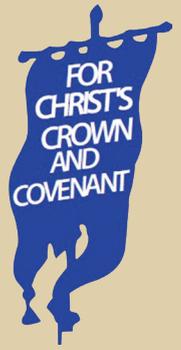


GOOD NEWS



From the Reformed Presbyterian Church of Scotland | December 2020

A Christian Response to Covid 19

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Improving Our Worship: The Lord's Supper

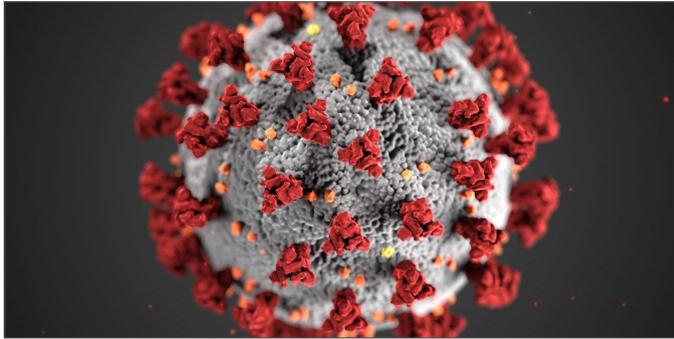
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EDITORIAL

Dear readers,

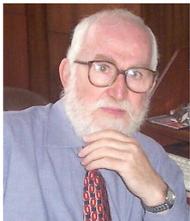
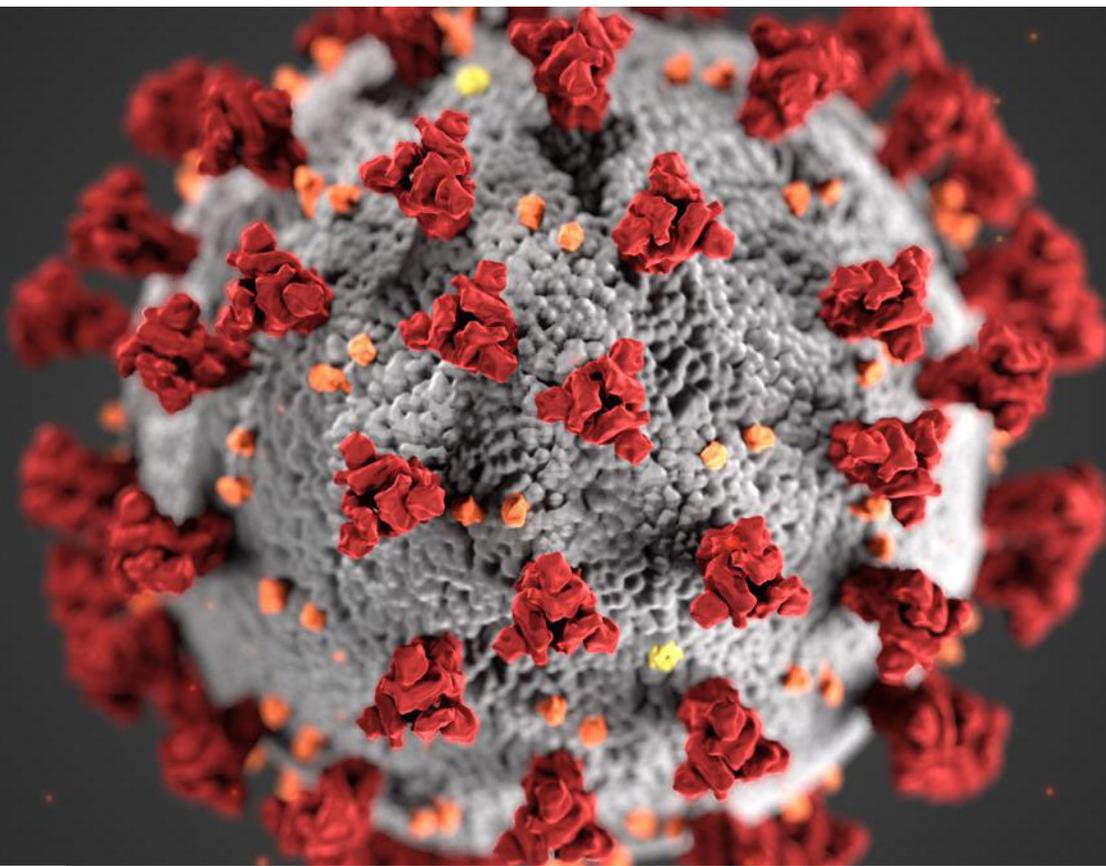
When we issued the February edition of Good News we had no idea that the next would be delayed by six months. We are reminded of the words from James 4:13-14: “Come now, you who say, ‘Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit’; whereas you do not know what will happen tomorrow.”

