

# 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.144

November/December 2007

## Grand Orange Lodge of England 1807-2007

The annual sessions of the Grand Orange Lodge of England took place in the city centre of Manchester on Friday and Saturday September 14th and 15th. The Grand Lodge Dinner was held on the Friday evening and a Delegates Parade was held on the Saturday afternoon when a wreath was laid at the cenotaph.

Following the service in Manchester Cathedral in February the Grand Lodge sessions in Manchester were the final event marking the two hundredth anniversary of the forming of the Grand Orange Lodge of England.

The catalyst for the formation of a Grand Lodge in England had been the attacking of an Orange parade following a church service at what is now Manchester Cathedral. Initially a County Grand Lodge of England was established under the auspices of the Grand Orange Lodge of Ireland, and this then became the Grand Orange Lodge of England. The first session of the Grand Orange Lodge of England was held in the Star Hotel in Manchester in 1808.

To mark this momentous occasion the Grand Master of the Orange Order in Ireland, Brother Robert Saulters, and the Grand Master of the Orange Order in Scotland, Brother Ian Wilson were present for the two days, and both were guest speakers at the Grand Lodge Dinner.

The Grand Orange Lodge of England have produced a badge, tie and jewel to mark its two hundredth anniversary. It is a remarkable achievement for a religious society to have stood the test of time for so long, and the need for it has not diminished over the years. It is still required for there to be a strong Protestant witness in these days of liberalism and ecumenism.

## Around the Lodge Room

### **R.B.P. 477 Visit to the Order of St. John**

In September members of R.B.P.477 Knights of Enniskillen, London, visited the Gatehouse Clerkenwell, which is the headquarters of the Order of St. John, an organisation with its roots in the times of the Crusades and which is responsible for running the St. John's Ambulance.

Later the same month R.B.P. 477 held its annual Church Service in Orange Street Congregational Church. Members and visitors sang the popular hymn 'Rock of Ages' and were reminded by Sir Knight Rev Samuel McKay that it was written in 1763 by a former Minister of that Church, Rev Augustus Toplady.

The Preceptory, which has been meeting in London for over a century, has a busy schedule of events through the year and welcomes visiting Sir Knights from around the world.

Tom Parkinson

Registrar R.B.P. 477

### **Lily of the North – Margaret Curl Memorial Lodge Centenary**

Lily of the North – Margaret Curl Memorial Ladies Loyal Orange Lodge No 79 celebrated their centenary with a special evening on Saturday 1<sup>st</sup> September 2007 in the Liverpool Provincial Club on Everton Road. The event was attended by past and present members of the lodge, and guests.

The W.M. Sister L. Gradwick spoke about the numerous past and present members of the lodge who have made a valuable contribution to Orangeism by holding office in the Ladies Council. The lodge is named after Sister Margaret Curl who was the first Grand Mistress of England.

Sister Watson presented the lodge with a special medal which was originally given to Sister Curl following her election as Grand Mistress.

### **Ladies Grand Council**

The annual meeting of the Ladies Grand Council took place in Corby on Saturday September 8<sup>th</sup>. A social was held in the evening, and on the Sunday a parade and service of worship was held.

### **International Lecturers' Conference in Blackpool**

The 64<sup>th</sup> International Lecturers' Conference of the Imperial Grand Black Chapter of the British Commonwealth took place in Blackpool on September 15<sup>th</sup>. Nearly one hundred and fifty delegates from England, Northern Ireland and Scotland were present.

### **Bedford and Oxford Lodges Annual Joint Service**

On Sunday 23<sup>rd</sup> September the members of Bedford Bible & Crown Defenders LOL 71 and Oxford Martyrs Memorial LOL 213 held a very successful second annual joint Orange Service at the Parish Church of St Mary the Virgin in Salford village near Milton Keynes. The lodge members were joined by visiting brethren and sisters and the Church was well filled.

The service was conducted by the Reverend Hugh Symes-Thompson, Rector of Salford and Hulcote, who extended a very warm welcome to the sisters and brethren. It being the time of the Church Harvest Festival he based his sermon on that theme and he introduced as a prop a scarecrow whose support frame had the shape of a cross and he likened this to how we needed Christ to support our lives. Brother the Rt. Reverend Henry Richmond of Oxford LOL 213, and an Honorary Bishop in the Diocese of Oxford, also took part in the service.

