

Spring 2015

Good News

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THE GLORIES OF CHRIST - HIS GLORY IN HUMILIATION

SEMESTER IN SCOTLAND - FINAL THOUGHTS

A DIFFERENT TAKE - THE MYSTERY OF PROVIDENCE

CHRIST IS KING OVER ALL

NEWS - FROM SCOTLAND AND AROUND THE GLOBE

REFORMATION HISTORY

REFORMATION TOURS

MAN TO MAN

WOMAN TO WOMAN



**Semester
in
Scotland**

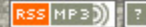
A graphic with the text "Semester in Scotland" in a bold, sans-serif font. The word "in" is in blue, while "Semester" and "Scotland" are in black. The graphic is set against a background of a cloudy sky.

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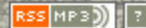
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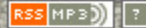
BIOGRAPHY

- **Airdrie Reformed Presbyterian Church** • 1 sermons
- **Glasgow RP Church of Scotland** • 1 sermons
- **Second Reformed Presbyterian Church** • 1 sermons
- **Stornoway Reformed Presbyterian Church** • 324 sermons
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Good News



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

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.

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Are Christians Bored With God?

There are a number of factors which feed into boredom in general. Many, because of a gluttony for self-indulgence, have developed an insatiable hunger for instant gratification. Inevitably boredom threshold's have been driven down. Getting what you want when you want it, always results in an increasing frequency in boredom pangs.

But what is Christian boredom with God? A boredom which I see as lying at the root of the ever increasing thirst for 'humanly gratifying worship'. What is its parentage? Is it a phenomenon borne of the fact that too many Christians have become laissez-faire about God's call upon their lives? Is it a child of ease? Has the idea of cross bearing, self-denial simply become a step too far for many 'followers' of Jesus, because of their casual associations with the world? Has the Christian life become so comfortable, that the thought of mourning sin, let alone putting specific sins to death, never crosses the mind? The question has to be asked, how can we expect to be enthralled by the Living Holy God if we are constantly seeking to subjugate His sanctifying work in our lives? Does the glorious and hugely exciting truth that we were predestined before the foundation of the world to be conformed to the image of His Son just quietly pass us by amid the busyness of life?

Surely if we were to train ourselves to take what we have been taught and to stand obediently in God's presence, the basis for much of this boredom would be driven out by God's astonishing works of grace in our lives. Can it possibly be the case that a life lived, abiding in the Son, by imbibing the Word of Father, through the illuminating work of the Holy Spirit, is insufficient for our hearts and minds? Certainly not!

Whatever you do in 2015 brother or sister, take great care not to become bored with God, it's a lonely road to nowhere, no matter what way you seek to travel it.

Yours In Christ,
Andrew
Rev. Andrew Quigley

The Glories of Christ: *His Glory in Humiliation*

One of the most amazing things about the Lord Jesus Christ is the fact that when He came to this earth, He voluntarily laid aside the glory He had in heaven with His Father and took upon Himself 'the likeness of sinful flesh' (Rom. 8:3). It is not difficult to see why the mere coming of the holy Son of God to live on this sinful earth could be considered a tremendous humiliation in itself, but there was much, much more.

1. He was “made under the law”.

Ever since the creation, all people have been required to keep the law of God in its minutest detail and failure to do so would bring condemnation and judgement (Gen. 2:16-17). When Adam disobeyed and fell it became impossible for men to keep God's law. As Paul reminded the church in Rome, it was through one man's disobedience that condemnation came upon all men (Rom. 5:18). If men and women were to be accepted by a just and holy God it was necessary for somebody to step in and keep the law on their behalf. This is what the Lord Jesus Christ did when He came into the world. What an amazing and glorious condescension for the lawgiver and Lord of heaven and earth to become subject to His own law to fulfil it for those who had broken it!

2. He was subject to the “miseries of this life”.

The Shorter Catechism describes an aspect of the humiliation of Christ as

'undergoing the miseries of this life'. There are various features of the earthly life of Jesus that could rightly come under such a designation:

He took on a human nature with all its infirmities. He accepted the limitations of humanity and the weaknesses inherent in that state: tiredness (John 4:6), hunger (Mark 11:12), sadness (John 11:35), pain (Matt. 27:26), and death (Luke 23:46).

He lived a life of poverty - a borrowed birth place, borrowed homes, a borrowed boat to preach from, a borrowed room for the last supper, a borrowed donkey for the triumphal entry, and a borrowed tomb at death. "The only person who had the right to everything wound up with nothing, became a servant" (Matt. 8:20).

He suffered the continual attacks of Satan (Heb. 4:15).

He endured opposition, reproach, and persecution (Heb. 12:3). He was accused of deception (John 7:12); accused of lawbreaking (Mark 3:2); said to be in league with Satan (Matt. 12:24); rebuked as a glutton and a drunkard (Matt. 11:19); treated as a fanatic and a fool (John 10:20).