The various restrictions brought into our lives in March led to uncertainty about when we would be able to get Good News printed and distributed again. Various decisions regarding the resumption of public worship has made the last months busy. Nevertheless, I am glad that the time has finally come for Good News to be in your hands once more and I hope that you find the content to be helpful and edifying. Much discussion about Covid-19 is still taking place, but I believe that Tim Donachie’s article will help us to consider it from the Biblical perspective.

Bill Matthes continues with his useful series on the marks of the church. I am thankful that Rev. Mark Koller (Dallas RPC) agreed to write a one-off article on the ecclesiology (doctrine of the church) of Samuel Rutherford. Our interview this time focuses on the ministry of Let Them Live, a Christian Pro-Life group under the oversight of the Session of Cookstown RPC (N. Ireland). While most of our readers are anti-abortion, it is good to consider what steps we can take to help preserve the lives of the unborn. This month my series on worship reaches its conclusion focusing on the Lord’s Supper. We have some new plans for content for the magazine for 2021, God willing, which I believe will be beneficial.

Just a reminder for parents that we produce the children’s pages in this magazine for the benefit of your children (or grandchildren). Sometimes the Lord’s Day can seem long for children with many things they don’t do. We hope that the story and activities help you as you make the Sabbath a delight in your homes.

Every blessing,
 Stephen



Contemporary Issues

Rev. Dr. Tim Donachie

A Christian Response to Covid 19

If anybody would have said prior to March 2020 that the whole of the UK would be closed down, with everybody confined to their own homes, all business premises and places of entertainment and sport closed, they would have been considered alarmist at best, and mad at worst! Yet that is precisely what happened, not because of warfare or invasion, but because of a tiny, almost invisible virus! People have been forbidden to visit family and when they went outside for a walk, they were frightened to get within 2 metres of people they had known and socialised with for decades, in case they should catch the virus. A significant number of people have lost their lives and others have suffered a debilitating illness. A generalised panic

and fear spread throughout the land.

Although not considered important for many people in our land, one of the hardest things to bear for Christian people has been that places of worship were ordered to be closed so that the children of God could no longer meet together to worship the Lord. Although that measure has been slightly ameliorated by the use of electronic means, and a limited opening, it has still been a sore trial to many of the Lord's people.

I had hoped that by the time this article appeared, the most severe of the 'lockdown' restrictions would have been lifted and life would have returned to something approaching 'normal', and although there was

some slackening of the regulations in the summer, more restrictive measures have been reintroduced as the virus began to spread again.

Unfortunately, the continuance of the pandemic does not appear to have had any impact upon the selfishness and self-reliance of the general public. There is no call upon the leaders of the nations to humble themselves and seek the Lord and there is little doubt that the response of most people, if they escape the worst of the virus, will be relief that they did not suffer more drastically and are able to get back to 'normality'. Whilst such a reaction is perfectly understandable, the pandemic teaches some important lessons that should be learned.

1. Man is not in control of his own destiny. How many plans and proposals have been cancelled or shelved? Arrangements that seemed to be 'set in concrete' in January were abandoned by April! Businesses that seemed to be set for a prosperous year are now facing economic disaster or even closure. The title of the 1864 painting by Edwin Landseer, 'Man proposes, God disposes' or more accurately, the words of Proverbs 19:21 'There are many plans in a man's heart, Nevertheless the Lord's counsel—that will stand' are very apposite in this connection. As the book of James puts it, 'Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit"; whereas you do not know what will happen tomorrow' James 4:13,14.

