

# 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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Issue No.136

July/August 2006

## The Battle of the Boyne 1<sup>st</sup> July 1690

Once again as either members or just supporters of the Loyal Orange Institution we remember the Battle of the Boyne fought on July 1<sup>st</sup> 1690 between King William III, Prince of Orange, and King James II. It was the decisive battle that determined the outcome of the Glorious Revolution, and in effect the civil and religious liberties that we still enjoy to this day. Out of these principles the Orange Institution was founded and they are still our principles today.

The Orange Institution is a religious order that both promotes and defends when necessary the Protestant and Reformed Faith. It is primarily a religious society for religious people to meet and work together for the good of the church and the state.

The Qualifications of an Orangeman or Woman clearly define the minimum standards that are required for admission to the Orange Institution, and basically they define basic biblical Christianity. In our lodge meetings and in public events and parades these Qualifications should guide our conduct so that the biblical ideals of Orangeism are seen to be the principles and motives in our lives. When people see us as members of the Orange Institution they should be able to discern that we are biblical Christians living out lives to the honour and glory of God. In this way we are truly remembering the victory of the Boyne in 1690.

Footnote: - A number of years ago the BBC produced a history series called "Battlefield Britain" of which one programme was on the Battle of the Boyne. This programme is now available as a DVD. The running time of the DVD is about one hour. We understand that the recommended price is £9.99, but cheaper prices can be found on the internet. The best price we found was £7.95 including postage!

## Lodge News

### Grand Lodge Junior Parade

The Grand Lodge Junior Parade and Church Service was held in Hull on Sunday June 18<sup>th</sup>. The service was held at St Mary's Church in Lowgate and it was conducted by Rev Paul Burkitt. This church was consecrated in 1333 and so it is the oldest church in Hull.

St Mary's Church is only a short walk from the King William III Statue in Market Place. Locally it is called the King Billy Statue. It is a magnificent monument with King William on horseback painted in gold. The parade after the service walked round the monument on two sides.

THIS STATUE  
was Erected in the Year  
MDCCXXXIV  
To the Memory of  
KING WILLIAM The Third  
OUR GREAT DELIVERER

The parade was well supported by a number of Provinces and it was well received by the people of Hull.

### **Loyal Orders in Ireland**

A Joint Loyal Order Working Group in Ireland had an historical meeting on June 5<sup>th</sup> in Armagh with the Roman Catholic Archbishop of Ireland Sean Brady and this was the first ever meeting of this kind. The working group comprised senior representatives of the Grand Orange Lodge of Ireland, the Royal Black Institution, and the Independent Orange Institution. Included in the delegation were the Grand Master of the Grand Orange Lodge of Ireland and the Sovereign Grand Master of the Royal Black Institution.

Meetings have also been held with the Secretary of State for Northern Ireland, the Republic of Ireland's Department of Foreign Affairs, the Human Rights Commission, the Ulster Unionist Party, the Democratic Unionist Party, the Alliance Party, the SDLP, and also a number of Protestant churches in Ireland.

The purpose behind the meetings has been to explain the lack of confidence in the Parades Commission within the Loyal Orders, and to discuss ways of possibly setting up an acceptable alternative. Some of the violence in recent years associated with Orange Parades in Northern Ireland has not helped with the public conception of the Loyal Orders being Christian organisations.

There is no doubt that contentious parades have been politically motivated in the past, and may still be in the future, and the Parades Commission is still in general ruling only against the Loyal Orders. Doing nothing, however, cannot be an option and we trust that the joint work of this group will be positive and successful in its aims and objectives of achieving peaceful parades throughout Northern Ireland.

### **Battle of the Somme 1916-2006**

July 1<sup>st</sup> marks the 90<sup>th</sup> anniversary of the beginning of the Battle of the Somme where so many of the 36<sup>th</sup> Ulster Division lost their lives in the First World War. Annually the event is remembered by many people in Northern Ireland.

To mark this anniversary Carntall (Mossley) LOL 134 within the Grand Orange Lodge of Ireland have produced a limited edition coin. These can be purchased from the Grand Orange Lodge of Ireland website.

