



November 2019 Newsletter



WELCOME

LORD'S DAY

Morning Worship—11.00am

Evening Worship—6.30pm

PRAYER MEETING

Thursday—7.30pm

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WORD FROM THE MANSE

Dear congregation,

As we give thanks to the Lord for his bounty to us it is important to remember that there are appropriate ways to rejoice. In the *Westminster Directory of Public Worship* wise counsel is given concerning days of thanksgiving. It states,

But the minister (before their dismissal) is solemnly to admonish them to beware of all excess and riot, tending to gluttony or drunkenness, and much more of these sins themselves, in their eating and refreshing; and to take care that their mirth and rejoicing be not carnal, but spiritual, which may make God's praise to be glorious, and themselves humble and sober; and that both their feeding and rejoicing may render them more cheerful and enlarged, further to celebrate his praises in the midst of the congregation, when they return unto it in the remaining part of that day.

Food and drink are great blessings from the Lord. Consider how God has created so many flavours, textures, and colours all for our enjoyment, to His praise. An abundance of food is to be seen as a blessing from God and since we are dependent on the land, the harvest time ought to be an occasion of returning thanks to God for what He has given. Psalm 65:9 praises God by saying:

You visit the earth and water it,
You greatly enrich it;
The river of God is full of water;
You provide their grain,
For so You have prepared it.

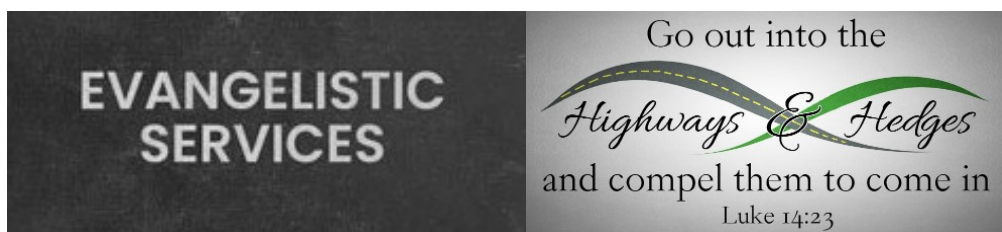
Food and drink are great blessings from the Lord, yet gluttony and drunkenness are grave sins. Proverbs 23:20-21 says, "Do not mix with winebibbers, or with gluttonous eaters of meat; for the drunkard and the glutton will come to poverty, and drowsiness will clothe a man with rags." We should always be conscious that good gifts from God can be abused, not only by failing to give thanks, but by overindulging. "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God." (1 Cor 10:31)

In Christ,

Stephen

NEWS & EVENTS

EVANGELISTIC SERVICES



Evangelistic Services will be held in the congregation from 8th-10th November. Please feel free to invite others along to attend these services. The Minister will preach and the services will be held, as follows:

Friday 8th November, 7.30pm—The Gospel Hall, Bayhead.

Saturday 9th November, 7.30pm—The Gospel Hall, Bayhead.

Lord's Day 10th November, 11am & 6.30pm—The Bridge Centre, Bayhead.

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THANKSGIVING SERVICE

The annual thanksgiving Service will be held at 7.30pm on Thursday 21st November at the Gospel Hall.

DAVID WHITLA INAUGURATION

On Friday 19th October, David Whitla was inaugurated as Professor of Church History at the Reformed Presbyterian Theological Seminary in Pittsburgh. Our students, Ian Gillies and Sylvester Konteh, will no doubt sit some of his courses in due course.

Professor Whitla, originally from Northern Ireland, was Minister of Southside Reformed Presbyterian Church, Indianapolis. He was due to preach at our August 2018 Communion services, but due to unforeseen circumstances, he was unable to fulfil the engagement.



