

Photograph:  
Steve Cole/Getty

January–April 2012

# Day by Day with God

Rooting women's lives in the Bible

*Sample readings on*  
**Praise and  
Thanksgiving**  
by Lyndall Bywater



CHRISTINA  
PRESS

# Making links

---

It is impossible to grasp the enormity of the fact that Jesus—the incarnate son of God—gave up everything so that we can be reconciled to God. We cannot begin to understand or appreciate the cost. Just like the disciples, who had been told that Jesus had to die but would rise again on the third day, we find it hard to take in this amazing fact, which has inspired artists, musicians, architects, playwrights and authors to produce their greatest works.

Over the next fortnight, Lyndall Bywater will be focusing on thankfulness. How do you express thanks? How can you respond with thanks to Jesus' Easter miracle? Perhaps your gift is poetry or painting. Maybe you can make cards or bake great cakes. You don't need to be creatively gifted, though, to express your gratitude.

Jesus asked us to remember his death and resurrection with a meal: broken bread, and wine poured out and shared, echoing the Passover supper that the Jewish people had celebrated since Moses led their ancestors out of Egypt. This symbolic meal translates into every culture. Around the world, millions of Christians will start the week by remembering Jesus' death with this simple thanksgiving meal: bread, rice cakes, chapattis... every community has its staple food, which can be broken and shared in this symbolic feast.

'The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes' (1 Corinthians 11:23–26).

When you next eat a meal, give thanks to God for the sacrifice that Jesus has made for you and for all humanity.

# The art of thanksgiving

Give thanks to the Lord, for he is good; his love endures for ever.

If a job is worth doing, then it's worth doing well. At least, that's what I told myself when I set out on the most mammoth 'thank-you letter' task of my entire life.

My husband and I had opted for a large-scale wedding. Not for us the intimate meal with close family; instead there were almost 400 people sitting down to dinner, and almost all of those people brought us a present. How blessed we were, I hear you cry! Indeed! That is, until I decided that each of those generous guests deserved their own personal 'thank you' letter from us. My husband could see from the start that it was a fool's errand, so he left me to it. Me? Well, I believe I posted the last letter somewhere around our first wedding anniversary.

Gruelling though the task was, I still hold that it was worth doing, because saying 'thank you' is always worth doing well.

Today we begin a series looking at the subject of thanksgiving. What is it, how do we do it and what happens when we neglect it? We begin the series with a refrain that would have been very familiar to you, had you lived in ancient Israel. This little phrase was like a theme song. It was the refrain to which they returned throughout their lives. No matter what they went through, no matter where life took them, this was to be their constant confession, their final word on the God who had redeemed them.

Saying 'thank you' is not meant to be an optional extra that we throw into our prayer times when we're feeling good. It is meant to be a discipline—a consistent thread that runs through our days, whether they be troubled or joyful.

---

*As you pray today, why not do what the Israelites did, and punctuate your prayers with this age-old refrain.*

LYNDALL BYWATER

# Gateways of thankfulness

Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name. For the Lord is good and his love endures for ever; his faithfulness continues through all generations.

Have you ever noticed the power of an arrival? You open your front door, welcome your guests and, within the first few seconds, the atmosphere is determined. Perhaps they arrive with a smile that lights the place up or perhaps they come in carrying the weight of the world. Either way, they have the power, in that brief moment, to set the tone of your time together.

As we explore the theme of thanksgiving in the scriptures, one of the first things to notice is how often it is linked to the image of gates. Both yesterday's and today's psalms connect these two themes, and the reason for this may be a very particular gate-related Hebrew tradition.

Once a year, God's chosen people were called to go on pilgrimage to the temple in Jerusalem. The journeys could be long and treacherous, but they would cheer themselves by singing psalms like these—psalms that would help them to anticipate the glorious moment of arrival when, weary but triumphant, they would walk through magnificent gates and into the very dwelling-place of God himself. This God had watered their crops, kept their livestock safe and provided for their families, and now they were here to honour him. What other response could they imagine having, as they stepped over that threshold, than thankfulness?