Also a limited edition commemorative tie and lapel badge have been produced by Rising Sons of William, Queens LOL 1845. These are very attractive and the tie comes with a certificate of authenticity in a commemorative folder that describes a background to the commemoration. No doubt these can be obtained via the Grand Orange Lodge of Ireland website.

### **Imperial Grand Black Chapter**

The Grand Master of the Grand Orange Lodge of England, Right Worshipful Brother R. Bather, was a guest at a meeting of the Imperial Grand Black Chapter of the British Commonwealth in Liverpool on June 17<sup>th</sup>.

## **"FREEDOM OR TYRANNY"**

This is a 32-page pamphlet written by the Freedom Association ([www.tfa.net](http://www.tfa.net)) in the spring of this year. With its distinctive bright red cover, it sounds a stark warning that we cannot take our democratic freedoms for granted and that the past decade has seen a deliberate assault on our traditional British freedoms foreshadowing a dark time ahead for the people of this nation.

Indeed, such is the scale of the assault; the pamphlet is unable to comprehensively deal with all the many threats to freedom, which have manifested themselves in recent times. However, it highlights some major threats.

### **Eroding the Principle of Habeas Corpus**

The principle of "habeas Corpus" enshrined in the Habeas Corpus Act of 1679 effectively ensured that no British subject, within the jurisdiction of Great Britain & Northern Ireland, could be detained in custody for more than 24 hours unless charges, for which there was reasonable evidence, were proffered against them. This provided protection against false accusation, arbitrary arrest and wrongful imprisonment. The 2003 Extradition Act represented a watershed and has opened up the possibility that certain rights which British subjects have taken for granted could easily be reversed. The European Arrest Warrant strikes at traditional Anglo-Saxon notions of the prosecution having to prove its case and presumption of innocence. The situation now is that persons can be extradited to any one of 24 other EU countries without there being any prima facie evidence and they can remain detained for an indefinite period of time, having to prove their innocence.

The Terrorism Bill provides for detention with out charge for up to 28 days, not 60 or 90 days as the Government and Scotland Yard had wanted.

The 2003 Criminal Justice Act removed the bar on Hearsay Evidence and Double Jeopardy as (came into effect on 1 April 2005) well as in certain circumstances the right of a defendant to demand trial by jury. The court now has to consider nine factors before admitting hearsay evidence. These include the probative value of the statement; the importance of the evidence in the context of the case as a whole; the amount of difficulty in challenging the statement and how reliable the maker of the statement appears to be. As for double jeopardy, it applies to 30 serious crimes - including murder, rape. Class A drug offences and war crimes but double jeopardy remains in force for lesser offences. The Police planned to re-examine the case of 22-year old Julie Hogg, who was murdered in a sex attack at her home in Billingham, Teesside, in November 1989. Boyfriend Billy Dunlop was tried for the murder of the Pizza delivery girl, but acquitted after the jury failed to reach a verdict on two separate occasions. However, for another prosecution for the same crime to be brought, there has to be new evidence, which was not available at the time of the original trial.

The Proceeds of Crime Act potentially criminalizes people who have legitimate reasons for carrying around large sums of cash in a brief case. They are not necessarily drug dealers, and in some cultures legitimate businessmen may be expected or prefer to deal in cash.

## **Free Speech**

The right of free speech is the very bedrock upon which a free society is founded. Allowing free speech on some subjects but not on others is an entirely alien concept in any country, which purports to be genuinely. The pamphlet refers to "tendentious political correctness" stifling free speech - the Campaign against Political Correctness has catalogued many such examples but one very recent example will suffice. It was recently reported that the Head Teacher at a Stoke on Trent comprehensive had prohibited the Cross of St George flag in any format from school premises. Only the deep unrest from the pupils and parents caused this politically correct policy to be reversed. A Tesco ban on its drivers carrying a Cross of St George flag on their vehicle was promptly reversed after fierce staff and public criticism.