It is to be hoped that the Covid 19 pandemic would cause men and women to consider their own fallibility and to exercise a measure of humility in relation to their lives. If the pandemic shows the weakness and fallibility of human beings and how subject they are to change, it ought to teach men to seek for that which is infallible and unchangeable!

2. There is an Infallible God. For a nation that has turned its back on God and abused all the mercies he has shown to them; it needed something that stripped away all the things in which they trusted and believed in, to make them stop and think! If the things of the world are so transitory and uncertain is there anything that is lasting and certain? It is to be profoundly hoped that the removal of much of 'normal' life will cause people to turn away from the temporary and fleeting things of sense and time and to look for that which does not fade or pass away.

3. The mercy and Goodness of God cannot be abused without consequence. The United Kingdom in general, and Scotland in particular, have been signally blessed by God for centuries. God has blessed the

land with prosperity both material and spiritual. He has sent some of the most able preachers of the Word of God and poured out his spirit in revival, time and time again. Yet the goodness of the Lord which is meant to lead to repentance, Romans 2:4, has only encouraged the leaders and the people to despise the Word of the Lord and to reject the laws given for the protection and well-being of society, and replace them with ever more and more iniquitous measures. In a land once known for piety, there is the wholesale slaughter of unborn children and the publicly flaunting of practices described in the Word of God as 'abominations'.

“ When the goodness of God is despised, there is sure to follow judgement, and that is what we have seen in the Covid 19 pandemic.”

4. When the goodness of God is despised, there is sure to follow judgement, and that is what we have seen in the Covid 19 pandemic. God has been longsuffering in the face of continued rebellion, but there comes a time when mercy is changed for judgement! It should perhaps not be a surprise that one of the worst affected parts of the world is the

United Kingdom, much has been given and much will be required! The problem is that the chastisement of God does not appear to have had the response that was required. There has been no call from the leaders of government, either in London or in Edinburgh, for people to repent and to seek the Lord. There has been no sign of a generalised humbling of hearts or recognition that sin is the root of the problem, or that the hand of the sovereign God has been heavy upon the land. The solutions to the pandemic are being sought from the 'new' prophets in the land, those who serve and worship the almighty god of science!

What is deeply troubling in the response that there has been to the pandemic is that if the previous goodness of the Lord has not led the people to repent and turn to the Lord, and the affliction in judgement has not softened men's hearts, what are we to expect in the future? When the government ordered restrictions end and people return to normal life, will men and women continue the downward spiral of iniquity and corruption, the blatant ignoring and despising of God's holy law and the fevered rush into more depravity and wickedness? If that should be the case, can we expect anything less than a much heavier stroke from the hand of the sovereign God? It may be in what the 'pundits' are calling a second wave of the Corona virus, or it may be some other type of judgement.

God has spoken loudly through the pandemic and it sadly appears that not many have heard his voice. It is incumbent, therefore for Christian people to seek the face of the Lord that the lessons that are being taught through the current crisis might be learned throughout the land, and that after the pandemic, many will heed the words of Acts 20:19, 'Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord'.



Practical

Rev. Stephen McCollum
Stornoway RPCS

SERIES

Improving Our Worship Part Seven: The Lord's Supper



Jesus instituted the sacrament of the Lord's Supper so that the church could remember and proclaim His death with thanksgiving, be spiritually nourished and revived, and have fellowship with Christ and within the body of the church. In one sense it is just a simple meal – just broken bread and poured out wine. Of course these components of the meal are pictures of Christ's broken body and shed blood. The participants eat and drink and outwardly it is like any other meal.

Nevertheless, there may be an inward, spiritual change. Those who commune by faith receive and feed on Christ and His benefits. The morsel of bread is far too small to fill our stomach, but as part of the sacrament, with the Lord's blessing, it can fill our souls. We take only a sip of the cup, yet it gladdens our hearts as we receive Christ applied to us through faith. What a privilege this covenant meal is!

How can we improve our partaking in the Lord's Supper?

I. Preparation

We won't benefit much from communion without preparation. In fact, just as with many things in life, if we come to it cold and ill-prepared we are more likely to cause harm. Preparation involves examination and meditation. What should we ask ourselves?

