pharisees during his own earthly ministry.

It was a puritan by the name of John Penry who wrote, “We hold that neither man nor angel is any wise to add or detract any thing, to change or alter any thing from that which the Lord hath set down in His Word.”

A vital principle for you to grasp is that no doctrinal statement or church ceremony is valid without the warrant of the teaching of scripture. It is scripture, and scripture alone that is to determine the doctrine and practice of a particular church, and this is known historically as the Regulative Principle. In other words scripture is to regulate what a church is to believe and scripture is to regulate how a church is to worship God. Sadly it is a practice that even many evangelicals have drifted from over the years and this is a clear weakness of evangelicalism in this day and generation. There is an urgent need to learn again the lessons learnt in former times with regard to the true scriptural worship of our God.

It was Thomas Cranmer, the Reformer we associate with the writing of the Book of Common Prayer of the Church of England who wrote, “The Word of God is above the church.”

It is the apostolic succession of doctrine that we are to subscribe to and not an apostolic succession of men, it is the doctrine of “the faith which was once delivered unto the saints” that you are to believe in.

In the third place let us now consider the place of scripture in determining our final authority. It was the puritan John Flavel who wrote, “The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.”

Now the chief end of man is to glorify God and enjoy him forever, and it is in the pages of scripture that the directions for this duty are to be found. In the scriptures it is God who is speaking, it is the word of the living and true God, and you are to listen to God and to obey him.

The supremacy of the scriptures as the final authority in religious matters within the church is the historical root of the evangelical and the reformed position. This, however, does not mean that reason and the church cannot be used as secondary authorities to confirm doctrines. The paramount importance is in determining what the scriptures actually teach concerning a doctrine and this is the final authority in all discussions about doctrine or church practice.

Charles Haddon Spurgeon once wrote, “Never be afraid of your Bibles. If there is a text of Scripture you dare not meet, humble yourself till you can. If your creed and Scripture do not agree, cut your creed to pieces, but make it agree with this book. If there be anything in the church to which you belong which is contrary to the inspired Word, leave that church.”

It follows from what has just been said that the historic Creeds and the Reformed Confessions of Faith and the rulings of all councils and synods only have authority in a secondary sense. In other words their rulings are not binding on a Christian unless they can be proved by the warrant of Holy Scripture.

It says in the Savoy Declaration of Faith that “The authority of the Holy Scripture, for which it ought to be believed, and obeyed, depends not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof; and therefore it is to be received, because it is the Word of God.”

Now the authority and importance of scripture can be seen, for example, in 2 Timothy 3:14-16: -

“But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:”

There are a number of specific areas that I could bring to your attention with regard to the power of the spoken word in the church. There are subjects on which the scriptures do clearly speak, but sadly so few in the church hear and practice today? Perhaps in the intervals between the sessions they will give you food for thought and possible discussion.

Let me mention one of them as the worship of God, for biblical worship is under great attack today. In many churches the preaching of the gospel has been relegated to just a few minutes at the end of what can only be described as a service of public entertainment. Drama and dancing and a pop music culture have entered into the church, but have they a scriptural foundation and basis? We need to remember that not all worship is acceptable to God and only God ordained worship is acceptable worship.

For example in Genesis chapter four we read that God had respect unto the offering of Abel and not to the offering of Cain. One worshipped God correctly with animal sacrifice and he was accepted, and the other worshipped God in his own way and he was rejected. And in Leviticus chapter ten we find that the strange

fire of Nadab and Abihu was rejected and they died because their offering was not commanded of by the LORD.

“Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.” (1 Samuel 15:22)

There is such a thing as a pattern for biblical worship in the local church. The scriptures are not silent on this subject and they should be studied and then put into practice. The reformers and the puritans have a great deal to teach us on this subject. They would hardly recognise what passes for worship in many places today, and yet their worship had a basic similarity because it was based on a scriptural basis and premise.

And finally in closing a warning against the neglect or misuse of scripture can be seen in the following passages of scripture: -

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.” (Matthew 5:19)

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.” (Revelation 22:18-19)

The power of the spoken word in the church is, therefore, the final authority in all matters of doctrine, worship and practice in the church. Human reason and the tradition of the church are to be rejected before the authority of the spoken word. May all our churches be so governed by the precepts of scripture, the engrafted word, and in this respect may we with God’s grace be doers of the word and not only hearers. Amen.

