

Summer 2013

Good News

Working to see what Christ is going to do in Scotland tomorrow!

THE GLORIES OF CHRIST - HIS GLORY AS THE SINLESS ONE

A DIFFERENT TAKE - OUT OF STEP

NEWS & REPORTS

SEMESTER IN SCOTLAND

2013 RP MISSION TEAM TO SCOTLAND

REFORMATION HISTORY - DAVID DICKSON

RPCS REFORMATION TOUR

MAN TO MAN & WOMAN TO WOMAN

Scottish RP Theological Seminary



Rev. Tim Donachie
RPCS Minister



Rev. David Karoon
Stornoway RPCS



Rev. Andrew Quigley
Airdrie RPCS



Rev. Kenneth Stewart
Glasgow RPCS

training men for ministry in Scotland

sermonaudio.com



Speaker: **Kenneth Stewart**

[BROWSE](#) | [FIND & PODCAST SERMONS BY SPEAKER NAME](#)



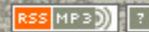
start here

- [Herod: Resisting The Spirit](#) • Kenneth Stewart | **300+** downloads
- [Scotland: A Covenanted Land?](#) • Kenneth Stewart | **620+** downloads
- [Running Focused](#) • Kenneth Stewart | **250+** downloads
- [Committed to Christ](#) • Kenneth Stewart | **270+** downloads | [more](#)



Speaker: **David Karoon**

[BROWSE](#) | [FIND & PODCAST SERMONS BY SPEAKER NAME](#)



BROADCASTERS

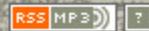
BIOGRAPHY

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



Speaker: **Andrew Quigley**

[BROWSE](#) | [FIND & PODCAST SERMONS BY SPEAKER NAME](#)



start here

- [Our Bondage to Sin Smashed](#) • Andrew Quigley | **2,420+** downloads
- [Wilberforce - Christ's Slave](#) • Andrew Quigley | **1,150+** downloads
- [When life is falling apart!](#) • Andrew Quigley | **2,070+** downloads
- [It Lies In Ruins- Do YOU Care?](#) • Andrew Quigley | **6,890+** downloads | [more](#)



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.rpcsScotland.org

You can download it free from the rpcscotland.org website. If you wish to get a copy posted, the cost is £10.00 per annum.

contents

page 2	RPCS Ministers on Sermonaudio
page 3	Editorial
pages 4-5	The Glories of Christ
pages 6-7	News
page 8	A Different Take - OUT of Step
pages 9-12	RP Mission Team To Scotland
page 13	Interview with Stephen McCollum
page 14	Semester In Scotland
page 15	Scottish RP Theological Seminary
page 16	Ref. History David Dickson
page 17	Man to Man
page 18	20013 RPCS Reformation Tour
page 19	Woman to Woman
page 20	Reformation History Website

Editor & Design - Rev. Andrew Quigley

Distribution - Beth Bogue

Good News

c/o 48 North Bridge Street, Airdrie, Scotland ML6 6NE
rpcscti@aol.com
(01236) 620107



For the want of visionary plodding!

Could it be that one of the issues that is debilitating the Church in Scotland today is the want of a willingness to engage in visionary plodding on the part of ministers. By 'visionary plodding' I mean the ability to stay determinedly focused on the primary tasks of preaching and praying to see sinners saved and saints sanctified.

The reasons for this? Well, how about these two?

First, the world's view of plodding.

The idea of plodding is one that carries with it strong negative undercurrents. Plodding is associated with being unimaginative, lacking in creative ability, slowness, having a tendency towards being ponderous. It's not a very appealing image. It's a perception which doesn't evoke much excitement and certainly doesn't register a great deal of kudos. So the idea of plodding to do the primary things of preaching and praying in a culture which is adamant in its proclamation of 'don't preach at me' simply isn't attractive.

Second, the minister's view of himself.

This, in a sense, follows on the first point. The idea of being a visionary plodder is seriously militated against, because of the constant need to be seen to be 'doing something'. Because of the relative vulnerability ministers can allow themselves to feel, they can find themselves emotionally exposed. Yes, they want to do what God says, but at the same time there is a quiet reluctance to do anything that might cause undue offense. A bipolar view of life and work then takes over and the perceived antidote - 'be seen to be doing'. The thinking being, that no one can question your worth because you are at least putting in the effort.

I think a life of visionary plodding, grounded in and arising from the foundation that it's about fearing God and no one else, is the key to success, whatever that is, in the ministry.

Yours In Christ,
Andrew
Rev Andrew Quigley

The Glories of Christ:

His Glory As The Sinless One

In our previous study we thought of the Lord Jesus Christ as the perfect man but in considering His humanity we must never forget nor minimise His perfect and spotless sinlessness. We read in Hebrews 4:15 that He was tempted in every way as we are, yet without the slightest taint or stain of sin. The perfect, sinless character of Jesus was not only in perfect harmony with His divinity but plainly testified to in the pages of Holy Scripture.

1. The testimony of Scripture

As Jesus walked the highways and byways of Palestine coming into contact with all sorts and conditions of men, facing many difficult and trying situations, suffering the weariness and frustration that is common to men, those who knew Him best testified to His sinless behaviour. At a time when many disciples left, Peter made the amazing statement 'you are the Holy One of God', and writing later to the young church he applied the Messianic words in Isaiah 53:9 to Jesus when he wrote in 1 Peter 2:22 'who committed no sin, nor was any deceit found in his mouth'. The disciple John, described as 'the disciple whom Jesus loved' (John 13:23) wrote, 'In Him is no sin' (1 John 3:5). This eyewitness testimony was

passed on to the early church and became enshrined in the Holy Spirit inspired Scriptures of the New Testament. The writer of the letter to the Hebrews described the Lord Jesus Christ as 'holy, blameless, pure, set apart from sinners' (Heb.7:26). He also made the astonishing claim that Jesus was 'tempted as we are, yet without sin' Heb. 4:15. The statement made by the apostle Paul in 2 Corinthians 5:21 was quite unequivocal when he said quite simply about Jesus that 'He knew no sin'.

