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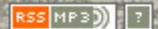
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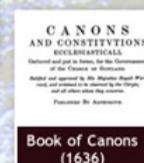
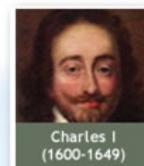
PEOPLE/EVENTS

MONARCHS

KEY DOCUMENTS

1625

1630



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.rpscotland.org

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We are living at a time when the world and its ways are winning in western civilisation. On the face of it, it simply cannot be argued against. No matter which way you turn, the ungodly are not only winning the cultural, moral, and educational battles, they are evidently prospering as they do so. It appears that they have no concerns beyond the pursuit of their own selfish gratification and dare anyone who would deem to stand in their way. David captured it well when he said that, "pride is their necklace, violence covers them as a garment.... They set their mouths against the heavens, and their tongues strut through the earth " Psalm 73.

The astonishing thing is not that the openly wicked are being openly wicked, that's a given. We shouldn't expect anything less from them. They are who they are, and their agendas have always been eminently clear. The breathtaking thing is the increasing ambivalence of the majority. Each year sees a new level of tolerance and acceptance of that which God decrees as wickedness.

The parallel fact of course is that the church is in incredible decline in western civilisation. In vast swathes of the visible community which calls itself Christian, the saltiness is all but gone. The light is but a flickering ember. When the godless media seek comment from the 'church', it's either the most pathetically congenial or the most vociferously strident voices which are sought. There is absolutely no place for the voice or testimony of those who are living humble, godly lives.

One could be minded to think what's the point? It is so easy to become weary in doing good. But we must lay hold of our minds and our hearts. We must do what David did. We must go into the sanctuary of God. For it is there that we will discern the reality of their end. "Truly you set them in slippery places; you make them fall in ruin. How they are destroyed in a moment, swept away utterly by terror! For behold, those who are far from you shall perish; and you put an end to everyone who is unfaithful to you." Psalm 73

Are they winning? On the face of it yes! Are they winning where the war matters? No and Never! Our King reigns! Take refuge in Him and live for His glory, come what may.

Editor & Design - Rev. Andrew Quigley
Assistant Editor - Mr Stephen McCollum
Distribution - Beth Bogue
Good News

Yours In Christ,
Andrew
Rev. Andrew Quigley

The Glories of Christ:

His Glory in Humiliation

It is often said that one attribute that ought to be characteristic of a believer in the Lord Jesus Christ is compassion. Of course, what people mean by compassion is not always very clear. To understand what the Biblical meaning of compassion is it is necessary to see how it was demonstrated in the life of the Lord Jesus Christ, who was the very embodiment of compassion.

One of the words used in the New Testament for 'compassion' (splanchnizesthai) literally means 'an emotion that moves a man to the very depths of his being'. The interesting thing about this word is that it is only ever used in the New Testament in the gospels of Matthew, Mark, and Luke. The Lord Jesus Christ used it in three parables, Matt. 18:33, Luke 15:20, and Luke 10:33, and in all of the other uses of the word it is used about the Lord Jesus to show how He reacted when faced with certain circumstances. Jesus demonstrated to people just what true compassion was, and how it should be put into practice.

1. He was moved by hunger and pain.

When the Lord Jesus Christ was confronted by the suffering of man, He felt it deeply within Himself. Mark 8 records how a crowd of people were so intent on hearing the teaching of Jesus that they had neglected to provide sufficient food for themselves. As Jesus looked on this hungry crowd He said, 'I have

compassion for these people'. In Matthew 20:34 His compassion was drawn out by two blind beggars who seized the opportunity of His passing by to cry out for healing, and in Mark 1:41, Jesus was touched by the plight of a man suffering with leprosy. The fact that men and women were in physical need and in actual pain was not a matter of indifference to Him. His compassion was not just a 'feeling sorry', but it was a compassion that led to action - He fed the hungry, and He healed the sick. True compassion that leads to action is always a mark of Christ likeness.

2. He was moved by the sorrow of others.

The Scriptures show Jesus as a true man who had all the same emotions and feelings as the rest of humanity. He was tired and hungry, sorrowful and angry, and He was in no way indifferent to the grief of others. He is seen weeping at the grave of a friend and was deeply affected by the sorrow of the widow who had lost all that she had in the death of her son John 11:30; Luke 7:13. His heart went out to Martha and Mary and the widow in their grief - the sorrow of the sisters and of the widow became His sorrow. He was able to 'weep with those that weep' (Rom. 12:15).

Christians, above everybody else, should be tender hearted in the face of grief and sorrow, a tenderness that helps us to bear each other's burdens as we fulfil the law of Christ.

3. He was moved by the lost condition of men.

As Jesus went through towns and villages preaching and healing, He was confronted by multitudes of people. His reaction, noted in Matthew 9:36 is extremely instructive. There is no indication at all of the physical or economic situation of those in the crowd, but what Jesus saw, and the thing that drew out His compassion, was their spiritual condition. In His eyes they were in a very sad state because they were like sheep without a shepherd and thus in grave danger. In very pictorial language, He describes their condition:

a. Harassed: which could be literally translated as 'skinned', or worn out, fatigued, and exhausted.

b. Helpless: which literally means, 'thrown on the ground' and therefore utterly helpless & forsaken.

William Hendriksen suggests that this state of harassment and helplessness was because of the legalistic burdens heaped upon them by their religious leaders. The Lord Jesus looked into their hearts and saw that there was no peace, no stability, and no direction in their lives. They had no-one to give them counsel, support, and guidance, they had been abandoned by those who had the responsibility to care for them. So the Lord categorises them as lost, just like untended sheep wandering wherever their instincts would take them, with no one at all to guide them.

What a description of men and women lost in their sin and rebellion against God! So many are worn out seeking to find peace, stability, and direction in this life. They try every remedy suggested to them whether that is in hedonism, status, financial security, or religion of one kind and another. When their search ends in failure, as it surely must, they are left helpless and without hope.