## **Anti-Discrimination Legislation**

While there is no specific chapter in the pamphlet on the many pieces of anti-discrimination legislation, I wish to draw to the readers' attention the existence of the new draft Sexual Orientation Regulations that the DTI are sponsoring. The regulations ban any discrimination against people in the provision of goods & services on the grounds of their sexual orientation. This means, for example, that a Christian couple would not be able to refuse a homosexual couple a bed for the night in their guesthouse or a Christian printer would not be able to refuse to print a homosexual magazine on the grounds that they have distaste for homosexual activities.

Other subjects covered are: -

Circumventing the Declaration of Rights  
Building the National Database  
The Third Reich Compared  
Appendices

There is not a lot which you can buy for £5 in 2006 but if you purchase this pamphlet from the Freedom Association it will be money well spent Copies can be obtained from: TFA, Head Office, PO Box 2820, Bridgnorth, Shropshire, WV16 6YR.

Brother Allan Robertson

## **Lodge Cards**

LORD CARSON MEMORIAL LOL 20 meets at the Ash Centre, Ash Hill Road, Ash, Surrey, at 2.30pm on the third Saturday of each month (DV). New members and visitors are most welcome. For further details contact the Lodge Secretary Rory Mackay at ruairidh57@hotmail.com.

NORTH ESSEX MARTYRS MEMORIAL L.O.L. 45 meets on the third Saturday each month in Harlow. Membership enquiries and visiting Brethren warmly welcomed.

STAR OF HALEWOOD BISHOP J.C. RYLE MEMORIAL L.O.L. 66 meets the first Thursday of every month at 8pm from February to December at the Orange Hall, Heald Street, Garston, Liverpool. Further details can be obtained via e-mail: -

ianthompson@orangenet.org.

THE IVY L.O.L. 783 meets at 6:30pm on the second Saturday in each month at the Provincial Headquarters, Everton Road, Liverpool. New members welcome.

VICTORIA'S PRIDE L.O.L. 788 meets the third Thursday of each month in the centre of Bolton. New members and visitors most welcome.

CITY OF CHESTER L.O.L. 375 meets second Monday of each month in the centre of Chester. Visiting Brethren always welcome. Membership enquires from Cheshire and North Wales please phone Dave Reynolds on 0151 3563358.

BLACKPOOL FAITH DEFENDERS L.O.L. 2001 meets the first Tuesday of every month in Blackpool. Telephone 07787858614 for further details.

QUEEN ELIZABETH L.L.O.L. 2001 meet on the third Saturday of the month in Corby. Visitors are always welcome. Any new member enquiries please contact by phone 01536 205450 or by e-mail to [Sec1lol2001corby@aol.com](mailto:Sec1lol2001corby@aol.com).

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.

## The Heidelberg Catechism

### Part Eight

#### Lord's Day 13

Question 35 - What do you confess when you say: He was conceived by the Holy Spirit, born of the virgin Mary?

Answer - The eternal Son of God, who is and remains true and eternal God,[1] took upon Himself true human nature from the flesh and blood of the virgin Mary,[2] through the working of the Holy Spirit.[3] Thus He is also the true seed of David,[4] and like His brothers in every respect,[5] yet without sin.[6]

*[1] John 1:1; 10:30-36; Rom. 1:3; 9:5; Col. 1:15-17; I John 5:20. [2] Matt. 1:18-23; John 1:14; Gal. 4:4; Heb. 2:14. [3] Luke 1:35. [4] II Sam. 7:12-16; Ps. 132:11; Matt. 1:1; Luke 1:32; Rom. 1:3. [5] Phil. 2:7; Heb. 2:17. [6] Heb. 4:15; 7:26, 27.*

Question 36 - What benefit do you receive from the holy conception and birth of Christ?

Answer - He is our Mediator,[1] and with His innocence and perfect holiness covers, in the sight of God, my sin, in which I was conceived and born.[2]

[1] I Tim. 2:5, 6; Heb. 9:13-15. [2] Rom. 8:3, 4; II Cor. 5:21; Gal. 4:4, 5; I Pet. 1:18, 19.

## **Lords Day 14**

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## **"JAW-JAW IS BETTER THAN WAR-WAR"?!**

by Bro. Christopher Luke  
(Member. William Alexander Memorial LOL 1689. London).