Is your 'arrival' in God's presence marked by an overflow of thankfulness? As you turn towards him throughout the day, are the first words on your lips 'Thank you for...'? Someone once told me rather bluntly, 'There are more things God has done for you than things he hasn't done!' I had to think about that for a while, but it's true. There are unanswered prayers in our lives, but there are far more answered ones. As we draw near to him, let it be a thankful arrival.

---

*Do you spend as much time thanking God in your prayers as you do asking him for things?*

LYNDALL BYWATER

## Thanks versus praise

Hezekiah assigned the priests and Levites to divisions—each of them according to their duties as priests or Levites—to offer burnt offerings and fellowship offerings, to minister, to give thanks and to sing praises at the gates of the Lord's dwelling.

Do you have a stock phrase that you use when someone gives you a present you don't like? You know, the kind of phrase that allows you to compliment the person without actually lying about the gift itself. Someone once opened a present from me and pronounced the lovely but rather withering words, 'My, you are creative, aren't you?' I was devastated! On the face of it, it was a compliment, but somehow a long way from being a warm-hearted 'thank you'.

There is definitely a difference between thanks and praise. People can affirm us for who we are while studiously avoiding thanking us for what we do, and we can feel that distinction very keenly. The Bible makes the same distinction in several places. God's people are exhorted to bring both praise and thanks to him. Praise is the recognition of his character—who he is and what he's like; thanksgiving is the recognition of his acts—what he has done for us.

Why are they both so necessary? Perhaps because one is objective, while the other is subjective. When we praise, we are being objective. No matter how we feel or what the day's been like, we affirm that God is good and he doesn't change. When we thank, however, we are being subjective. We are voicing our experiences of God—how we have felt his presence that day and what we have received from his hand.

Thanks are personal, but can also be changeable. After a tough day, we may not feel like thanking, so we need to praise—to make a timeless declaration of God's worth and beauty. Praise is consistent but can be impersonal—just a list of God's attributes with no personal application. That's why we thank, because it brings a warmth and reality to our praise.

---

*Make a praise list and a thank list today. What are the attributes you most love about God and what are the things he has done for which you are most grateful?*

LYNDALL BYWATER

## Places of gratitude

From the Negev [Abram] went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier and where he had first built an altar. There Abram called on the name of the Lord.

I do love a good Oscar winner's speech. The more tears, the better, I say! If you're going to win an award for something—usually something you've already been paid millions for—then you should at least have the courtesy to let your adoring public see you splutter your way incoherently through an endless list of 'thank you's. Much like the right (or wrong) dress, the right (or wrong) thank you speech can put you in the headlines.

Yet there is something vitally important about this culture of gushing gratitude. In it, we see the great and the good remembering their roots and acknowledging those who have helped them on their journey to the stars—and their remembering and acknowledging may just keep them humble and grounded. Success has a way of rendering us forgetful. When things go well, we all too quickly forget where the strength and the resources came from in the first place.

Abram has done well for himself in Egypt, but, as he leaves to continue his journey, he travels back to an old altar. The patriarchs (Abraham, Isaac and Jacob) built quite a few altars. When God gave them help or a breakthrough, they would build an altar and name it after one of his characteristics. As nomadic people, they would often pass by their old altars and would stop to remember what God had done there. In today's reading, Abram stops, in the haze of success, to remember what God has done for him in the past and to honour him with thanksgiving.

New journeys should start from old altars, because that's where faith for the future can be found. As you prepare for today's exploits, thank him for yesterday's good things and let the remembering lend you strength for the journey ahead.

---

*Build an altar out of a cardboard box and decorate it. At the end of each day, write your 'thank you's to God on a piece of paper and place it on your altar.*

## Thanksgiving in song

Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns and songs from the Spirit, singing to God with gratitude in your hearts.

Our household is full of a particular kind of singing. It's what's known in opera as 'recitative', the art whereby the most mundane elements of life are set to a melody. We sing about drinking tea, we sing about what to have for dinner and we even sing about which bodily functions the dogs might need to perform at any given moment. In our home, all life truly is song.