In many ways, the Lord Jesus Christ experienced a hard and difficult life that was not exempt from the trials and tribulations that so many people face - subject indeed, to the 'miseries of this life'.

3. He suffered the wrath of God.

It was not however, the ordinary vicissitudes of human life that constituted the greatest humiliation for the

Lord Jesus Christ; humiliating though it undoubtedly was for the Lord of Glory to 'empty Himself and take on the form of a servant'. The one who had forever existed in perfect covenant love with the Father and the Holy Spirit now placed Himself in a situation in which He would be exposed to the wrath and the anger of his heavenly Father. This was His greatest humiliation.

For the Lord Jesus Christ to become man meant that He not only restricted Himself within the confines of a human body, it also meant that He became subject to death. Indeed, this was why He took the 'likeness of sinful flesh', so that He could 'taste' death for those given to Him by His Father. Death is the punishment for sin, and if men were to be saved from sin, that penalty must be paid by one who had no personal penalty to pay. So the Lord Jesus left the glory of heaven to live as a man in a world under the curse of God. The world in which He was called upon to live was full of wickedness and disobedience, amongst people who blasphemed the name of His Father and refused to submit to His authority or to honour His Word. Not only so, He constantly lived in the shadow of Calvary. Numerous times the Lord Jesus Christ reminded His disciples that He had come to earth for one purpose and for one purpose alone, 'to give his life as a ransom for many' (Mark 10:45).

The humbling of the Lord Jesus Christ in death has to do, not only with His actual death on the cross, but with all the events surrounding the crucifixion as well. All the events surrounding the death of Christ were calculated to heap humiliation upon humiliation. He was

betrayed by one of His own, vehemently denied by one of His closest friends, arrested as a common criminal, exposed to ridicule, mockery, and abuse, falsely convicted, and flogged. Awful though these things were, there was worse to follow. The physical death of crucifixion was horrible, excruciating, and long drawn out, but in the context of Judaism, it was a cursed death (Deut. 21:23; Gal. 3:13). This was the true agony and humiliation of the cross for it was here that the wrath of God upon sin was poured out in its fullest measure upon the one whom God called 'my beloved Son'. It was here that the

blackness of sin was revealed together with the awesome holiness of God. It was here that the love of God for His own people was magnificently displayed, and it was here that the humiliation of the Lord Jesus Christ reached its climax as He cried out, 'My God, my God, why have you forsaken me'. And yet His humiliation was not yet complete for after He was taken down from the cross, He was buried, the final act of all human life, making the identification of Christ with His people complete.

How can any of this humiliation be considered to be glorious? The glory does not lie so much in

what was done as why it was done. The birth, life, suffering, death, and burial of Jesus was glorious because the purpose was to fulfil God's plan from eternity to redeem a people for Himself. The glory will be seen in the vast number which no man can number of every tribe, tongue, and nation who will be around the throne of God praising him for ever (Rev. 7:9-10).



Rev. Dr. Tim Donachie

Drop In Glasgow RPCS



As part of a small group of volunteers, we provide a regular "drop-in" on a Wednesday afternoon, in the church hall on Muirpark Street in the West End of the city, from 2pm-4pm.

Normally, a couple of us hand out leaflets along one of the main shopping streets nearby, encouraging and directing people to the church hall, with the promise of tea/coffee, home-baking, and a warm welcome. Many of the people who attend are fighting alcohol or mental health issues and over a cuppa and a cake, they can, if they wish, share some of their life-stories with us. In return, we lend a friendly ear, with the offer of love, hope, and compassion - welcoming, as Christ our Lord welcomed, those in need. We have been greatly encouraged recently, by one person in particular who, as a result of coming to the drop-in, has started attending church and the prayer meetings regularly. Another person befriended through coming along on a Wednesday afternoon, can now often be found at church meetings too. In such a relaxed and friendly atmosphere, it gives the volunteers a chance to share some of their own faith with visitors, most of whom have little or no church background. It is such a privilege to be able to share the Good News of the Gospel and to tell people about the great love Jesus has for us. Sometimes, numbers are quite low and at times it is difficult to have, for safety reasons, the required number of male volunteers.

The drop-in at the church here in Glasgow has been operational for about a year now, and we would encourage those who are able to come along to help out in what is a very rewarding project. We would also value your prayers. Pray that God will open up opportunities to share the gospel and that His Spirit will decisively break into the lives of those we meet.

