



CHRIST JESUS CAME INTO
THE WORLD TO SAVE SINNERS
(1 TIMOTHY 1:15)

January 2021 Newsletter



WELCOME

LORD'S DAY

Morning Worship—11.00am

Evening Worship—6.30pm

PRAYER MEETING

Thursday—7.30pm (Currently meeting via Zoom)

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WORD FROM THE MANSE

Dear congregation,

I know that for many of you your Gaelic heritage is dear to your hearts and that you have a particular fondness for worshipping God in that language. As I was reading through some old documents of the history of our denomination I realised that our congregation isn't the first RP witness in the Hebrides amongst native Gaelic speakers and I thought it might be of interest to you. Yes, the Reformed Presbyterian Church has primarily been a lowland denomination, but there are exceptions. From 1787 to the 1870s the Lorn congregation was present in the Inner Hebrides, situated on the Isles of Luing and Seil, as well as on the Argyll mainland, stretching round to Lochgilphead (until the latter became a separate congregation in its own right). Today, Seil is connected to the mainland via the Bridge over the Atlantic, whereas Luing is only connected by ferry.

The Lorn congregation built a meeting house in 1836 in which it would have had Gaelic services, although not exclusively. The congregation often struggled to get preaching supply, but that did not hold it back from contributing to the wider denomination as it produced a high number of men for the ministry, specifically four men from one family. I'm sure it was difficult being isolated from other congregations within the denomination – much harder in those days than for us. Even though our congregation is farther flung, travel is quicker and easier in the 21st Century. These factors as well as the various ecclesiastical changes of the 19th Century led to the RP witness petering out.

Why do I bother telling you all this? Perhaps you will find it interesting. But perhaps it should get us thinking and praying that the Lord would raise up a witness to His grace throughout the Hebrides. Yes, there are many Reformed congregations in Lewis, Harris, and Skye, but what about Eriskay and Barra, or Tiree and Jura? Can you imagine if our positions were reversed, if there was not a single Reformed church on our island? As a denomination we have limited resources and strength, but our omnipotent God owns the earth and its fullness! Perhaps the Lord would have us put this faith in action, through our prayer, giving, and witnessing. May He move us as a denomination not only to plant churches in the needy cities but throughout needy Scotland, where most people have no time for the Gospel, not realising its glory.

Every blessing,
Stephen

NEWS & EVENTS

GAMBIA UPDATE

Pastor Sylvester Konteh and members of Grace Reformed Church (Brikama) recently reached out to the surrounding community by providing much appreciated food supplies. Pastor Konteh continues to study distance learning at Reformed Presbyterian Theological Seminary, Pittsburgh.

Furthermore, he spends time teaching the children of Life Impact Nursery School, run by his wife in Brikama, and at Sgoil Creideamh (Faith School) in Kabekel. He is also spending valuable time running the Pastors Fellowship from his home where they watch reformed lectures, share a meal and spend time together in fellowship. This is a valuable means of sharing the reformed faith with other pastors. Please pray for the Lord's blessing upon the work of the reformed church in the Gambia.



Teaching at Life Impact Nursery School, Brikama



Teaching at Sgoil Creideamh, Kabekel



Community Food Distribution



Pastors Fellowship

GLEANINGS BY BILL LUCAS

WHEN GOD GIVES A BLESSING

When the heavy, unwieldy fishing boats are left high and dry on a beach, nothing can move them except the tide flowing in. When the great power of the flooding tide covers the beach it is capable of floating the heaviest boat, and it lifts it so gently, and floats it so easily, that no strain or danger is involved at all. That is what the love of God in Christ does when it comes into our hearts. It has power to lift our spirits, cleanse our hearts, and move our innermost, stubborn wills, and yet it does it so gently and graciously that life is maintained and the soul is enriched. That is what is involved in the blessing of Jacob.

Professor J Douglas Macmillan (Wrestling with God)

SO GREAT A SALVATION

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1)

Overflowing with adoration for the triune God who has provided so great a salvation, Paul emphasises that we, being the recipients of such a salvation, owe a debt of gratitude for such a favour being bestowed upon us. Our salvation is a demonstration of the mercy and utterly unmerited favour of God. In bestowing salvation upon us, God has given us the exact opposite of what we deserve. As sinners, we deserve hell and damnation, and yet it pleased God to bestow salvation upon us and to make us heirs of eternal life! What an extraordinary and profound favour indeed!

