

Spring 2013

Good News

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MAN TO MAN - HEROES

WOMAN TO WOMAN - A CHANGE WILL DO YOU GOOD?



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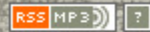
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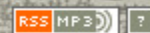


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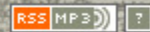
BIOGRAPHY

- [Airdrie Reformed Presbyterian Church](#) • 1 sermons
- [Glasgow RP Church of Scotland](#) • 1 sermons
- [Stornoway Reformed Presbyterian Church](#) • 114 sermons



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Good News

'Good News' is the official church magazine of the Reformed Presbyterian Church of Scotland and is published four times a year. The goal of the publication is simple, to inform and encourage those who are either participating or interested in the life of the RPCS. www.rpcscotland.org

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Good News

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Much Talk! *but how much prayer?*

I've been reading a bit recently - reformed blogs, articles, etc. about what needs to happen in the Church in Scotland. Some of it has been informative. Some of it has been a general rehashing of things that have been said in every generation since 'whenever'. Not much of it though has focused on the need to plead with God to see the people in our: family, workplace, school, university, and community saved, converted, born again.

Whilst the blog and article writers are adept at stating the problem or comparing the present with the past, few, if any, are clear on what is to be done. Yes, there are statements about the need for church unity, the priority of preaching, and a vision for church planting, all of which I would tenaciously support, but there seems to be a glaring oversight when it comes to exhorting God's people to cry out to the Lord for the salvation of the lost.

The fact that the Lord Jesus, on numerous occasions, rose early in the morning while it was still dark, went to a desolate place and prayed is seldom if ever mentioned. The fact that 'in his flesh Jesus offered up prayers and supplications with loud cries and tears to him who was able to save him from death and he was heard because of his reverence,' is rarely brought to the fore. The fact that Jesus prayed before He preached, before He performed His miracles, and in order to ascertain the Father's will doesn't seem to be a factor when it comes to suggesting ways forward for the Church in Scotland.

Could this absence of a prayerful expression of our complete and utter dependence upon God lie at the root of many of our problems?

I believe that it could be and have begun to address it in the best place I can - my own life. What about you?

In Christ,
Andrew
Rev. Andrew Quigley

The Glories of Christ:

His Glory As Man

It may seem strange to speak of the humanity of Christ as being something glorious, after all, when he came to this earth the Scripture says that He humbled Himself and took upon Him the form of a servant. Phil. 2:7,8. Not something that people would normally associate with glory. However, the truth of the matter is that the humanity of Jesus Christ was truly and wonderfully glorious, for unlike every man or woman born into this world, the human nature of the Lord Jesus Christ was perfect.

1. He was born as true man

It is not true to say that the birth of Jesus was supernatural. The process of birth was the same for Him as it is for every person born of a woman. In His birth He was totally identified with all those from the human race He had come to save. What was staggeringly different about the birth of the Lord Jesus Christ was that His mother was a virgin! What was amazing and supernatural was that Jesus, as man, was conceived by the direct operation of the Holy Spirit of God. Mat.1:18-20. The natural manner of procreation was bypassed and the formation of the human nature that was united to the divine in Jesus, was the work of the Holy Spirit alone. This did not in any way lessen His true humanity. He was the God/man but just as the union of the human and the divine in the person of Jesus did not diminish his divine nature, neither did it His human. He was true

God and true man, two natures in one person. Thus Jesus was born, true man, born of a woman yet without any taint of original sin.

2. He lives as true man

If anybody needs to be convinced about the validity of the humanity of the Lord Jesus Christ, it is sufficient simply to look at how the Scriptures describe His life here on earth. There is so much evidence to show that in both His physical and emotional life, Jesus of Nazareth was truly man. We shall consider his life by looking at the two areas mentioned, His physical and His emotional life.

A. His physical life.

Many people today are terribly interested in genealogy and want to find out all about their background and where they came from. This the Lord Jesus could have done with great simplicity. In Matthew chapter one the genealogy of Jesus is traced back to Abraham the father of the nation of Israel. He is said to be the descendant of David, Isaiah 11:1. He did not suddenly appear, as it were, out of nowhere with no antecedents; He was just like every other man or woman on earth with grandparents and other ancestors.

Although very little is recorded in the Scriptures regarding the early life or childhood of Jesus, there is one very significant passage that demonstrates that He was just like any other

child, for Luke 2:40 tells us that 'the child continued to grow and become strong, increasing in wisdom'. As He grew He also lived as other children under the authority and direction of his earthly parents. Luke 2:51

As Jesus grew and reached manhood and began the ministry that had been given to Him by His Father, He continued to manifest the attributes that are human rather than divine. In the midst of a busy life of teaching and healing, He became hungry, Matt. 21:18. During a long journey from Judea to Galilee by way of Samaria, He became weary and needed to rest and to take some refreshment, John 4:6,7. He had the needs that are common to all men. When He was tired, He slept, when He was hungry, He ate, when He was in pain, He cried out. The temptations He endured were similar to those that afflict the people of God today, Matt. 4:1 - 11; He is the one who has been tempted 'in all things as we are' yet without falling into sin, Heb. 4:15. The one experience that is common to all men was also gone through by the Lord Jesus when He died. It was an agonising and very real death, attested and confirmed by experienced Roman executioners and followed by interment in a sepulchre. It is evident that the physical body of Jesus was not an apparition, for even after the resurrection, when there were undoubted changes in His physical body, He told His disciples to touch Him because 'a spirit does not have flesh and bones as you see that I have', Luke 24:39.

B. His Emotional Life.

It is perhaps in the emotional life of the Lord Jesus that we see His human nature even more starkly revealed. As we see Him in the pages of the Bible we see that He thought, reasoned and felt. He experienced the full range of human emotions that are common to all men and women.

It is a natural human response to be upset and moved by the suffering of others, whether that be physical or emotional. The Lord Jesus Christ, as He went about doing good was regularly brought into contact with sick and suffering humanity. As He dealt with suffering humanity, and as He met people in great distress, He is recorded as being 'moved with compassion' Mark 1:41, Matthew 9:36. There was that deep, emotional identification with people that led Him to do what other people would not do. Jesus did not just heal the leper; He touched him and was thus willing to make himself ceremonially unclean in order to restore him to health. When confronted with hypocrisy and lack of concern for suffering, the Lord Jesus is recorded as being 'angry' and 'grieved', Mark 3:5.