It was not just His friends and intimate acquaintances however, who testified about his perfections, even His enemies were forced to acknowledge that this was no ordinary man. The one described as 'the son of perdition' realised that the one he had so cruelly betrayed was indeed without fault when he declared 'I have betrayed innocent blood', Matt. 27:4. The worldly and self-seeking Proconsul, Pontius Pilate, no lover of the Jews, said three times that he could find no guilt in Jesus, John 18:38, 19:4,6, and the centurion charged with the dreadful task of crucifying Jesus declared, 'Certainly this man was innocent' Luke 23:47.

The sinlessness of the Lord Jesus was testified to not only by His friends and His enemies, but supremely, by Himself. Either Jesus was what He

claimed to be or He was the greatest impostor and fraud that the world has ever known, for the things He claimed for Himself are truly amazing. He claimed that He always pleased God, Jn. 8:29, when the Scripture says, 'there is none righteous, not even one', Rom.3:10. He claimed to not be tainted with original sin, Jn. 14:30, when Scripture declares that we are 'born in sin', Ps.51:5. He was even able to challenge His enemies to point out any sin that He had committed, which they were unable to do, Jn. 8:46, and although He told His disciples to pray for forgiveness of sin, Matt. 6:12, He never prayed that for Himself. Not only did the Lord Jesus Christ not commit sin, it was impossible for Him to commit sin.

2. The impossibility of sin in Jesus

Although as we have seen, Jesus was truly man, His human nature was united to and controlled by the divine – He had a human **nature** but He was a divine **person**. He took upon Himself the 'likeness of sinful flesh' but in His person He was the same from all eternity. The Bible makes it abundantly clear that Jesus was conceived by the Holy Spirit, Matt. 1:20 and thus He had no taint of original sin, Jn. 14:30. He was separate from sinners in the

sense that He did not inherit their guilt. Because Jesus had no indwelling sin, sin was always repugnant to Him. The impossibility of sin in the Lord Jesus Christ is extremely important, for if it had been possible for Jesus to sin, then it would have been possible for the whole of God's redemptive plan to fail. Redemption could only be accomplished by the offering of a spotless and pure sacrifice. For there to have been atonement for sin it was necessary that a pure, sinless substitute should suffer the wrath of a holy God against sin in place of sinful men.

3. The reality of the temptation of Jesus

It is sometimes suggested that if it were not possible for Jesus to sin, then His temptations were not real.

Such a suggestion however, fails to understand the severity of the temptations of Christ and the absolute wonder of Him withstanding the full assault of the devil. A test is no less real because it is certain that the thing tested cannot fail. The refining fire by which gold is tested is no less hot because it is absolutely certain that pure gold cannot fail the test; it simply proves its genuineness. Just as impurities and dross are burned off in the refining process and only the purest of gold can survive, so it is only the Lord Jesus Christ who knows the full severity of Satan's attacks. The devil used every scheme and device that wickedness could devise. The full weight of Satan's vindictive power was poured into the temptations of Christ, there was nothing more that he could do and Jesus bore it all. Only He knows how fierce temptation really is because He alone has been able to withstand the very fiercest of the devil's attacks.

There is great comfort in this for the child of God. At the present time he has the assurance that whatever temptation he experiences, the Lord Jesus fully understands and is able to help. Sometimes the believer thinks that his particular temptation is unique and that nobody knows what he has to bear, but when we consider the Lord Jesus we realise that He knows, He sympathises, He cares and can enable us to overcome as He did. There is also the glorious assurance that one day, in the glory of heaven, believers in the Lord Jesus Christ will be like Jesus in holiness – changed into His likeness, partakers of His holiness – so that they too will be unable to sin as they enjoy perfect communion with God and with His beloved Son, our Saviour.



Rev. Tim Donachie
RPCS Minister

www.thepsalmssung.org
The Psalms of David – Sung a cappella
Listen, Share & Download for Free



a website devoted to bringing to you recordings of congregational psalm singing.

NEWS

Airdrie GO Team

The 28th March was the first day of the Airdrie GO team 2013. The team included David and Matthew Duly (Carrickfergus RPCI), Rachel Nelson (Trinity RPCI), Derek Lynch (Bready RPCI), Amy Smyth (Edinburgh RPCS), Anna Collins (Killicomaine Evangelical) and Eleanor McCollum (Cloughmills RPCI). The team ran from Thursday morning until Monday, the first of April. This Monday also started the week of mission meetings at the church with the title, "Jesus Christ: Changes Lives for Eternity". We came on the team hoping to get to know one another and be a help and an encouragement to the church in Airdrie.

For those of you who have visited before, you will know that Airdrie is a very close congregation. The members know each other and have a genuine concern, seeking to serve wherever there is a need. As a team, we made an effort to get to know these individuals and especially the young people, spending 4 evenings with the CY. This is a group for young people with which we did a number of social activities and a psalm sing.

Throughout the four days of the team, we gave out 15,000 leaflets to the areas around the church. As we spoke to people and invited them to the mission week, we could see that the church has a presence in the community. Many knew where and what it was and some had been previous attenders. The church is living and seeking to grow in size by spreading the good news of the Gospel.

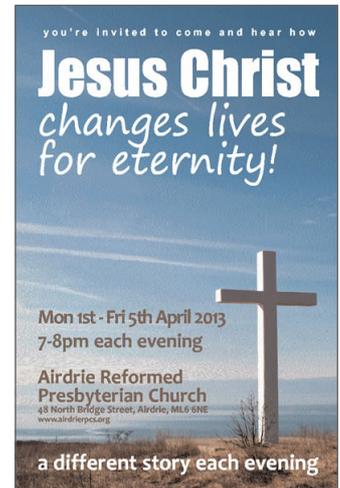
On Sabbath morning, Rev. Quigley preached a challenging sermon from the gospel of Luke, on the parable of the sower. He spoke to us about how to pray for our non-believing friends and some possibilities of what to

expect for the upcoming mission week. Verse 15 says, "...the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop." Our obvious prayer was that there would be "4th soil Christians" brought forth from this week, but it was also a challenge to us, that we must be constantly reading the Bible and striving to, "produce a crop" by witnessing to others.

On the Monday morning of the team, we took a Covenanter Reformation tour around a few different towns in Scotland. We learnt that during this time of persecution, there were many that fell away from the church and stopped following God. However, there were brave men, women and children who determinedly stood up their beliefs and were willing to die a brutal death for them. To hear about the Scottish Covenanters defending their faith to the point of death puts our struggles into perspective and helps us to realise the brevity of life.