Given the context of the previous chapters, we know that the foundation for this salvation is the perfect sacrifice of the Lord Jesus Christ. He presented His body as a living sacrifice unto God. Willingly He gave Himself to be the Lamb of God that takes away the sins of the world; willingly He allowed Himself to be slain on Calvary's cross so that His precious blood could lay the foundation on which a holy and righteous God could be merciful to sinners. What a comfort it is to know that His sacrifice was truly holy and acceptable to God -- a fact confirmed by God Himself in rending the veil of the temple -- and that therefore I, a sinner, am holy and acceptable in His sight!

The realisation of this profound truth must motivate the believer to give his life as a living sacrifice unto God. That Christ has given Himself for me should motivate me to give myself wholly to Him -- a life that is utterly devoted to Him, His glory and His cause. For meriting so great a salvation for me, I owe my Saviour a lifelong debt of gratitude. The more I reflect on His inexpressible love for me, the more I should be motivated to love Him in return.

Dear believer, are you presenting your life as a living sacrifice to the Christ who gave Himself as a ransom for you? This is your reasonable service!

Bartel Elshout (minister in the Heritage Reformed Congregations) (Milk and Honey Devotional)

THE DARK CLOUDS

4

My Father! Teach me to trust your love. May I cling to it when the dark clouds brood, as well as when the sun shines. May I never doubt that what your are doing for me is best, and that what I do not know I shall know some day.

F B Meyer

WAITING ON THE LORD

"And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgement: blessed are all they that wait upon the Him." (Isaiah 30:18)

The Lord waits on us to show His grace and mercy. His people must wait on Him to receive His blessings. Waiting is a godly virtue in conflict with our carnal nature. If He can wait on us to bless, we certainly can learn to wait on Him for His blessing.

Sam Thorpe, Jr

THE SINCERE MILK

"As unborn babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have trusted that the Lord is gracious." (1 Peter 2: 2 -3)

There is a beautiful simplicity in the desire of new-born babes. The singleness of purpose in seeking the mother's milk is seen from the very moment of birth. Only sickness prevents the infant from sucking the breast on which it exclusively relies for life and strength. The relation of the new-born child of grace to the Word of God mirrors this most natural of human responses and is a defining feature of true Christianity in the soul.

It is an indisputable evidence of spiritual life that our souls draw strength and life out of the Word of God. Desire for the Scriptures of truth and seeking in them for daily feeding is the lifelong activity of Christians, and by this they grow to full maturity. It is surely a sign of serious spiritual malady or worse when the Bible is neglected and its pages seldom turned. The mouth of the new-born babe soon masters the art of drawing forth milk. So too, does faith, the mouth of the soul, when once it has tasted that the Lord is gracious, draw more and more from the Word. Having first tasted this grace, there will be a desire for more of it.

Rev David Campbell (Minister of FP Church)

HANUKKAH (JEWISH FESTIVAL OF LIGHTS)

The lights of Hanukkah tell a story of hope and deliverance. Like tiny sentinels telling us to look back to find our future. There is hope when it seems all may be lost. That the God who cares for His people will not forget what He has promised of peace and blessing of His abundance.

"... when I sit in darkness, the Lord shall be a light unto me." (Micah 7:8)

CONTENTMENT

Teach me to be content to do your will, not looking this way or that to compare myself with others, seek their commendation, or escape their censure. May your voice be my only law, your smile my only reward.

F B Meyer

Christian contentment is that sweet, inward, quiet, gracious frame of spirit, which freely submits to and delights in God's wise and fatherly disposal in every condition.

Jeremiah Burroughs



Every season of reformation and every hour of spiritual awakening has been ushered in by a recovery of biblical preaching. This cause and effect is timeless and inseparable. J.H. Merle D'Aubigné, noted Reformation historian, writes, “The only true reformation is that which emanates from the Word of God.” That is to say, as the pulpit goes, so goes the church.

Such was the case in the Protestant Reformation of the sixteenth century. Martin Luther, John Calvin, and other reformers were raised up by God to lead this era. At the forefront, it was their recovery of expository preaching that helped launch this religious movement that turned Europe and, eventually, Western civilization upside down. With sola Scriptura as their battle cry, a new generation of biblical preachers restored the pulpit to its former glory and revived apostolic Christianity.

The same was true in the golden era of the puritans in the seventeenth century. A recovery of biblical preaching spread like wildfire through the dry religion of Scotland and England. A resurgence of authentic Christianity came as an army of biblical expositors—John Owen, Jeremiah Burroughs, Samuel Rutherford, and others—marched upon the British Empire with an open Bible and uplifted voice. In its wake, the monarchy was shaken and history was altered.