Professor David Whitla

SHOPPING CENTRE DROPS CHRISTIAN FAST-FOOD CHAIN AFTER LGBT COMPLAINTS

A UK shopping centre has “caved in” to LGBT demands to drop a Christian fast-food chain. The Oracle centre in Reading says it will not renew Chick-fil-A’s six-month lease, claiming it is the “right thing to do”. Ciarán Kelly of The Christian Institute called the move intolerant and illiberal.



Biblical

Chick-fil-A – the third biggest restaurant chain in the USA – lists its corporate purpose as: “To glorify God by being a faithful steward of all that is entrusted to us”. In 2012 the company’s CEO, Dan Cathy, stated that the company supported the “biblical definition of the family unit”. It has since donated money to Christian charities that support traditional marriage.

It is open Monday to Saturday because its founder “saw the importance of closing on Sundays so that he and his employees could set aside one day to rest and worship if they choose”.

‘Right thing’

Following the news that it had launched in the UK, some LGBT campaigners planned a protest outside and called for the restaurant to be removed from the city. In a statement the shopping centre said: “At the Oracle, we offer an inclusive space where everyone is welcome.”

It continued, “we have decided on this occasion that the right thing to do is to only allow Chick-Fil-A to trade with us for the initial six month pilot period, and not to extend the lease any further”. Chick-fil-A has so far not responded.

‘Prejudiced’

Ciarán Kelly, a Deputy Director of The Christian Institute, said: “It’s disappointing that the Oracle Centre seems to have caved in to LGBT demands. “Campaigners parrot lines about equality and tolerance whilst themselves being prejudiced against any view which contradicts their own.

“The CEO’s comments in 2012 reflect the widely-held opinion that marriage is between one man and one woman. It is a view worthy of respect – even if you disagree with it. “I hope other shopping centres will be prepared to show a little more courage and a lot more tolerance.”

GLEANINGS BY BILL LUCAS

SUFFERING

Yea, and all that will live godly in Christ Jesus shall suffer persecution (2 Timothy 3:12)

As the body of Christ, we are to continue his work in the world, and we do it as he did -- by suffering. This pain begins in our own hearts as, by the Spirit's enabling, we put to death our besetting sins, say no to temptation, deny ourselves daily. It hurts! How much easier to compromise and yield to the devil's temptings. But, whatever the cost, we are to fight the bloody, lifelong battle against indwelling sin. Such inward suffering is at the heart of our commitment to Christ.

Similarly, we cannot serve Him faithfully without suffering. The work of the church is often demanding and difficult. We can give ourselves wholeheartedly to some piece of Christian service, yet see no apparent fruit, even after many years. We grow tired, become discouraged occasionally, sometimes feel like giving up. But disciples do not give up. It is not an option for us. To take the gospel to the lost can be frustrating, even terrifying at times. Caring for people, making ourselves available to them, will drain us, exhaust us, break our hearts. Desperate moments will come when we say, 'I simply can't go on.' But we do go on. Taking a public stand for the Lord Jesus will bring down on our heads the antagonism of a God-rejecting world. But these things must be faced if we are to be loyal to our Master.

There is no cost-free, comfortable way to serve Christ. The way of discipleship is the way and the cross, and this is a note which, in our day, is not being sounded clearly enough. Too many professing believers are self-indulgent, cowardly, reluctant to put themselves on the line for the Lord. They seem to be 'lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power.' (2 Tim. 3:4,5).

But when Christ calls a man to follow him, he calls him to come and die, for 'whoever does not take his cross and follow me is not worthy of me' (Matt. 10:38)

PROFESSOR TED DONNELLY ('The fellowship of his sufferings') from his book 'Life in Christ.' The messages of the book were first preached at the English Conference organised by the Evangelical Movement of Wales in 2001).

ONE MAN

By one man sin entered into the world (Rom.5:12)

The gift by grace, which is by one man, Jesus Christ (Rom.5:15)

Two entirely opposite threads -- each traced back to one man. One man, Adam, brought sin through his disobedience and all were made sinners. One Man, the Lord Jesus, brought grace and died to put away sin by His obedience. He gave Himself a ransom for all (1 Tim. 2: 5-6), to make them righteous and that includes you and me. Do you believe this?