Margaret Gillies
Glasgow RPCS



The Mystery of Providence

The doctrine of divine providence is full of comfort and reassurance for Christians. How good it is to know that our God 'works out everything in conformity with the purpose of his will' (Ephesians 1:11). The Creator is also the Governor of all that He has made. He is in control of all that takes place, with the result that His glorious, eternal purpose is worked out in every detail. Whilst many of our plans never come to fruition, the Lord is never frustrated or disappointed by the way in which events turn out, since he planned them thus from eternity. He is not taken by surprise, as we often are; He is not forced to find some 'Plan B' when His preferred option proves to be impossible.

We can therefore rest content in the knowledge that the Lord makes no mistakes and that there are, in a profound sense, no 'accidents' in His universe (though we continue to use such language from our earth-bound perspective). We are delivered from so many of the

fears and burdens of those whose world is the product of blind chance, a place that is without purpose, a succession of events that has no rhyme or reason. Whatever 'meaning' their lives have must be the product of their own minds, an exercise in self-delusion and wishful thinking. The Christian knows he does not control the future, but is content to leave it in the hands of his all-wise and infinitely loving Lord. It could not possibly be in better hands. The goal of existence for the child of God is also clear: it is that we 'might be for the praise of his glory' (Ephesians 1:12). What higher end could our existence serve? What greater privilege could be granted to those who are saved by God's wonderful grace?

Providence is indeed most comforting and reassuring. And yet an acceptance of the doctrine, firmly rooted as it is in the Word of God, does not answer all the questions that life throws at us. There are many times when events and experiences

leave us perplexed, unsure how these things contribute to the unfolding of the purpose of God. One of the great Puritans, John Flavel, wrote a treatise entitled *The Mystery of Providence*, first published in 1678. The title is well chosen. For finite and still sinful creatures like us much of the working of divine providence is a mystery. Often in the midst of some overwhelming experience the Christian's question is 'Why?' It's not usually asked in unbelief or in a rebellious spirit, but the question is real and heartfelt. We crave answers - we believe there are reasons for God's providential dealing with us - we long to have some small insight so as to ease our pain. The honest answer in such circumstances, however, is often 'I don't know.' Of course we know in general. We know the 'big picture'. We don't, however, know the way in which God's purpose is served by these precise events.

If we are honest (and sometimes Christians fear they are dishonouring God if they are), we all experience unanswerable questions about God's providential dealing with His people.

Sometimes in life things happen for which there are no easy answers. However the fact is the Lord does not make mistakes, and we know that for those who love God all things work together for good, for those who are called according to his purpose.



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

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



Semester in Scotland

Learn and grow through experiencing life in another culture. Come and grow through interaction within a church that Christ is building into a living, dynamic body



Final Thoughts

semesterinscotland.wordpress.com

Jennie Smith - So the big question is, did this semester change me, did it challenge me, did it open my eyes? The answer to all of these questions is yes. This semester, I have witnessed the church alive and thriving in a town around 3,000 miles from my home. It has opened my eyes to the work that God is doing through His people for His Kingdom here on earth. His work is not confined to one specific country, because He has made all of the countries. I was challenged to look at doctrines I had previously dismissed

and truly look into what I believe about them. I was challenged to read my Bible, and read the whole thing. I was challenged to reevaluate my faith and to get more serious about spiritual disciplines. Above all, I was bombarded with the goodness of God at each and every turn.

Debbie Shafer - Looking back, the main reason I went to Geneva College was not because both my parents, an aunt, and three of my siblings went there, but so that I could participate in the Semester in Scotland Program. I cannot even begin to express how thankful I am that God led me in that direction. I have learned so much, and

seen so much, and made some great friends. I've grown in ways that I could hardly have imagined. Even in four short months, God has done so much in me through the classes, and sermons, and the people of the church.

David Beer - I've learned much since I have been here. I learned about the Covenanters and the rough history they had, yet they were still willing to lay down their lives for Christ. I learned about Paul's life and some of the theology he presents in his epistles. I've learned different principles of evangelism, missions, and church ministry. But I think the most impor-



Left to right: David, Debbie, Rosie, Jennie, and Ethan

tant thing I have learned is the importance of doctrine....If a church does not have doctrines or does not have them where people can find them, then they have very few or no ways of regulating what is taught, and people can say what they want without fear of being told they are wrong. I am very thankful for the doctrines I have been raised with and taught while I was here*

Rosie Perkins - We were blessed this semester with the opportunity to seek Jesus for hours every day. We prayed, read, served the church, and discussed God's truth in class. And all the while, a significant concern for our teachers was this: they knew God's truth needed to make its way through our heads and deep into our

hearts....Our months in Scotland were not wasted time! Hours of reading, praying, and serving made us more faithful to pray, more passionate to follow Christ. God blessed us through this church!