I find that when I'm away from home and in 'normal' society, I miss this little tradition. You see, whether it's about something meaningful or something entirely banal, singing is a good thing to do—and singing at the top of my voice is the very best. It opens the airways, clears the head, salves the soul and lifts the spirit. I'm not sure if it does those things for everyone around me, but it certainly does for me!

In this third chapter of Colossians, Paul is in the middle of one of his most intricate and powerful exhortations to the fledgling church. He has explained doctrine about the deity and humanity of Jesus and he is about to give advice on how to conduct family relationships. This is weighty stuff, yet here in the middle of chapter 3 he has a burst of exuberance. He's suddenly telling them to break into song.

There are things in life that should make us think; there are needs that should make us pray and wonders that should make us marvel. There are a thousand little things that should make us burst into song for sheer gratitude. Thanksgiving is a discipline but it doesn't have to be laboured. It should bubble up inside us at the slightest cause and spill over in a surge of singing.

---

*No matter what you sound like, no matter how confident you feel, find somewhere today where you can sing.*

LYNDALL BYWATER

# Thanks through sacrifice

Those who sacrifice thank-offerings honour me, and to the blameless I will show my salvation.

Jessica had never been able to give up smoking. She had tried everything—the pills, the patches, the gum and the cold turkey method—but the addiction had always proven too strong for her.

Salvation eventually came in an unusual form. The day she lost her job and the bank foreclosed on her house was the day she hit rock bottom. She was in utter despair, until her mother made the astonishing offer of lending her everything she would need to get out of financial difficulty. Jessica was more grateful than she knew how to say. ‘There is one thing you can do to thank me,’ said her mother. ‘Give up smoking.’ Suddenly Jessica found that she could. She just gave it up, there and then and for good.

The Israelites were charged by God to make ‘thank offerings’ as a part of their worship. These were a kind of sacrifice, requiring them to give up something of value to themselves as a sign of thankfulness to their God. In today’s reading, the psalmist reminds his people of the importance of this small but vital rite of gratitude.

A gift is worth more, the more it costs, and the same is true of thankfulness. When we are prepared to part with something we prize, as a way of expressing our thanks, then the ‘thank you’ is somehow deeper and richer.

The psalmist also makes a connection between the sacrifice of thanksgiving and the way of salvation. When we’re in trouble, and thanking anyone, especially God, seems the hardest thing to do, that is often the moment when we discover the power of sacrifice. As we choose to lay something down in gratitude to our awesome God, we lift our eyes again to find that a new path of hope and possibility has suddenly opened up before us.

---

*If there are painful sacrifices for you to make at present, can you see them as thank offerings?*

LYNDALL BYWATER

## Short-lived thanksgiving

When our ancestors were in Egypt, they gave no thought to your miracles; they did not remember your many kindnesses, and they rebelled by the sea, the Red Sea.

I shall long remember the year our friends gave us ‘pet IQ tests’ for Christmas. I hasten to add that the tests were intended for the pets, not for us. The cat’s was greeted with what can only be described as disdain. We got the impression that he might have proved relatively intelligent if only he could have been bothered to engage with the various tasks set before him, but instead he preferred kneading the sofa.

With the dog, we figured that we were on to a winner. After all, he’s a guide dog, so he really should have been able to withstand rigorous intellectual testing—but, sadly, no. He proved to be game, unlike the cat, but utterly incapable of remembering anything. You would show him a toy in a hiding place, take him away, then ask him to go and find it again and he would look absolutely everywhere except where the toy actually was. By the end of the test, he had lost all his toys.

Tests have a rather similar effect on me, I find. They are brilliant at making me lose sight of the good and fun things I have been given. The business of survival so often drowns out the business of enjoying life.

Throughout the scriptures, God exhorts his people to have a good memory. The word ‘remember’ appears over and over again in the Old Testament, and it isn’t a suggestion, it’s a command. We are to remember the blessings we have received; we are to remember where the good, life-giving and fun things are, so that, when the tests come, we can still find them.