The eighteenth century witnessed exactly the same. The Bible-saturated preaching of Jonathan Edwards, George Whitefield, and the Tennents thundered through the early colonies. The Atlantic seaboard was electrified with the proclamation of the gospel, and New England was taken by storm. The Word was preached, souls were saved, and the kingdom expanded.

The fact is, the restoration of biblical preaching has always been the leading factor in any revival of genuine Christianity. Philip Schaff writes, “Every true progress in church history is conditioned by a new and deeper study of the Scriptures.” That is to say, every great revival in the church has been ushered in by a return to expository preaching.

D. Martyn Lloyd-Jones, preacher of Westminster Chapel London, stated, “The most urgent need in the Christian Church today is true preaching; and as it is the greatest and the most urgent need in the Church, it is the greatest need of the world also.” If the doctor’s diagnosis is correct, and this writer believes it is, then a return to true preaching—biblical preaching, expository preaching—is the greatest need in this critical hour. If a reformation is to come to the church, it must begin in the pulpit.

In his day, the prophet Amos warned of an approaching famine, a deadly drought that would cover the land. But not an absence of mere food or water, for this scarcity would be far more fatal. It would be a famine for hearing God's Word (Amos 8:11). Surely, the church today finds itself in such similar days of shortage. Tragically, exposition is being replaced with entertainment, doctrine with drama, theology with theatrics, and preaching with performances. What is so desperately needed today is for pastors to return to their highest calling—the divine summons to "preach the word" (2 Tim. 4:1–2).

What is expository preaching? The Genevan reformer John Calvin explained, "Preaching is the public exposition of Scripture by the man sent from God, in which God Himself is present in judgment and in grace." In other words, God is unusually present, by His Spirit, in the preaching of His Word. Such preaching starts in a biblical text, stays in it, and shows its God-intended meaning in a life-changing fashion.

This was the final charge of Paul to young Timothy: "Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching" (2 Tim. 4:2). Such preaching necessitates declaring the full counsel of God in Scripture. The entire written Word must be expounded. No truth should be left untaught, no sin unexposed, no grace unoffered, no promise undelivered.

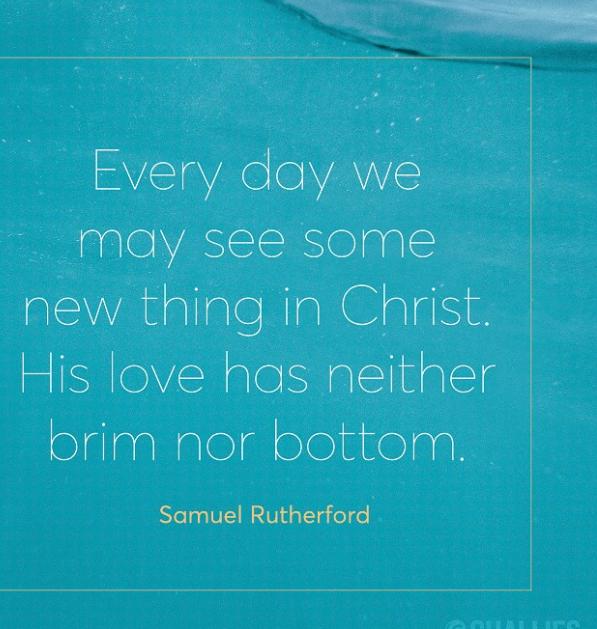
A heaven-sent revival will only come when Scripture is enthroned once again in the pulpit. There must be the clarion declaration of the Bible, the kind of preaching that gives a clear explanation of a biblical text with compelling application, exhortation, and appeal.

Every preacher must confine himself to the truths of Scripture. When the Bible speaks, God speaks. The man of God has nothing to say apart from the Bible. He must not parade his personal opinions in the pulpit. Nor may he expound worldly philosophies. The preacher is limited to one task—preach the Word.

Charles Haddon Spurgeon said, "I would rather speak five words out of this book than 50,000 words of the philosophers. If we want revivals, we must revive our reverence for the Word of God. If we want conversions, we must put more of God's Word into our sermons." This remains the crying need of the hour.

May a new generation of strong men step forward and speak up, and may they do so loud and clear. As the pulpit goes, so goes the church.

Dr. Steven Lawson, Ligonier Blog



Every day we
may see some
new thing in Christ.
His love has neither
brim nor bottom.