When the Lord Jesus saw these lost men and women, His heart

was torn within Him, and He was moved to the depths of His being by their 'lostness'. His compassion however was not just a deep feeling of sorrow but an overwhelming desire to do something to alleviate the situation.

Christians are called to follow the Lord Jesus Christ, not just by committing their lives to Him, but also as their example in practical daily living, 1 John 2:6 'The one who says he abides in Him ought himself to walk in the same manner as He walked'. To

have the heart of the Lord is to see need, suffering, grief, and despair; to feel its anguish and to take whatever steps are possible to alleviate it.



Rev. Dr Tim Donachie
RPCS Presbytery Moderator



Scottish Reformation Tours at the ACCS Conference

Jimmy and Helen Fisher attended the Association of Classical and Christian Schools Conference in Dallas, Texas, the 17th-20th June. They were there to promote Reformation Tours, the ministry of the Reformed Presbyterian Church of Scotland. Below is Helen's report of the trip.

We arrived in a very hot Texas on Tuesday night. Wednesday was set up day for vendors. We were thankful that our stands, which had got lost in transit, arrived on Wednesday, and we were able to get our stand set up.

The conference itself ran from Thursday through to Saturday midday. We were at our booth each morning for 8am and over the three days we had a great response from the people that visited our booth, with many asking questions and

making genuine enquiries. It was also very encouraging to see the number of people who remembered us from last year.

The fact that Scottish Reformation Tours is a ministry of the church was well received by everyone. It was a

trip that went well and gave some really worthwhile exposure to the Tours that we offer. All we can do now is leave it in the Lord's hands and pray that it bears fruit in the future.

*Helen Fisher
Scottish Reformation Tours*



Jimmy and Helen with some folks who have been on a Reformation tour.



We live in a lawless society!

We live in a lawless society. It's not that there is no law or law-enforcement, but our culture is thoroughly anti-authoritarian, and so anything to do with legal requirements or legal restrictions is never viewed without distaste, even hostility. Laws are frequently given only grudging obedience, even when they are for one's own good.

That attitude carries over into spiritual matters. The law of God is not a popular subject. Few have any desire to hear about a God who tells people what they ought to do and how they ought to live. God's law is written off as oppressive or unnecessary. It would be a serious enough matter if this outlook were found only outside the church. Tragically, many Christians have little understanding of the purpose of God's law, scant sense of any need for it, and a suspicion of those who have something to say in support of it.

How is it then that the psalmist can say, 'O how I love your law' (Psalm 119:97)? Lest that be written off as 'just the Old Testament', listen to the apostle Paul in Romans 7:22 - 'in my inner being I delight in God's law'. The truth is that God's law is a precious gift to the human race. It expresses in practical human terms what God's holiness

looks like, and so it spells out His requirements for every aspect of our life and conduct. It is vital for Christians to understand the proper place of God's law in human life.

God's law is first of all a **mirror**. God requires of every person perfect obedience to His law. As his creatures we are under obligation to keep His law in every detail. Note the divine comment in Leviticus 18:5 - 'Keep my decrees and laws, for the man who obeys them will live by them!'. Jesus Himself echoes this truth when he says to the rich young man in Matthew 19:17 'If you want to enter life, obey the commandments'. The obligation resting on each of us is identical. The problem is, however, that we cannot meet God's standard: 'all have sinned and fall short of the glory of God' (Romans 3:23). Failure at one point is enough to constitute us lawbreakers (James 2:12), as one crack breaks an entire pane of glass.

God's law holds up a mirror to us, showing the reality of our sin. It forces us to see that we break specific commandments. If we are willing to listen, God's law shows us what we are really like, but it is powerless to change us. It is 'through the law we become conscious of sin' (Romans 3:20). Indeed, as Paul discovered, the law can even provoke sin in us (Romans 7:7-8). In ourselves

we have no hope. The mirror of the law, however, has a positive function in that it drives us to Christ. Sinners awakened by the Holy Spirit's application of the law to their consciences realise their need of a Saviour and turn to Christ.

God's law is also a **muzzle**. In relation to society as a whole, it is given to restrain the outward expression of human sinfulness. It serves to prevent some sinful actions that would otherwise have been committed. The law of God cannot change human nature, but it can restrain the manifestation of sin. That deterrent effect will operate where God's Word is known and where the Church has some degree of influence. The law is also written on the heart of every person (Romans 2:14-15), reminding us of God's holiness and justice. When the fear of God and respect for his Word decline, however, the muzzling effect of God's law is reduced and sin is expressed ever more openly.

For Christians, God's law has a third function: it is a **map**, a guide for life. When we are saved, we cannot forget about God's law: the Lord has provided the wisdom and guidance we need in His law, so that we can live God-honouring lives in his world. Because the Holy Spirit indwells us, we have the desire and the power to obey. We obey not in order to be saved but because we have been saved. We are saved to do 'good works' (Ephesians 2:10) and God's law shows what form they should take. If we are truly regenerate, we will, like Paul, delight in God's law. Obedience is the fruit of love: 'If you love me, you will keep my commandments', Jesus says in John 14:15. The more faithfully we obey, the more we will reflect our Saviour. In a lawless age, Christians love God's law as they love the God who gave it.

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



Semester in Scotland

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This semester in Scotland with its curriculum, structure, and facilitators was an unexpected, but nonetheless, good, surprise. The format of each class is built upon the old British system, involving reading the course material and then discussing the topic under the direction of an instructor. Each class day also has a built in time block for worship, and then personal Bible reading.

The teachers of each class are especially concerned with the personal growth of each student. Under the guidance of Jimmy Fisher, one is brought to consider the history and the piety of the reformation in Scotland. Under Stephen McCollum the student receives experiential theology with force. And under Rev. Quigley, one is brought to consider the Christian ministry by one who has laboured in those fields for decades and who loves the congregation – which love is as easily discernable as physical features of the classroom.