The Israelites had forgotten. They had let the troubles obscure the miracles. Today, do you need to move some troubles aside and dig the good gifts out of their hiding places?

---

*Dust off an old blessing—something God did for you years ago, which you remember being thankful for at the time but you haven’t thought about for ages. Make it today’s thank offering to him.*

LYNDALL BYWATER

# Perspective is everything

Then they despised the pleasant land; they did not believe his promise.

There is an urban myth that tells of a psychiatrist who decided to do some research into the elusive subject of happiness. Taking two of his young male patients, he put the one with the gloomier disposition in a room full of the finest toys, and the cheerier one in a room with nothing but a pile of manure.

After several hours he visited both boys to see how they were doing. The gloomier boy was relentlessly gloomy, in spite of the fabulous array of toys. The cheerier boy, however, seemed thoroughly cheery and rather manure-spattered. When the psychiatrist asked him why he was still smiling in spite of his less-than-ideal circumstances, he replied, 'With all this poo around, I figure there's gotta be a pony in here somewhere!'

The Israelites, it seems, were not the camping type. This psalm paints a vivid picture of them grumbling in their tents, telling all kinds of horror stories about the land to which God was leading them, until they came to despise it thoroughly. Quite remarkable, when you consider that they were being saved and shifted from slavery to freedom.

Life really does land us in it sometimes and we end up having to make the best of a bad job. If we can't choose the circumstances, we can certainly choose our attitude towards them. It's important to note that the psalmist doesn't say his people should have enjoyed the endless round of camping and trudging. He merely berates them for letting their negativity colour an already difficult situation.

Perspective is everything. The most miraculously wonderful situations can look like bad news if we're determined to see them that way; and the most difficult and uncomfortable situations can look like doorways to new life, if only we allow ourselves to see them in the light of hope.

---

*Saviour God, forgive me for the times when I have viewed uncomfortable situations through the eyes of negativity. Help me to change my perspective and to look at them through the lens of hope.*

LYNDALL BYWATER

## The thanksgiving vacuum

[Moses said] ‘You grumbled in your tents and said, “The Lord hates us; so he brought us out of Egypt to deliver us into the hands of the Amorites to destroy us. Where can we go? Our brothers have made our hearts melt in fear.”’

Nature abhors a vacuum. Caves get flooded with seawater when the tide rises; sand finds its way into every crevice in your beach bag, no matter how hard you shake it out; the empty shelf in the cupboard under my stairs will very soon be overrun with sundry pointless items. Yes, where there are spaces in our world, they tend to get filled up.

The people of God had cultivated around themselves a vacuum of faith and praise. They had been spectacularly rescued from their oppressors and were on their way to a land of beauty and abundance, but they had ceased to be grateful and they had ceased to believe.

When we stop thanking, we start doing something else. When it comes to our attitude towards our own lives, there is no such thing as neutral. We are positive or negative, hopeful or pessimistic. As the Israelites stopped praising and began to reserve judgment on their situation, negativity and despair crept in.

There are two elements to the Israelites’ downward slide that are particularly worrying. First, they began to believe lies about God. Suddenly, far from being their loving deliverer, he hated them and intended to destroy them. Second, a culture of blame set in. Not only was it God’s fault for hating them, it was also their brothers’ fault for ‘making their hearts melt’. Suddenly they were no longer responsible for their own outlook on life. They were at the mercy of everyone around them.

When we stop thanking God for who he is, we start doubting his nature—blaming him and everyone around us for our predicament. Thankfulness isn’t just polite, it’s also a vital protection against the onslaught of negativity as we walk through the deserts of our lives.

---

*Is there a situation in your life where it has become easier to blame than to praise?*

LYNDALL BYWATER

## A work under construction

Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is.

I once tried collecting all the *Inspector Morse* films on video. I'm not normally the collecting type, but the TV advert won me, so I subscribed to the deal that would bring two films a month to my doorstep.