Samuel Rutherford

KNOW THAT IT IS NOT THE KNOWING,
NOR THE TALKING, NOR THE READING MAN,
BUT THE DOING MAN,
THAT AT LAST WILL BE FOUND
THE HAPPIEST MAN.

Thomas Brooks



THE USE AND ABUSE OF CHURCH HISTORY

The history of the Christian Church, including the Reformed Presbyterian or Covenanter Church, if rightly regarded and used can be a great source of strength, wisdom and stability to the serious Christian. On the other hand, Church history wrongly regarded and misused can be a stumbling block, an occasion of weakness and stagnation. There are three attitudes toward the past history of the Church which are wrong and which can only hinder true strength and progress in bearing witness to the Truth. These three attitudes are: **(1) Romantizing the past; (2) Absolutizing the past; and (3) Disdaining the past.** We may consider each of these.

1—ROMANTICISING THE PAST

Romanticizing the past means giving it, in our thinking, an ideal or perfect quality which in fact it did not have. Often it may involve the anachronism of reading the present back into the past instead of seeing the past and interpreting it for what it really was.

Two examples of this tendency come to mind. The first consists in romanticizing the ancient British or Celtic Church — the first centuries of Christianity in Britain and Ireland, before the Anglo-Saxon invasion of Britain and before the dominance of Romanism. That the Old British or Celtic Church was in those times as pure as any part of Christendom, or even the purest of all, we do not question. But the attempt of some authors to portray the Old British Church as essentially Calvinistic in doctrine and Presbyterian in form of government, and on top of this to hold that it preserved in some places an unbroken continuity of corporate life until the Protestant Reformation, through a thousand years of the Middle Ages, can only be regarded as an unwarranted romanticizing of history.

Similarly the Waldensian movement of northern Italy has been romanticized, not so much by the Waldensians themselves as by writers in English-speaking countries. The allegation that the Waldenses had a distinct corporate life going back almost, if not actually, to the apostolic period, and continuing clear through the Middle Ages to the time of Martin Luther and the Reformation, and that through this long period of nearly a millennium and a half they were always distinct from Roman Catholicism, is impossible to substantiate by valid historical evidence. The real evidence indicates, rather, that the Waldensian movement originated in the twelfth century, about 400 years before Martin Luther and the Protestant Reformation. Moreover, the Waldenses were not evangelicals or Protestants in the proper sense of these terms. It is possible — or perhaps even probable — that they held the universal priesthood of believers. It is true that they opposed some of the most serious abuses and pretensions of the Church of Rome. But they did not hold the real heart and core of Protestantism — the doctrine of Justification by Faith alone — in any consistent or pointed manner until they learned it from the Lutheran Reformation in the sixteenth century. It is even more unhistorical to try to maintain that the mediaeval Waldenses were Calvinists and Presbyterians before the Reformation. That they were noble and faithful witnesses for the truth of God cannot be denied, and we should honor their memory for it. But it is an improper romanticizing of history to regard these saints as virtually Calvinistic and Presbyterians in mediaeval Italy and France.

2—ABSOLUTIZING THE PAST

By absolutizing the past is meant regarding some one epoch or period in the past as ideal and normative for all time to come. The time just after the passing of the apostles, or the time of the great early Church Councils, or the time of Luther, Knox and Calvin, or the time of the Second Reformation and the Westminster Assembly, is nostalgically regarded as “the good old days” and the idea is held that what the Church of our own day really needs is to get back in spirit to those times and there take its stand. This tendency arises from a lack of historical perspective, often combined with a considerable degree of historical ignorance, and a failure to recognize the imperfection and relativism of all human attainments — even the best and highest human attainments under God.

One example of this tendency is the not uncommon notion that the official creeds or standards of a church are sacrosanct and that it is wrong and impious to seek to amend them in any detail, or even to bring them to re-examination in the light of Scripture. This absolutizing of the past inevitably disparages the authority of Scripture as the absolute standard of faith and life. If there are some elements or phases of the past history of the Church which must be regarded as exempt from the judgment of Scripture, then the Bible is no longer our only infallible rule of faith and life. If Scripture is really the only infallible rule of faith and life, then everything in the history of the Church since the New Testament was completed, is subject to the judgment of God speaking in the Scripture. We do scant honour to the Westminster Confession, for example, if we attribute to it an authority which inheres in the Bible alone, and thus regard and treat it as if it were infallible. But the person who considers it impious or profane to say that such a creed can be amended on the basis of further study of the Bible, is treating it as infallible and giving it a rating which of right belongs only to the Word of God. The present writer considers the Westminster Confession the best creedal statement of Christian truth that has ever been formulated. But after all it is not the Word of God and it is not infallible. It was composed by men who were indeed learned and godly, but still fallible and in themselves capable of error.