After the service a splendid lunch was provided in the nearby Agate Hall and our grateful thanks is extended to the ladies who prepared the lunch.

Ian Mackey (Secretary, Oxford LOL 213)

### **Reformation Day Parade and Service in Bootle**

A Reformation Day Parade and Service was held in Bootle Province on Sunday October 13<sup>th</sup>. The service was held at Bootle Free Protestant Church and the preacher was Brother Ian Thompson of Star of Halewood Bishop J.C. Ryle Memorial LOL 66 in Liverpool. Brother Thompson spoke on the subject of renewal.

Visitors from Red Rose District No 13 in Manchester Province and Yorkshire District No 35 in the Northern Province were present to give their support to this important annual parade and service.

### **Protestant Alliance Meeting in Bolton**

An excellent illustrated lecture by Mr Chris Richards of the Protestant Alliance on William Wilberforce and the two hundredth anniversary of the abolition of slavery took place in Bolton on October 18<sup>th</sup>. This annual public meeting was arranged by Victoria's Pride LOL 788.

There are many illustrated lectures available from the Protestant Alliance and full details may be obtained from their office at 77 Amphil Road, Flitwick, Bedford MK45 1BD. Why not arrange one for your Lodge?

### **Parades Commission Review**

A fifty page document has been submitted to the Strategic Review of Parading Body by the Loyal Orders in Northern Ireland.

The submission was handed in by delegates of the Loyal Orange Institution, the Royal Black Institution, and the Independent Orange Order.

The importance of processions and parades to express Protestant faith, culture and beliefs was explained. Also highlighted was the continuing attacks on Orange halls and how Orange culture is demonised by some people.

There is no doubt that the present Parades Commission is not acceptable to the Loyal Orders in Northern Ireland, and it is hoped that the review makes parading decisions more transparent and more open with regard to how decisions were made.

# The Heidelberg Catechism

## Part Fifteen

### Lord's Day 25

Question 65 - Since then faith alone makes us share in Christ and all His benefits, where does this faith come from?

Answer - From the Holy Spirit,[1] who works it in our hearts by the preaching of the gospel,[2] and strengthens it by the use of the sacraments.[3]

*[1] John 3:5; I Cor. 2:10-14; Eph. 2:8; Phil. 1:29. [2] Rom. 10:17; I Pet. 1:23-25. [3] Matt. 28:19, 20; I Cor. 10:16.*

Question 66 - What are the sacraments?

Answer - The sacraments are holy, visible signs and seals. They were instituted by God so that by their use He might the more fully declare and seal to us the promise of the gospel.[1] And this is the promise: that God graciously grants us forgiveness of sins and everlasting life because of the one sacrifice of Christ accomplished on the cross.[2]

*[1] Gen. 17:11; Deut. 30:6; Rom. 4:11 [2] Matt. 26:27, 28; Acts 2:38; Heb. 10:10.*

Question 67 - Are both the Word and the sacraments then intended to focus our faith on the sacrifice of Jesus Christ on the cross as the only ground of our salvation?

Answer - Yes, indeed. The Holy Spirit teaches us in the gospel and assures us by the sacraments that our entire salvation rests on Christ's one sacrifice for us on the cross.[1]

*[1] Rom. 6:3; I Cor. 11:26; Gal. 3:27.*

Question 68 - How many sacraments has Christ instituted in the new covenant?

Answer - Two: holy baptism and the holy supper.[1]

*[1] Matt. 28:19, 20; I Cor. 11:23-26. Holy Baptism*

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.

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.

## **BOOK REVIEW**

### **THE STATE OF THE UNION AND OTHER ARTICLES**

Christopher Luke: 2007: 76pp: £4.50 (including p&p)

This timely book by Bro. Christopher Luke (of William Alexander Memorial LOL 1689, London) includes *The State of The Union* (a lengthy critique of Tony Blair's ten years as Prime Minister), and seven shorter articles (published as appendixes) which have previously been published in UNIONIST (the author's bi-monthly newsletter of current affairs affecting the UK written from a traditional unionist perspective), together with a hitherto unpublished "final thought".