The inner life of the Lord Jesus is perhaps revealed most wonderfully in the close and personal relationship that He had with His intimate friends. When one of His closest friends died, His reaction was very similar to that which is common to all men and women; He cried. Even although He knew that He was going to raise Lazarus from the dead, He felt the natural feelings of loss and distress all those who stand at the side of an open grave also experience, Jn. 11:35. The tender relationship that He seemed to have with Mary, Martha, and Lazarus in their home in Bethany Luke 10:38, is a wonderful picture of the deep affection that should be present amongst believers, and His care and concern for His chosen disciples demonstrates what true Christian love is all about.

His relationship with those who were His earthly family is also very instructive. As a child, he was obedient and as an adult, in the very darkest hour of His life on earth He demonstrated a loving concern for His mother. Even as He bore the punishment for His people's sin, He looked tenderly upon His mother and sought to make provision for her by committing her

into the care of the disciple John, John 19:26-27.

When faced with the enormity of the task facing Him on Calvary, the true human heart of the Lord Jesus Christ is revealed. In Matthew 26:36ff as He comes into Gethsemane with His disciples, not only does He express the need for prayer, but He tells the disciples of His grief and sorrow of heart and asks them to accompany Him in prayer, v. 38.

From the cradle to the grave the Lord Jesus Christ is seen in the fullness of perfect humanity. In all other men and women, the image of God has been defaced and marred, and man is but a shadow of what he was created to be, but in Jesus of Nazareth is revealed the true and perfect God/man.



Rev. Tim Donachie
RPCS Minister

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The RP Church of North America runs an International Conference every 4 years. It was held in 2012 from the 21st-27th July on the campus of Indiana Wesleyan University in Marion, Indiana. Over 2,100 people were there – 500 more than 4 years previously. Almost 500 of those attending were age 13 or younger. Besides the United States and Canada, there were Reformed Presbyterians present from Scotland, Northern Ireland, Cyprus, Australia, Japan, South Sudan, India, Asia, and Uganda.



Seven of us travelled to this Conference from the Airdrie RP Church, and it was well worth the trip. Dr. Joel Beeke was the main speaker, and his talks were on the theme: 'How To Live the Christian Life.' He spoke on: how to cultivate holiness; how to cultivate prayerful prayer; how to cultivate effective family worship; how to cultivate living Christ-like through affliction; and how to cultivate running the Christian race to the end. They were all excellent and can be downloaded on sermonaudio. In addition to these daily talks, there were two worship services on the Lord's Day and worship services on Tuesday and Thursday nights where Rich Holdeman, Dave Reese, Bruce Martin, and Tim McCracken preached.

In the morning and afternoon there were many and varied seminars on offer. Topics ranged from prayer to Psalm singing to outreach to mercy ministry. There were also seminar updates on the RP Churches in Cyprus, South Sudan, East Asia, Japan, Australia, and Scotland. There were seminars about the work of the American RP Seminary in Pittsburgh, the work of Geneva College (the American RP university), the potential for a new mission work in India, and the Orthodox Presbyterian Church mission work in Uganda (though not an RP mission work,

many RP men and women have been involved and assisted in this work). During the adult seminar times, a children's programme was running and highschool and college programmes were going on. There was a sports centre on the campus, and there were other scheduled activities like concerts, trips to a water park, and an ice cream social.

The three things I personally loved about this conference were the excellence of the talks by Dr. Beeke; the fun of seeing and spending time with so many friends many of whom have visited Scotland on mission teams or internships; and the encouragement of hearing from those directly involved about what Christ is doing in His church around the world. I knew it wasn't possible, but several times during the week, I wished that everyone in the Scottish RP church could have been there to share in the talks, fun, and encouragement of the week. But in 2014 the Irish RP Church will be running an International Conference in Scotland... so mark your calendars now.

Beth Bogue, Airdrie RPCS



INDIANA WESLEYAN UNIVERSITY | MARION, INDIANA | JULY 21-27, 2012

North Edinburgh *Update*

One Year On

On Sunday, 9th September 2012 we celebrated our first birthday as a fellowship! One year ago (on 11th September 2011, to be exact) Rev. Andrew Quigley preached at the first service of North Edinburgh Reformed Presbyterian Fellowship in Christopher and Jenny Somerville's home. Looking back on the previous year we are so thankful for everything the Lord has been doing among us.

As well as Christians from other parts of Scotland and the world, (most notably on the 9th September when we were joined by a group of 44 Brazilians for worship) God has been bringing 5-6 men and women to worship from Pilton and Muirhouse – the communities around the school we meet in. Some have been coming regularly, some have only been occasionally. Some are people we've got to know through the Basics Bank (a simple supply of food for people in need) run by a Christian organisation in Pilton. Others have come after receiving our leaflet through their door. We're excited to see God working in people's lives.

We're also very thankful for the support we have received over the summer months from the Airdrie and Glasgow congregations who came to worship with us. It was great to have you with us. We enjoyed getting to know you better and have you see what's going on here.

First Lord's Supper

On the Lord's Day, the 20th January 2013, the fellowship was joined for worship by two of the Airdrie RPCS elders Mr. George Roger and Mr. Sam Bell along with their wives. The purpose of their visit was to receive Miss Mairi Ferrier and Mrs. Emma Loughridge into the membership in the RPCS and oversee the observance of the Lord's Supper.

Having preached the previous week on what the Sacrament of the Lord's Supper is, the Rev. Peter Loughridge preached an excellent sermon on the Crucifixion of the Lord Jesus from Mark chapter 15 verses 33-39.

Following the sermon, Mairi Ferrier and Emma Loughridge were received, upon their taking of the required vows, into the membership of the Reformed Presbyterian Church of Scotland. Then we had the joy of participating in the sacrament of the Lord's Supper for the first time in the fellowship. It is our prayerful desire that those who were with us observing what was happening, would in time, by the grace of God, come to that point where through public profession they would be able to join with us in partaking of the sacrament.

