

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.149

September/October 2008

The Ulster Unionist Party and the Conservative Party

Talks have been taking place between the Ulster Unionist Party in Northern Ireland and the Conservative Party with a view to possibly joining forces to form a new political movement within Northern Ireland.. A working group was set up in July with a report to be ready for the two respective party leaders, Sir Reg Empey and Mr David Cameron, in the autumn. Issues to be considered would be a possible merger of the two parties or just the working together in some form of an alliance.

The two parties have recently commissioned a poll in Northern Ireland as part of their joint research. It was found that fifty-five percent of those questioned preferred to be part of the United Kingdom with just twenty-four per cent preferring to be part of the Republic of Ireland. Thirteen percent preferred independence with just eight per cent not knowing their preference. Interestingly only Sinn Fein voters were over fifty per cent in favour of a United Ireland and all together the number who predominantly class themselves as British was sixty-one percent with only thirty-one percent classing themselves as Irish. The support for the Union is ongoing!

Lodge News

London Growth for the Royal Black Institution

In June the members of R.B.P. 477, Knights of Enniskillen, welcomed ten candidates into their Preceptory, the largest number of members initiated at one meeting in living memory. These ten candidates along with one existing member also received the Royal Scarlet degree. The English Provincial Lecture Class once again travelled from Liverpool to conduct the degrees to the highest standards.

After the meeting a large number of members, joined by wives, Orangemen and friends attended their annual dinner, with some attendees travelling from as far a field as Ulster and Denmark.

The Preceptory which has been meeting in London for over a century has a busy schedule of events throughout the year, such as its Church Service in September, and it welcomes visitors from around the world.

Tom Parkinson, Registrar, R.B.P. 477

Twelfth Celebrations

The Provinces of Bootle, Liverpool and Manchester paraded in Southport on July 12th as part of the commemoration of the 318th Anniversary of the Battle of the Boyne. The weather in Southport was fine and there were good crowds on the streets to watch the colourful spectacle.

It was also pleasing to note that the Twelfth Parades in Northern Ireland passed off peacefully.

Strategic Review of Parades Body

On August 15th the Loyal Orders in Northern Ireland presented a joint submission to the Strategic Review of Parades Body (SRPB) in response to the new process recommended earlier in the year. The new recommendations included the abolition of the present Parades Commission.

The submission was handed in at the SRPB offices in Belfast by Robert Saulters Grand Master of the Loyal Orange Institution in Ireland, Millar Farr the new Sovereign Grand Master of the Royal Black Institution, and Cyril Glass the Grand Master of the Independent Loyal Orange Institution.

The recommendation from the SRPB is that the notification of parades and public gatherings would be to local councils who would then inform the police and local residents etc, and any objections would be dealt with by an arbitration panel. Unlike the present arrangement it has been designed to give transparency in its deliberations. A lack of transparency has been a major problem with the work of the current Parades Commission.

The Loyal Orders in general welcome the new proposals by the SRPB, but no doubt their joint submission will be proposing some modifications.

Grand Lodge Sessions

The annual sessions of the Grand Orange Lodge of England will be held this year in Bristol on September 19th and 20th. A commemorative jewel and badge have been produced to mark the event.

Protestant Alliance Meeting in Bolton

The annual public lecture in Bolton organised by Victoria's Pride LOL 788 and given by Mr Chris Richards of the Protestant Alliance will be held at the Bolton Parish Church Hall on Thursday October 16th at 7.30pm.

Visitors and guests would be most welcome event where an illustrated lecture associated with historical Protestantism is given. A bookstall will also be provided by the Protestant Alliance.

The Orange Banner

The cost of the Orange Banner has been unchanged since January 1995 and this has been achieved by a combination of good housekeeping and a change of Printer to reduce costs. Unfortunately costs and postage are continuing to escalate and so from January 2009 the cost will have to rise to 70p per issue with an annual subscription rate of £6 including postage. Also the cost of small advertisements will increase to £20 per year and Lodge Cards will rise to £10 per year as they become available.

The Orange Banner will, D.V., complete twenty-five years of publication in promoting the Biblical principles of Orangeism at the end of 2008.