Ethan Mathews - Doctrine came alive for us when we learned about the Covenanters of Scotland. Why did thousands of Christians, male and female, young children and old folk, die in those years three hundred years ago? Why did they give up their lives? Why were they executed, slain without trial, murdered for merely reading the Bible? They died because they held that Jesus Christ was King over nations, including the monarchy of their day. They signed covenants declaring this truth, vowing before

God that they would keep to the faith, and that the country would submit to His rule....I now call these Covenanters my spiritual ancestors. There have not been any Christians in my family for generations. I cannot look back and say, "My great-great-grandfather went to this church" or "my great-great uncle helped this woman come to faith in Jesus Christ, then married her, and they had so many kids". My family is a first generation Christian family. I have no ancestors of the faith. But since I am Reformed Presbyterian, and since the R.P. Church descended from the Covenanters, I now call them my spiritual ancestors. It is my hope that I can follow in their footsteps and uphold the doctrine of Christ's Kingship.



At a meeting in early 2014 the RPCS Presbytery took a decision to try and develop the ministry of the Covenanter Theological Institute.

Following work done to fulfil that decision the Rev. Andrew Quigley travelled in March 2015 to Tennessee, USA to sign an agreement with Bryan College on behalf of

the Covenanter Theological Institute. This agreement will enable Bryan College to offer a Semester in Scotland program to its students. This program will run concurrently with the Semester in Scotland program offered by Geneva College.



This past year has also seen work done in conjunction with Geneva College on the development of a new Humanities course. This new course and the reclassifying of some of the other courses, will make it possible for more Geneva College students to take the Semester in Scotland program.

During his recent trip to the USA, Rev. Quigley visited the Geneva College campus and spoke at the weekly 'Chapel' gathering. He also held a number of meetings regarding the new course developments. It is hoped that these developments will encourage more Geneva College students to sign up for the program in the future.

Christ is King Over All!

T h i s R e f o r m e d P r e s b y t e r i a n i s m

Some would reduce the Lord Jesus Christ to a good teacher. Some reduce Him to a good example - a series of moral lessons. Some see Him as an object of pity, forever on the Cross in agony. These are only partial ways of seeing Christ. Reformed Presbyterianism is about proclaiming the Lord Jesus Christ for who He truly is. We are here to speak of Jesus Christ as the last Prophet, the ultimate Priest, and the final King. We are all about Jesus, and about all for Jesus.

Over All of Life

He is the Son of God, the King of kings, and Lord of lords. The motto of the Covenanters, this church's forefathers, was "For Christ's Crown and Covenant." And that phrase reminds us that He must be King over all of life, not bits of life or bits of lives.

We exist to proclaim the Crown Rights of King Jesus, and to call individuals, churches, and nations to live for the King.

The Individual's Life

The Reformed Presbyterian Church exists to call men and women and young people to submit to the Lord Jesus Christ and to accept in repentance and faith the King's gracious offer of free and complete forgiveness. We are rebels, but the king holds out mercy. And He summons us to come to Him. This is good news and we want to tell it. And we call people to live their lives under the kindly kingship of Jesus Christ.

The Church's Life

The Lord Jesus Christ is the only Head of the church which He purchased through His death. It is His church. He is king.

He says who is a member of His church. It is not based on family or tradition, but based on those who have accepted Him as their Saviour and King. He says who may receive the sacraments of Baptism and the Lord's Supper.

He says who may rule and who may preach in His church. As a church we believe that the pulpit and the eldership are for men called, and appointed, and qualified by Jesus Christ.

He says how the church is to worship. We believe from Scripture that the worship of the church must be under the control and dominion of King Jesus. We sing the songs that the King sung, which the King gave in perfect inspiration to His people, which He commands His people to sing. These Psalms are perfectly balanced by our King. The King knows what is best for his people.

We sing them unaccompanied because we see in the New Testament that the great sacrifice of the King no longer has music to draw attention to it as the Old Testament sacrifices had. Therefore, our singing, we believe, is an outworking of this principle that He must reign.

Everything that the church does must be under the dominion of Christ - Christ must reign in his church.

The Nation's Life

Jesus Christ is not a political king, and His church is not a political entity, but He is not indifferent to how countries are run. There are those who hold that Jesus Christ should be relegated to the private realm and not the public square.

In the word of God we see that all the nations of men are under the control and dominion of Christ - He is King, He is the governor among the nations.

The Reformed Presbyterian Church believes that the church has a duty to call the nations to follow the King's way - He defines the family, and marriage, and when life begins and ends. We seek to call the nation to repentance, to seek that godly laws be passed, and that godly laws be observed. Righteousness is not just a personal matter but a national matter. We take seriously where the Word of God tells us that righteousness exalts a nation.

We exist therefore to call individuals to repentance, to call the church to conformity with the Word and the will of Christ, and to call the nations to submit to the sovereign God - He must reign over all of life.