Please keep praying for us: for God to save those whom He is bringing in, and to continue to build His Church by bringing in many more.



Those present at the first Lord's Supper on the 20th January 2013



Not even one! Can you believe it? Not a single one! On the last climactic day of the football season in 2012, every match in the English Premier League was played on the Lord's Day - no exceptions. Now we can understand why all the games kicked off at the same time, in contrast to the average week when starting times are all over the place. Both schemes suit the TV Companies whose financial clout enables them to call most of the shots where televised football is concerned. And nobody could have predicted what an exciting climax to the entire season would be provided by the final day. Everything to play for: who would be champions, who would have European football to look forward to next season, who would escape relegation by the skin of their teeth, who would crash into the humiliation of the 'Championship' (known in former days as the Second Division, but what's in a name?). And to have the top spot decided by two extra-time goals - you couldn't have made it up. But all on the Lord's Day.

You don't have to know, or care, anything about football to see the significance of that. The Lord's Day, for multitudes in the UK, is simply a day for enjoyment, whether shopping, sporting, cultural or of the couch potato variety. Many who oppose Sunday trading, or at least its excesses, do so because they are concerned that another day of regular business makes it more difficult for workers to enjoy themselves. The idea that the day might have some transcendent spiritual significance is quaintly out of date for most, perhaps dangerously fundamentalist for others. Sure, there are people whose hobby is religion and who want to spend some of their leisure time doing religious things, but that's of no interest to the majority. As long as Christians keep their religious proclivities to themselves and don't suggest anyone else should copy them, they can

be tolerated (just about).

It's just more evidence for the marginalisation of Christianity in Britain today. Principles rooted in the Bible, which once were generally accepted even by those with no personal faith, are treated with derision or even hostility. Religious practice and principle may be acceptable in private, but they are to be allowed no place in the public square. The present government's effort to ditch the traditional legal definition of marriage, one based on Biblical principle, is just another example of the pattern which is clearly emerging.

Often rearguard actions are the only option left to Christians, and from time to time these do have a measure of success, more in terms of slowing down the rot than in reversing the downward trend. They should not on that account be disparaged, and those who spearhead such campaigns deserve out hearty support. It may well be the case, however, that increasingly our calling as Christians

A Day of Joy!

will be to witness to the truth and, if necessary, pay the price of faithfulness. We must give willing and joyful obedience to the Lord, and leave the consequences in his hands.

As far as the Lord's Day is concerned, our calling is set out in Isaiah 58:13,14, with reference to the Sabbath: 'If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the Lord honourable; if you honour it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord, and I will make you ride on the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken'. Not a sour, reluctant observance of the Lord's Day, hedged about with negativity, but a joyful use of the day for God-honouring purposes, for worship, for spiritual and bodily refreshment. A day that is a delight to God's people, whose use of it is a witness to the grace of God that transforms us and gives us life in its fullness, with the prospect of glory to come in an eternal Sabbath rest (Hebrews 4:9). Our attitude to the Lord's Day should demonstrate - in an attractive way - that we are citizens of a heavenly country.



Rev. Dr. David McKay
Shaftesbury Square RPCI
Belfast, N. Ireland

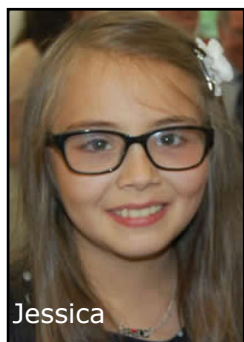
NEWS

SUMMER CAMPS 2012

Each year we have the joy of sending those of our children who want to go to the Irish RP Church Youth Camps in Northern Ireland.

This is a financial investment, but one which we pray will contribute to the spiritual harvest we want to see reaped in the lives of our children and young people.

Girls Discovery Camp



Jessica

Jessica Muir and Catherine Quigley attended Girls Discovery Camp in Coleraine from the 28th July – 4th August 2012. It was Jessica's second year at summer camp and Catherine's first year as a day visitor. We asked Jessica and Catherine a few questions about Camp:

What was your favourite activity at Camp this year?

Jessica – I liked the canoeing and kayaking best.

Catherine – I liked when we went to the pool and went swimming.

What were the talks on?

'Running the Race!'

Was there anything that you especially remembered from the talks?

Jessica – It really stood out for me that we needed to be prepared to

run the Christian race.

What was your favourite thing about Camp this year?

Catherine – Getting to stay overnight on the Thursday.

Jessica – Meeting new Christian friends.

Girls Adventure Camp

Caitlin Quigley went to the Irish RP Girls Adventure Camp in Armagh, Northern Ireland from the 21st-28th July 2012. We asked Caitlin a few questions about her time at Camp:



Caitlin

How many times have you been to Camp in Northern Ireland?

This was my third time, once to Girls Discovery Camp and twice to Girls Adventure Camp.

What was your favourite activity?

I liked 'Little Miss GAC'. This was when we divided up into teams and made over the leaders into different 'Little Miss' characters

like 'Little Miss Hippie'.

What were the talks on?

The book of James.

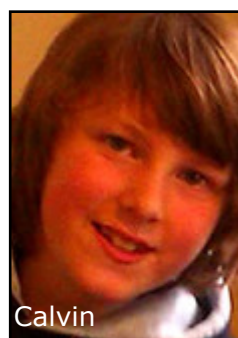
Was there anything that especially stood out for you from the talks?

I really remember the talk on 'Taming the Tongue'. It was about how what we say reflects God, and we need to be more Christ-like in our speech.

What was your favourite thing about Camp this year?

I really liked getting to see everyone and having time to have fun and fellowship with them.

Boys Discovery Camp



Calvin

Calvin Quigley attended Boys Discovery Camp from the 28th July – 4th August 2012 in Armagh, Northern Ireland. It was Calvin's second summer at Camp. We asked him some questions about his week at Camp.

What was your favourite activity?

I really liked the watersports and the squad games. The theme for

the week was the Olympics, and my squad were called the pole-vaulters. We were the worst squad at Camp – overall, we won nothing. But I still liked the squad games.

What were the talks on?