REPENTANCE

K C UNG

If God's today be too soon for thy repentance, thy tomorrow may be too late for his acceptance.

William Secker

STEPHEN

Devout men ... made great lamentations over him. (Acts 8:2)

No doubt these devout men felt not only great personal sorrow, but also a great sense of loss to the church. Stephen had been fearless in the cause of truth and so powerful in reasoning from the Scriptures! But the Lord is dependent on no man. We must see the wisdom of God in bringing so much good out of this evil! When godly men die, the Lord does not. When Jonathan Edwards, so greatly used of God in eighteenth-century New England, was on his deathbed and those around him (thinking him unconscious) began to lament the great loss to the church of God, he rallied to give one last sentence: "Trust in God, and ye need not fear."

"Saul was consenting to his death" (v.1). Who would have thought this young man was one of God's elect? How foolish we are to try to guess! Spread the Word of God even among those who, to us, appear very unpromising candidates -- there is a sovereign God in heaven! "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Ecc.11:6). The future apostle to the Gentiles was among the persecutors.

This was not all. despite the "havoc" (v.3) Saul caused, the Word of God was not bound. Believers went everywhere "preaching the word" (v.4) - not the term normally used for public heralding by ministers, but simply "evangelising." They spoke of what they knew. Philip, however, is said to have preached or heralded forth the Word to the Samaritans. The Lord blessed both the public preaching of His ministers and the general testimony of His people as a whole. Christ's church was not extinguished by Saul of Tarsus.

Samaria! How could the Word prosper in such a place? But had not the Lord Jesus said that His disciples would be witnesses in "Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

Next we have the Ethiopian eunuch. A chapter that begins with lamentation ends with the church expanding. "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11:33). Pray to the God who sits upon the throne for your neighbours and for the preaching of the gospel among all nations. "And let the whole earth be filled with his glory; Amen, and Amen." (Ps. 72:19).

REV DAVID SILVERSIDES (Milk and Honey), a daily devotional published by Reformation Heritage Books, edited by Joel R Beeke, president of Puritan Reformed Theological Seminary).

THE VALLEY OF THE SHADOW

For all who are in sickness and sorrow, for those who face this day with anxiety, for those who are called to suffer, to undergo special trials, to pass through the Valley of the Shadow, I humbly pray that they may be sustained.

I ask you, Lord, to bless those whom I love. Minister to them as I would if I could be with them, and better than I would, because your thoughts and ways are so much more tender and helpful than mine could ever be. Keep them safe beneath your wing.

F B Meyer

ELISHA

Before Elisha could have sown the seeds of grace, Elijah must have ploughed the fields in judgement.

Rev Alexander Stewart (A Prophet of Grace: Elisha)

WHY WAS THE REFORMATION NECESSARY?



The church is always in need of reform. Even in the New Testament, we see Jesus rebuking Peter, and we see Paul correcting the Corinthians. Since Christians are always sinners, the church will always need reform. The question for us, however, is when does the need become an absolute necessity?

The great Reformers of the sixteenth century concluded that reform was urgent and necessary in their day. In pursuing reform for the church, they rejected two extremes. On the one hand, they rejected those who insisted that the church was essentially sound and needed no fundamental changes. On the other hand, they rejected those who believed that they could create a perfect church in every detail. The church needed fundamental reform, but it would also always need to be reforming itself. The Reformers reached these conclusions from their study of the Bible.

In 1543, the Reformer of Strasbourg, Martin Bucer, asked John Calvin to write a defence of the Reformation for presentation to Emperor Charles V at the imperial diet set to meet at Speyer in 1544. Bucer knew that the Roman Catholic emperor was surrounded by counsellors who were maligning reform efforts in the church, and he believed that Calvin was the most capable minister to defend the Protestant cause.