Once again, the pressure is on Northern Ireland's Unionists to talk. U.K. Prime Minister Tony Blair and Northern Ireland Secretary Peter Hain have given the Province's political parties until 24th November [2006] to set aside their differences and agree to some form of power-sharing devolved government in Northern Ireland or the Northern Ireland Assembly (recalled after forty-two months' prorogation on 15th May, to act as a forum for multi-party negotiations on the way forward for the Province) will again be prorogued and the Governments of the United Kingdom and Irish Republic will jointly manage the affairs of Northern Ireland as they see fit, including proceeding to implement Hain's contentious proposal to reduce the number of local authorities in the Province from twenty-six to seven.

Whilst joint Dublin-London rule over Northern Ireland is repugnant and totally unacceptable as it flies in the face of the greater number of people in the Province (of all faiths and none) who wish to remain British on equal terms to their fellow countrymen in England, Scotland and Wales, so too is power-sharing with Irish Nationalists (i.e., the SDLP), let alone with Irish Republicans (i.e., Sinn Fein, the political wing of the IRA), for the simple reason being that power-sharing effectively destroys the outcome of free elections and institutionalises what former Ulster Unionist Party Leader Lord (Jim) Molyneux has rightly described as "permanent compulsory coalition government". Indeed, the question might well be asked "what is the point of voting if, having cast one's vote, one is powerless to return to government the party of one's choice (assuming it had a majority over all the other parties) or remove from government any one or more of the parties that permanently form the government in any power-sharing executive"?!

Devolving the power to enact primary legislation to the Northern Ireland Assembly would also serve only to institutionalise the so-called "West Lothian Question" whereby Ulster's MPs and Members of the House of Lords resident in Northern Ireland could vote on matters affecting England, Scotland and Wales in the United Kingdom Parliament at Westminster but MPs and Members of their Lordships' House resident in Wales, Scotland and England could not vote on analogous matters affecting the Province which had already

been devolved to the Northern Ireland Assembly. We are already seeing calls either for the creation of an English Parliament or the introduction of Standing Orders in the United Kingdom Parliament to prevent Scottish MPs and Members of the House of Lords resident in Scotland from voting on English matters when English MPs and Members of their Lordships' House resident in England are unable to vote on analogous matters for Scotland which have been devolved to the Scottish Parliament, as well as growing resentment among English voters, either from being governed by Scottish Ministers or being expected to subvert Scotland's economy - which threatens to subvert the legislative union between England and Scotland - without enhancing/extending English Nationalist animosity to Northern Ireland affairs and the Ulster people, were primary legislative powers ever to be devolved to the Northern Ireland Assembly. In other words, devolving primary legislative powers to the Northern Ireland Assembly would diminish, rather than increase, knowledge and understanding about Northern Ireland in the United Kingdom Parliament and, in doing so, increase (rather than decrease) the possibility of a sovereign united Ireland with all the political instability and violence that would bring; and should therefore be rejected by all right-thinking loyalists and unionists.

One was therefore disappointed to see that, in its recent talks proposals entitled "Breaking The Deadlock: A Legislative and Financial Role for Stormont", the Ulster Unionist Party (now under the leadership of Sir Reg Empey OBE) recommended that the Northern Ireland Assembly should have primary legislative power rather than solely the responsibility to execute and apply legislation (enacted in the United Kingdom Parliament) and administer functions/service which local authorities are unable to provide/purchase efficiently unilaterally owing to economies of scale, as envisaged in Jim Molyneaux's proposal for a Province-wide regional council (otherwise known as an administrative assembly) contained within the Conservative Party's 1979 General Election Manifesto. Alas, the Lady who was "not for turning" committed her first U-turn almost immediately after being returned to Downing Street in May 1979 (following the dastardly INLA assassination of her close confidant and the then Shadow Secretary of State for Northern Ireland, Airey Neave DSO, MC, MP, less than six weeks earlier) by reneging on her Party's Manifesto commitment to administrative devolution, although the Molyneaux formula - coupled with legislating for Northern Ireland by Bill introduced into the United Kingdom Parliament (and neither by non-amendable Orders-in-Council nor in a devolved legislature) - still offers the best way forward for Northern Ireland today.