(The address notes used by the editor at The Protestant Truth Society North of England Conference, October 27th 2007)

## **The Early Life of King William III**

### **Part Two**

At the age of ten he lost his mother, who had gone to England to visit her brother, just restored to the throne, and was there carried off by an attack of smallpox. In the same year he saw his principality of Orange forcibly seized by Louis, who, after demolishing its fortifications, held possession of it for five years, surrendering it only in 1665. then came the war of that year between England and the Dutch Provinces, a conflict which his party temporarily conceived the hope of turning to their own profit, but which left them ultimately in a worse plight than before; for no provisions in the Prince’s interests were insisted on by his uncle, Charles II, in the Treaty of Peace, and, under the instigation of De Witt, the States of Holland and West Friesland subsequently passed a perpetual edict suppressing the office of Stadtholder. A faint effort was made by Charles II, through Sir William Temple, to vindicate the rights of his nephew, but the efforts of the ambassador were coldly received by the Pensionary, and the matter dropped.

De Witt now pushed his hostility yet further, and the States resorted to the ignoble and ungrateful measure of calling upon the young Prince to quit the house at the Hague which, though technically the property of the States, had been for many years the official residence of his family. To the Pensionary, who was

charged with the communication of this order, William replied by a spirited refusal, directing his visitor to inform the States that he would not quit the house unless removed by force; upon which his persecutors, apprehensive no doubt of the odium which such a step would excite among the common people, who were many of them well affected to his historic family, allowed their demand to lapse.

William, now eighteen years of age, determined to make a counter-move on his own part, and presenting himself before the assembly of the States of the province of Zealand, he proposed to them to elect him first noble of that province, a dignity which they had been wont to confer upon his ancestors at his then age. The Zealanders complied readily with the request, though they did not proceed, as had been expected, to elect him to the higher office of Stadtholder of the province; and except by entitling him to a seat in the States General as representative of the nobility of Zealand, the minor honours procured him nothing but the increased jealousy and suspicion of the party of De Witt. Sir William temple, then ambassador at the Hague, with whom the Prince came into contact at this time, characteristically reports of him in his Letters.

In the year 1670 he managed after some diplomatic difficulties to pay a visit to London, where he received the attentions of a civic banquet, and of an honorary degree at Oxford, and where too he acquired a very shrewd perception of the King's leanings towards the religion of Rome.

But his day was fast approaching. At the close of the year 1671 was concluded the ever-infamous Treaty of Dover. Charles transformed himself, with more than the celerity of the nimblest modern rat, from the champion of the Protestant faith in Europe into the ally of its deadliest enemy.

Sir William Temple was recalled from the Hague, and the Triple League between England, the States, and Sweden, which that skilful envoy had taken so much pains to cement, was broken up.

Early in 1672 war was declared by England against the Dutch, and the armies of Louis, pouring into the United Provinces, became masters of all their chief strongholds "in as little time", to quote the vigorous comparison of one of William's biographers, "as travellers usually employ to view them". The Prince's opportunity had come.

To be continued.

(Taken from the book WILLIAM THE THIRD by H.D. Traill, and first published in 1888.)

# Daily Bible Readings

## March 2008

### *Esther*

1. Ch.1:1-22
2. Ch.2:1-23
3. Ch.3:1-15
4. Ch.4:1-17
5. Ch.5:1-14
6. Ch.6:1-14
7. Ch.7:1-10
8. Ch.8:1-17
9. Ch.9:1-32
10. Ch.10:1-3

### *Job*

11. Ch.1:1-22
12. Ch.2:1-13
13. Ch.3:1-26
14. Ch.4:1-21
15. Ch.5:1-27
16. Ch.6:1-13
17. Ch.6:14-30
18. Ch.7:1-21
19. Ch.8:1-22
20. Ch.9:1-13
21. Ch.9:14-35
22. Ch.10:1-22
23. Ch.11:1-20
24. Ch.12:1-25
25. Ch.13:1-28
26. Ch.14:1-22
27. Ch.15:1-16
28. Ch.15:17-35
29. Ch.16:1-22
30. Ch.17:1-16
31. Ch.18:1-21

## April 2008

### *John*

1. Ch.10:1-21
2. Ch.10:22-42
3. Ch.11:1-16
4. Ch.11:17-32
5. Ch.11:33-51
6. Ch.12:1-26
7. Ch.12:27-50
8. Ch.13:1-17
9. Ch.13:18-38
10. Ch.14:1-17
11. Ch.14:18-31
12. Ch.15:1-27
13. Ch.16:1-15
14. Ch.16:16-33
15. Ch.17:1-26
16. Ch.18:1-27
17. Ch.18:28-40
18. Ch.19:1-18
19. Ch.19:19-42
20. Ch.20:1-18
21. Ch.20:19-31
22. Ch.21:1-25

### *Acts of the Apostles*

23. Ch.1:1-26
24. Ch.2:1-13
25. Ch.2:14-47
26. Ch.3:1-26
27. Ch.4:1-14
28. Ch.4:15-37
29. Ch.5:1-25
30. Ch.5:26-42