The Heidelberg Catechism

Part Twenty

Lord's Day 30

Question 80 - What difference is there between the Lord's supper and the papal mass?

Answer - The Lord's supper testifies to us, first, that we have complete forgiveness of all our sins through the one sacrifice of Jesus Christ, which He Himself accomplished on the cross once for all;[1] and, second, that through the Holy Spirit we are grafted into Christ,[2] who with His true body is now in heaven at the right hand of the Father,[3] and this is where He wants to be worshipped.[4] But the mass teaches, first, that the living and the dead do not have forgiveness of sins through the suffering of Christ unless He is still offered for them daily by the priests; and, second, that Christ is bodily present in the form of bread and wine, and there is to be worshipped. Therefore the mass is basically nothing but a denial of the one sacrifice and suffering of Jesus Christ, and an accursed idolatry.

[1] Matt. 26:28; John 19:30; Heb. 7:27; 9:12, 25, 26; 10:10-18. [2] 1 Cor. 6:17; 10:16, 17. [3] Joh. 20:17; Acts 7:55, 56; Heb. 1:3; 8:1. [4] John 4:21-24; Phil. 3:20; Col. 3:1; 1 Thess. 1:10.

Question 81 - Who are to come to the table of the Lord?

Answer - Those who are truly displeased with themselves because of their sins and yet trust that these are forgiven them and that their remaining weakness is covered by the suffering and death of Christ, and who also desire more and more to strengthen their faith and amend their life. But hypocrites and those who do not repent eat and drink judgment upon themselves.[1]

[1] 1 Cor. 10:19-22; 11:26-32.

Question 82 - Are those also to be admitted to the Lord's supper who by their confession and life show that they are unbelieving and ungodly?

Answer - No, for then the covenant of God would be profaned and His wrath kindled against the whole congregation.[1] Therefore, according to the command of Christ and His apostles, the Christian church is duty-bound to exclude such persons by the keys of the kingdom of heaven, until they amend their lives.

[1] Ps. 50:16; Is. 1:11-17; I Cor. 11:17-34.

The Story of Ian Paisley

Part One

Ian Richard Kyle Paisley was born in Armagh on April 6th 1926 the son of an independent Baptist pastor. His father, James Paisley, also had a secular job in a drapery as well as being the pastor of a small Baptist church in Armagh. James Paisley was a member of the Orange Institution and he also served in Carson's Ulster Volunteer Force. In other words the young Ian Paisley was brought up in a staunchly Unionist, Protestant and evangelical home where the seed of God's word was sown into his heart.

In 1929 the family moved to Ballymena as James Paisley became the minister of Hill Street Baptist Church. It would be here at the age of six that Ian Paisley would become a born again Christian. How important it is to know and to experience the salvation of God in your life!

In 1933 there was a split in the church and this led to James Paisley and about eighty of his congregation forming an independent separatist and fundamentalist church, and in due course this would be paralleled in the life of Ian Paisley at a later date. At times it is necessary for the people of God to make a stand and to separate from error.

At the age of sixteen the young Ian Paisley attended the Barry school of Evangelism in Wales and three years later in 1945 he accepted an invitation to preach at Ravenhill Evangelical Mission Church where he shortly after became pastor. He was also active around this time with the National Union of Protestants and campaigned on moral issues. Protestant societies still need our help today in making a stand for the truth of God's word.

It was in the late 1940's that Ian Paisley began to be involved in politics as he became a unionist campaign manager in Belfast. His booming voice would now become well known at political rallies.

In 1951 Ian Paisley met Eileen Cassells, the daughter of a Baptist family in Belfast and in October 1956 they were married at Ravenhill Church. In religion and politics matters the support of his wife was to be found and Eileen too would have a long political career. A good Christian wife is a great blessing to a husband and family.

To be continued.

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.

RT. WOR. BRO. E. LONEY L.O.L. 779 meets in the evening of the second Monday each month in central London, visitors welcome. Membership enquiries contact pete@awell.co.uk.

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 fourth Saturday of the month at 5pm 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.

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

Visit to Rome!