Joshua, and at evening worship there were talks on words in the Bible that might be hard to understand like eternity, Israel, repentance, etc. On Sunday we went to Rathfriland RP Church.

Was there anything you especially remembered from the talks?

In the second talk we learned about how God said things like, "I will be with you", and then we saw how God was with Joshua his whole way through it, through everything that happened.

What was your favourite part about Camp this year?

I really liked the activities we did outside of Camp, and the squad games, and the food was good. Also, the memory verse (Hebrews 12:1-3) was easier to remember than last time.

NEWS

Glenmanus GO Team

Two people from the RPCS participated on the Glenmanus Go Team in Northern Ireland in 2012 – Catherine Macleod (Glasgow RPCS) and Connor Quigley (Airdrie RPCS). Below is Catherine's report about the team.

On the week of the 25th of June 2012, the Glenmanus Go Team took place. It was my first experience taking part in a Go Team, and although I was nervous, I couldn't help but be excited at the prospect of meeting fellow Christians and helping them in outreach work to the surrounding area of the Glenmanus Reformed Presbyterian Church of Ireland.

This work involved organising a holiday club for primary school children – this attracted, on average, 30 children each night. The children took part in various activities, crafts, interacting with the Bible message, and worship.

We attended a local primary school, to talk to a P7 class, each of them was given a book which focused on their forthcoming move to secondary school. We delivered a Bible lesson, discussed with them the change of school they were about to encounter and any anxieties they had concerning this. We also shared with them some



of our own school experiences.

In the area locally around Glenmanus we distributed literature to the houses and flats and also to the golf open event which was taking place during our time there. Although we were a small team we worked well together and distributed all of our leaflets.

The warmth and kindness of the church and those involved was a wonderful experience; God has truly blessed the experience to me, and I pray He would continue to build on the work He has started in the area.

I would highly recommend the Go Teams to you, and I am looking forward to participating again in this work, God willing.

Catherine Macleod (Glasgow RPCS)

Stranraer GO Team

On Saturday, the 1st September 2012, 14 people from Airdrie, Edinburgh, and Glasgow travelled down to Stranraer to join a Go Team of 13 people from Northern Ireland in helping the Stranraer RP Church with a day of outreach. Here is Katie Wyllie's (Glasgow RP) report.

Having heard many good things about GO teams from others in the past, I was very much looking forward to travelling



to Stranraer to take part in one for the first time. Despite it having rained most of the week, on Saturday the 1st of September 2012, God gave us a beautiful day for carrying out His work.

The Team distributed leaflets all around Stranraer, each containing articles about the redemptive and healing work Christ could do in their lives, as well as an invitation to worship with the Stranraer congregation. Some of the Team also visited a care home, where they were able to meet and talk with the residents there. People living most locally to the church building were also given invitations to attend a hospitality afternoon.

The Stranraer congregation warmly welcomed us and kindly provided the team with lunch and dinner. This was a great opportunity to fellowship with others there and meet and get to know new people. Before departing we also enjoyed a time of Psalm singing and prayer. It was really encouraging to be able to share with and hear from one another about the work God is doing in our individual congregations.

I thoroughly enjoyed taking part in a GO Team and would highly recommend it to others. I would also encourage you to continue in prayer for the Stranraer congregation: that God would bless the work done there and that those who received the leaflets would accept the invitation to come and worship Him in His house.

Oct. 2012 FCC Youth Conference in Arbroath

The Free Church Continuing weekend away to Arbroath took place from the 19th-21st October 2012. A good number from the Scottish RP church were in attendance with around 14 from Airdrie, Glasgow, and Edinburgh making the journey through to Arbroath. It was also nice to see Carla and Stephen Steele who managed to make it over from Northern Ireland for the weekend along with two other Irish RP ladies.

We were blessed to have great teaching throughout the weekend from the Rev. Tim McGlyn the minister in Aberdeen FCC. The theme of his talks and sermons were on 'Knowing God' and were a blessing to everyone there. There were 3 talks on Saturday and 2 services on the Lord's Day where we were taught different aspects of knowing God – who knows God, how we can get to know God, how can we improve our knowledge of God, the delight in knowing God and how we should share our knowledge of God with others in our lives.

As well as receiving feeding from the Word proclaimed, it was also a great time for meeting old friends and making new friends too. The fellowship there was special, and we all enjoyed getting to know one another – whether it was through discussing God's Word together, just spending some time with one another, singing Psalms together, or playing football on Saturday afternoon (it was hugely encouraging to see female representatives!)

I had a great weekend in Arbroath and as Mr. McGlyn mentioned in one of his talks – in learning more about God, I learnt more about myself! I feel privileged and am thankful to have met some of the people I did, and I look forward to meeting again with them at the next weekend away in February, God willing. It's encouraging to meet with brothers and sisters who have a real care for God's Word and a desire to honour Christ.

Allyson Stewart, Glasgow RPCS

Stornoway RPCS News

Communion

Stornoway RP Church had her communion season from Thursday 23rd August to Monday 27th August 2012. All the services were well-attended, and our visiting preacher was Rev. Gerald Milligan, Moderator of the Reformed Presbyterian Church of Scotland, who was accompanied on the visit by his wife, Mrs. Ruth Milligan.

We are thankful to the Most High for giving us two new members; one was by profession of faith and the other through adult baptism. Our prayer is that we will be given the grace to disciple His people by teaching them to observe all things whatsoever the Lord has commanded His church.

As a congregation, we continue to welcome new people and wait with expectation for the time when the seed sown with tears will result in the joy of harvest.

Evangelistic Services

The Great Supper (Luke 14) was the theme of the sermon preached by the Rev. Kenneth Stewart of Glasgow RP Church at the start of the Evangelistic Services held by the Stornoway congregation on January 19. The Coulegrein Mission House was packed to capacity by people from several denominations and from all over the island. They were fed not by crumbs from the Master's table but by the 'fat of the land.' It was an Emmaus journey over three days as Mr. Stewart brought to them things old and new.

There were good attendances at the remaining services. Saturday's text was from Isaiah 1: 18 'Though your sins be like scarlet yet they shall be white as snow.' On Sunday morning he turned his attention to Luke 17 — the days of Noah and Lot — and in the evening sermon be brought before them Nicodemus and the need to be born again (John 3:3).