As a team, we have been inspired to be more loving in our role as church members and praying for our congregations, truly believing that God will answer our prayers. This time on the Airdrie GO team taught me a lot about how close God is to us, but how far away we are from Him. It is so easy to be discouraged and frustrated by plans that don't follow through and circumstances we don't understand, but God is working and fulfilling his will for the good of those who love Him.

Eleanor McCollum (Cloughmills RPCI)



The Go Team with some of the 45 people who helped with the distribution

Glasgow RP Church Thanksgiving Service



On the 10th May Glasgow RP Church had a Thanksgiving Service to express gratitude to God for His provision of a building and the means by which to bring it to its present condition. Besides the Glasgow congregation, many from Airdrie, North Edinburgh, Stranraer, and Stornoway were also there. Rev. Kenneth Stewart preached on Romans 1 & 2 highlighting the great change the Gospel makes in someone's life, and how we can be unashamed of this Gospel. After the service there was a delicious buffet meal in the upper hall, where those contractors, electricians, etc. who had done so much work on the building were publicly thanked as well as several individuals from the Glasgow congregation who had put in an extraordinary amount of effort. It was a great time of fellowship and rejoicing in what the Lord has done in the Glasgow RP Church.



Please give thanks and pray for our ministers in their wider ministries.

During the summer months some of our ministers have been and will be involved in preaching overseas.



Rev. Kenneth Stewart
Glasgow RPCS

During the month of June the Rev. Kenneth Stewart spoke at a conference in England before travelling to Singapore to speak at the Pilgrim Covenant Church Conference. During his time in Singapore Rev. Stewart preached 11 times including seven sermons on the 'Wonder of Adoption.'



Rev. David Karoon
Stornoway RPCS

In June, Rev. David Karoon travelled to the USA to represent the RPCS at the RP Church of North America's Synod. As well as bringing greetings from the Scottish RP Church to the Synod on the Tuesday evening, Rev. Karoon preached to the Synod on the Wednesday morning. On the Lord's Day following the Synod he preached at the 2nd RP Indianapolis congregation in Indiana.



Rev. Andrew Quigley
Airdrie RPCS

Rev. Andrew Quigley will, God willing, be speaking at the Irish RP Young Adults Weekend in September. He will also be undertaking a number of speaking engagements in North America at the end of September including speaking at a conference in Beaver Falls and preaching at the RP Seminary in Pittsburgh. He will also be preaching in two RP congregations.

We give thanks to God for these men who labour in the Word of God among us and whose God-given gifts are well received elsewhere. We are also thankful that these ministers were (will be) accompanied by their wives on these various speaking engagements.



OUT of Step!

So we've had it wrong for years – no, for generations! We thought the church was meant to provide guidance for the world in which it is placed, light to guide people in the prevailing darkness, wisdom to counteract the folly that confuses so many. The Church, we naively assumed was to lead, praying and hoping that its testimony would be heeded and followed. But no! How silly we were! The Church should in fact be keeping in step with the world. How else can it be relevant to the needs of society and worthy of at least a respectful hearing (if not actual endorsement)? Now we know! The recent debates regarding women bishops (rejection of) and gay marriage (opposition to) have served to highlight just such an attitude to the Christian voice when it is heard in the public square. Of course, any part of the Church espousing the traditional Christian view of ministry and marriage will be a target for flack. It is of course not really a matter of being 'traditional', since there are bad traditions as well as

good ones, but of being Biblical. In the popular mind, however, the traditional and the Biblical are both relics of a bygone, best forgotten world.

The Church, we are told, is out of step with society, out of step with enlightened, contemporary thinking. It must get into step,

quick smart, or it will lost all credibility and will probably die a sad and lonely death: deservedly so. The attention of Church leaders needs to focus on getting into step with the world. To put your left foot forward when everyone else is putting their right foot forward is to court derision, or worse. The number of voices on the media recommending such a change of step has been quite remarkable.

It is reminiscent of the old story of the proud parents watching the soldiers march past, remarking of their uncoordinated son – "They're all out of step but our Jimmy". Of course we are meant to pity the parents and their son: imagine not being able to see (or admit) how wrong they are. Everybody else in step, one idiot spoiling the parade. Anyone can see the solution – let the one dissident get into step and face the truth about his nonconformity. Simple. Jimmy may be listening to the beat of a different drum, but it's the wrong drum, and about time he admitted it.

But what if Jimmy is marching to the right drum? What if he is still keeping in step with the beat set at the start of the parade and one by one his comrades stopped listening and lost the step? Maybe they began to watch each other and, afraid of appearing wrong, adopted the other chap's pace. One strong marcher, convinced he is right, could take the rest with him. Jimmy, rather than being the idiot, could be a testimony to the correct step, following the true beat of the authoritative drum. In a so-called democratic world, however, he will have to fall into step with the rest, lest they feel judged and Jimmy looks superior.

The Church of Jesus Christ is out of step with the culture in which it finds itself. It generally has been, throughout its history. Its calling is not to fall into step with a world that is in rebellion against the divine Drummer, but to keep faithfully in step with the beat he sets. Anything else is a betrayal of that call. It will not be a popular course to follow. The cultural leaders of the day will deride it, portray it as out of date, and out of touch, make dire predictions about loss of credibility and influence, even threaten to confine the Church to the margins where it can do no harm. All are evident in the current debates. We have no choice, however, but to march according to the step the Lord requires of us. He will deal with an out of step culture in his time and in his way.



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

What is an RP Mission Team?

RP Missions is the Short Term Mission Organisation of the American RP Church. Every summer they send teams of university age young people to RP Churches around the world and within America.

For 15 years they have sent a team to Scotland during the month of June to work with the RP Church here. Down through the years these teams have had two primary purposes:

1. To provide an opportunity for the churches in Scotland to learn about and feel connected to their brothers and sisters in the global RP Church. We have a glorious heritage in this regard and one which we have been keen to participate in and avail of.
2. To give Christian young people the opportunity to develop and grow in their love for Christ.