The semester is also closely connected to the congregation. The student is given the opportunity to get to know the Bride of Christ in a deeper way than what I could have imagined and was a great blessing, for in the congregation, friends exist in plenty. And not the transient, shallow kind, but friends that are seriously concerned with Christ, and thus, with living the life of obedience, and encouraging others in the same. I've made friends here that I could not have ever expected/hoped to make.

The takeaway lies in the edification that flows from all of those benefits. I walked the Highlands, ran across the lowlands, and repaired martyr graves, but the lasting benefit has been what this program has done, by the grace of God, toward my sanctification.

Joseph Dunlap

As I sit in our flat reflecting on all the memories that I've made during this semester, I realise that there is no part of me that wants to write this blog post. There is no part of me that is ready to step into Glasgow Airport on May 11th. I know that when I step on the airplane, I'll be leaving part of my heart in Scotland.

Studying in Scotland has been the most enjoyable and challenging experience that I've ever had, but I'm so thankful that the Lord blessed me with the opportunity to come here to study....I've had my own theological beliefs challenged, and I'm extremely thankful for that....Scotland has been the biggest learning experience of my life both in the classroom and outside of the classroom.

Jason Buchholz



Jason and Joseph



"...and what you have heard from me in the presence of many witnesses entrust to faithful men who will in turn be able to reach others also."

News about our Seminary Students

At a Presbytery meeting held on Friday the 20th March both Mr Craig Scott and Mr Gary Gunn sat their final oral exams for the year before the RPCS Presbytery. Each student was asked a set number of questions per course by the relevant Seminary Teacher and then a number of ancillary questions by members of Presbytery. Both students were commended for their answers.

Mr Craig Scott was then licensed by the Presbytery to receive a call to the gospel ministry. Two calls were then presented to him. One from First RP Church in Grand Rapids, Michigan, USA, and one from the Presbytery to be the church planting minister in Stirling. At the beginning of April, Craig informed Presbytery that he was going to accept the call from First RP, Grand Rapids. We are thankful for the Lord's clear leading of him in this matter. Please pray for Craig and the Grand Rapids congregation as they work through the visa process to enable him to take up this work in the RPCNA.

Mr Gary Gunn, undertook an

internship in Stranraer, which was followed by a summer internship at Knockbracken RPCI. He then travelled to the USA in August where he commenced his final year of Theological training at the RP Theological Seminary in Pittsburgh. We are thankful to the RP Seminary in Pittsburgh for their assistance in arranging what we trust will be a great experience for Gary.

Craig and Gary have each written about what lies ahead of them.

First RP Grand Rapids, Michigan - Craig



In Psalm 32:8, the Lord gives a promise to guide His people: 'I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.' These words are

precious to my soul, for they describe the Lord's hand upon my life and calling. In April, He instructed and guided me to tend to the flock in First RP Grand Rapids. For a born and bred Glaswegian, the move is both an exciting and daunting prospect.

Grand Rapids is a city in West Michigan with a population of approximately 190,000. Ethnically the majority descend from Dutch and German immigrants. The Dutch ethos, though, seems to be the prevailing culture. This is evident in the gardens filled with Dutch horticulture and the surnames of citizens and public places alike. It will be interesting to see how a boy from Glasgow will fit into this city so passionate about her Dutch ancestry. Both Holland and Scotland have the reputation of being tight fisted, so at least there's one cultural agreement. The most important aspect to the city, of course, is her spiritual makeup.

Calvin College, Louis Berkhof, and Reformed book companies. These are some of the things many associate with the second city of Michigan. Historical strength does not, however, translate into present reality. When Americans think of Scotland many still believe our nation

Grand Rapids Michigan



to be a bastion of the Reformed faith. As we all know, there may be a 'church on every street corner', but liberalism rules the day. In many ways, Grand Rapids is much like Scotland. Where once she was the 'stronghold' of the Dutch Reformed, most churches have rejected the evangelical faith in favour of a more liberal view of theology. The very fact that Grand Rapids's most famous church, Mars Hills Bible Church, was 'pastored' by Rob Bell (Author of *Love Wins*) tells its own story!

This is where I would certainly covet your prayers. Whereas I am daunted at starting out in the pastoral ministry and all that goes with it, I do believe in the power of grace. From those whom I have spoken to, the darkness of secularism is as prevalent in Grand Rapids as it is in Scotland. In addition, the evangelical churches are aware of an absence of the power of the Holy Ghost and conversions. I would ask you to please pray 1) for my own soul that I would truly know and rely upon the Lord, 2) my preaching would come in 'demonstration of the Spirit and of power' where the congregation would spiritually grow in holiness and souls would be redeemed, 3) wisdom in how to reach the unchurched masses in the city.

Craig Scott

RPCNA Seminary Pittsburgh - Gary



In August I will travel to Pennsylvania to begin a further year of studies. I have been given the opportunity to

enroll in the Reformed Presbyterian Theological Seminary for 2015-16, which is located in Pittsburgh in west Pennsylvania, and, during my time there, to take up preaching engagements in the RPCNA.

I am thankful that such a door has opened and am looking forward to beginning my time there for a few reasons. I will be glad to renew fellowship with brothers who I have been blessed to know here, through mission teams and the Semester in Scotland programme in the last couple of years - some of them are training in the Seminary, and also nearby in Geneva College. It is also a good opportunity to further study theology and ministry with the Professors and our American brethren and spend some more time focusing on particular areas of the ministry.

Another thing I am thrilled about is the chance to get to know the many believers in RPCNA congregations and, having fellowship and worship with them, to hear of their faith and experiences.

I would ask if the work of the RPCNA is on your heart, please pray that God would help me in my studies and preaching engagements and guide me while I am there.