On returning from our family holiday in Italy, which included a visit to Rome, it was interesting to read that from June 2008 to June 2009 has been called a Pauline year by Pope Benedict XVI to celebrate approximately the 2000th anniversary of Paul's birth. Pilgrims to Rome can receive a plenary indulgence for themselves or those who have died to pardon the temporal punishment for sins that have been forgiven!

.The Life of King William III

Part Three

The winter of 1672-3 had stopped the progress of the French for a time, but William was unwilling to allow it to arrest his own action. He laid siege to the town of Woerden, and though forced by the Duke of Luxembourg to retreat from it, inflicted heavy losses upon the enemy. Then, having invested Tongres, captured Walcheren, and demolished Binch, he himself retired into winter quarters.

In the following spring he besieged and took Naerden, and later on in the year achieved a still more important triumph in the capture of Bonn, which had been put into the hands of France at the beginning of the war.

New honours now began to be contemplated by his grateful countrymen for their stout defender. The Stadtholdership of Holland and West Friesland was not only confirmed to him for life, but was settled upon his heirs male; and on the same day the like dignity was conferred on him by the States of Zealand—an example afterwards followed by those of Utrecht.

Nor were his successes without effect upon his enemies. Charles, with whose subjects the war had never been popular, concluded a peace with him after these two summers of fighting, and offered his mediation between the powers still at war, an offer which was accepted by France. Four years, however, were to elapse, and many souls of brave men to be sent to Hades, before this mediation took effect in a concluded peace.

In the summer of 1674 was fought the fiercest engagement of the whole war—the bloody and indecisive battle of Seneff, in which William was pitted against the renowned Prince of Condé. The young Prince had too much to gain in reputation not to be eager to provoke a battle, and the old soldier too much to lose to be willing to accept one if it could be avoided; but William succeeded in his object.

Condé was at first victorious in an encounter between a portion of the two armies, but he imprudently brought on a general battle, which, after raging furiously for a whole day, left both parties to claim the victory—”the allies because they were last upon the field, and the French on the strength of the great number of prisoners and standards they had carried off.” “But whoever had the honour,” adds Sir William Temple, “both had the loss”.

It was on this occasion that Condé paid his famous compliment to the Prince by describing him as having acted like an old general throughout the action in every respect save that of having “exposed himself like a young recruit”.

(Taken from “William the Third” by H.D. Traill and first published in 1888.)

The Global Anglican Future Conference

Congratulations to the Global Anglican Future Conference (GAFCON) held in Jerusalem in June and its call for a return to biblical orthodoxy and biblical authority in the worldwide Anglican Church. It was good to see such a stand against the liberal theologians who have watered down so much of the faith. The Thirty-Nine Articles of Religion and the 1662 Book of Common Prayer were included in "The Jerusalem Declaration" that Anglican evangelicals are urged to adopt.

The Banner Pulpit: -

The General Epistle of James

It is thought by some Bible commentators that the General Epistle of James was probably the first book of the New Testament to be written, possibly before or about the year 50 AD. It is on careful examination an epistle which has a great similarity to that of the Lord Jesus Christ preaching in the Sermon on the Mount, for example Matthew 7:7 and James 1:5:-

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matthew 7:7).

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5).

The epistle was written by James, not James the disciple and brother of John, but we believe that it was James the actual brother of the Lord Jesus Christ. This family relationship, however, is not emphasised in the epistle. Instead James refers to himself as "a servant of God and of the Lord Jesus Christ". This means that James had given up all his personal rights over to the authority of God and to the Lord Jesus Christ as if he was a slave. He was in total submission to his God and to his Saviour. This should be the condition of all the people of God, submitting to the will of God in all things, but so few are willing to give all.

Are you a servant of God and of the Lord Jesus Christ?

There are also many similarities between the phrases found in this epistle and the words of James found in Acts 15 at the Jerusalem council which decided that Gentile believers did not have to follow the Old Testament ceremonial law and be circumcised. In the early part of the ministry of the blessed Redeemer we know that James was not a believer (John 7:5), we know the risen Lord appeared to him personally (1 Corinthians 15:7) and that he was with the other disciples in the upper room before Pentecost (Acts 1:14).