In *The State of The Union* Bro. Luke castigates the Blair Administration's decade of constitutional reform - including (i) the establishment of devolved government in Scotland and Wales, (ii) the restoration of power-sharing devolved government in Northern Ireland, (iii) incorporating the European Convention on Human Rights into UK domestic law, (iv) reform of the House of Lords, (v) unsuccessfully attempting to deprotestantise the monarchy, and (vi) the reform of local government - as "wanton constitutional vandalism".

The seven appendixes address (i) the Blair Administration's failure to commemorate the Bicentenary Anniversary of the Act of Union and the Tercentenary Anniversary of the Act of Settlement in 2001, (ii) the parallels between recent Anglo-Spanish talks on the future of Gibraltar and Anglo-Irish talks on the future of Northern Ireland, (iii) the background to the establishment of devolved government in Scotland, (iv) recent reforms to legislative/parliamentary procedure for Welsh affairs, (v) the political and spiritual significance of the Union Jack, (vi) multi-faith and multi-racial relations and the recent establishment of the Commission for Integration and Cohesion, (vii) the Tercentenary Anniversary of the Treaty of Union between England and Scotland, whilst the "final thought" reflects on the 40<sup>th</sup> anniversary of the 1967 Abortion Act which legalised abortion in England, Scotland and Wales (but not Northern Ireland).

Throughout his book, Bro. Luke - who is widely-known either as "Disgusted of Tunbridge Wells" (for his vociferous letter-writing to the press) or "Enoch Powell/Jim Molyneaux Junior" (on account of his following in the late Enoch Powell's footsteps by leaving the Conservative Party to become immersed in Ulster Unionism, together with his advocacy of policies associated with Former Ulster Unionist Party Leader Rt Wor. Bro. Lord Molyneaux of Killead KBE) - pulls no punches in reiterating his belief in maintaining the Union of the United Kingdom and robustly proclaiming the (Protestant) Reformed Faith. It is a fascinating read and should be read by Orangemen and women (of all ages) throughout the United Kingdom.

Copies of The State of The Union and Other Articles are available from Christopher Luke, Flat 5 Kirkdale House, Kirkdale Road, Royal Tunbridge Wells, Kent, TN1 2SB @ £4.50 per copy (including p&p). Please make your cheque/postal order payable to "Christopher Luke" and include with your order.

## **CD Review**

### **The Songs My Father Sung Volume One**

A Selection of Traditional Orange Folk Songs performed by The Ulster-Scots Experience.

This CD has been produced by The Ulster-Scots Agency in partnership with The Grand Lodge of Ireland. With the famous Ulster combination of fife and drum the Orange Institution has a very good musical history.

During the troubles songs were changed and reflected the tragic realities of life at this time, this CD however has returned to the traditional versions, in other words free of any sectarian dimension.

The wide range of talents within The Ulster-Scots Experience and the historical element from Schomberg House make it exceedingly good listening. I feel it's a must have for all interested in traditional Orange folk songs because of the traditional and cultural aspect.

With Volume One being in the title it suggests that there will be an unforgettable series appearing in the future.

Track Listing: - Lines On the Initiation of a Brother, The Landing at Torbay, The Orange & Blue, William Rode the Grey, The Orange ABC, Derry's Walls, Orange Lilly O, The Black Mans Making Song, The Battle of Garvagh, The Ladies Orange Lodges O, Dolly's Brae, The Union Cruiser, The Sash My Father Wore, Old True Blue and the hymn Shall We Gather at the River. The final track is performed by the Low Country Boys.

Further information can be found at [www.songsmyfathersung.com](http://www.songsmyfathersung.com)

Brother J.P. Rimmer (LOL 788)

## Correspondence

Dear Brother,

The 12<sup>th</sup> July celebrations this year, 2007, have been widely described the “most peaceful” in recent years by the media. However, this is somewhat glazing over ongoing attacks on Orangeism by republicans.