During these 15 years over 150 young people have come to Scotland on RP Mission Teams. Many experiences have been shared and enjoyed. Lifelong friendships have been forged and even a few marriages owe their origins to first

encounters on these RP Mission Teams. The Scottish RP Church has benefited in countless ways, not least of all through the genuine prayerful interest that has developed in many RPCNA congregations. This has been as a direct result of them hearing firsthand about the RPCS from their young people.

In recent years we've also had the privilege of sending some of our young people on RP Mission Teams both as participants and Team Leaders. They have served on a number of North American Teams and also teams to Cyprus and Uganda.

This year we had the joy of welcoming a team of young people from the American, Canadian, and Australian RP Churches to visit and work alongside of us.

The Team this year was with us from the 24th May to the 26th June. The Team was led by Stephen McCollum, the summer intern in Airdrie, with his wife, Brenda, assisting him. Those on the Team were: Hollie Cloherty (Frankston RPCA), Kristy Hutchinson (Fellowship Baptist Church), Elia Kingswood (Russell RPCNA), Tava Reese (Springs RPCNA), Jake Terpstra (Trinity RPCNA), and Jonah Harper (Topeka RPCNA).

2013 Team - left to right: Hollie, Kristy, Tava, Elia, Jake, Stephen, Jonah and Brenda.



2013 RP Team to Scotland

A report by Elia Kingswood

This year's Scotland mission team had the opportunity to visit all five of the RP churches in Scotland. We worshiped at least once with each congregation as well as spending time getting to know the members and coming alongside them in various evangelistic projects. Here is a summary of what we did in each church.

Airdrie RPCS

Our first Sabbath was spent in Airdrie, and it was wonderful to see how welcoming everyone was. We felt at home right away and rapidly began to form friendships with these brothers and sisters in Christ.

Airdrie was to be our base for the trip, and so it became our home away from home. We slept in the church dorms, cooked in the kitchen, and hung out in the hall during our free time.

The schedule for the trip was organised to encourage us in our daily devotions. Each morning before breakfast we had half an hour that was specifically devoted to personal Bible reading, meditation, and prayer.

We also shared in a regular team time led by Stephen after breakfast. During this time we studied the book of Acts together, sang psalms, and prayed. Seeing and discussing the work of the early church and how God brought people to Himself in the days of the apostles was an encouragement to us daily in the mission work we engaged in.

Through our study of Donald Whitney's book 'Spiritual Disciplines' we gained a better understanding of

the importance of reading and meditating on the Word, engaging in private prayer, and attending public worship. Being able to discuss these topics with my team mates was really encouraging to me as many of us have faced the same struggles in our Christian walks and could therefore build each other up.



Working on schools presentation

One of our major focuses in Airdrie was preparation for school presentations. There were two different types of schools work which we prepared for.

We had a set programme which we developed for the primary schools. This included singing Psalm portions, presenting a short Biblical story on the parable of the Ten Virgins, and explaining the key point of the story - the need to be ready for the return of the Lord Jesus.

For the secondary schools, we worked on our testimonies and developed them so that they could be adapted for various classes in both Airdrie and Edinburgh schools.

God opened doors for us to be able to speak in two primary schools and three high schools in Airdrie. These were Drumpark and Golfhill Primary Schools and Caldervale High School, Buchanan High School, and St Margaret's High School.

In the secondary schools we did a range of different things from giving our testimonies in presentation format to sitting in on RE classes and participating as students. The responses were mixed, but in every school we had at least a few students who really engaged with what we were saying and asked some great questions.

The other main aspect of the work in Airdrie was literature distribution, and God blessed us with incredible weather which allowed us to distribute 4,500 copies of the Airdrie Good News. I found

this work so encouraging because even though it may have seemed as if these labours were not yielding immediate responses, the seeds were planted regardless and 4,500 homes had the opportunity to read the Gospel.

During our time in Airdrie we also had several opportunities to help out with the Kids Club and CY on Friday evenings and do general odd jobs around the church.

Stornoway RPCS

On our second weekend in Scotland, we took a road trip up to Stornoway to visit with the congregation there. It had been planned for us to do a school assembly but for reasons beyond our control, that didn't work out. However,



some members of the team did spend two of the evenings doing door to door ministry and leafleting with members of the congregation.



As well as the excellent hospitality we received from the church over those five days, we were also treated to beautiful tours of Lewis and Harris.

Stranraer RPCS

For the third weekend we were in Stranraer. On the Friday we were able to do some leaflet distribution, and on the Saturday we had the opportunity to visit the Covenanter sites in Wigtown and Glentworth.

Although the congregation is small, we received a warm welcome at both worship services and again enjoyed wonderful hospitality during the weekend.



North Edinburgh RPCS

In Edinburgh, we did much of the same type of work as in Airdrie. It had been arranged for us to speak in four different RE classes in Craigroyston High School where their church currently meets for worship. Many of the students that we spoke to in those classes had very little knowledge about God or the Bible, and for many of them it was their first time really interacting with Christians.

We also spent three days distributing over 4,000 leaflets in the areas surrounding the school and each day

were blessed by responses from people in the community.

Again we were treated to beautiful meals and encouraging fellowship with God's people there.



Glasgow RPCS

Our work in Glasgow was different from that in the other churches. The Glasgow congregation has just recently renovated and painted their building, so we spent two days cleaning, scrubbing, and sweeping to prepare the church for three weddings that will be taking place there this summer.



This congregation also cared for us by providing delicious meals and snacks throughout our work days.

Covenanting Tours

On our last Saturday we participated in a day long Reformation Tour with members of the Airdrie, Glasgow, and Edinburgh churches. This completed our overview of the Reformation and Covenanting period having visited the St. Andrews and Edinburgh sites with Jimmy on previous days. I especially enjoyed this aspect of the trip because Scotland has such a rich Christian heritage. Being at the sites where events such as the Battle of Bothwell Bridge actually took place gave the history a whole new sense of meaning.



RPCS Reformation Tour

was a wonderful experience for me personally. I will definitely be acquainting my home congregation with all that I have learned about the RPCS so that we can pray more effectively for the churches and people here.

Thanks

All of us on the team would like to thank those who helped and encour-

Concluding Thoughts

Schools Work

The other huge encouragement that we have felt throughout our time in Scotland is the positive responses to our presentations in the schools. For many of us on the team it was a learning experience in how to effectively engage unbelievers and witness to them where they are at in their life.