Bill Lucas, Stornoway RPCS

Visit us at stornowayrpcs.org



One Man, One Woman:

God, Marriage and Government

What marriage is!

Marriage is the name given to a unique and exclusive relationship between man and woman which has been established by God Himself. He established this relationship when He created woman from man.

Genesis 2:23-24 teaches that, after the formation of woman from the substance of man, “Adam said: ‘This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.’ Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.”

Because this all took place before the entrance of sin into the world, this union into ‘one flesh’ was clearly God’s perfect plan for the union of man and woman. However, it also remains in force as God’s plan for man and woman in our fallen world as Jesus himself makes plain in Matthew 19:5 and Mark 10:7,8 and as he makes plain also in speaking through the Apostles in other parts of the New Testament (Ephesians 5:21-33).

What marriage is not!

Because ‘marriage’ is a term used to describe this particular relationship which God instituted, it follows that any other form of human relationship which does not conform to that pattern is not marriage. That would be the case

even if any such relationship were to be recognised by a society or a government as being equal with marriage. If it is not marriage in the eyes of God then it cannot properly be called marriage or be recognised as marriage.

Also, because the state of being ‘one flesh’ is part of what marriage is, it follows that all other sexual relationships, outside of the man-woman marriage union, are sinful and forbidden by the Word of God. It is important to note that all physical heterosexual relationships outside of this pattern are forbidden just as clearly as all physical homosexual relationships: God condemns heterosexual sexual immorality just as He condemns homosexual sexual immorality (both are condemned in the same verse in 1 Corinthians 6:9). If homosexual activity is forbidden by God then it stands to reason that a same-sex relationship will not be viewed by God as being a valid marriage relationship. There is no human right to sexual relationships which are forbidden by God. The only human rights are those which God Himself has given us through His Word.

In this particular context, it is important to emphasise that opposition to someone’s lifestyle and behaviour does not imply hatred towards that person. It is wrong to claim that because Christians are opposed to homosexuality that they therefore hate homosexuals – after all, parents can be opposed to aspects of the lifestyle of their children while still loving them. Christians are opposed to homosexuality because it is against God’s law.

Why marriage is important!

Marriage is important for two reasons in particular. **Primarily, it is important because, as a relationship, it presents a picture of God's unity and reflects his image. This appears in four ways.**

First, just as the Persons of the Trinity share the same substance, so man and woman are of the same substance, bone of bone and flesh of flesh.

Second, though the three Persons are equal there is a submission on the part of one to the other within the Trinity: the Father sends the Son (John 3:16) and the Father and the Son send the Spirit. Similarly, in marriage, there is to be a willing submission of the woman to the man reflecting this divine pattern. Of course the man is also to love his wife as Christ loved His church, which teaches that this submission must be in the context of the man's obedience to the will of God and his sacrificial love for his wife.

Third, within the Trinity the Son is eternally begotten of the Father (John 1:14 and 18), and the Holy Spirit proceeds from the Father and the Son (John 15:26 and Gal 4:6). Similarly, in the creation of man and woman, the woman was made from the substance of the man so she herself is 'from man' (Gen 2:21).

Fourth, there is a perfect love existing between the persons of the Trinity. This love is reflected in the love between man and woman within this distinctive marriage relationship. This helps us to understand the complementary physical form of man and woman – reflecting the loving unity within the Godhead – and just as the Son has always lived towards the Father in adoration, rejoicing in His face (John 1:1 – which reads, literally, that the 'Word was towards God') so man and woman are to live towards one another physically, emotionally, and spiritually in a harmony which reflects the harmony within the Trinity itself. *An attack on marriage, then, is nothing less than an assault upon God himself.*

Second, marriage is important because it is designed to function as the primary and foundational social unit upon which all other social institutions are to be built.

The physical union which expresses the oneness of man and woman, and which is exclusive to marriage, is the

means by which the race of mankind is propagated. God intended and wills that children be born and nurtured within the oneness of marriage. God's command to Adam and Eve was to "Be fruitful and multiply; fill the earth and subdue it." (Gen 1:28). So, each generation births and nurtures the next.

It is upon this social unit of marriage, then, that all other social units are built – such as the home, the school, the church and the community.

An attack on marriage, then, is an attack on all of these: it is an assault upon the home, the school, the church, and the community.

What is the role of the Government?

From all we have seen, it is plain that no government has any right whatsoever to redefine what marriage is. In fact, strictly speaking, it is not even possible to 'redefine' it because it is a divine institution, unchangeable and beyond the power of man to overrule.

Governments are, indeed, themselves ordained by God (Romans 13:1): Jesus told Pilate that he would have had no authority at all if it had not been given to him from above (John 19:10) and the Westminster Confession of Faith states that "God, the supreme Lord and King of all the world, hath ordained civil magistrates (governing authorities), to be, under Him, over the people, for His own glory, and the public good" (WCF Chap. XXIII.1).

However, although Governments are ordained by God, they are also to be under God. This means they are to govern according to His law. Any law that is passed by a government that is contrary to the Word of God is an offense to Him and robs Him of His glory. Such laws have no moral authority or validity and are not binding on the conscience of the Christian nor should they be recognised by a society as being law in any proper sense. As Peter and John stated in Acts 5:29, "We ought to obey God rather than men."

Positively, then, a government should protect and promote marriage out of obedience to God and a desire for the well-being of society: 'Righteousness exalts a nation, but sin is a reproach to any people.' (Prov. 14:24).

Any attempt to alter the definition of marriage would radically alter our society, and hasten its decline by bringing it under the severe displeasure of God.

An attack on marriage, then, is nothing less than an assault upon God himself.

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SERVE. PROCLAIM. DISCIPLE.

RP Mission Team to Pittsburgh

This past summer I had the opportunity to travel to the USA for 4 and 1/2 weeks. I went to Stephen & Brenda McCollum's wedding and enjoyed that whole 'situation'. I spent a few days staying with the Edgar family, a week at the International RP Conference, and 3 weeks on a RP Mission Team.

The mission team was with Covenant Fellowship RP church just outside Pittsburgh. Megan, Stacy, and Carla have helped here in previous years.