In the run up to the 12<sup>th</sup> July we had attacks on several Orange Halls across Northern Ireland, including attempts to burn down three in County Armagh, one other in County Antrim and four attacks on halls in County Londonderry. Add to that an attack on buses carrying Orange Brethren and band members home from the Armagh demonstration and a firework thrown at Brethren on their return home along the Upper Crumlin Road near to the Ardoyne shop-fronts.

All through this the representatives of Sinn Fein have been very silent. In this so-called time of new and fresh political co-operation between the DUP and Sinn Fein at Stormont we have heard no-one from the republican party publicly condemn attacks on Orange Halls or parades and we have heard no calls from them to stop such attacks. If Sinn Fein are fully committed to a shared future within this part of the United Kingdom they must take the step of publicly and loudly condemning attacks on Orangeism and calling on such to stop.

To try and publicise the ongoing attacks on our culture an online petition has been started on the 10 Downing Street website calling on the Prime Minister, Gordon Brown, to put pressure on Sinn Fein to publicly condemn the attacks.

The petition’s wording is as follows:

**“We the undersigned petition the Prime Minister to Ensure Sinn Fein Publicly Condemn Ongoing Attacks on Orange Culture.**

Following the so-called historic period of power sharing between the DUP and Sinn Fein in the Northern Ireland Assembly, we call upon the Government to apply pressure on Sinn Fein to publicly condemn the ongoing attacks on Orange Halls, marches and members of the Loyal Orange Institution of Ireland.

This step must be taken by Sinn Fein, as they helped start such attacks by establishing anti-Orange “resident groups” in various parts of Northern Ireland, in order for them to show that they are fully committed to a shared future in Northern Ireland like the rest of the people of this part of the United Kingdom.”

The petition can be viewed and signed by going to:

<http://petitions.pm.gov.uk/orangeculture/>

And we would call on Orange Brethren and supporters in the wider Orange family to go online and sign up to show support for the Loyal Orange Institution of Ireland and try and get as many names on the petition before its closing date in March 2008.

Yours fraternally,

Bro. Greg Thompson  
Chaplain  
Queen Victoria Memorial Temperance LOL 700  
Belfast

## **Banner Pulpit**

### **The Pharisee and the Publican**

It is concerning this vitally important Reformed doctrine of justification by faith alone that we will turn our attention as we examine the parable of the Pharisee and the publican in Luke chapter 18. Now a parable is simply an earthly story with a heavenly meaning, it is a way of illustrating doctrine from every day life and experience, and there is great spiritual truth taught within this parable for our edification.

Now this parable of the Lord Jesus Christ about a Pharisee and a publican was spoken against people who have a confidence in themselves as being righteous and accepted by God, and who then despise other people for not being as righteous as them. The parable contrasts our attitude in prayer, on the one hand there is the self-righteousness of the Pharisee and on the other hand there is the humility of the publican.

Now we find that in everyday Jewish life the Pharisee and the publican were at the opposite ends of both religious and social respectability. The Pharisees were very respectable people in society, but they were legalistic and ritualistic and outward in matters of religion, and in many respects they could be described as the Anglo-Catholics of their day, and in practice they were known for their hypocrisy because they simply did not practice what they preached.

For it was in this respect of hypocrisy that the Lord Jesus Christ often condemned the Pharisees during his public ministry here on earth. For example in Luke chapter sixteen when our Lord Jesus Christ declared that “ye cannot serve God and mammon”, that is you cannot serve God and the riches of this world, we find that the Pharisees derided him because they were covetous, that is they did seek after riches and worldly possessions - see Luke 16:15. In other words you may fool other people into thinking that you are religious, but not the all-knowing God who searches the heart of man.

Is your religion any better than that of a Pharisee? Do you just put on an outward show of religion? Are you a true Christian believer in every aspect of your daily life?

Now a publican was a collector of taxes who collected tribute for Caesar the Roman Emperor. He was a person who would have been greatly hated by the Jewish people as a traitor because he not only worked for the enemy; but they also had a reputation for not being honest in their collection of taxes.

In Luke chapter nineteen we read of one called Zachaeus who on his conversion promised to restore four fold that which he had taken by false accusation. In general the publicans used to pocket for themselves part of the collected tax money for the Roman authorities, and so it is easy for us to understand why they were so hated and so despised by the normal Jewish people.