*Rev. Mark Loughridge
Milford and Letterkenny RPCI
(This article is a synopsis of a statement presented
at a recent ordination in the RPCI.)*

NEWS

Airdrie

Airdrie and North Edinburgh Church Weekend - A joint church family weekend for Airdrie and North Edinburgh was held from 15th-17th August 2014. Everyone from North Edinburgh who was available that weekend made it to some parts of the programme: either the Friday night BBQ, the Saturday activities, or the conventicle on Sunday afternoon. Some of those from the community who come to church came along too and really enjoyed it. It was an excellent time of Christian fellowship.



Mission - The Airdrie Mission will take place, God willing, from Wednesday the 15th April to Lord's Day the 19th April. Rev. Quigley will be preaching on each of the evenings. Approximately 16,000 flyers inviting people to this Mission will be distributed with the help of a GO Team from the Irish RP Church on the 9th-11th April. Please keep this annual outreach in your prayers. Pray that the Holy Spirit would make the Word preached effectual to salvation.

North Edinburgh

Baptism of Euan Ferrier - On Sunday 26th October, many friends and family of David and Kirsty Ferrier were able to join us for the baptism of their son Euan. Peter preached on the subject of 'A Happy Home', based on Psalm 127:3-5.



Peter, David, Euan, Kirsty, George (Airdrie Elder)

It was another special day in the life of our church family, and we thank God for it. We pray for David and Kirsty as they raise Euan. We give thanks for Euan's safe arrival and his health and we continue to pray that God will bring Euan to know Him.

Evening Services Begin - On Sunday 2nd November 2014 we began a weekly evening service held at 5.30pm in Craigmoynton Community High School.

Fellowship with Elders - On Friday 9th January 2015 all of the Airdrie elders joined the congregation for a night of pizza and fellowship together. A very enjoyable evening was rounded off with each of them answering questions on topics like how they became Christians, how the RPCS has changed, the challenges of being an elder, and what we can pray for each of them.

Glasgow

Please see the article on the Glasgow 'Drop In' page 5.

Stirling

Resignation - Rev. Donnie Mackinnon has resigned from the church plant in Stirling, although not from the pastoral ministry. He intimated that the nature of the church planting work in Stirling did not fit with his gifts.

Change of Location - The Fellowship has changed meeting place to the Ochil Community Centre in Raploch. Permission has been granted to display a banner throughout the week showing the service times.

Stornoway

Evangelistic Services - Despite the adverse weather conditions the series of Evangelistic Services at Stornoway RP Church in January attracted a number of visitors to the congregation to hear the Rev. David Karoon give four excellent expositions from Genesis, Kings, and Judges.

His sermon on Friday evening, 'Longing for Love,' (Genesis 29) dealt with the love of Jacob for Rachel and how there was a longing for love in the human heart. Jacob, who deceived his own father, had been deceived by his uncle Laban, but was still willing to pay the extra price for his beloved Rachel.

NEWS

"Longing for Success" (2 Kings 5) on Saturday, focused on Naaman the leper. Although socially isolated he was a man of importance, and wanted the prophet to do something impressive to cure him of his disease.

Sunday morning's sermon was entitled "The Definition of Evil." (Judges 2). After the death of Joshua the people of Israel were again serving the Baals, the false gods. In the 21st century we are also serving idols. We saw other people's idols but refused to see our own. The idols will destroy us from the inside and enslave us.

The concluding service on Sunday evening was "The Danger of Disobedience." (Judges 2). This dealt with the flagrant disobedience of the Israelites in not destroying the Canaanites. They had transgressed His covenant which he had commanded their fathers. All our disobedience was placed upon the shoulders of Jesus Christ on the Cross at Calvary.

The sermons can be heard on Sermon Audio.

Stranraer

Presbytery Visitation - As part of their normal visitation of congregations, a commission of Presbytery visited Stranraer RPC on 4th September 2014. The Presbytery expressed its thankfulness to Rev. Milligan for the work he continues to undertake in Stranraer as Stated Supply and acknowledged the importance of his work, under God, to the continued existence of the congregation. The Presbytery took the decision to review the situation in Stranraer in the autumn of 2015.



Cyprus

Rev. Zack Kail's family has received more encouraging news that their visa situation seems to be resolving and that they will be able to continue to serve in Larnaca. The Church is thankful to God for the growth that has been experienced in the fellowship.

Japan

A delegation from the North American RP Church visited Japan in early March and it proved to be a productive and encouraging time for the church in Japan.

Pakistan

In early January, after many years of training seminars and of online eldership training courses, four Pakistani men were examined for the eldership and were sustained. At the same time a preaching station was established. This work is presently under the oversight of a committee of the Midwest Presbytery (RPCNA).