"Jaw-jaw is better than war-war" ... or so we are told! Seldom are we told that to parley is a sign of weakness which one's enemies will interpret as an attempt to appease them. Appeasement of an enemy breeds only the hunger for further intimidation and violence from one who is being appeased.

Ecclesiastes 3 verses 1 and 7 teach us that "to every thing there is a season and a time to every purpose under the heaven ... a time to rend, and a time to sew; a time to keep silence, and a time to speak". One cannot help feeling that this is a time for both the Democratic Unionist Party (currently Northern Ireland's largest political party) and the Ulster Unionist Party to refrain from participating in multi-party negotiations about the future governance of Northern Ireland, let alone seek to enter into power-sharing government (even so-called "voluntary coalition") with the enemies of Ulster and the Union in a devolved legislature, just as surely as it is a time for both Unionist Parties to set aside their differences with each other and unite on a common policy - i.e., the Molyneaux formula - to secure the restoration of accountable democracy and constitutional stability in Northern Ireland.

## **Banner Pulpit**

### **An Introduction to John's Gospel**

#### **John 1:1-5**

(Expository Thoughts by Bishop J.C. Ryle)

The Gospel of St John, which begins with these verses, is in many respects very unlike the other three Gospels. It contains many things which they omit. It omits many things which they contain. Good reason might easily be shown for this unlikeness. But is enough to remember that Matthew, Mark, Luke, and John wrote under the direct inspiration of God. In the general plan of their respective Gospels, and in the particular details, in everything that they record, and in everything that they do not record, they were all four equally and entirely guided by the Holy Ghost.

About the matters which St John was specially inspired to relate in his Gospel, one general remark will suffice. The things which are peculiar to his Gospel are among the most precious possessions of the Church of Christ. No one of the four Gospel-writers has given us such full statements about the divinity of Christ, about justification by faith, about the offices of Christ, about the work of the Holy Spirit, -and about the privileges of believers, as we read in the pages of St. John. On none of these great subjects, undoubtedly, have Matthew, Mark, and Luke been silent. But in St John's Gospel, they stand out prominently on the surface, so that he who runs may read.

The five verses now before us contain a statement of matchless sublimity concerning the divine nature of our Lord Jesus Christ. He it is, beyond all question, whom St. John means, when he speaks of "the Word". No doubt there are heights and depths in this statement which are far beyond man's understanding. And yet there are plain lessons in it, which every Christian would do well to treasure up in his mind.

We learn firstly, that our Lord Jesus Christ is *eternal*. St. John tells us that "in the beginning was the Word". He did not begin to exist when the heavens and earth were made. Much less did he begin to exist when the Gospel was brought into the world. He had glory with the Father "before the world was" ([John 17:5](#)). He was existing when matter was first created, and before time began. He was "before all things" ([Col. 1:17](#)). He was from all eternity.

We learn, secondly, that our Lord Jesus Christ is *a Person distinct from God the Father, and yet one with Him*. St. John tells us that "the word was with God". The Father and the Word, though two persons, are by an ineffable union. Where God the Father was from all eternity, there also was the Word, even God the Son; their glory equal, their majesty co-eternal, and yet their Godhead one. This is a great mystery! Happy is he who can receive it as a little child, without attempting to explain it.

We learn, thirdly, that the Lord Jesus Christ is *very God*. St. John tells us "'that the Word was God". He is not merely a created angel, or a being inferior to God the Father, and invested by him with power to redeem sinners. He is nothing less than perfect God, equal to the Father as touching the Godhead, God of the substance of the Father, begotten before the worlds.