The trouble was, somewhere along the line I missed an edition and so my collection never really got finished. I am still the proud owner of all but two of the great detective's adventures, but somehow the whole thing is tarnished. My complete collection is, in fact, incomplete.

We human beings have a remarkable ability to set the gratitude bar very high. We want to be thankful for the good things in our lives, but we would so often rather keep the thankfulness toned down until the work is complete. How often have you heard yourself say, 'Yes, I'm really thankful for that, but...'? It's as though we can't quite bring ourselves to celebrate goodness until it's fully signed, sealed and delivered.

The apostle John wrote this letter when he was near the end of his life. He was determined to pass on his most significant life-lessons to the fledgling church, and one of the things he most wanted them to grasp was their sanctification. They had been adopted into the family of God, but they were still 'works in progress', still being shaped by the Holy Spirit to look, sound and act more like Jesus. Yet that didn't stop John rejoicing in what he already was, in what had already been accomplished in him. He was able to celebrate the gift, even though he hadn't received all the instalments yet.

Have you turned the volume down on your thankfulness because the gift doesn't seem complete yet? Now is the time to celebrate what you have, rather than lamenting what hasn't yet arrived.

---

*Spend some time identifying areas of life where you are keeping your gratitude toned down because you haven't seen complete fulfilment yet.*

LYNDALL BYWATER

## The key to multiplication

Taking the five loaves and the two fish and looking up to heaven, [Jesus] gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people.

Many a salutary lesson can be learnt from fairytales. A quick reading of *Cinderella* will convince you that glass slippers should always be fitted with straps (or address labels on the bottom), just as a glance at *Snow White and the Seven Dwarves* will leave you in no doubt as to the foolhardiness of taking freebee apples from door-to-door saleswomen. Though it always works out in the end, I can't help feeling that our heroes put themselves through a lot of needless trouble.

Today's reading reminds me of the story of Jack and the beanstalk, and how important it is to be grateful for the things we have, even if they seem small and useless. Jack returned from market with some measly little beans, which his mother promptly threw away. Had she believed him when he told her that they were magic, how much simpler (and giant-free) life might have been!

Jesus had five loaves and two fishes, and they were definitely not magic. Yet he accepted them, believed in his Father's ability to do wondrously miraculous things and promptly fed 5000 people with them. There was, however, one other key to this story of the multiplying picnic. Before he began serving, Jesus gave thanks for what was in his hands.

God has a delightful habit of seeing our need and then providing something that looks wholly inadequate to meet it. Like Jack's mum, we all too often throw the small things out of the window, in the hope that something more substantial will come along. Yet what if we were to accept what we're given, give thanks to our Father in heaven for it and then begin to use it in faith that it will stretch and grow and meet our need? Perhaps then we might find it was enough, after all.

---

*God my Provider, what I hold seems so little, yet it comes from your hand, and so I say 'thank you'. Help me to use it with gratitude and give it with generosity, in the knowledge that you will multiply it by your power.*

LYNDALL BYWATER

## Thankfulness on display

One of them, when he saw he was healed, came back, praising God in a loud voice. He threw himself at Jesus' feet and thanked him—and he was a Samaritan.

Ahmed sat on a park bench and watched the scene of family bliss being played out before him. A large picnic hamper had just been decanted on to a rug on the grass and five exuberantly ruthless children were diving in, snatching their favourite food items and spectacularly failing to practise the human art of sharing. Once the hamper was empty and all the food had been claimed, the adult couple at the edge of the rug became the centre of an unholy uproar: 'Didn't you bring any more? I'm still hungry! He had loads and I had hardly anything! It's not fair!'

Ahmed sighed to himself, remembering with considerable pain what it had been like when the war was on in his country—how they had stood in line for hours just to acquire a loaf of bread. No one would ever have dared to take food for granted. Perhaps this beautiful, wealthy country he'd come to was not so rich after all.