Gary Gunn

RPTS, Pittsburgh



NEWS

Airdrie & North Edinburgh



On Saturday, the 22nd of August, the Airdrie and North Edinburgh RPCS congregations participated in a family day. Our first stop was to meet at Craigsfarm for a lunch of sandwiches, sausage rolls, and pizza. Some of us had a bit of an adventure getting there because the church minibus' clutch gave up a few minutes after we departed. The delay that this caused was providential for the staff at Craigsfarm as their ovens weren't working and some of them had to take the food to their own houses to heat it up! It all worked out very well, and, after filling our stomachs, we set off to our next destination. The next stop was Almond Valley Heritage Centre. There were farm animals, play areas, tractor and train rides, and a café. There was lots to see and plenty of time to also catch up with people. We then continued on to Polkemmet Country Park for a barbeque. While the good food and fellowship continued through dinner, we were not eager to stick around as we weren't the only ones feasting there that evening. We were joined by swarms and swarms of midgies and we felt the effects of their feasting for a few days afterwards. Despite this small bit of unpleasantness, we all had a great day and are very thankful to those who worked to put it all together!

North Edinburgh

Outreach Services - From Wednesday 3rd to Friday 5th June the Fellowship hosted three nights of evangelistic meetings in Craigmoynton Community High School. Over 6,000 invitations were distributed by the Mission Team in

the local community, but the emphasis was on the congregation personally inviting their unconverted family and friends. Peter preached on the theme 'Am I Wasting My Life?', looking at Jesus' Parable of the Prodigal Son. On the first night we studied The Rebel Son, then The Welcoming Father, then finally The Self-Righteous Son. An average of 25 people attended each night, with non-Christians

there on each occasion to hear the gospel. A number of them have returned to church services since then. We're very thankful to God for these encouragements and answers to prayer. Please continue to pray that those who came will keep coming back to church and will be saved.

Glasgow

On 27th March, some of the young people from the church met at the manse to learn about the pros and cons of using social media. Being able to hear what happens in the worldwide RP church is one of the great benefits of social media today!

On 22nd May, there was a congregational BBQ at Mugdock Country Park. It was a really enjoyable evening and a good time of fellowship.

On 11th June, the congregation hosted a public question and answer meeting. Rev. Kenneth Stewart gave a 20 minute talk "The Bible - worth reading? Jesus - worth knowing?" The floor was then opened for questions. There were several questions which gave further opportunity for the Gospel to be explained and objections to the faith to be answered.

This year's Sunday School outing was held, for the fourth year running, at the home of the Gillies family. Despite the grim forecasts of dismal downpours, the children, adults, and elderly alike enjoyed a predominantly sunny afternoon of food, fun, and fellowship. The afternoon began with some games for the young at heart; 'duck-duck-goose,' a 'tug-o-war', and some rounders have

NEWS



accepted the call to the Stranraer Reformed Presbyterian Church of Scotland congregation. We give thanks to God for His leading in this matter and prayerfully remember those in the Woodstock RPCI church plant in Belfast that had also called him.

The Ordination and Induction of Mr Steele will take place, God willing, on Saturday 12th September in Stranraer at 3pm.

all been firm favourites over the years, and their success was evident again this year. Despite the usual friendly, competitive quibbles over the fairness on either side of the 'tug-o'war,' or the universality of the rules of rounders, I am pleased to report that no bridges were burned - only calories. As the games wrapped up, everyone gathered around to hear a brief address from the minister on the life and work of Amy Carmichael, with particular attention being drawn to God's design in creating in Amy the specific characteristics and skills needed for her future calling. All the children in the creche and Sunday School were given books and some treats as an acknowledgment of their hard work over the course of the year, and a time of worship was had with some singing and prayer. A wealth of barbecue food, snacks, baking, and refreshments were provided by individuals in the congregation, and people were able to catch up with one another over some wonderful food. The children particularly enjoy the outing every year, and the presence of the rest of the congregation, old and young, is a

huge part of what makes the day so special for them. Particular thanks must be given to the Gillies family, who open up their home and share so freely with the congregation and its friends on this much-loved day in the church calendar.

Stranraer



On 14th June, the Stranraer congregation met with the permission of Presbytery to make out a call. Mr. Stephen Steele, a licentiate of the Irish RP Church, was elected. At a meeting of the Reformed Presbyterian Church of Ireland Western Presbytery in Faughan RP Church on the 27th July, Mr. Steele

Stirling

It was with regret that at a Special Meeting of the RPCS Presbytery on the 12th May 2015 the decision was taken to close the church planting work in Stirling. The Presbytery is conscious though of its responsibility to be continuously examining how best to use our limited resources.

Stornoway

In June 2015 the Rev. David Karoon notified the Presbytery of his intention to resign as minister of the Stornoway RPCS congregation on the 28th June.

It is necessary to state, for the sake of clarity, that there was no underlying issue between Mr Karoon and either the Congregation or the Presbytery, but that he took this decision for personal reasons. The Presbytery have appointed Rev. Donald MacDonald as interim moderator during the vacancy. The congregation would value your prayers at this time as they would proceed to make out a Call.

*Reaching the Lost,
strengthening the found.*

For Christ's Crown and Covenant

RP Mission Team to Scotland 2015

To fully get the picture of what a Reformed Presbyterian Missions trip to Scotland entails could easily take up many journal pages, enough cups of tea to fill a loch, and a Tesco full of biscuits. Since we are in Scotland and have access to all these things, here goes. The Mission Team 2015 to Scotland actually began back in January/February when Matt Filbert notified the seven of us that we were on the Team. Team members are as follows: Joseph Dunlap, our fearless leader from the Semester in Scotland program, Rosie Perkins from Arizona, Shea Welch from Tennessee, Abigail Parnell from Oklahoma, Emma Moore from Pennsylvania, Alissa Terpstra from Kansas, and last but not least, Dudley Yacinthe from Florida. The next few months were filled with applying for visas, fundraising, and

educating ourselves about missions and Scotland. Also packing; we found after arriving that we all had different ideas as to what summer in Scotland was like. It turns out we didn't need shorts.