We learn fourthly, that the Lord Jesus Christ is the *Creator of all things*. St. John tells us that "by him all things were made, and without him was not anything made that was made." So far from being a creature of God, as some heretics have falsely asserted, He is the Being that made the worlds and all that they contain. "He commanded and they were created." ([Ps. 40:8](#))

We learn, lastly, that our Lord Jesus Christ is *the source of all spiritual life and light*. St. John tells us that "in Him was life, and the life was the life of men". He is the eternal fountain, from which alone the sons of men have ever derived life. Whatever spiritual life and light Adam and Eve possessed before the fall, was from Christ. Whatever deliverance from sin and spiritual death any child of Adam has ever enjoyed since the fall, whatever light of conscience or understanding anyone has obtained, all has flowed from Christ. The vast majority of mankind in every age has refused to know Him, have forgotten the fall, and their need for a Saviour. The light has been constantly shining "in darkness". Most people have "not comprehended the light". But if any men or women out of the countless millions of mankind have ever had spiritual life and light, they have owed all to Christ.

Such is a brief summary of the leading lessons which these wonderful verses appear to contain. There is much in them, without controversy, which is above our reason; but there is nothing contrary to it. There is much that we cannot explain, and must be content humbly to believe. Let us however never forget that there are plain practical consequences flowing from the passage, which we can never grasp too firmly, or know too well.

Would we know for one thing, the exceeding sinfulness of sin? Let us often read these first five verses of St. John's Gospel. Let us mark what kind of Being the Redeemer of mankind must needs be, in order to provide eternal redemption for sinners. If no one less than the Eternal God, the Creator and Preserver of all things, could take away the sin of the world, sin must be a far more abominable thing in the sight of God than most men suppose. The right measure of sin's sinfulness is the dignity of Him who came into the world to save sinners. If Christ is so great, then sin must indeed be sinful!

Would we know, for another thing, the strength of a true Christian's foundation for hope? Let us often read these first five verses of St. John's Gospel. Let us mark that the Saviour in whom the believer is bid to trust is nothing less than the Eternal God, one able to save to the uttermost all that come to the Father by Him. He that was "with God", and "was God", is also "Emmanuel, God with us". Let us thank God that our help is laid on one that is mighty (Psalm 89:19). In ourselves we are great sinners. But in Jesus Christ we have a great Saviour. He is a strong foundation stone, able to bear the weight of a world's sin. He that believeth on him shall not be confounded. (1 Peter 2:6)

# Daily Bible Readings

## July 2006

### *Joshua*

1. Ch.8:1-22
2. Ch.8:23-35
3. Ch.9:1-27
4. Ch.10:1-27
5. Ch.10:28-43
6. Ch.11:1-23
7. Ch.12:1-24
8. Ch.13:1-33
9. Ch.14:1-15
10. Ch.15:1-19
11. Ch.15:20-63
12. Ch.16:1-10
13. Ch.17:1-18
14. Ch.18:1-28
15. Ch.19:1-23
16. Ch.19:24-51
17. Ch.20:1-9
18. Ch.21:1-19
19. Ch.21:20-45
20. Ch.22:1-20
21. Ch.22:21-34
22. Ch.23:1-16
23. Ch.24:1-14
24. Ch.24:15-33

### *Judges*

25. Ch.1:1-20
26. Ch.1:21-36
27. Ch.2:1-23
28. Ch.3:1-11
29. Ch.3:12-31
30. Ch.4:1-24
31. Ch.5:1-31

## August 2006

### *Revelation*

1. Ch.11:1-19
2. Ch.12:1-17
3. Ch.13:1-18
4. Ch.14:1-20
5. Ch.15:1-8
6. Ch.16:1-21
7. Ch.17:1-18
8. Ch.18:1-24
9. Ch.19:1-21
10. Ch.20:1-15
11. Ch.21:1-27
12. Ch.22:1-21

### *Psalms*

13. Ps 1 & Ps 2
14. Ps 3 & Ps 4
15. Ps.5
16. Ps 6
17. Ps 7
18. Ps 8
19. Ps 9
20. Ps 10
21. Ps 11 & Ps 12
22. Ps 13 & Ps 14
23. Ps 15 & Ps 16
24. Ps 17
25. Ps 18:1-28
26. Ps 18:29-50
27. Ps 19
28. Ps 20
29. Ps 21
30. Ps 22:1-10
31. Ps 22:11-31