Are you known for your honesty and being trustworthy in your business transactions? For example, if you are given too much change in a shop will you say so?

And so the Pharisee and the publican, one an outwardly zealous worshipper of Almighty God and the other an outwardly looking ungodly sinner, they both went to the temple to pray and to worship God.

So let us consider in the first place the Pharisee at prayer. We read, "The Pharisee stood and prayed". In this individual we see some of the characteristics of the self-righteous person. As the publican stood "afar off" we can assume that the Pharisee stood in a central place in the temple where all the other people around could see him. This was in fact true of most of their religious acts, their worship was done primarily so that others in the temple could see them and notice how religious they were. The worship of God was not the primary objective with the Pharisee; it was the fact that they had been seen praying and doing religious works that was really important to them.

Is being seen by other people your motive for going to a particular church?

There is little doubt that many people do go to church today just to be seen by others, it is in effect a social gathering once a week, and people will travel great distances to be seen at the right social church so to speak.

What is your attitude to the public worship of Almighty God? Is it a social occasion or is it a time to draw near to God, to worship God in spirit and in truth and then perhaps afterwards to discuss matters relating to his kingdom? Are you worshipping in your church for the right reasons?

Now let us look at the content of the Pharisee's prayer. He thanks God that he is different from other men, he was not an extortioner, he was not unjust, he was not an adulterer, and that he was not a publican! The Pharisee thanked God that he was not a robber, that he was not deceitful in business, that he didn't commit adultery and that he wasn't a tax collector. The Pharisee clearly glorified in the outward appearance of being right with God, but it was only a religious veneer, it was just a religious façade to hide the truth that lay beneath the surface.

The Lord and Saviour described the principle of Pharisees for us in Matthew 23:27. It is an outward show of religion that is important to the self-righteous person, but as we shall shortly see this is not acceptable to a holy and a just God. The Pharisee then goes on to show how holy he is in his life, how often he fasted, not once but twice a week and how much he tithed of his possessions – he tithed in all that he possessed. In his pride the Pharisee wanted to vindicate himself; that is he wanted to justify himself before God, and this is the error of so many people today. People so often think that they are better than they really are. They can frequently see sin in others, but not in themselves.

Again it was just the constant practice of an outward form of worship and to many people it may well appear to be of the nature of true religion. The Pharisee is so full of himself and what he is doing for God.

Did you notice that there is no confession of sin included in his prayer? In his own eyes he is not a sinner, he is righteous and his good religious works in keeping the law of God will get him to heaven. The attitude of the Pharisee can still be seen today. Many people still think that God will look at their good works and count them as righteous people. Are you one of those people?

Some people think that God will weigh their lives in a balance and so long as the good outweighs the bad then everything will be alright. So many people wrongly think that God will be pleased with what they have done and are doing in their lives. They trust perhaps in church attendance or church membership, of being baptized and in partaking of the Lord's Supper. None of these will ever bring a person to salvation and into the kingdom of heaven. It is only when the reality of sin and its certain punishment is accepted that the great truth of justification by faith alone is fully appreciated and understood.

This self-righteous attitude comes initially from an ignorance of the character of God. The scriptures clearly declare that God is holy and pure, and for man to be justified with God he needs a perfect

righteousness without any sin whatsoever.

The Pharisees were also ignorant of the law of God, they thought that the outward keeping of the law was sufficient, they did not realise that it also included the sins of the heart, and so the apostle Paul wrote in Romans 10:3,

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Now if you want to earn salvation by the works of the law then it must be a perfect obedience to the law, but if you fail even in just one point of the law then you are judged as a transgressor of the law and then you are under its righteous curse and eternal punishment. The keeping of the law is not only in outward acts, but it is also in the heart and in the mind. And the simple truth of the matter is that no mere human being has ever perfectly kept the law of God. The scriptures teach us that there is none righteous, no not one, and that we are all sinners who have fallen short of the glory of God.