The team officially started the week of May 20th, with team members flying in from all over. Airdrie Reformed Presbyterian Church was to be our home base: we slept in the dorms and cooked the majority of our meals in the hall kitchen. Friday and Saturday, the team got a little taste of the coming weeks by participating in the congregation's Kid's Club and Covenanter Youth group, and also travelling to Loch Lomond with the youth, admiring the countryside to and from. On Sunday, we worshiped with the Airdrie congregation, finally

meeting face to face the people we had prayed for in the past months.

The first official week of the mission team was spent preparing our testimonies and presentations for the local primary schools. Under the guidance of Rev. Andrew Quigley the team honed our testimonies, drafting them over and over, so that we could clearly and concisely share what God has done in our lives. The point was not to make them a speech that we would pull out when necessary, but to give a simple, understandable account of how God has changed our lives, and how He is the reason for our hope and joy. We also chose the parable of the Good Samaritan for the primary school presentation, as it presented an opportunity for a sharing of the gospel. On Tuesday,



Team left to right: Rosie, Joseph, Abigail, Dudley, Alissa, Shea and Emma

Wednesday, and Thursday evenings, the team attended M.E.T. Bible study groups. Shea joined us as our final team member on Thursday. On Saturday we explored the town and castle of Stirling and on Sunday once again we were able to worship with the congregation in Airdrie.

The second week started off with the team in Edinburgh under the direction of Rev. Peter Loughridge, pastor of the North Edinburgh church plant. Our first endeavour was sharing our testimonies at the Craigmoynton High School, where the church holds its services. The rest of the week was spent delivering leaflets advertising the three nights of outreach services that week when Peter preached parable of The Prodigal Son in Luke 15. But we also had time to visit Covenanter sites in Edinburgh and St Andrews guided by Jimmy Fisher. After worshipping in Edinburgh on the Lord's Day, the team came away from this week very much encouraged by Peter and Emma Loughridge and the people of the church.

The third week saw us participate in a meet and greet with the members of Glasgow RP church, attend their weekly prayer meeting, and do schools work. In Caldervale High School in Airdrie we participated in their RE classes. In St Margaret's Roman Catholic High School, also in Airdrie, we gave our testimonies, and in Buchanan High School, Coatbridge, (a special needs school) we gave our presentation on the Good Samaritan. These were very different opportunities to share the gospel and each was rewarding in its own way. We also helped with the Kids Club in Airdrie and did a Covenanter battle site tour with Jimmy. Since we were well versed in

delivering leaflets, the team under the direction of Craig Scott, passed out more leaflets around the Glasgow RP church. These flyers were an invitation to a question and answer session over Christianity led by Rev. Kenneth Stewart on Thursday night. Many of the questions asked provided profitable discussion for all involved. On Sunday, the team travelled to Glasgow for worship in the blue minibus. And after the evening service the congregation was invited to tea, biscuits, and a Q & A with the Mission Team. We were able to share what we've been doing over the previous weeks and also thank the congregation for their hospitality and prayers. We know we have not gone on our own to share our testimonies and spread leaflets, and we are thankful!

The final week began with an



opportunity to rest and catch up on laundry and prepare for travelling to Stornoway. We were able to practice our primary presentation a bit more before putting it to good use at the Sunrise Christian School on Wednesday. Shea shared her testimony and a little about Oleta her guide dog whom she had to leave back in the US. (They have been sponsoring a guide dog as a school.) On Thursday, we set off for the Isle of Lewis and for Stornoway. Again in the faithful blue minibus with Stephen and Brenda McCollum at the

helm. The road up through the Highlands to the ferry was beautiful. Once in Stornoway, we split our time between visiting the Lewis Christian School, Bethesda Nursing Home and Hospice, the stunning beaches, and being hosted by many members of the Stornoway RP Church for meals and fellowship. Mr D.R. MacDonald was our knowledgeable guide and bus driver, educating us on the history of the island. At the fellowship Sunday evening after worship, the ladies of the mission team plus Brenda shared our testimonies. The people of Stornoway shared a bit of the Gaelic Psalm singing. It was truly an unforgettable evening to top off a remarkable week.

Monday morning bright and early at 5 on the dot, the team set off for home by way of Harris, ferry to Uig on Skye, through Portree for lunch, a stop at the battlefield of Glen Shiel, dinner under the shadow of Ben Nevis, down further through hauntingly beautiful Glencoe, all the way back home to Airdrie. The Scotland Mission Team of 2015 officially ended on 23rd June, with debrief and dinner. The food was delicious and the company, more friends

then members of a team. It's truly amazing how God took our group of individuals from all over the United States and blended us into a team of personality and character, working together for His glory. We have been so blessed by the places we have visited and the people we have met. And we are going our separate ways thankful for what we have learned and with the knowledge that God has used and will continue to use this time for His eternal purpose.

Alissa Terpstra

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



King Charles 1

King Charles I was the son of James VI. He was born in 1600 and became king when his father died in 1625. From the start, Charles had a troubled relationship with Parliament and in 1629 he dissolved it, and ruled without it for the next eleven years.

Civil war broke out between the king and the Parliament in 1642. By 1643, after the king had won a number of battles, Parliament began to look for help from Scotland. The English wanted a military union with the Scots, but the Scots instead wanted a religious union which would see the Church of England become the same in belief, worship, and church government as the Church of Scotland.

The Solemn League and Covenant aimed to protect the reformation of the Church of Scotland and to reform the Churches of England and Ireland, so that the three churches would be the same in church government, beliefs, and worship. It also aimed to completely get rid of

Roman Catholicism, Episcopalianism, and any other wrong beliefs. It was signed by the Parliaments of England and Scotland and many people throughout England, Scotland, and Ireland.