Worship

One of the highlights of the trip was worshipping in the five RP Churches. We had a fantastic time getting to know the people and receiving incredible hospitality wherever we went.

Global RP Church

This mission trip was a blessed time for all of us on the team. Being able to meet many of our brothers and sisters in the RPCS was so encouraging and definitely helped us to better understand the scope of the RP church in the world.

My home church has been praying regularly for the church in Scotland for a number of years so finally being able to be here and see the work that God is doing

aged us during the trip whether through providing guidance, help, fellowship, food, or fun. A special thanks to Stephen and Brenda for their constant care and leadership throughout our time here.



Playing football with the Airdrie CY

Please pray that God would use the interactions for His glory and that RP Mission Teams to Scotland would continue for many years to come.

*Elia Kingswood
Russell RPCNA*

*Reaching the Lost,
strengthening the found.
For Christ's Crown and Covenant*

**RP Mission
Team to
Scotland 2013**

Interview with Stephen McCollum the 2013 RPMT leader

Stephen, you led the RPMT to Scotland this year – what was it like?

I led the RPMT to Airdrie back in 2009, but this team was totally different. This year we had the opportunity to serve in all five of the churches in the Scottish Presbytery instead of just in Airdrie. Although it was different not being in Airdrie, I was really pleased to meet people in Edinburgh, Glasgow, Stornoway, and Stranraer that I had never met before. The team got to see how God is building His church in Scotland, which for me was the high point.

The team took part in various things. One of the most eye-opening was the presentations in Craigmoynton School in Edinburgh. On asking the children from Pilton and Muirhouse if they had ever met a Christian before, most said no. To think that Edinburgh used to be the city of John Knox is fairly sad. On the other hand, it is good to get to know where people in Scotland are at so that we can communicate with them more effectively.

Some of the best aspects of the team's work are the times spent in Bible study, prayer, and praise. In fact this becomes part of daily team life. The team that we had this year made these sessions all the more enjoyable.

You grew up in the Irish RP Church. How did you come to be studying for the ministry at the RP Theological Seminary in Pittsburgh?

First of all, God gave me the desire to study for the ministry. This came about through a number of different circumstances, such as Scripture pas-

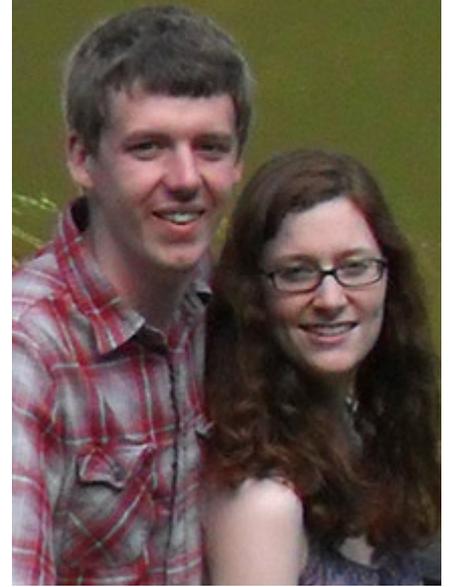
sages, my upbringing, books I had read, and mission teams, but all culminated in my time spent in Airdrie. I came across from Northern Ireland to study Chemistry at the University of Glasgow. I had already decided before I moved that I would attend Airdrie RPC. God blessed the three years that I spent in Airdrie. Whilst those were not the easiest of years for the church, God taught me several very key lessons, particularly how essential it is that there are preachers to take forth the Gospel.

Another important part of the church in Airdrie is praying for the wider church. Every week for my three years here we prayed for a part of every RP Church in the world, including the American RP Church. I got to hear a lot about it and meet a lot of people from there. For these reasons I chose to go on some RP Mission Teams in America in 2010, and actually ended up going back the following year. It was on one such team that I was encouraged to go to the RP Theological Seminary in Pittsburgh. Some kind people from America made it financially possible for me to study there, and the church I now belong to in Beaver Falls gave me free accommodation. All these doors opened up to me as the doors were closing for teaching Chemistry, for which I am now very glad.

As a student for the ministry what do you see as being the key elements of the calling?

Without a doubt, the two key elements of the minister's calling are preaching and prayer. In the early church a problem quickly arose that threatened the apostles ability to con-

Stephen and Brenda McCollum



tinue full time in the ministry of preaching and prayer. This problem, found in Acts 6, may seem like it was a small one, but I believe that it had the potential to destroy the church. With the creation of the office of deacon the apostles would not be hindered in the work to which they had been called: preaching and prayer.

Since most churches nowadays have deacons, the problem of Acts 6 may no longer seem an issue. Nevertheless, in the modern church we see time and time again that the minister faces the temptation to spend less time in preaching and prayer. The reason why this is such a temptation is because these elements are key for the growth of the church. Perhaps the temptation is in the form of spending less time in the study preparing for the sermon, perhaps it's a lukewarmness or a lack of prayer for conversions, or perhaps it is the loss of confidence that God uses His Word, particularly as it is preached by His men.

Since I am studying for the ministry, I believe that these are the two elements that I should focus on, that I might become one who labours in the work of preaching and prayer.

Be taught by people who know and love God, and who count it as a privilege to teach others



Semester in Scotland

to find out more about the Semester in Scotland programme check out the website semesterinscotland.org

Semester in Scotland is a ministry of the Reformed Presbyterian Church of Scotland run in conjunction with Geneva College, the RP third level College in America. Based in Airdrie, under the leadership of Rev. Andrew Quigley, the programme has tutored 24 students in the past 10 years, as well as some young people from the Irish RP Church who have audited the courses.

The format is simple with the students given set reading on five subjects: Systematic Theology, Reformed Evangelism, Ministry in the Church, The Life and Work of Paul, and Scottish Reformation and Covenanting History, which they must read in a classroom context. They then receive seminar instruction on each subject.

On Wednesday afternoons the students are taken on cultural trips by members of the Scottish RP Church which contribute greatly to their semester experience.

The students are encouraged to play a full role in the life of the Airdrie RP Congregation including: participation in public worship, the prayer life of the congregation, and the weekly MET Bible studies. They also assist in the Friday night Kid's Club and are part of the Covenanter Youth activities.

This Autumn we will have 4 students coming on the programme. Here is a bit about each student.