The righteousness of God is only to be found in the person of the Lord Jesus Christ. The Jews were looking for a Messiah to save them from their earthly enemies, a great warrior king to defeat the armies of Rome. In reality they were ignorant of why the eternal Son of God became man. They were unaware of the righteousness that the Lord worked out by his obedience and his sufferings to justify those that believe in him.

There is a Saviour to believe on to receive the salvation of God, and yet so few seek and find him. Looking on his own self-righteousness life, the Pharisee could see no need for spiritual regeneration; he could see no need to be born again, basically he was still dead in his trespasses and sins.

Are you like the Pharisee or have you gone to the Lord Jesus Christ for mercy and pardon?

Only in Christ is there a righteousness that can be put to your account. It is not of works on your part, it is all of God's free grace, but have you believed or are you still lost in your sin?

If indeed you have put your trust in the Lord Jesus Christ alone for your salvation, then you will know something of the attitude of the publican in prayer. Here was a person who was humbled before a holy and a just God; here was a person who saw himself as a lost sinner needing the mercy and salvation of God.

"And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (Luke 18:13)

The publican smote upon his breast. This may have been an acknowledgement that his heart was evil, or that he had great sorrow for his sin, or to signify his indignation or righteous anger against sin. For whatever reason the publican could not even lift up his eyes to heaven.

Notice that there is no self-righteousness in the prayer of the publican, it is simple and profound, it is a straightforward and uncomplicated petition - "God be merciful to me a sinner".

The publican confesses that he is a sinner, that he is not right with God. In thought, word and deed he had sinned against God and so have you. The publican also sees that without God having mercy on him there can be no forgiveness, he sees that sin has separated him from God, and he has no righteousness of his own to offer to God. His need as a sinner is for God to have mercy upon him.

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as

white as snow; though they be red like crimson, they shall be as wool. (Isaiah 1:18)

Have you ever seen yourself as a lost sinner needing pardon and forgiveness? Have you been to Christ in prayer to be saved?

"For whosoever shall call upon the name of the Lord shall be saved".

The Lord Jesus Christ is the only Saviour, he is the only one who has paid the debt of sin, he alone is the Redeemer, and only by believing in him are you justified and pardoned of your sins.

Examine carefully your own heart, the proud or the humble, the Pharisee or the publican, what type of Christian are you? Amen.

# Daily Bible Readings

## November 2007

### *2 Chronicles*

1. Ch.8:1-18
2. Ch.9:1-12
3. Ch.9:13-31
4. Ch.10:1-19
5. Ch.11:1-23
6. Ch.12:1-16
7. Ch.13:1-22
8. Ch.14:1-15
9. Ch.15:1-19
10. Ch.16:1-14
11. Ch.17:1-19
12. Ch.18:1-34
13. Ch.19:1-11
14. Ch.20:1-19
15. Ch.20:20-37
16. Ch.21:1-20
17. Ch.22:1-12
18. Ch.23:1-21
19. Ch.24:1-27
20. Ch.25:1-28
21. Ch.26:1-23
22. Ch.27:1-9
23. Ch.28:1-27
24. Ch.29:1-19
25. Ch.29:20-36
26. Ch.30:1-27
27. Ch.31:1-21
28. Ch.32:1-23
29. Ch.32:24-33
30. Ch.33:1-25

## December 2007

### *Luke*

1. Ch.5:1-16
2. Ch.5:17-39
3. Ch.6:1-19
4. Ch.6:20-49
5. Ch.7:1-18
6. Ch.7:19-35
7. Ch.7:36-50
8. Ch.8:1-21
9. Ch.8:22-40
10. Ch.8:41-56
11. Ch.9:1-27
12. Ch.9:28-42
13. Ch.9:43-62
14. Ch.10:1-24
15. Ch.10:25-42
16. Ch.11:1-26
17. Ch.11:27-54
18. Ch.12:1-21
19. Ch.12:22-59
20. Ch.13:1-17
21. Ch.13:18-35
22. Ch.14:1-14
23. Ch.14:15-35
24. Ch.15:1-16
25. Ch.15:17-32
26. Ch.16:1-18
27. Ch.16:19-31
28. Ch.17:1-19
29. Ch.17:20-37
30. Ch.18:1-17
31. Ch.18:18-43