Following the signing of the Solemn League and Covenant, the Scots had sent an army to help the English Parliament.

In 1645, Charles I was finally defeated by Oliver Cromwell and became a prisoner of the English Parliament. On 26 December 1647 some of the Scottish nobles secretly visited Charles and promised that they would raise an army in Scotland to attack England if he would allow Presbyterianism to be set up for three years. This agreement, known as the Engagement, was agreed to by the Scottish Parliament, but the General Assembly weren't happy with it. The army raised to fight the English was soon defeated at Preston in 1648.

Following this, the strict Covenanters gained control of Parliament and in January 1649 they passed the Act of Classes which removed those who had taken part in the Engagement from the army and from important jobs. A week later however, the English Parliament executed Charles I. Although the Covenanters had disagreed with Charles, they also disagreed with killing the king, and the Scottish Parliament immediately declared his

son, Charles II, who was living in Holland, as the new king.

In June 1650, Charles II signed the Solemn League and Covenant and landed in Scotland. The English immediately invaded and the Scottish army was soon defeated at Dunbar by Cromwell, who then captured Edinburgh. After this defeat the Parliament and General Assembly accepted the Public Resolutions which let people who had taken part in the Engagement back into the army to fight for Charles II. The Covenanters split into Resolutioners (who agreed with the Public Resolutions) and Protestors (who didn't). The Resolutioners thought that Scotland's problems were because of a lack of unity, but the Protestors thought that their problems were because they weren't seeking Christ first and foremost.

On 1 January 1651, Charles II was crowned King of Scotland at Scone after accepting the covenants and agreeing to set up Presbyterianism. Although a large part of Scotland was in English control, the Scots then invaded England. Again, they were totally defeated. Charles II managed to escape to France.

Read more:

J. G. Vos, *The Scottish Covenanters*
Mr Stephen Steele



The RPCS Reformation Tour, led by Jimmy and Helen Fisher of Scottish Reformation Tours, began at the Airdrie Reformed Presbyterian Church on Saturday morning. The group, 46 strong and ready to learn, loaded on to the bus and set off. Our group was made up of people, young and not quite as young, from Airdrie, Glasgow, and as far away as the United States. Once on the bus, seating partners chosen, we headed for St Andrews.

In Falkland we stopped off for a teaching moment at the Covenanter Richard Cameron's house. Our next stop was St Athernase Kirk. Jimmy led the group inside, and we gathered around the front while he told us of the Norman influence in the architecture and of Alexander Henderson's conversion. Before we departed, we sang Psalm 100. The tune filled every corner up to the rafters of the church, even the

youngest child singing along, many in the group singing from memory.

On to St Andrews and the sun finally joined us. We found the famous St. Andrews beach. This was also our stop for lunch; it turned out a bit sandy as the wind was particularly gusty and some members elected to stay on the bus and enjoy the view from shelter. After lunch Jimmy guided us around the town, we visited the site where Patrick Hamilton, first martyr before the Reformation in Scotland, burned at the stake. Next was St Andrews Castle where we learned about George Wishart and where he was burned at the stake for heresy according to the Catholic Church in 1546. Mr Wishart was also instrumental in John Knox's life and conversion. Last but not least in St Andrews, we visited the cathedral where many Covenanters were tried and tortured for heresy. Samuel

Rutherford was buried in the graveyard adjoining the cathedral. Joseph Dunlap, had brought *Christ Dying* by Rutherford and read a portion to the group. It was amazing to hear Rutherford's words about Christ written so long ago read out over the town where he walked and died. And to think that he is there with Christ now.

That was the end of the St Andrews portion of the tour, and we made our way back on the bus and back to Airdrie. As a bonus, we stopped off at the Kirk of Shotts, where Jimmy told us of the time 500 people were converted after standing in the kirkyard listening to preaching. They listened for over two hours in weather much like we were shivering through for five minutes. The tour was amazing, and I would go again in a heartbeat.

Alissa Terpstra





What is Sunrise Christian School?

Sunrise is the only independent Christian primary school in Glasgow. It is committed to providing a thorough Christian education that trains young people to learn wisdom and contribute to society from a Biblical worldview. It is a reformed school, therefore, in order to be on the staff or leadership of the School you have to be able to sign up to one of the historic Reformed confessions. Pupils, however, can come from any background. We are keen to see all sorts of pupils attending our School because we know that the Christian worldview is the only way to study God's world and make sense of it. All other methods lead to contradictions.

Is Christian education necessary?

Christian education is absolutely necessary, but it may not always look the same in each family. A child is to be trained in the ways of the Lord (Deut. 6:6-7). No Christian parent can say that this is not a responsibility; in fact most feel this burden for their children. The question is how do we

best provide that Christian education? We must begin by asking what God requires us to teach our children and then how that should be accomplished.

How did the School start?

A collection of parents from various churches felt the need for a Christian School. Two committees were set up to run the School: the Teacher and Parent Council (TP Council) and the School Board. The group applied for registration as an independent school with Education Scotland which was approved. We began in August 2014 and have just completed our first year.

How has the first year gone?

As with any new endeavour there are always ups and downs in the early stages. One discouragement was having two pupils only for a few months before they moved too far away from the School to manage the commute. Nevertheless, the Lord's hand has been upon us. There is so much for which we should be thankful to Him.

The children have memorised many Scripture verses

and catechism questions. They are developing in their love for each other and their compassion for the lost. They are able to address problems with Biblical solutions. Increasingly, they can apply doctrine to life. Where else are such things encouraged in schools?

Academically, the School is also doing well. The pupils have worked hard and produced good work. The quality of the School was also recognised in the Education Scotland inspection report. We are thankful to God that the inspection went well. The report is available on our website.