Nate Miller - I am from the Philadelphia area and have lived here for about 6 years. Prior to here, I lived in the Catskill Mountains in New York which is where I still like to call home. I have been part of the Bible Fellowship church my entire life. My father is a pastor there. I will be starting my third year at university this autumn where I am studying Public Relations and Student Ministry.



Tim Wolff - I grew up in New Jersey but now live in western Pennsylvania. I attend Grace Church, which is a non-denominational church of around 2,000 people. In the autumn I will be entering my third year at university studying Student Ministries. My hopes is that after university I will find a job as a camp programmes director much like my current position at my summer camp, Seneca Hills Bible Camp.



Christopher Little - I live in Eagles Mere, Pennsylvania. The church I attend is Mt. Pleasant United Brethren in Christ. At university I am studying Christian Ministry, Missions, and Music with a concentration in piano. I will be starting my last year this autumn. After graduation I plan on moving to Latin America to do church planting and work with children.



Kelly Favand - I am from Clinton, Pennsylvania, near Pittsburgh. When I am home I go to church at Hanover Presbyterian Church. When I am at university I attend Chapel Presbyterian Church. Thus autumn I will be starting my third year in Biblical Studies.

Scottish RP Theological Seminary



Rev. Tim Donachie
RPCS Minister



Rev. David Karoon
Stornoway RPCS



Rev. Andrew Quigley
Airdrie RPCS



Rev. Kenneth Stewart
Glasgow RPCS

The Purpose of the Scottish RP Theological Seminary

The Scottish Reformed Presbyterian Theological Seminary will exist for the sole purpose of training men for the gospel ministry in the Church of Christ.

The Seminary will operate under the oversight and control of the Presbytery of the Reformed Presbyterian Church of Scotland.

The Goal of the Scottish RP Theological Seminary

The goal of the training will be to make sure that the men who qualify from the Scottish RP Theological Seminary will:

- have a working knowledge of the original languages;
- have a thorough knowledge of God's Word;
- have a comprehensive understanding of and be able to explain in simple, clear terms Reformed Theology as defined in the subordinate standards of the Reformed Presbyterian Church of Scotland.
- understand why, what, and how they are to preach with a view to seeing sinners converted and saints

sanctified by God's grace.

- understand why and how they are to pastor the flock of Christ towards their personal growth in grace and active participation in the body life of His Church.

In Pursuit of that Goal

The Faculty

Rev. Tim Donachie

Old Testament History
Church History

Rev. David Karoon

New Testament Theology
New Testament History

Rev. Andrew Quigley

Seminary Principal
Preaching

Pastoral Theology

Rev. Kenneth Stewart

Systematic Theology
Old Testament Theology

The Schedule

The training will take place over three years and combine: class instruction, self-reading assignments, tutorials, and direct mentoring.

There will be three terms: Autumn, Spring, and Summer (an internship term).

The disciplines will be taught in week-long blocks of 25 hours of teaching per week.

There will be a reading week between each course.

The Daily Structure

A key element of the daily structure will be a set period of time each morning for reading the Word of God. This will be structured so that students will have read through the Bible at least 9 times during their three years of training.

Student Oversight

The RPCS Presbytery will be responsible for the oversight of the student and ultimate testing of the students under its care.

Entry Qualifications

The normal entry requirements will be a university degree, but this can be waived at the discretion of the RPCS Presbytery.

Grants

Students who have been taken under care of the RPCS Presbytery will receive an annual grant and receive remuneration for placement. The amount of the grant and the remuneration will be set by the Presbytery.

Students from other denominations will be received and be responsible for their own financial arrangements.

We believe that through the preaching of God's Word and the prayerful pastoring of God's people, Christ will build His Church to the glory of God.

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



David Dickson

David Dickson was born in 1583 and was minister in Irvine before becoming a Professor of Theology at Glasgow University.

On the 23rd of July 1637, in St Giles Cathedral in Edinburgh, Dean Hannay attempted to read from the prayer book for the first time. At this, a woman called Jenny Geddes picked up the stool she was sitting and threw it at his head, shouting "Villain, dost thou say mass at my lug? [in my hearing]". Then a riot broke out, with more people shouting and throwing stools, before leaving the building.

The next day, the privy council (which governed Scotland) forbade speaking against the government or prayer book on pain of death. However due to the opposition they ordered that the prayer book not be used until King Charles I, in London, had been told about the situation. Many protests and petitions against the prayer book were made to the privy council, condemning it as containing errors and being forced on the church without the approval of a General Assembly or Parliament.

Along with Alexander Henderson, David Dickson led the protests against the Book of Common Prayer in 1637 after the first attempt to read it had been interrupted by Jenny Geddes. They had planned the opposition to the prayer book in the months before it was introduced, and now Dickson helped organise petitions to the privy council against the prayer book. These protests condemned the prayer book as containing errors and being forced on the church without having the approval of a General Assembly or Parliament. The privy council wrote to the king telling him of the opposition to the prayer book from all sorts of people from different parts of the country.

On the 17th of October, the king ordered that all the protestors were to leave Edinburgh within 24 hours. However the nobles, lairds, and ministers stayed on to present another protest. They handed in this 'Supplication', signed by many of the most important people in Scotland, and then returned home. The Supplication protested not just against the prayer book, but also the Book of Canons and the bishops themselves.

In November, the protestors came back to Edinburgh and set up "The Four Tables" (made up of nobles, lairds, burgesses, and ministers)

which would meet to represent them. Dickson played an important role in their organisation. The Tables blamed the bishops for the situation rather than the king and in December they wrote another protest which said they rejected the bishops' authority. However the king still wouldn't listen to their complaints, and took full responsibility for ordering the bishops to write the Book of Canons and Book of Common Prayer. He declared that any more meetings of the protestors would be seen as treason. Now the Presbyterians knew that their teachings and worship of their church were not just being attacked by the bishops, but by the king himself. Dickson and others realised that something had to be done, and they wrote to their supporters telling them to come to Edinburgh.