Bangalore

In autumn 2014, RP Global adopted a proposal to begin a new mission work in Autumn 2016 in Bangalore, India. Pray for the man currently studying at the Seminary in Pittsburgh as he intends to return there upon graduation.

Ireland

The Irish RP Presbyteries have licensed seven men for the Gospel Ministry. All but one of these men have now been ordained and installed in vacant congregations.

France

The congregation organised "un Culte pour les Curieux" or "A Service for Searchers". Several thousand invitations were given out. The Fellowship are delighted that four visitors came, each already known to someone in the fellowship.

USA

Progress continues to be made in a number of the Church plants in the Church.

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



Archibald Johnston

Archibald Johnston of Wariston was a successful lawyer whose clients included important people in the government, such as the chancellor and the lord treasurer. He also kept a diary which tells us a lot of extra information about events which took place during the 1630s.

He has been described as 'unusually devout, even by seventeenth-century standards' and he often prayed for up to three hours at a time. He once prayed from six in the morning till eight at night because he lost track of the time. He wrote in his diary that the success or failure of the Covenanters would depend on their own personal relationships with God.

In 1637, Wariston was involved in the opposition to the Book of Common Prayer and in 1638, at the age of 27, he was given the responsibility of writing the legal section of the National Covenant. This contained a list of all the Acts of Parliament against Roman

Catholicism. Wariston's legal skills, as Charles I's legal advisors had to admit, ensured the covenant didn't break the law of the land. At the Glasgow Assembly of 1638 Wariston was appointed clerk and produced the minutes of all the previous General Assemblies since 1560 – using them to argue that episcopacy had always been condemned in the reformed Church of Scotland.

Wariston continued writing for the Covenanting cause, and wrote their official protestations to the king's proclamations against them. During the Bishops' Wars he accompanied the army as a legal advisor, and he was involved in peace negotiations with the king. In 1643, he was also appointed as one of the Scottish Commissioners to the Westminster Assembly.

The main work of the Assembly was done in producing a number of very important documents. It had been originally called to give advice about reforming the worship, doctrine and church government of the Church of England and to revise the Thirty-Nine Articles which set out what the Church of England believed. Following the signing of the Solemn League and Covenant however, they were now requested to draw up a form of church government (describing how the church should be organ-

ised), a Confession of Faith (summarising what the church believed), a Catechism (for teaching Bible truths) and a directory for the worship of God (setting out guidelines for worship). In 1645 the Directory for the Public Worship of God which replaced the hated Book of Common Prayer had been completed and agreed by Parliament, as had The Form of Presbyterial Church-Government. These were followed by The Westminster Confession of Faith in 1646. In 1647 they completed the Larger and Shorter Catechisms.

In the following years Wariston was very involved in the government of Scotland and in 1649 he was given the responsibility of putting the Act of Classes into practice.

When Charles II was restored as king in 1660, Wariston was charged with high treason and fled to Germany and then France, but he was eventually caught, arrested and hanged in Edinburgh in 1663.

Read more:

'Archibald Johnston, Lord Wariston' in *The Scots Worthies* by John Howie

'Johnston, Sir Archibald, Lord Wariston' in *Oxford Dictionary of National Biography* by John Coffey

Stephen Steele
RPCI Licentiate



else
John
Knox

SCOTTISH REFORMATION TOURS

BACK TO YOUR SPIRITUAL ROOTS

a m i n i s t r y o f t h e R P C S

Reformation Tours (reformation-tours.org) is a ministry of the Scottish RP Church. In 2014, 251 people took part in 24Tours. Here are some of the comments that have been made:

"History becomes real when you look on the spot where John Knox preached; stand where the gallows, upon which many Christians were cruelly martyred, once stood; and even sing a psalm under the very oak tree where, centuries ago, faithful Christians risked their lives to gather on the Lord's Day to sing psalms and hear the Word preached. This was no dry history tour! Our able guides, Jimmy and Helen Fisher, told the stories of the lives of the Scottish Covenanters in such a way that these faithful men, women and even children came alive and challenged our students (and their chaperones) to reconsider our own faithfulness and

our gratitude for the religious freedoms we enjoy today. I highly recommend this life-changing tour for student groups or anyone interested in learning more about the history of the Christian faith in Scotland."

*Dory Zinkand, Principal,
Tall Oaks Classical School,
Delaware, USA*

"Visiting the Reformation and Covenanter sites with the Fishers was extraordinary, and the history shared with us was awe-inspiring. We would never have been able to see and learn so much on our own. The Sunday fellowship with the folks at Airdrie RP Church was also a highlight of this tour! May we all be found as faithful to our Lord Jesus Christ as the Covenanters."

Dave and Marilyn Bartel

"Jimmy's knowledge and passion about Covenanter history made the book accounts come alive in a way that communicated to my soul! He and Helen are an extremely personable couple who went out of their way to meet our needs. The Tour was well planned and executed. It was a highlight of our lives that was worth far more than its cost."