There were just 4 of us on the team – thankfully we all got on well. Our work was split into two broad categories: practical work in the church and community, and kids work and evangelism.

First thing in the mornings we had a book study where we read and discussed "The Transforming Power of the Gospel" by Jerry Bridges followed by a prayer time. The rest of the morning/early afternoon was spent doing practical work in the church and community. A large part of the trip was the 'Community Clean-up Day' when volunteers from within and outside the church come along to help clean up this dilapidated area – tasks include grass cutting, weed whacking, picking up litter, and boarding up houses. A shipping con-

tainer sized skip was filled by the end of the day. We spent a lot of time preparing for the clean-up day – measuring windows and doors on abandoned houses, then cutting, priming, and prettily painting the wood used for boarding up.

Our evenings were usually kept busy with our second category: kids work and evangelism. Each Tuesday night we had a children's club for 30 kids (most from the community). The club lasted 1 1/2 hours and included games, a Bible story, a quiz, and a full meal. The church also ran a Holiday Bible Club one week with 5 consecutive nights following a similar format as the Tuesday evening club. We also spent time in evangelism. We went through some training materials to help us to answer the more tricky questions. We started by visiting the parents of children who came to the club, later on we took to the streets to try and engage people there and give away pocket Bibles.

The International Conference was great too. (For a full report of my thoughts on the conference see the August edition of Tidings).

I would like to thank all who supported me prayerfully and financially on this trip and also on all my past trips to Ireland for camps and Go Teams.

Connor Quigley
Airdrie RPCS





Eleven years ago in St. Andrews, I had one of those rare “aha” moments in life. The Reformation grew into something more than history in my life; it became personal. As Pastor Quigley explained the domination of St. Andrews Cathedral in the 1500’s, both in size over the city and power over the people,

I could see it and imagine it right where I stood. The church had its rules and regulations, but it missed that overwhelming glory and grace of personal relationship with Jesus Christ. The Reformers brought that message and hope at great cost back to the people, and I am daily one of its recipients. I connected with the Reformers. Their message through trial and tribulation as Christ’s servants stays with me every day.

It was a message and a place I wanted my friends to experience. So, in the summer of 2012, I was able to bring seven members of Calvary Reformed Presbyterian Church in Hampton, Virginia, on a Scottish Reformation Tour. Though the rain poured upon us for most of the tour, so did the message of God’s preservation of His people. We got a peak into old houses and churches, huge castles and

cathedrals, and, most of all, the lives of our covenanting brothers and sisters in Christ. If you go with your eyes open, you see the pain and suffering . . . and the purpose behind it all—Christ’s Crown and Covenant.

To stand in the setting of the conventicle in Drumclog, in Samuel Rutherford’s church in Anwoth, in John Knox’s pulpit in St. Andrews, and at the gravesite of Margaret Wilson in Wigtown can be a life-changing experience. My Christian brothers and sisters spoke to me there. I have not forgotten their voices or the One for whom they spoke. We have so great a cloud of witnesses who have gone before us. We run in the same strength and fix our eyes on the same Savior. Come to Scotland and let them encourage you as well.

Linda Sawanowich

Eleven years ago in St. Andrews, I had one of those rare “aha” moments in life. The Reformation grew into something more than history in my life; it became personal.

reformationtours.org



Whilst we do not live in the past, it is important to know our church history, as one prominent author has written, *'we need to be refreshed, challenged and nourished by our past.'*

Reformation History



Andrew Melville

Andrew Melville was born near Montrose in 1545. Melville wanted to make sure that the church was organised the way it was in the

of whose kingdom he is not a king, nor a lord, nor a head, but a member.'

The king didn't listen however. In 1599 more bishops were introduced and in 1604 the king tried to stop the General Assembly from meeting. The next year the Assembly met without his permission and in 1606 the ministers signed a paper protesting against Episcopacy. Melville's name was the first on the list and for this he was imprisoned in the Tower of London.

New Testament. He said that the church should be Presbyterian. Melville also strongly believed that the government should have no control over the church.

Melville went to university in St Andrews before going to Geneva in Switzerland to study the Bible and teach Latin. He returned to Scotland in 1574 and became principal of the University of Glasgow. The next year he attended the General Assembly and spoke out against the 'Tulchan' bishops that had recently been brought into the church. Melville said that there was no such thing in the Bible as a bishop who had power over other ministers. He showed the Assembly that in the Bible, 'bishop' was just another name for a minister.

In 1578, Melville was Moderator of the General Assembly which accepted the Second Book of Discipline. This book set out Presbyterianism as the way the church should be run. In 1584 Melville had to leave the country after getting in trouble for a sermon he had preached. He refused to accept the authority of the government to make judgements on his preaching as he said he was the messenger of a King 'far above them' – the Lord Jesus Christ. With Melville gone, Parliament passed the Black Acts against Presbyterianism.

In 1592, James VI got rid of the Black Acts and passed the Golden Act. Although this didn't give the church all that they wanted, it was a big improvement. In 1596 Melville made a famous speech where he reminded the king that 'there are two kings and two kingdoms in Scotland.' As well as King James 'There is Christ Jesus, the King of the Church, whose subject James the Sixth is, and

In 1611, Melville was released from the Tower so that he could go and teach the Bible to Protestants in France. He was never allowed to return to Scotland.

In 1612, full Episcopacy was introduced in Scotland. In 1618, James brought in his worst laws yet – The Five Articles of Perth. These forced five episcopal and Roman Catholic worship practices on the church, including kneeling at communion and celebration of Christmas and Easter. Ministers who refused to accept them were removed from their churches or put in prison.

Melville died in France in 1622. King James died three years later. But things would get worse before they got better.