Calvin rose to the challenge and wrote one of his best works, “The Necessity of Reforming the Church.” This substantial treatise did not convince the emperor, but it has come to be regarded by many as the best presentation of the Reformed cause ever written.

Calvin begins by observing that everyone agreed that the church had “diseases both numerous and grievous.” Calvin argues that matters were so serious that Christians could not abide a “longer delay” for reform or wait for “slow remedies.” He rejects the contention that the Reformers were guilty of “rash and impious innovation.” Rather, he insists that “God raised up Luther and others” to preserve “the truth of our religion.” Calvin saw that the foundations of Christianity were threatened and that only biblical truth would renew the church.

Calvin looks at four great areas in the life of the church that needed reform. These areas form what he calls the soul and the body of the church. The soul of the church is composed of the “pure and legitimate worship of God” and “the salvation of men.” The body of the church is composed of the “use of the sacraments” and “the government of the church.” For Calvin, these matters were at the heart of the Reformation debates. They are essential to the life of the church and can only be rightly understood in light of the teaching of the Scriptures.

We might be surprised that Calvin placed the worship of God as the first of the Reformation issues, but this was a consistent theme of his. Earlier, he had written to Cardinal Sadoletto: “There is nothing more perilous to our salvation than a preposterous and perverse worship of God.” Worship is where we meet with God, and that meeting must be conducted by God’s standards. Our worship shows whether we truly accept God’s Word as our authority and submit to it. Self-created worship is both a form of works-righteousness and an expression of idolatry.

Next, Calvin turned to what we often think of as the greatest issue of the Reformation, namely, the doctrine of justification:

We maintain, that of what description so ever any man’s works may be, he is regarded as righteous before God, simply on the footing of gratuitous mercy; because God, without any respect to works, freely adopts him in Christ, by imputing the righteousness of Christ to him, as if it were his own. This we call the righteousness of faith, viz., when a man, made void and empty of all confidence of works, feels convinced that the only ground of his acceptance with God is a righteousness which is wanting to himself, and is borrowed from Christ. The point on which the world always goes astray, (for this error has prevailed in almost every age,) is in imagining that man, however partially defective he may be, still in some degree merits the favor of God by works.

These foundational matters that form the soul of the church are supported by the body of the church: the sacraments and the government of the church. The sacraments must be restored to the pure and simple meaning and use given in the Bible. The government of the church must reject all tyranny that binds the consciences of Christians contrary to the Word of God.

As we look at the church in our day, we may well conclude that reformation is needed—indeed, is necessary—in many of the areas about which Calvin was so concerned. Only the Word and Spirit of God will ultimately reform the church. But we should pray and work faithfully that such reform will come in our time.

W. Robert Godfrey, Ligonier Blog

**REPENTANCE IS
NOT MERELY
THE START OF
THE CHRISTIAN
LIFE; IT IS THE
CHRISTIAN
LIFE.**

John Calvin

**TO BE A
CHRISTIAN
WITHOUT
PRAYER IS NO
MORE
POSSIBLE
THAN TO BE
ALIVE
WITHOUT
BREATHING.**

Martin Luther

THE KIND OF PRAYER NO ONE IS TOO BUSY FOR

Many people know that their prayer life suffers at the expense of a busy life. But no one is too busy for spontaneous prayer. This isn't about unwritten as opposed to written prayers. Neither is it asking someone to pray with you on the spur of the moment. Spontaneous prayer is like a reflex reaction to something rather than a deliberate act of getting on our knees to address God. It's woven into the fabric of life. A silent and brief cry, groan, plea or breath. It expresses our dependence on God.

It is an earnest cry not a casual, lazy wish (Nehemiah 2:4). Spontaneous prayer is not just an emergency cry but a necessary duty. We need to pray without ceasing (1 Thessalonians 5:17) and with all kinds of prayer at all times (Ephesians 6:18). It is something that can be part of our everyday life and duties. It expresses our dependence on God and keeps us in a spiritual condition. There are thousands of opportunities that we have for this kind of prayer and it helps us make best use of our time. James Durham explains the benefits of spontaneous prayer as well as showing the type of opportunities we can make use of for this.