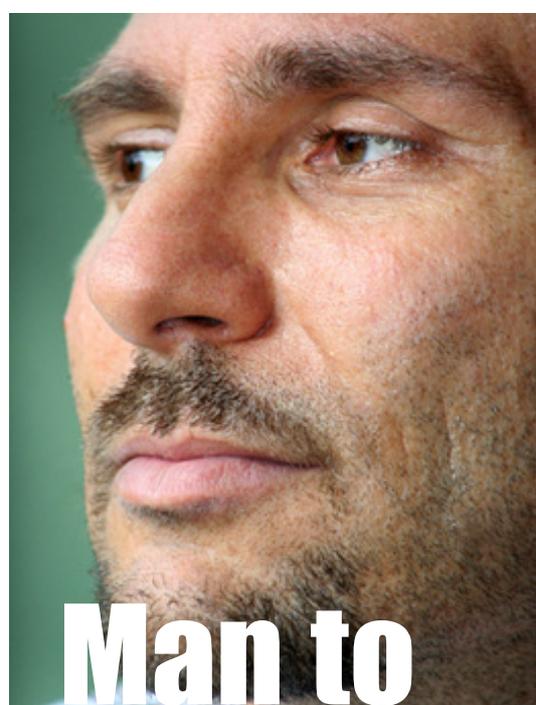
David Dickson died in 1662. His last words were: "I have taken all my good deeds, and all my bad deeds, and cast them in a heap before the Lord, and fled from both to the Lord Jesus Christ, and in him I have sweet peace."

Read more:

John Howie, 'David Dickson' in *The Scots Worthies*

David Stevenson, *The Scottish Revolution, 1637-44*

Stephen Steele
Student for RPCI Ministry



Man to Man

In the visible Church today there is a lamentable conformity to many things at complete variance with all that is pure, holy, and ennobling. True believers must, in grief of heart, lament the evils and desolations that have been brought upon the Church by unprincipled submission to ungodly people. Many within the Church are afraid of being marked or pointed at if they differ from the world's unchristian rules, so they smoothly glide down the current of popular opinion. This conformity is found in **Formalism and Indifference.**

The formalist always prefers appearance in religion to reality. He satisfies his conscience by performing a certain routine of duties, while his heart, which God requires, is not engaged in service. He thinks it decent, and honourable, and praiseworthy, to attend, in common with others, to the externals of religion. He reproaches, justly, those who neglect the public worship of God and other duties common amongst church goers; and talks of the comforts of religion, while, at the same time, his own religion consists of mere outward appearance, where the heart is not employed.

It may appear strange, yet it is true, that the religion of the formalist is often known to pass for the religion of the Bible. There is the appearance - there is the outward dress of piety - and in some cases, it is not altogether easy to distinguish between that which is real and that which is counterfeit: so the inattentive observer may often give credit to that which is not real but deceitful and false. Let the formalist stand before the Christian world as he is in heart and mind, and it will be found, that the love, the honour, and the glory of God, have never been the principles by which his way of life is regulated. These things are too high, too holy, and too heavenly to control the mind of the man who has never felt the constraining power of religion upon the soul. Of the nature of these things he will remain ignorant as long as he is satisfied with a form of godliness without the power. Destitute of the knowledge of God in Christ, he will continue to be a formalist even though Scripture pronounces that his ways are not according to truth, nor directed by the motivation of the Gospel.

Never in the sincerity of his heart, does the formalist lift up his soul to his God and Saviour. His devotion is the devotion of the outward man. He has never experienced that deep and heartfelt sorrow for sin without which no man will see the Lord. Where there is no sorrow for sin there is no evidence that the individual has obtained an interest in Christ.

There is a God who will execute righteous judgement, who will search the heart, and who will bring to light our whole conduct, our every action, motive, and desire. Formality and hypocrisy suit the natural deadness and carnality of the soul that loves not the Lord Jesus Christ. Formality and hypocrisy may serve as a cloak to conceal the outward deformity of sin; but the Gospel declares

that the Lord requires purity of heart; He is to be worshiped in spirit and truth from a heart renewed by the Holy Spirit.

Indifference in religion is cold and careless concerning the things of God, breeding dissension and heresy in the Church. It is one of those evils that arise from the depravity of the heart and its alienation from God. When the mind is blinded by the god of this world, spiritual things cannot be discerned and their value not esteemed.

Whether it is enterprise, learning, liberality - whatever way we want to characterise the times, there is a great want of zeal for the cause of Christ. No man can love the Lord Jesus Christ and be indifferent to His honour and glory. Whatever concerns the Saviour and His Church must be dear to those who know the Lord. It is impossible for any man to honour the Saviour and be careless concerning his own soul and the souls of those around him. The Lord has commanded us to love God and to love our brethren; to receive Him and be zealous and active in the advancement of His kingdom and the prosperity of His Church. These commands are given in love and sustaining grace - what an aggravation by those who are indifferent in the visible church, who care nothing for the kingdom of Christ or their own souls! The world is their portion now and when they think of things spiritual and eternal their views are imperfect and confused.

Let believers, changed and redeemed by the power of the Gospel beware of formality and indifference in religion. These have destroyed many a church and many a soul.

"Be not conformed to this world but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God" Rom. 12:2

*Rev. Gerald Milligan
Stranraer RP Church*

‘Conformity is found in Formalism and Indifference.’

else
John Knox



SCOTTISH REFORMATION TOURS

BACK TO YOUR SPIRITUAL ROOTS



RPCS Reformation Tour of Covenanter Battle Sites

On Saturday the 22nd of June, 65 people (between the Airdrie, Glasgow, and Edinburgh congregations – as well as a few others) set off on a Reformation Tour.

We left Airdrie nice and early, and our first stop was Glasgow Cathedral – where the first General Assembly was held after the signing of the National Covenant, and there were some graves to see as well. Then we went onto Bothwell Bridge where there had been a battle resulting in 600 Covenanters dead and 1200 imprisoned. We stopped and sang a Psalm here, and just before we started

singing the skies opened, and we got a magnificent downpour – but we had a great singing nonetheless. We then went to Strathaven and saw the castle where two Covenanters had been shot, and we saw the graveyard where they are buried. We also stopped here for lunch and had some time to visit the town. After lunch, we went to Drumclog to see the monument of the battle – where, during a conventicle, the Covenanters were attacked (although they won this battle). We also sang a Psalm here, in much sunnier conditions. Next stop was Newmilns where a man who tried to set some Covenanter prisoners free

was shot. Then, our last stop for the day was Fenwick, where we saw some more graves.