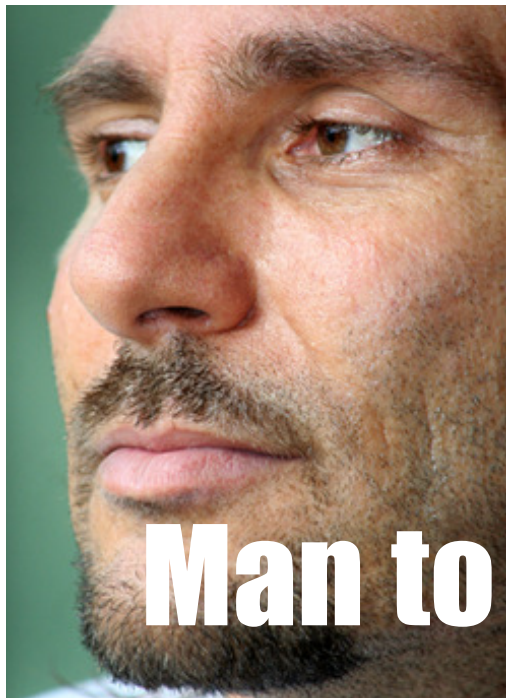
Challenge

Andrew Melville reminds us that God has given us instructions in His Word about how the church should be run, so we shouldn't ignore them. He also wasn't afraid to stand up to people who didn't accept what the Bible said – even if it was the king himself. The church must do what Jesus says and not any earthly ruler.

Read more:

John Howie, 'Andrew Melville' in *The Scots Worthies*
Thomas M'Crie, *The Life of Andrew Melville*
Autobiography and Diary of James Melville

Stephen Steele
Student for RPCI Ministry
Reformed Theological College, Belfast



Man to Man

Usain Bolt. Mo Farah. Sir Chris Hoy. Andy Murray. All gold medal winners at the London 2012 Olympic Games. Men whose impressive competitive performances captivated the worldwide audience. Sporting heroes. We would love to be like them. As we watched them triumph, something inside us lived out our unfulfilled sporting ambitions through them! And yet, deep down, most of us know that we'll never be like them! Emma and I watched the thrilling closing stages of Mo Farah's second gold medal (the 5,000m, to add to his 10,000m gold a week earlier) while we waited for our order at the Indian takeaway - a fact which might explain why he was winning medals and we were watching!!!

Millions across the globe have looked on as these Olympians have accomplished achievements we could only dream of. However, as men in the church, we can be guilty of doing something similar. We can look around at other men and raise them up onto a pedestal and imagine them to be like spiritual superstars - but think that we could never be like them.

We can look at ourselves and think, "I couldn't possibly do that." We shy away from certain things and assume that somebody else will do them. We tell ourselves that God only uses a certain type of person for His work. Perhaps we even create our own mental image of the sort of person who would be useful to God: dynamic, fearless, confident, intelligent, witty, popular ...

Humility is a great thing. To consider others better than ourselves is Biblical and God honouring. But to hide from what God wants us to do because we feel inadequate is wrong. If we do that, we doubt God's power and strength.

Paul tells us about the sort of people God uses:

For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose

what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. (1 Cor. 1:26-29)

God delights in using the foolish, the weak and the lowly. When He does so, His glory shines through even more. God usually calls servants, not heroes.

Think of some of the unlikely servants God has used in the past. Ehud delivered Israel from an oppressive tyrant - but the most notable thing about him was that he was left-handed! Gideon was timid and terrified but was used to give God's people an amazing victory. David was just a shepherd boy, overlooked even by his own father when the prophet Samuel came to anoint one of Jesse's sons, but he conquered the 9-foot tall Philistine champion and became a great king of Israel.

Daniel and his friends were just teenagers when they were exiled, but they challenged the might of Babylon. When Jesus was choosing disciples to work alongside Him and continue His work when He was gone, He chose fishermen, tax collectors, and unschooled, ordinary men.

What did these unlikely servants of God all have in common? Despite their own weaknesses, they obeyed God's call and trusted in His strength for what they had to do.

Is there something God is calling you to do? Maybe it's taking more of a lead in times of prayer or discussing the Bible. Don't assume that is for others who you've decided are better than you. Maybe you can welcome visitors or speak to some of the quieter members of the congregation. Don't leave it for the elders or deacons. Maybe it's using the specific gifts that your God has given to you (1 Peter 4:10, 11). Is there something God wants you to do but you are saying "Who me? I couldn't do that"?

These things may seem daunting and overwhelming, but Jesus' words to us are the same as He spoke to His disciples shortly before returning to heaven: *And surely I am with you always, to the very end of the age* (Matt. 28:20).

Later in Paul's first letter to Corinth he compares the church to a body. No part should say that because they aren't an eye or a hand, they aren't needed (1 Cor. 12:15,16). What use would a body be if it was all eye or all hand?! Just like the different parts of the body, each of us has a specific and valuable role to play in the church.

God has good works that He wants YOU to do (Eph. 2:10). Don't sit back and leave it to someone else. Don't wait for those who you've labelled in your mind as the Usain Bolts or the Chris Hoys. Don't be like a star-struck fan gazing on open-mouthed at the Olympians. Your church needs YOU!

Rev. Peter Loughridge
North Edinburgh RP Church

A change will do you good?

A change is as good as a rest. If it's not broke, don't fix it. Variety is the spice of life. We're all familiar with these statements. But how do you see change? Does it spur you on or does it frustrate and scare you? Do you have that unexplainable urge, present in so many women, to rearrange the furniture of your home every few months? Do you enjoy continually learning new things, taking on new challenges, and meeting new people? Does changing how you do something give you a fresh perspective and renewed enthusiasm for the job? Do you love the unknown and all the adventure that goes along with it? Is the adventure more exciting to you than the happily ever after at the end? Is one of your fears that of being trapped in a situation you can't change? Or are you one of those people that hates change? Are you happy to get things the way you want and then leave them that way? Do you love the comfort and security of the job you know you can do well and the people that have known and loved you a long time? Do you love the known quantity and the settled joy and peace that come with that? Do you see the adventure as something you have to get through in order to get to the happily ever after? Is one of your fears that of the unexpected turning your world upside down? Probably like most of us, you can't pigeonhole yourself into one of these two categories - you have elements of both in your personality, though maybe one stronger than the other.

Happy or sad, exciting or scary, change is a part of life. There can be change for the better like falling in love, having a baby, getting a new job, acceptance into university, or simply a health problem going away. And when you are young, almost all change seems to be for the better. But live long enough and you see that there is much change for the worse - cancer, divorce, heartache, death, bankruptcy, a world that increasingly wants nothing to do with God - these are the big dramatic things. But there is sad change in the little things too - friends moving away, children leaving home, shops closing down, and our own bad health as we age. Change is always there.