Why was Jesus so annoyed at the low turn-out of 'thank you's in today's story? Was he feeling hard done by? It seems odd, as he didn't normally look for acclaim or public shows of gratitude: in fact, he shied away from them. So why was this occasion so different?

I suspect that the nationality of the one grateful man was the reason for his frustration. Those of his own race and faith had failed to thank him as rabbi or honour God as healer, but a 'foreigner' had done both of those things.

Thankfulness is a vital message to others. It broadcasts something about us, but, more importantly, it broadcasts something about our God. When others see ingratitude in us, they are dissuaded from wanting to come alongside us. When they see thankfulness, though, they are drawn to want to discover the kingdom to which we belong.

---

*Would others say you were a thankful person? Are there ways in which you can show your gratitude more in life?*

LYNDALL BYWATER

## Thanksgiving breeds generosity

You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

When we have little, we often find ourselves more grateful for it. I remember when I was given my first CD player in the late 1980s. I only had six CDs and they were the pride of my life. I never struggled to choose which one to listen to. Now, over 20 years on, I have hundreds of CDs and at least six devices on which to play them, but can I decide what to listen to? No, because I never seem to have exactly the one I want. In this area, wealth has rendered me more and more ungrateful.

Wealth also has a habit of rendering us less generous. Although we have more to give, our general dissatisfaction can leave us feeling poorer, so that we don't feel we can afford to lose anything. So a family living on the breadline in Mumbai will give their week's supply of food to a visitor without a second thought, but I have to think at least twice before I'll give away just one of my hundreds of CDs.

In today's reading, Paul makes a clear connection between generosity and provision. The Corinthians were being generous with their resources, so God was providing richly for them. Generosity on our part makes room for God to display his kindness and generosity towards us.

Paul also recognises and applauds a deep connection in the Corinthian church between generosity and gratitude. They were giving to the work of God in an open-handed way because they were thankful to God in an open-hearted way for all that he had done for them. Their generosity, in turn, was stirring up thankfulness in others.

It is strange but true: the more grateful we are for what we have, the more generous we become and the more grateful others are as a result.

---

*If giving is proving tough at the moment, try going on a thanksgiving regime. Go around your house attaching post-it notes saying 'Thank you God for this' to everything that is most precious to you.*

LYNDALL BYWATER

## The greatest gift

My goal is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.

‘The giving of gifts is not something man invented. God started the giving spree when he gave a gift beyond words, the unspeakable gift of His Son’ (Robert Flatt).

We come to the end of our series on thanksgiving and we truly have saved the best till last. As we have established over the course of the past two weeks, there is so much to be thankful for. We serve a God who is good and holy and is also generous. We live more whole, healthy, generous lives ourselves when we choose to remember how incredibly blessed we are.

Perhaps the most important lesson to learn about thanksgiving, though, is how to prioritise the gifts we receive. It sounds mercenary, doesn’t it, but I don’t mean it that way. We have received countless good things from the hand of our God, and, while we shouldn’t be looking to measure or grade them, as members of God’s family we should be able to discern which ones are the best and the finest.

‘He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?’ (Romans 8:32). God did not just bestow on us a whole heap of good things. He gave us the very best he had. He gave us the gift that cost him the most to give, which constituted the most rare and precious present in all of the universe. He gave us his very own Son.

In this series we have touched on the fact that thanksgiving is a discipline we need to cultivate. As we do so, let’s learn more and more the value of Jesus. We have many things to be grateful for, but he is all-surpassing.

---

*God of infinite grace, who spent yourself in love for your world, I choose to step over the piles of treasure in my life, that I might save my best and most heartfelt thanks for the gift beyond all gifts. Thank you for Jesus.*

LYNDALL BYWATER

# About Day by Day with God

*Day by Day with God* provides a short printed Bible passage, explained and applied especially for women by women and a suggested daily prayer or meditation. The Bible passage is not included. Contributors for 2012 include Alie Stibbe, Wendy Bray, Lyndall Bywater, Catherine Butcher and many more.