Again, when people regard the Reformation as a fixed quantity and a once-for-all attainment, they are absolutizing history. The Protestant Reformation was part of a historical process. Ecclesia reformata reformanda est — ‘The Church having been reformed is to be further reformed.’ Like sanctification, reformation of the Church is a process without any terminal point in history.

3—DISDAINING THE PAST

Disdaining or despising the past is a reaction against the romanticizing and absolutizing tendencies. The person who disdains the past fails to appreciate its real attainments and values. He fails, that is, to realize what God has really done in the past history of His Church.

Someone has said that “Nobody ever learns anything from history except that nobody ever learns anything from history.” By and large, we live in an age which overrates the present and 22 scorns the past. Some can hardly mention the Scottish Covenanters of the 17th century and their struggles without a sneer. The witnesses and martyrs are brushed off with faint praise by an attitude which says, in effect, “The Covenanters were important of course, but . . .”

All true progress is building on foundations laid in the past. Only by a grasp and appreciation of the past can we have a truly valid attitude toward the present, and only so can we build soundly for the future. The person who says “History is the bunk” is dishonouring God who by His work of creation and providence made history what it was.

In our own day that great historic monument of the Reformed Faith — the Westminster Confession — has been laid aside as a museum piece by the largest Presbyterian body in America, and a “new confession” substituted for it as the denomination’s real working standard. And this “new confession” is really a rejection of much of the truth attained and witnessed to in the historic Westminster Confession. This is truly a disdaining of history.

It is not uncommon to find people with an attitude of disdain for the historic Scottish Covenanters and the old Scottish covenants. We are not saved by Covenanter history, we are saved by faith in Jesus Christ. But we do the Lord scant honour if we despise what He has done in and through His people in past times.

The disdainful attitude has its roots in pride — the pride of ignorance. Someone has said that there are three kinds of pride: pride of race, pride of face and pride of grace, and that pride of grace is the worst of the three. But surely we may rank with it pride of ignorance as one of the worst forms of pride. There are people who actually glory in their shame, who actually boast that they are ignorant of theology and church history.

We of the nineteen sixties are not the first intelligent or faithful Christians that ever lived. Christ through His Spirit has always been at work throughout the past history of His Church. Let us heed the Biblical injunction to “Prove all things, hold fast that which is good.” Let us not romanticize the past, let us not absolutize the past and let us not despise the past. Rather may we appraise it justly and value it wisely, to the honour and glory of God.

Dr J.G.Vos, Blue Banner, Volume 34(1979)

SONGS IN THE NIGHT



When believers enter “the dark night of the soul,” those times when God’s mysterious will, worked out through difficult providence, makes the Lord appear veiled and unapproachable, what should they do? As we look at Scripture, one conclusion is apparent. They should sing. For the biblical testimony is that God provides “songs in the night”—lyrics to bring to Him in times of great heart distress.

We would not, at first thought, naturally reason that a time of struggle, suffering, or pain is also a time for singing, especially when God seems absent and hidden. It can almost seem cruel to suggest that a hurting, disillusioned soul should sing. Crying, wondering, and groaning seem more fitting. But singing? Is not lifting our voice in song for happy times? Certainly, but singing is also for trying times. Indeed, perhaps especially so.

Christian songwriter Michael Card has noted that in the book of Psalms, sixty-five of the 150 songs found there, or more than 40 percent, contain lamentations. As His people live in this sin-cursed world, God knew that they would need help pouring out their souls to Him in distress. So, He provided them with songs to sing at those times—songs in the night.

Job’s younger friend Elihu testifies to this truth when he acknowledges that God “gives songs in the night” to those in distress (Job 35:10). Likewise, the psalmist, so troubled in soul that he says he moans when he remembers God, stirs himself with the words, “Let me remember my song in the night” (Ps. 77:3, 6). He then goes on to sing five agonizing lines of a song that, stated in questions, describe how spiritual midnight truly feels. “Will the Lord spurn forever, and never again be favorable? Has his steadfast love forever ceased? Are his promises at an end for all time? Has God forgotten to be gracious? Has he in anger shut up his compassion?” (vv. 7–9).