THE SPIRITUAL BENEFITS OF SPONTANEOUS PRAYER

(a) It keeps our heart in the right condition

It makes us sensitive to spiritual things. It keeps the heart from wandering from God.

(b) It helps prevent gross sin

How many sinful thoughts and unadvised words this might prevent.

(c) It helps us in our spiritual duties

It keeps us fervent and lively in formal prayer. When we find it difficult we can send up a short request to God for life and help. It also helps us in hearing the Word aright, when we ask that ministers may get liberty and all boldness and those who listen do so with love, faith and meekness.

(d) It helps us have a peace of mind that passes all understanding.

We can take delight in fellowship with God. Spontaneous prayer gives us a sight of God now and then and a right perception of Him in our minds.

(e) It is often clearly successful.

Jacob, Moses, David, and many other saints obtained what they sought from God when they prayed in such a way.

(f) It helps us make best use of our time.

We are kept from being idle by being spiritually exercised and have great peace and comfort. It helps us in our business and employment.

THE RIGHT OPPORTUNITIES FOR SPONTANEOUS PRAYER

We should watch out for all kinds of opportunities for this type of prayer in our daily lives. The following is general guidance about such opportunities as it would be hard to give specific directions about all the possible opportunities for spontaneous prayer.

(a) When You Cannot Pray Formally

God may give you an opportunity for this kind of prayer when you do not have opportunity engage in formal

prayer. You may be travelling, walking or hearing someone else speak. It is a kind of prayer that will not mar nor obstruct your ordinary employment. You may pray in your shop, at your door, or when you are walking in the street or when you are in company with others, or when you are lying on your bed. All these are precious opportunities that might be best used for this important purpose.

(b) When You Are Engaged in Momentous Things

When you are about any business of great weight and moment. Nehemiah had such when he was before the king. If any of you are witness to the solemn administration of the sacrament of baptism or involved in it. If you are employed in something that concerns your life or concerns, then you should offer some reverent requests to God.

(c) When You Experience Difficulties

When there is any difficulty in something we are engaged in, as when David was among the Philistines, or when he was before the king of Gath.

(d) When you are Tempted to Sin

When there are temptations in your way, and you are in danger of sinning you need this kind of prayer. If you find yourself in bad company, or if you engaging in anything that is delicate or dangerous such prayers are necessary. Pray when you encounter trials or temptations in any calling or company. Before you speak a word or give an answer, send to God a request for direction.

(e) When Sin Rises Up

When you find any impulse rising up in your heart to do wrong, when you are provoked or anger or revenge is stirred up. Moses evidently prayed to God in Exodus 14:15-16 when he was answering the murmuring of the people.

(f) When Something Unexpected Happens

When some very extraordinary thing occurs which you had not anticipated beforehand you need such prayers. When Ahithophel joined Absalom against David he prayed that God might defeat his counsel (2 Samuel 15:31). Something may happen to you in relation to your family or friends, which may discompose your minds. This is a fitting opportunity to cry to God.

(g) When You Are Engaged in Spiritual Activities

When you are called to engage in spiritual activities: to read God's Word, meditate upon it, pray to or praise God you should offer some desires for God's help. Or when you meet with others, before you open your mouths to speak, seek to be guided aright of God (Genesis 49:18). When you have to speak reproof, comfort or advice to a friend it would be very proper to have a word or thought sent up to heaven that it may be effectual.

(h) When You are in Trouble

When you are in some great suffering or affliction which requires greater than your own strength to bear cry to God.