John and Kathy Duke, Colorado, USA

"This was our third Covenanter Tour, and it just keeps getting better and better. Each time we learn something new, are reminded of what we learned before, but most importantly challenged to live our lives the way the Covenanters of old did: reading our Bibles, praying, and attending the true worship of God, even if it meant giving up their lives for Christ."

Kathy Gladfelter



How Do You Feel?

“I can’t help how I feel!”

How many times have we heard, said, or thought this. Maybe we’re just so annoyed with someone that the thought of being nice to them is too much hassle. Maybe we can’t face having to forgive someone for that terrible thing they’ve done against us. Maybe we’re so worried about the different things in our life that we just can’t sleep. Maybe we’re just too scared to go and talk to a stranger after church. Maybe we’re too depressed to face going to church. Maybe we just like that boy no matter what red flags are waving. And what do we often say in these situations? “I can’t help it, it’s just how I feel. I’d love to feel differently, but I don’t.”

Maybe you’re like me, and you’ve often wished you could flip a switch and change how you feel - go from being sad and discouraged to happy. Or at the very least you’ve wished you could keep your feelings from taking over your day.

Some feelings are a gift from God. It’s great to feel happy, peaceful, loving, compassionate, excited, etc. But these aren’t usually the kind of feelings we’re trying to help.

Maybe you’ve heard someone say to you: “Feelings aren’t right or wrong - they just are.” It sounds really deep, but actually it isn’t Biblical. Jesus makes it clear that attitudes of the heart such as anger, lust, greed, pride, and worry are just as sinful as the actions that flow from them. How we feel is tied in to what we think and how we view God, ourselves, others, and the circumstances we are in. So when we’re thinking sinfully about something that flows out into feeling sinfully about something, or as we sometimes say - we have a bad attitude. And the attitude then flows out into sinful actions.

One of the problems with sin is that we like to hold onto it. We

have our pet sins that we’re comfortable with, and that we like to wallow in. Often our sinful feelings fall into this category. We’re used to feeling anxious about life or irritated at someone. We enjoy feeling sorry for ourselves or proud of ourselves. So, when we say that we wish we could change how we feel, maybe we need to take a long, hard look at ourselves and ask if we really mean it.

Seeing our sinful feelings as actually sinful, as something for which our beloved Lord Jesus Christ had to suffer on the cross, as something that is a dirty remnant from the old man, and as something that keeps us from having the full and perfect relationship with God we were made to have is an important first step in dealing with them.

But what about our feelings

“your
feelings
do not have
to control
your life.”

that aren’t sinful, but nonetheless we’d rather not have? What about loving someone who doesn’t love you back, the tremendous sadness at someone’s death, the terrible longing to have a child and yet being unable to conceive, or the burden of concern you have for those in your family who are not believers? The feelings we have in these trials are so hard, we wish we could make them go away.

Well, there’s good news and bad news. The bad news is that, like everything is this sin-broken world, there’s no quick and easy fix. We can’t suddenly stop feeling one way



woman
to woman

by Beth Bogue, Airdrie RPCS

and start feeling another. We can’t clutch onto the good feelings and keep them from disappearing; we can’t instantly put the sinful feelings to death; and the feelings that come from our trials may never go away.

But the good news outweighs the bad. Our broken lives, if we are in Christ, have been redeemed by our Saviour. As Christians we have the power of the Holy Spirit at work in us, enabling us and giving us the desire to deal with our feelings properly. So the first thing we must do is pray. Draw on the power and strength that God has given us through the Holy Spirit. Ask God to enable you to handle your feelings in the right way. If you try to deal with your feelings in your own strength, you’ll fail, but if you draw on His grace and strength, you will succeed. He promises. So, if your feelings are getting on top of you, the first thing you need to do is pray and ask for help.

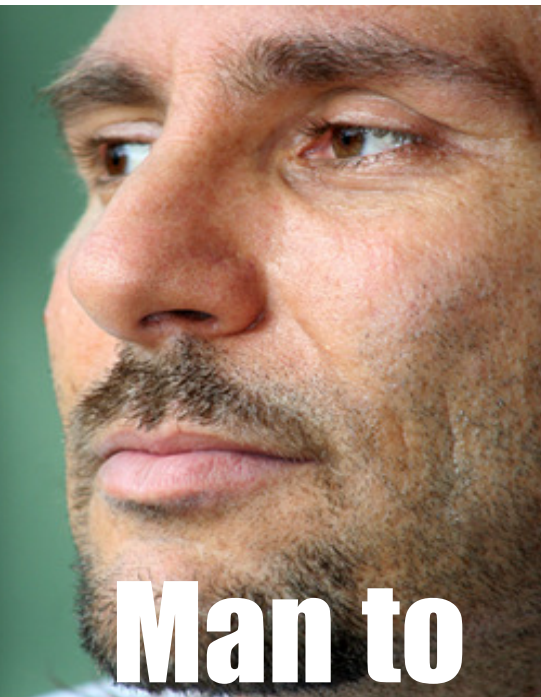
The second thing to do is to realise that your feelings do not have to control your life. You are not helpless and hopeless, tossed about on a sea of overwhelming feelings, unable to find your footing. God is the one who controls your life. Stop treating your feelings like idols, telling you