God has also brought along the right people to help the School. We began with a small group, but we now have more specialised volunteers, e.g. those with experience in Learning Support, Art and Crafts, and PE.

What sort of involvement does the RP Church have with the School?

At the moment, the RP Church is heavily involved with the School. As well as myself as teacher, we have two supply teachers, Anna Stewart and Christine Gillies (Glasgow RP), who have also been on our TP

Council. As qualified teachers they bring useful experience to help run the School effectively. Also, Beth Bogue (Airdrie RP) has been on the TP Council in an advisory capacity since before the School began, and Margaret Murray (Glasgow RP) was also recently voted onto the TP Council. The RP Church is also represented on the School Board by Donald MacKay (Glasgow RP) and the Rev. Andrew Quigley (Airdrie RP) who was appointed recently by the RPCS Presbytery to serve on the Board for a year.

As well as this official involvement, there is much more support from members of the RP Church. Some members of Glasgow RP took part in a sponsored run for the School, while the Airdrie RP CY raised money for us through a sponsored hike. On a few occasions, a few from Airdrie and GlaCw have met together to help make resources for the School. This help is tremendously appreciated, not to mention the value of all the prayer for us!

How can the School be further supported?

1. Pray for us.
2. Consider enrolling your children, even if you don't think you can afford it.
3. Recommend the School to those who could benefit from it. We are solidly reformed and still have received a good report from Education Scotland.
4. Consider financially supporting the School so that those with financial difficulty can afford it.

Stephen McCollum
Teacher Sunrise Christian School
Glasgow



A workshop on Psalm Singing!

organised by the RPCS Presbytery

The RPCS Presbytery is keen to encourage the development of our praise in both personal and public worship. We believe that it is important, for a number of reasons, that we worship God using only the songs that He has specifically given to us for that purpose. We also believe though that it is important that we sing those songs; intelligently, thoughtfully and with purpose. The way we sing our praise to God should both be an expression of our delight and joy in Him and reflect the varied aspects of our relationship with Him.

Given this importance of worshipping God as He has expressly commanded, our singing of praise to Him should be something which we actually work at to learn.

This workshop has been organised, with the help of men from the Irish RP Church, for everyone in the Scottish RP Church. A schedule of the workshop will soon be produced and made available. But until then please mark the date in your diary, keep it free, and plan to participate.

Saturday 17th October - 10.00am - Glasgow RPCS



Disappointment!

Should Christians be disappointed?

What is disappointment anyway? Usually we think of it as what happens when something or someone fails to meet our expectations. Does God get disappointed? Has anyone ever said to you, or have you ever thought yourself, "I've really let God down - I have disappointed Him." In a sense however, God is never disappointed. He is sovereignly in control of every detail; His providential plan is working itself out perfectly; and He has perfect and complete knowledge. It is impossible for Him to have wrong or imperfect knowledge of what will happen or what we will do, and in that sense, we cannot disappoint God. He knows us perfectly. He knows who we were, who we are, and who we will be. As a Judge He sees us perfect in Christ; as a Father He knows the old man is still in us. He is not caught off guard when we do something wrong, and He is not pleasantly surprised when we do something right. He made us, He knows us, and He is perfecting us.

However, God may not be disappointed or surprised when we sin, but He is displeased. And He does expect us to be holy as He is holy. He does call us to perfection. And when we do right, by His grace, He is pleased. Our God is able to perfectly balance an accurate knowledge of who we are with a perfect expectation of who we should be. And this I think can be very helpful as we look at our own expectations of ourself and other people.

How often we are disappointed and frustrated with ourself and others! How often are we pleasantly surprised at something others do! Is the solution not to have any expectations? No - it is impossible to live that way. We expect that people will help us and

listen to us and interact with us. We expect that we will be able to think and act and function in certain ways.

The problem is not having expectations. We should have expectations. God created a world where things function according to cause and effect. He created a world where there are predictable patterns. He created a world where you can know and understand people and situations. He did not create a world of chaos and randomness. His Word makes it very clear to us what we should expect in us, in other people, in Him, and in the circumstances and situations we live in. We should expect believers to live one way, and unbelievers to live another. We should expect God to be sovereignly in control of each aspect of life. The difficulty is that our expectations are sometimes wrong or unrealistic.

Why? Why are our expectations so often faulty? One reason is because we are not God. We don't know people inside out. We don't know everything, and we can't control everything. And we are not perfect in our assessment of people or circumstances. But the issue isn't really having faulty expectations. In a sense that just goes with the territory of being a finite human in a sinful, broken world. The bigger problem with our expectations seems to be, as it so often is, a lack of balance. We often expect too much, or we don't expect anything. This is revealed in the extent of our disappointment or surprise.

Someone lets us down, they disappoint and hurt us badly in some way - we react with no forgiveness, we might avoid speaking to them, the whole relationship is altered. Surely this is an indication that we have

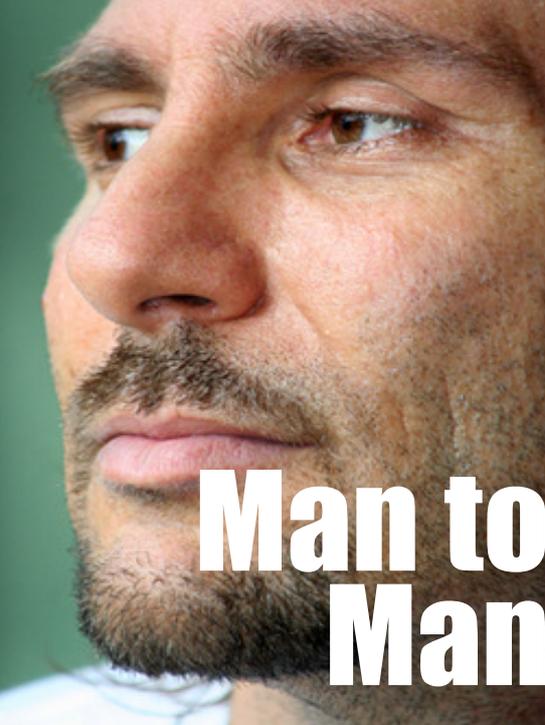


woman to woman

by Beth Bogue, Airdrie RPCS

expected too much. To be disappointed to this extent with someone is not right. We have forgotten that they are sinners just like us. That they too are waging a spiritual war against the old man within them. Yes, we call them to be holy and true and good as we ourselves are called to those things. We do not ignore sin. But we need to have that Godly understanding that none of us are perfect yet.