Change for the better and change for the worse is present from the very beginning of the world. Genesis 1-2 tells us about the creation of man, and in Genesis 2:18, God says, "It is not good that the man should be alone; I will make him a helper fit for him." He then goes on to create

woman. Here we have an example of change for the better. The creation of man was already good. God had declared it so (Genesis 1:31), and now God changed it for the better by creating woman. God goes on to tell Adam and Eve to be fruitful and multiply and to take dominion over the earth. He is telling them to change things...and to change them for the better. But sadly Genesis 3 goes on to tell us of the change for the worse - the one that led to all other changes

for the worse. Adam and Eve disobeyed God, and by that sin changed their lives, and the lives of all mankind, as well as the world we live in, for the worse. Every change for the worse in our lives - every loneliness, every heartache, every trauma, every illness, every setback, and every sorrow comes from sin, our own sin and the sin we inherited from Adam. But thankfully it doesn't end there. Genesis 3 continues with a promise of a change for the better. In verse 15 we have the first promise of a Saviour - one who will come and destroy sin and Satan and change the lives of all who believe in Him for good and forever. How can we be sure of this? In a constantly changing world how can we put our trust in anything? Because the God who rules over all is unchanging (Num.23:19; 1 Sam. 15:29; Mal. 3:6; Heb. 13:8; James 1:17) If there was not an unchanging and unchangeable God, Creator of all, Saviour of His people, there would be no hope for us. If God could change, how could we be sure of anything? How would we know that the Genesis 3 scenario wouldn't repeat itself? How could we trust that He would forever accept the sacrifice of Christ on our behalf? Could we be sure that He really would remember our sins no more? Could we count on the fact that the change the Holy Spirit works in our life would be real and lasting? Because God is unchanging we can be sure that He will keep His promises; He will not change how He deals with us and how He loves us; He will stick to His plan and accomplish what He says He will; and we can trust Him. We are sinners living in a sinful world, and our lives are going to be full of bad changes, but through faith in Christ our lives have dramatically and ulti-



woman
to woman
not the last word!

mately changed for the better, and continue to change for the better in many ways, and one day in eternity there will be no more changes for the worse.

So, if you like change, what does this mean for you? Well, there's nothing wrong with liking change. Remember that Adam and Eve were created and given the job of changing things and improving them by taking dominion and being fruitful. It's part of our makeup to change things, to want to improve on our situation. But sometimes we're driven to change things to satisfy a feeling of discontent or emptiness. We feel like we're missing something, and we keep trying to change things to fix it,

to feel satisfied. And that's when we need to stop and run to our unchanging God who is able to fill and satisfy us completely. It is in Him that satisfaction is found, not in our circumstances. And for those of you who are scared of change and holding back on your obedience because of it, the answer is the same, stop living in fear and run to an unchanging God whom you can trust and rest in. It is in Him that security is found, not in your circumstances. And secure and satisfied in Him, go out to live in a changing world.

**Beth Bogue,
Airdrie RPCS**



Joint Mission Committee Irish Section



The Irish and Scottish RP denominations partner together in the work of Missions through a Joint Mission Committee with representatives from both denominations on this Committee. The Committee is divided into three sections: the Home Section that deals with church planting and mission work in Northern Ireland and has also been very financially supportive of the church planting work in Scotland; the Irish Section that deals with church planting and mission work in the Republic of Ireland; and the Overseas Section that deals with mission work in the rest of the world, specifically the mission work in Nantes, France. Each year a representative from one of these Sections visits the presbyteries in Northern Ireland and Scotland to update and inform them of the work at a mission meeting open to all. In 2012 it was the turn of the Irish Section, and Rev. Mark Loughridge, minister of the RP churches in Milford and Letterkenny in Co. Donegal, Ireland, was the one giving the updates.



On Thursday the 18th October and Friday the 19th October 2012, Rev. Mark Loughridge from the Irish RP Church was in Scotland speaking about the church planting work in the Republic of Ireland. On Thursday he was in Stornoway speaking to the

RP congregation there, and on Friday, Glasgow RP hosted the meeting for themselves and the Airdrie and Edinburgh churches. There was a good attendance of all ages at both meetings. The meeting in Glasgow was doubly special because it was the first held in their newly refurbished church hall.

Rev. Loughridge opened the meeting by giving a brief history of the RP work in the Republic of Ireland and how those churches had either progressed or declined over the years. He then painted a picture of the current cultural and religious situation in the Republic of Ireland where less than 1% of the population are evangelical Christians – that's an equivalent percentage to the country of Iran. There are numerous towns of over 5,000 people with no evangelical church. Dublin, a city of over a million, has only 1 Reformed church. There are areas in Ireland where you can drive over 40 miles before you can get to an evangelical church. This is in stark contrast to the gospel-rich country of Northern Ireland right next door.

He spoke of the three-fold criteria of the Irish Section for church planting: strategic location, lack of evangelical witness, and core family already there. At present the committee is exploring the possibility of church planting in Sligo, in the south of Dublin, and in Waterford.

Meetings like this are a great reminder of the global nature of the church and how we should give thanks for what Christ is doing in other places and persevere in praying for His Kingdom and those who work in it.

reformationhistory.org

a very easy to use reformation history website

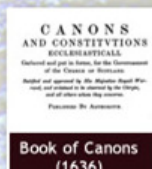
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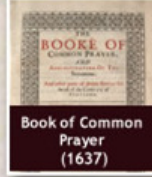
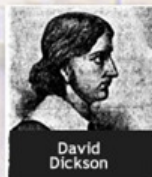
Second Reformation

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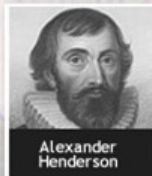


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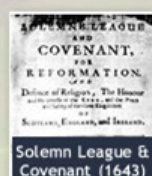
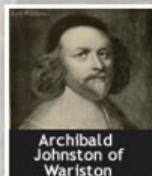


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Achievements of the Second Reformation