One such song in the night is Psalm 42. The psalmist, far from God and His people, taunted by his foes, says he longs for God like a hunted deer pants for water (v. 1). He describes his experience as having the breaking waves of God’s sea washing over him (v. 7). He gives expression to dismay, as seen in the twice-repeated question of the psalm: “Why are you cast down, O my soul, and why are you in turmoil within me?” (vv. 5, 11).

However, this song also provides proper heart redirection. For in the midst of his despair, the psalmist also recalls these truths: “By day the Lord commands his steadfast love, and at night his song is with me, a prayer to the God of my life” (v. 8). He answers his repeated question with the same refrain each time. “Hope in God; for I shall again praise him, my salvation and my God.” As Martyn Lloyd-Jones reminds us in his work *Spiritual Depression*, psalms like this one encourage us to “preach to ourselves” instead of just “listening to ourselves.” We can counter our feelings of defeat and discouragement by preaching to our souls sermons provided by God in His Word.

One excruciating yet precious family memory I have involves this particular psalm. As we were having family worship, one of our children asked us to sing Psalm 42. As we did, the words brought out the sense of loss and futility we were all feeling over a painful family matter. Many years later, I can still see the tear-streaked cheeks and hear the sobs of my wife, my teenage children, and even my youngest child who was of preschool age at the time. But I also have in my soul the mark and memory of God’s strong presence coming to us and comforting us. For as the words of the psalm helped us express ourselves to God and to one another, we were also strengthened to hope in God and trust Him for this situation. Knowing the Lord cares so much for us that He provides words and hope for our deepest of sorrows shows His tender mercy and care for His people. Truly He puts our tears in a bottle (56:8).

When Jesus entered the dark night of His soul on Calvary’s cross, He had these same songs on His heart. He quoted from the psalms, expressing both His despair in the words, “My God, my God, why have you forsaken me?” (Ps. 22:1), and His hope when He finally said, “Into your hand I commit my spirit” (Ps. 31:5). Friend, if your Lord needed these words at His blackest hour, so do you. When you do not know what to say or pray, when you have groaning too deep for words, when the darkness falls, then turn to the songs in the night the Lord Himself used, and that He still provides for you.

Rev. Dr. Barry York, www.gentlereformation.org



“No man
can do
me a truer
kindness
in this world
than to
pray for
me.”

– C. H. Spurgeon

Children's Corner



Dear Children

A Happy New Year to you all! As you know, this is the first month of a new year 2021 and is called January. Do you know where that name came from and what it means?

January is named after the Roman god Janus who was the god of new beginnings. Did you notice that I spelt **god** without a capital letter? Do you know why I did that? It is because he is not a real god as David in Psalm 96 verse 5 says:

“All the gods are idols dumb which blinded nations fear

But our God is the Lord by whom the heavens created were.”

This Roman god, Janus, was believed to have two heads, one looking back and the other looking forward. That is why they named the first month of the year after him. As we begin a new year we too look back and also look forward. Of course, we know all that has happened in the past year but none of us knows what is going to happen in the year ahead. Only God knows that.

Although we are not certain what will happen on any day, week or month we can be certain that it has all been ordered for us by a good God who knows everything we need. In the past year many plans had to be dropped and others changed when the coronavirus hit our world. It came as one big surprise for us all but God knew all about it. It was no surprise for Him. Every day and every moment of the day He is in complete control over our lives and over all that happens in our world. How thankful we should be that it is the One who created the world and everything in it who is in charge of all that happens in the world. As Question 7 in the Shorter Catechism says: He has fore-ordained whatsoever comes to pass. He knows why all this is happening. We need, therefore, to commit every day to Him and trust in Him.

As we look ahead to the rest of 2021 not knowing what each day will bring us, we need to trust in our Heavenly Father and be assured that He cares for us. Nothing will take place in our lives without His knowledge. God’s children have a great privilege. They can come to their Heavenly Father each day and at any time of the day to tell Him about all their concerns and worries and to ask for His help. If you are one of His children then that privilege is yours. Remember also to praise Him and thank Him for His goodness and mercy and for all the help and guidance He gives to you. You should also tell others about the caring Father that you have and encourage them too to put their trust in Him.

At the start of a New Year my prayer for each one of you is that you will all set the Lord before you at all times and that you will put your trust in the Lord Jesus who is in control of everything that happens in this world. If you have Him leading and guiding you need not be afraid of anything that might happen in this New Year.

With my love and prayers