Now the main doctrine of the Reformation was justification by faith alone, the answer to the question of how can sinful man be reconciled to a holy God? This doctrine is found mainly in the teaching and writing of the apostle Paul and some people seem to think that the epistle of James is in total contradiction to this doctrine because of its emphasis on works. This is a feature which is chosen for example by Jehovah's Witnesses to explain their position of faith and works of righteousness being necessary for salvation. Paul and James were not in opposition with regard to justification by faith alone, they were in fact looking at different problems within the church. The faith which James opposed was that of dead orthodoxy and sadly there is also much of that found in the professing church today.

The epistle was written "to the twelve tribes which are scattered abroad", which is probably a

reference to Jewish Christians scattered everywhere. Jewish Christians were oppressed, and often poor, and they were in danger of losing their patience and courage. This would result in them drifting into just intellectual belief without any practical Christianity. How many people are there today who are only Christian in name without any practice of Christianity in their lives? Is that true of you?

The central theme of the epistle is that the redeemed people of the Lord are to show their faith in action, word and thought which is the order that they are discussed by James in the epistle. They are to endure during trial and tribulation as they wait for the Second Coming of the Lord Jesus Christ. A general theme for the epistle could be simply stated as the demonstration of genuine faith.

We are going to examine the opening eighteen verses of chapter one where James is exhorting his readers to exercise endurance or patience in the midst of trials and temptations.

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:1-4).

The people of God are no different from other people in that they face trials and tribulations in this earthly life. It may be pressure at work, or problems with the neighbours or friends or problems within the family. In one way or another we all experience trials in our life which are both difficult to understand and to cope with. Yet we are told in these opening verses that the people of God are to face these trials with "all joy", that is without any sorrow. From a normal human perspective this does not make sense, how many people do you know who are happy in adversity? It is certainly not easy to be happy and joyful in the middle of a trial or tribulation.

The purpose of Almighty God for us facing trials in this life is the approving or testing of our faith. This is a process where having been put to the test and having met the demands of the test our faith in God produces patience in our lives. In other words we do not lose heart or courage under the trials which we face. We are to let patience, the result of our tested faith, have its complete and perfect work in us. This in turn will then make us spiritually mature and complete and lacking in nothing.

The final goal or objective is our salvation,

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12).

Spiritually prosperous or blessed is the person who remains steadfast in the faith under trial, for after being tested and approved of God they shall receive the gift of salvation - "the crown of life". This salvation is promised to all that love the Lord for they shall persevere through the difficulties of this life by the grace of God. It is not the case of once saved always saved, but they that persevere in the faith will be saved.

Have you personally experienced the grace of God in salvation?

Have you been born again by the Spirit of God?

Are you standing firm in the faith through the difficulties of this life?

To face the difficulties of this life on earth we need to have wisdom.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5).

By wisdom it is meant the knowledge and practice of what is necessary for godly and upright living, the right use of the means of grace. This spiritual wisdom is often lacking in a Christian

and to obtain it we need to ask God in prayer. In fact wisdom is one of the few things we are specifically told to pray for and prayer according to God's will always be answered. God answers true prayer without reserve and he gives good gifts without reproach.

Our attitude to God in this prayer for wisdom must be right, for we read -

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." (James 1:6-8).

When we pray to the living and true God for wisdom it must be in an attitude of trust. There should be no hesitation between faith in God and unbelief, for the sinful heart will always incline to unbelief. One who wavers between faith and unbelief is described as being like the surf of the sea being blown by the wind in any direction. A doubting person is to suppose that they will receive anything from the presence of the Lord, their prayer for spiritual wisdom will have been in vain.

This particular chapter of the epistle speaks of trials and temptations and we need to be able to distinguish between the two. On the one hand trials are indeed sent from God to produce patience in the life of a believer in the Lord Jesus Christ. On the other hand our God is not the origin or source of temptation, God cannot be blamed when we are tempted to sin.

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James 1:13-15).

God cannot be tempted by what is evil and neither does God tempt any person to sin. The origin of sin does not lie with God, it lies with the fall of man with Adam. Sin is the responsibility of man and not the sinless God who is pure and holy. People are enticed and tempted to sin by their own cravings, the root of the problem is their own evil heart. The result of giving in to temptation is to bring forth sin against God and when it is fully grown it brings death for the wages of sin is death. We can avoid being deceived and falling into temptation by gaining strength through obtaining wisdom from God.