## Day by Day with God subscription prices

**Individual subscriptions** cover three issues, January–April, May–August and September–December, payable in advance (including postage and packing):

	UK	SURFACE	AIRMAIL
DAY BY DAY WITH GOD			
3 issues per year	£15.00	£17.10	£20.25
2-year subscription (6 issues)	£25.20	N/A	N/A

You can start your subscription in January, May or September.

Copies of the notes may also be obtained from Christian bookshops:

DAY BY DAY WITH GOD    £4.00 each copy



*Day by Day with God* is available as an app for the iPhone, iPad and iPod touch.

For more information and a free trial visit  
[www.biblereadingnotes.org.uk](http://www.biblereadingnotes.org.uk)

# How to order *Day by Day with God*

- **Online** visit [www.biblereadingnotes.org.uk](http://www.biblereadingnotes.org.uk)
- **By phone** 01865 319700
- **By post** please complete the form below

Your name .....

Your address .....

..... Postcode .....

Tel ..... Email .....

Please send *Day by Day with God* beginning with the May 2012 issue:

	UK	Surface	Air Mail
DAY BY DAY WITH GOD	<input type="checkbox"/> £15.00	<input type="checkbox"/> £17.10	<input type="checkbox"/> £20.25
2-year subscription	<input type="checkbox"/> £25.20	N/A	N/A

Please complete the payment details below and send your coupon, with appropriate payment, to **BRF, 15 The Chambers, Vineyard, Abingdon, Oxon OX14 3FE**

Total enclosed £ ..... (cheques should be made payable to 'BRF')

Please charge my Visa  Mastercard  Switch card  with £ .....

Card no.

Expires     Security code     Issue No. (Switch only)

Signature .....

(essential if paying by credit/Switch card)

## Direct Debit

To set up a direct debit, please also complete the form on page 20 and send it to BRF with this form.

# Direct Debit

Now you can pay for your annual subscription to BRF notes using Direct Debit. You need only give your bank details once, and the payment is made automatically every year until you cancel it. If you would like to pay by Direct Debit, please use the form opposite, entering your BRF account number under 'Reference'.

You are fully covered by the Direct Debit Guarantee:

## The Direct Debit Guarantee



- This Guarantee is offered by all banks and building societies that accept instructions to pay Direct Debits.
- If there are any changes to the amount, date or frequency of your Direct Debit, The Bible Reading Fellowship will notify you 10 working days in advance of your account being debited or as otherwise agreed. If you request The Bible Reading Fellowship to collect a payment, confirmation of the amount and date will be given to you at the time of the request.
- If an error is made in the payment of your Direct Debit, by The Bible Reading Fellowship or your bank or building society, you are entitled to a full and immediate refund of the amount paid from your bank or building society.
  - If you receive a refund you are not entitled to, you must pay it back when The Bible Reading Fellowship asks you to.
- You can cancel a Direct Debit at any time by simply contacting your bank or building society. Written confirmation may be required. Please also notify us.

# The Bible Reading Fellowship

Instruction to your bank or building society to pay by Direct Debit



Please fill in the whole form using a ballpoint pen and send to The Bible Reading Fellowship, 15 The Chambers, Vineyard, Abingdon OX14 3FE.

Service User Number: 

5	5	8	2	2	9
---	---	---	---	---	---

## Name and full postal address of your bank or building society

To: The Manager .....
..... Bank/Building Society
Address .....
.....
..... Postcode .....

## Name(s) of account holder(s)

--

Branch sort code

--	--	--	--	--	--	--	--

Bank/Building Society account no.

--	--	--	--	--	--	--	--	--	--

Reference

--	--	--	--	--	--	--	--

## Instruction to your Bank/Building Society

Please pay The Bible Reading Fellowship Direct Debits from the account detailed in this instruction, subject to the safeguards assured by the Direct Debit Guarantee. I understand that this instruction may remain with The Bible Reading Fellowship and, if so, details will be passed electronically to my bank/building society.

Signature(s)
.....
Date

Banks and Building Societies may not accept Direct Debit instructions for some types of account.