CONCLUSION

Here is a type of prayer that we can make use of anytime and anywhere. We cannot say that we are too busy for it. It will not interfere with what we are doing and the busier we are, the greater our need of God's help. We must be careful to maintain a reverent spirit and use expressions that are suitable for expressing to God. But it will do much to maintain a sense of spiritual things in our minds. Durham asks some searching questions. Is it not entirely unsuitable that we profess continual dependence on God but spend most of our day without acknowledging Him? Should we not have God's company all day long if we want to know fellowship with Him? What do we put in place of such prayers? What things do our minds run after—are they not often things that cannot benefit us?

SCOTLAND'S *Forgotten* HISTORY

**GO FORWARD BEST.
LOOK BACK FIRST.**

This mini documentary series opens up the compelling story of a chapter of Scottish history that is often ignored to reveal some surprising and hard hitting lessons for the future.

EPISODE 1 **SCOTLAND'S FORGOTTEN REFORMATION**

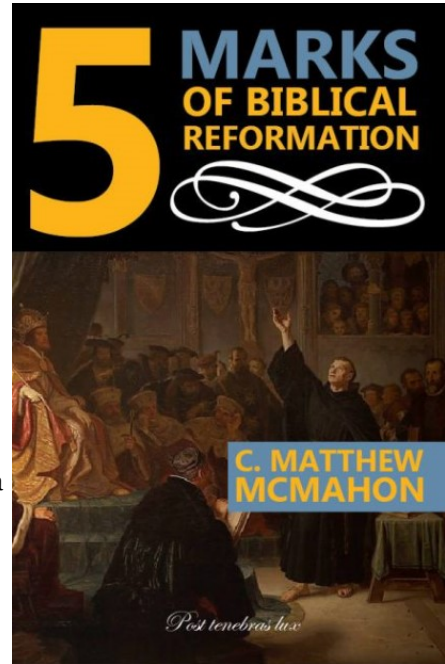


5 MARKS OF BIBLICAL REFORMATION BY C. MATTHEW MCMAHON

Everybody loves to claim the magisterial reformation for their own!
Everyone wants to be a reformer in that way.

But take God's principles of a Biblical Reformation and apply them to the church in practical daily living, then that's a different story all together.

How many ministers have you met who are sowing reformation in their churches in tears? In our day, the current temperature of the Evangelical church has been watered down by shallow, non-doctrinal preaching that tickles the ears and woos people into the pews. Churches are filled with emotionally charged seeker sensitive services, catering to jingles and emotional feel-good "worship" that eradicates true worship and exalts feeling good over glorifying Christ. People attend churches based on criteria surrounding whether or not the foyer's coffee shop serves hot lattes, how short the service is on Sunday so they can get home to mowing the lawn, or whether they can conveniently go to a thirty-minute Saturday night service and disregard the Lord's Day all-together. Is this biblical reformation? Not at all. It's quite the opposite. So, what are the marks of true biblical reformation? Do you know what they are? Are you set on fire through the unction and power of the Spirit of God and his word to reap something spiritually beneficial, heartily reformed yet laced with Christian joy? Are you on fire for Biblical Reformation before God for the glory of Jesus Christ?

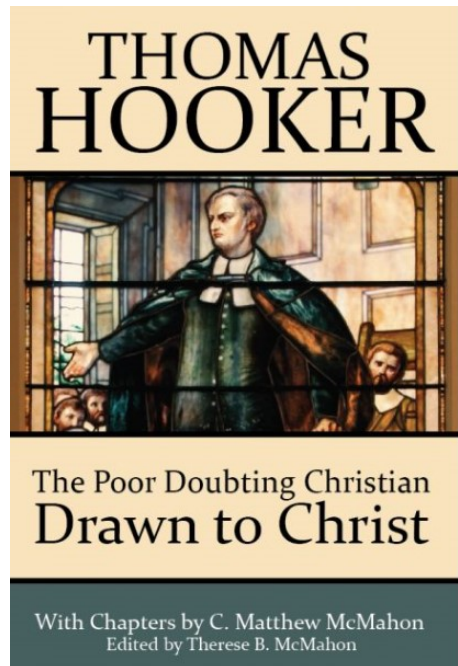


THE POOR DOUBTING CHRISTIAN DRAWN TO CHRIST BY
THOMAS HOOKER (1586-1647)

Do you have a full and unwavering assurance of salvation? Do you ever wonder if you are truly saved? Or if you are self-deceived? Do you experience Christ's consolation to you in his love?