We are sinners by nature and sinners by practice and this is why we are in need of a Saviour who can cleanse us from all sin.

Have you seen your lost condition as a sinner and your need of the Lord Jesus Christ?

Will you go to the fountain of life to be cleansed?

In all these affairs of man it is comforting to know that while we are prone to change that our God and Father is unchangeable. Whatever our circumstances in life we are to put our trust in God.

"Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." (James 1:9-11).

"Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:16-18).

The person in low circumstances, poor or afflicted, should glory in the midst of their trials knowing that they are being taught patience. The person who is wealthy should glorify in being reduced to the level of the poor and afflicted by his trials so that he also may learn patience. The riches of this life are but like the grass which is scorched in the summer heat, it withers and the

flowers fall off. The beauty of its appearance will disappear and so will the wealth of a rich man.

The God of the scriptures, however, is unchanging and this is one of the attributes of his being. There is no variableness or shadow of turning, what God has decreed will certainly come to pass. The Lord Jesus Christ is the same yesterday, today and forever. It is the will of God that his people become "a kind of firstfruits of his creatures", that they bring forth the glory of God who saved them by bestowing on them the gift of salvation. God will gather a harvest from his people.

The means by which the people of God accomplish this fruit is through the word of truth, the scriptures which are able to make us wise unto salvation. It was the word of truth which is used in bringing sinners into a state of salvation and it is the word of truth which builds us up in the faith once delivered to the saints.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" (2 Timothy 3:16).

In conclusion we have seen that life is a life of change, but our God is a God who never changes. Through the testing of our faith we obtain patience and in this work we are to seek wisdom from the God who is the giver of "every good gift and every perfect gift". Another means of grace for our use is "the word of truth" which is to be rule of our faith and life. By trusting in God and using the means he has appointed may we learn patience in the trials of this life. Amen.

Thoughts on the Gospel

"The law sends us to the gospel, that we may be justified, and the gospel sends us to the law again to enquire what is our duty, being justified." Samuel Bolton

"The law is what we must do; the gospel is what God will give." Martin Luther

"The law gives menaces, the gospel gives promises." Thomas Adams

Daily Bible Readings

October 2008

Proverbs

1. Ch.28:1-28
2. Ch.29:1-27
3. Ch.30:1-33
4. Ch.31:1-31

Ecclesiastes

5. Ch.1:1-18
6. Ch.2:1-26
7. Ch.3:1-22
8. Ch.4:1-16
9. Ch.5:1-20
10. Ch.6:1-12
11. Ch.7:1-29
12. Ch.8:1-17
13. Ch.9:1-18
14. Ch.10:1-20
15. Ch.11:1-10
16. Ch.12:1-14

Song of Solomon

17. Ch.1:1-17
18. Ch.2:1-17
19. Ch.3:1-11
20. Ch.4:1-16
21. Ch.5:1-16
22. Ch.6:1-13
23. Ch.7:1-13
24. Ch.8:1-14

Isaiah

25. Ch.1:1-31
26. Ch.2:1-22
27. Ch.3:1-26
28. Ch.4:1-6
29. Ch.5:1-30
30. Ch.6:1-13

November 2008

Romans

1. Ch.16:1-27

I Corinthians

2. Ch.1:1-25
3. Ch.2:1-16
4. Ch.3:1-23
5. Ch.4:1-21
6. Ch.5:1-13
7. Ch.6:1-20
8. Ch.7:1-24
9. Ch.7:25-40
10. Ch.8:1-13
11. Ch.9:1-27
12. Ch.10:1-14
13. Ch.10:15-33
14. Ch.11:1-16
15. Ch.11:17-34
16. Ch.12:1-31
17. Ch.13:1-13
18. Ch.14:1-25
19. Ch.14:26-40
20. Ch.15:1-19
21. Ch.15:20-34
22. Ch.15:35-58
23. Ch.16:1-24

II Corinthians

24. Ch.1:1-24
25. Ch.2:1-17
26. Ch.3:1-18
27. Ch.4:1-18
28. Ch.5:1-21
29. Ch.6:1-18
30. Ch.7:1-16
31. Ch.8:1-24