what to do and think. Stop giving them a power they were never meant to have. If you don't feel like going to worship, go anyway. If you don't feel like reading your Bible, do it anyway. If you're scared you won't have enough money to tithe, tithe anyway. If you resent what that person did, forgive them anyway. If you want to date that unbeliever, don't do it. Who is going to tell you what to do? God in His Word or your feelings? Who is your God? As a believer in Jesus Christ, your bondage to idols is broken - you do not have to do what your feelings tell you to do. By God's grace you can make a different choice.

But there's more good news.

There are actually things you can do to help change how you feel. Not overnight - sometimes it can take a long time and difficult feelings may never go away completely in this life, but there are things you can do to help. Remember that what you feel flows out of what you think. And what you think flows out of what you desire. As a Christian your ultimate desire is for God. So you change your feelings by changing what you think and you change what you think by refocusing on that desire for God that has been given to you in your new heart. Turn your eyes on Christ, think about Him, soak yourself in His Word, run to your Father in prayer, submit to

the preaching of the Word, and grow your desire for God through these means that He has provided. When your focus is on Christ, when your desire for Him is at the forefront of your life, how you think about things changes and then your feelings about those things change. Your blessings don't become idols, you strive to put sin to death, and your trials, though still hard and painful, don't overwhelm you, but draw you closer to the Lord. Try not to be discouraged when your feelings overwhelm you, but look to your loving Heavenly Father for the grace and strength He is always willing to give His children.



Man to Man

Rev Andrew Quigley

When I get the opportunity I am currently reading through a number of books on preaching with a view to completing a degree I started a lifetime ago. In the course of that reading I came across the following in a series of lectures on preaching given before the Divinity school of Yale College in 1877 by the Rev. Philip Brooks D.D.

“Hopefulness is a necessary quality of the true preacher’s nature. You know how out of every complicated condition of affairs one man naturally appropriates all the elements of hope, while another invariably gathers up all that tends to despair.” And then goes on, “The latter kind of man may have his uses. There are tasks and times for which no prophet but Cassandra is appropriate. But such a temper is entirely out of keeping with the Christian gospel.”

What Brooks says of the preacher of the gospel is equally applicable to all. Yet too many today have a vision that is limited by the ‘what’s possible’. Of course there is a need for the ‘glass half empty’ mindset, as a tempering role for those who only ever see the glass as running over, however it does have to be watched. We are men who are called by an Almighty God. The God for whom all things are truly possible.

Among the pictures I have in my study there are two images which I gaze upon occasionally. One is of a man standing on top of a mountain range above the clouds looking out at the peaks around him. The other is an A3 photocopy of the Bible text, “Nothing can hinder the Lord from

saving by many or by few.” 1 Samuel 14:6

None of us can achieve anything apart from Christ, no matter how gifted a preacher, able a pastor, diligent an elder, dutiful a deacon, loving a husband, caring a Father we may be. No amount of gifts, ability, or desire can cut through the deadness and darkness of man’s heart. Salvation has always been, and will always be a work of the God the Holy Spirit. And yet, we must exercise our faith in the power of the gospel proclaimed in the face of the seeming hopelessness which surrounds us.

We have to choose. We have to make a decision. Are going to settle down into a ‘day of small things’ mentality, or are we going to engage with the the world as salt and light. Ministers can’t do it on their own. They need men beside them like Jonathan’s armour bearer, who when challenged with a call to “go over to the garrison of these uncircumcised. It may be that the Lord will work for us, for nothing can hinder the Lord from saving by many or by few,” responded, **“Do all that is in your heart. Do as you wish. Behold I am with you heart and soul.”** 1 Samuel 14:6-7

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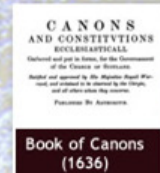
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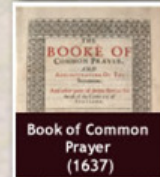
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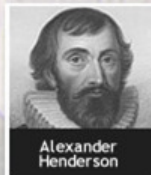
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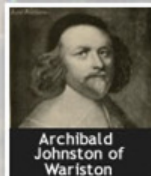
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Achievements of the Second Reformation