It is very moving to hear of so many people risking their lives, and many losing their lives, just to be a Christian and worship God – something we take for granted as we are able to attend church and various church-related activities throughout the week without worrying someone will come in and take our lives. It was a wonderful day which I believe everyone enjoyed, and an amazing job was done by our tour guides!

Debbie Boyd



Reformation Tours is a ministry of the RP Church of Scotland.

We are enthusiastic about helping people learn more about what the Church experienced in the 16th and 17th centuries in Scotland.

No group is too small or too large. We have catered for people on their own and for groups of over a hundred.

Interested in finding out more?

Then visit our website - reformationtours.org

Substitute or Satisfaction?

We all want things. As one of the more famous musician-philosophers of the 21st century put it, “I can’t get no satisfaction.” Bad grammar aside, he was simply voicing a feeling we can all relate to. Unsatisfied desires are part and parcel of our human existence in this world. Don’t believe me? Well, when was the last time you complained about the weather, the queue at the post office, or the other drivers on the road? What is complaining anyway? It’s voicing our annoyance that things aren’t the way we want them. It’s a way of dealing with our unfulfilled desires. Or am I being too trivial? What about the women who cry themselves to sleep over their longing for a child, for healing, for a husband, for money to pay the bills, or for the salvation of someone they love. These are not trivial longings. It seems to me that desire is part of being human, part of how God made us, but what we desire, how we deal with it, and whether or not it is fulfilled is all affected by our sin and the sinful world we live in.

For the man or woman who is not trusting in Christ, there is one need that must be satisfied before any other desire can be dealt with. As sinners we have all tried to satisfy this need with which we were created with something other than God. But it doesn’t work. We must run to Christ and believe and trust in Him, and only then do we find satisfaction for the deepest need of our soul.

But what about the godly man or woman who is trusting in Jesus Christ for everything, but still wants things. If unfulfilled desires are a part of life, then as a Christian, how do we view them and deal with them?

I think there are two kinds of bad advice being given regarding unfulfilled desires. The first type of bad advice is this - if you have a desire, God gave it to you, so it should be fulfilled, and you should take things into your own hands and seek its fulfill-

ment by any means necessary. Hopefully the flaws in this are not too hard to spot. First, our desires, like everything in this world, have been corrupted by sin. Just because we want something, doesn’t mean it’s good, or God-given. We must take our desires and evaluate them in the perfect light of God’s Word. Second, the ends never justifies the means. We are not to sin so that grace can abound. The Christian is never free to do anything “by any means necessary” but only by God’s means. Third, it sounds very much like this desire has become an idol. And whenever we exchange God for an idol the end will never be satisfaction but frustration and unhappiness.

The second piece of bad advice is a bit more insidious and sadly, very common. It goes something like this - get rid of your unfulfilled desires by using God as a substitute for what you want. You may be more familiar with this as the “Jesus is my boyfriend” philosophy. The idea is that Jesus can become the substitute for that child you can’t have or that cancer-free life you long for. As in, “I really want this, but since I don’t have it, I’ll try to satisfy it with Christ. He’s the poor Christian’s substitute.” How demeaning and belittling of the glory of God and who Christ actually is! Or perhaps you’ve heard the famous variation of this, “When I finally stopped wanting...(fill in the blank), that’s when God gave it to me.” This assumes there is something wrong with wanting things in the first place and that we earn the gifts God gives us in the second place. It’s nonsense really, and like all bad advice results in frustration. Women who sincerely love the Lord are made to feel like failed Christians because they are honest enough to say they still want things. Really, at the end of the day, it’s still making our desires an idol and God an errand boy whose job is to satisfy them.



That’s not what God is meant to be to us. He is not to be the substitute for the things we want but don’t have. He is meant to be the satisfaction of our greatest and highest desire. Our desire for God is something greater and higher and deeper and stronger and eternal and altogether different than our desire for anything else. Trying to use God as a substitute for something less when He is meant to be the satisfaction of something infinitely more, is wrong.

How do we deal with unfulfilled desires, then? Well, we don’t try to deny them. In this life we will want things we don’t get. But that’s the key - “in this life”. As painful and heartbreaking as these things are, they are just “in this life”, and what we do have in Christ is eternal. So, accept that you may have unfulfilled longings all your life. But focus on growing your desire for Christ - because that is what puts everything into perspective and makes all the pain and heartache of other things bearable. You’ll still want lesser things, but you’ll be able to rejoice and value the ultimate satisfaction you have in Christ. To quote the same musician-philosopher I mentioned earlier, “You can’t always get what you want...but sometimes you get what you need.”

Beth Bogue,
Airdrie RPCS

reformationhistory.org

a very easy to use reformation history website

Reformation History

Reformation History

 Search[HOME](#)[ABOUT](#)[TOUR NEWS](#)[CONTACT](#)[Timeline](#)[First Reformation](#)[Second Reformation](#)[Covenanters in Scotland](#)[Covenanters in Ireland](#)[Sites & Tours](#)[Resources](#)[Teaching Materials](#)

Second Reformation

Click for an introductory overview

[PEOPLE/EVENTS](#)[MONARCHS](#)[KEY DOCUMENTS](#)

1625



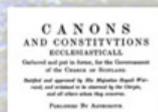
Jenny
Geddes



Glasgow
Assembly (1638)

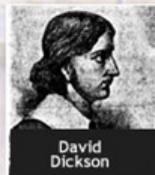


Charles I
(1600-1649)



Book of Canons
(1636)

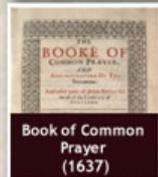
1630



David
Dickson

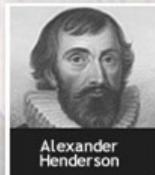


Second Bishops'
War (1640)



Book of Common
Prayer
(1637)

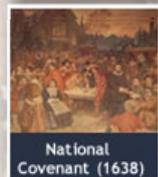
1635



Alexander
Henderson

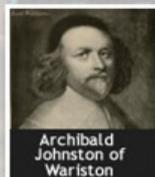


Westminster
Assembly (1643)



National
Covenant (1638)

1640



Archibald
Johnston of
Wariston



The Engagement
(1647)



Solemn League &
Covenant (1643)

1645

1650



Oliver
Cromwell

Achievements of the Second Reformation