Thomas Hooker (1586-1647) was an English separatist Pilgrim who was a popular New England Reformed preacher and minister of the Gospel. William Ames spoke of him highly, saying he never met with Mr. Hooker's equal, either for preaching or for disputing.

Every Christian desires a full and unwavering assurance of salvation. It rests on a true conversion experience which is the work of God in a sinful soul brought to believe in Christ by the power of the Spirit (John 3:3). Without an initial spiritual birth into God's covenant through the Holy Spirit there can never be a real assurance of faith, because assurance of salvation is directly connected to a genuine saving faith in the Lord Jesus Christ. True assurance is Christ-centered relying wholly on the Lord's work and merit.



Thomas Hooker looks to draw the Christian towards understanding that the foundation on which assurance for the believer must rest is the merits of Christ's death and resurrection on their behalf. They must look to him. But how will they look to Christ when so many doubts and difficulties attack and weaken their faith? One of the greatest hindrances a Christian has walking with God comfortably, is their fickle nature.

Christians have difficulty overcoming their fallen emotions. Hooker helps to overcome this by reasoning with the Christian through the word of God. He covers removing hindrances to coming to Christ, how the Christian is drawn to Christ using the word of God, what kind of interest the Christian should have in the promises of God, and how they might live by true biblical faith all the days of their life.



Dear Children

How would you like some Bible puzzles this month?

BOOKS of the BIBLE Scramble. Unscramble the letters to reveal a book of the Bible. Then take the numbered letters, unscramble them to find another name for the Bible.

- 1. A J S E M _____ (5th)
- 2. T R U H _____ (1st)
- 3. S N K I G _____ (4th)
- 4. D S U J G E _____ (3rd)
- 5. E J U D _____ (3rd)
- 6. U O J H A S _____ (2nd)
- 7. R H S W E B E _____ (6th)
- 8. U X E D O S _____ (3rd)

Answer: _____

BIBLE PLACES

- 1. Where did the walls come tumbling down? _____ . Joshua 6
- 2. Where were the languages confused? _____ . Genesis 11
- 3. Where did Jesus spend his boyhood? _____ . Luke 2 and 4
- 4. Where was the Apostle Paul born? _____ . Acts 21
- 5. Where did John Mark leave Paul and return to Jerusalem? _____ Acts 13
- 6. To which country did Ruth belong? _____ . Ruth 1
- 7. To which place did the disciples walk after the Resurrection? _____ Luke 24
- 8. From which city did King David rule? _____ . 1 Kings 2
- 9. Which city did Jonah hope God would destroy? _____ . Jonah 3 and 4
- 10. Which city did Cain build? _____ . Genesis 4

GOD’S PROMISE. - In Proverbs chapter 3 God has given us a promise. Cross out **one** letter from each pair to find out what it is. Then write it below and learn it.

- IT HN EA CL AL GY OH DU PR SW MA OY AS
- LA BC KI BN LO EW LE EY ID SG WE OH IW
- MO RA DN AD NH DE GW IH SL LE LD AI MR
- FE EC TP YA OF LU JR PO EA ST HU ES

Proverbs chapter 3

I hope you enjoy searching the Scriptures and finding out about all these people. Remember the Scriptures are the story of God’s people, how God saved them from their sins by sending His own Son, the Lord Jesus, to take the punishment for sin which they deserved. Those who put their trust in Him will be totally delivered from sin and spend eternity with Him in heaven. Will you be one of these? That is my prayer for each one of you for “none perish who trust in Him”.

With my love and prayers, Granny M