Maybe we struggle to trust people, maybe we assume people will continue to make the same mistakes, sin in the same way, and never change. Surely if we think that way our expectations are too low. If these people are believers with the Holy Spirit working in them, they will change. We need to have the Godly understanding that they are being perfected. We and they will not make the same mistakes and sin in the same way forever. That is our perfect and eternal expectation and hope.



Man to Man

The famous behavioural psychologist B F Skinner discovered that you could train a chicken to peck at a disk if you rewarded it with a piece of corn. If you stopped rewarding it, the chicken would stop too but - and here's the interesting bit - if you only rewarded the chicken now and again, it would peck incessantly to the point of exhaustion.

This came to my mind recently observing a woman discussing a potential windfall with her local lottery ticket vendor. She was so excited that someone in her neighbourhood, someone 'just like herself' had won £500! This principle of 'intermittent reward' drives the gambling industry: a few are rewarded - most of them not significantly - and the rest pour their money, sometimes earned but often received in benefits, into making other people wealthy (have you spotted a poor bookie recently?) Of course, it always helps to ease the conscience when a slice of it is used to advance some social project.

The last 20 years have seen an extraordinary rise in gambling, facilitated by 24 hour online gaming and casinos as well as an all-too-obvious mushrooming of betting shops. Apparently, 73% of the British population gamble, spending around 7 billion pounds in the process. Of these, around 350,000 are reckoned to have a gambling addiction and, of these, only around 5% seek help.

The most obvious phenomenon here is the desire to get rich quickly - and easily. And, in fairness, it's nothing new: during the gold rush, men left their families and, in some cases, worked themselves to death hoping to get super rich super quick, sometimes selling their properties and impoverishing their families in the process. What makes it all different today is the number of people involved due to the society we have created where so many things are both instant and accessible - where dreams can be fulfilled instantly at the command of a voice or the push of a button. It's just somehow easier to believe today that something unlikely can happen and that it can happen very quickly.

Lurking behind this desire to get rich quick is an older and more basic problem: an unhealthy attitude to money. According to worldly wisdom, it makes 'the world go round' and, listening to many men talk, it's easy to believe it. In a philosophically materialistic society, questions involving how, where and when you can get, grow, save and spend the thing seem to dominate more and more conversations. Undoubtedly the temptation grows for you to join in - if only because you're increasingly considered irrelevant if you can't or won't. And not just irrelevant but worthless - after all, with expressions like 'he's worth 3 million pounds', it's hard not to begin thinking that your worth lies in how much of it you have. This explains why people who lose money overnight in financial crashes sometimes do very tragic and sinful things to themselves and to others. Their self-worth has entirely evaporated along with their portfolio.

As always, the only antidote is the truth. According to a higher authority than worldly wisdom, money is the 'root of all kinds of evil' (1 Tim. 6:10). Few would deny that. More significantly for us, money doesn't really provide security either. Many would deny that - after all, one of the reasons money is valued so much is because of the security it supposedly brings. The covetous

man may want it to spend but the tendency to rake it in and heap it up can appear in those who want security - hence the financial term 'securities' and hence our Saviour's warning against 'trusting' in riches. But what security can it provide against death or hell?

As for happiness, well money doesn't provide that either. It's supposed to do so by bringing us the power and respect which leads to happiness but these things don't bring happiness either. (And, by the way, the 'respect' which money brings is really closer to admiration or, to be brutally honest, 'short term adhesion while the going's good'). Not only does money fail to guarantee happiness, it doesn't provide it at all. The idea that it does is false. Sadly, it's one of the oldest deceptions around - and one of the most prevalent. The Devil must be amazed at how often and how easily he is able to pull this one off! And it doesn't bring happiness because it can't. Happiness comes from relationship - and, at root, from a proper relationship with God. He alone can satisfy the longings of the heart: love, joy, peace - and security. If we have Christ, we have all these and we will never thirst or hunger again.

The fact is that too much is made of money both by those who have it and by those who don't. Christ, who impoverished himself, warned us that our lives do not consist in the abundance of our possessions (Lk. 12:15), that it is hard for a rich man to enter the kingdom of heaven (Matt. 19:23), that we cannot serve both God and money (Lk. 16:13) and that to acquire and store up riches without considering God or the poor makes us 'fools' (Lk. 12:20).

We need to remember too that he has promised to supply our needs if we really trust him to do so. And nothing above our needs should give us a moment's thought anyway (Matthew 6:25-34). That's really all you need to know about money and happiness!

Rev. Kenneth Stewart
Glasgow RPCS



A workshop on Psalm Singing!

organised by the RPCS Presbytery

Saturday 17th October
10.00am - Glasgow RPCS

Talks and Seminars will include:

Rev. Kenneth Stewart on 'Psalmody approach and attitude'

Mr David Loughridge on 'The role of the precentor'

Dr Hugh McCullough on 'The precentor and the congregation'

There will be Practical Sessions on:

- Praising God as a Congregation
- Basic skills
- Selecting tunes
- Teaching part singing and new tunes
- How to teach children to sing and encouraging teenagers to learn and sing parts

**Open to everyone
who wants to come.
Come for all or
part of the workshop!**