(a) Am I In Christ?

The Lord's Supper is a meal for His family and not for strangers to Him. We need to ask: do I belong at this family table? Some people would be very quick to say that they are unworthy to be at the table and often dwell on their unworthiness. But what does the Bible say? "But as many as received Him, to them He gave the right to become children of God, to those who believe in His name." (John 1:12). The privilege of being children of God and thus sitting at the family table depends on receiving Christ and believing in His name. Have you received Him as your Saviour and Lord?

(b) Have I sins that I should confess?

Just because we can affirm that we are Christians does not mean we are ready to take the Lord's Supper. Just as it is good practice to wash our hands before meals so we must wash before coming to the Lord's Table. We do this by confession of sin. Where have I fallen short and where have I transgressed? This self-examination is not for the Christian to try to disqualify himself from the feast but simply to renew his repentance so that he comes humbly to the table.

(c) Is there tangible fruit in my life?

Sometimes it is difficult to answer this question about ourselves. It is always easier to see fruit in other people's lives than in our own. Do we want to be closer to Christ? Do we love our brothers and sisters in Christ?

Someone may examine himself and have many doubts swirling in

his mind – not doubts about the truth of God’s Word, but about his own status. Maybe he wonders if he is converted, if he really is one of God’s children. He simply lacks assurance. What should this person do? We must recognise that salvation is by Christ, not by assurance. Assurance of salvation isn’t 100% necessary to be saved, although it is desirable and ought to be pursued. If this person confesses his sin and his hopelessness without Christ, and views Christ as the only Redeemer, suited to his need, and if the desire of his heart is to be done with sin and live for God, then he should come to the Lord’s Table and seek grace and strength that these doubts of salvation would be laid to rest. The Lord’s Supper is not for perfect saints, for those who have everything in their life perfectly sorted. If it were, who could sit there? No, Christ did not establish this meal for angels, but for struggling Christians. It is a meal to nourish us and strengthen us spiritually.

2. Receiving the Supper

The service reaches that point where you are given bread and given a cup. It is obvious that you are to eat and drink, but you sense there is something more to it. What are you to think about and do at this point in the service? This is a good opportunity to meditate and pray. There are lots of things you might think about, particularly the sermon that has just been preached. No doubt the minister has spoken about the atonement – the work of Christ our great priest and substitute.

(a) Meditate on Christ

Jesus has done so much for us. His broken body and shed blood are being demonstrated in the supper. Does this not move us to thanksgiving and to cry out in love to Him in our hearts? Our faith is strengthened as we dwell upon His cross. This is a good time to rejoice in Christ.

(b) Think about yourself

As you eat and drink you are renewing repentance. The cross doesn’t just atone for our sin but it puts a holy call upon our lives to deny ourselves

and follow Jesus. No doubt you have felt your sin as you examined yourself. By eating and drinking you are rededicating yourself to the Lord. But remember that you can’t put away sin in your own strength, and so you must pray for His Spirit and His grace.

(c) Think about others

The Supper isn’t an individual meal otherwise Christ might have appointed us to do it in our own homes in isolation. No, we call it communion because we commune with brothers and sisters. Is there not a joy in seeing the same elements of the meal being passed around the congregation. Mature and immature, weak and strong, young and old are all eating and drinking the same things. The whole congregation is being directed to Christ and as we move closer to Him individually, we come closer to each other too. Maybe you haven’t loved them well, or perhaps you have been avoiding fellowship. This is a good time to rejoice as a family and perhaps in your heart to silently renew your love for them.

After the Supper

Once the Supper is over we sing and have the benediction and then leave. Many Christians might have a sense of sadness leaving the Lord’s Table because they have enjoyed the communion with Christ and each other. We remember that we are pilgrims on our way to heaven. There are times of refreshment but we must keep walking to get to our destination. That means that we have to go out into the world again – back to work on Monday, perhaps back to unconverted family, back to pressures and demands.

It is good to spend time in the days that follow reflecting on what has happened at the Lord’s Table. If we have learned anything or have felt drawn closer to Christ it is good to think on these things. We should thank God for any blessings we have experienced and continue to rely on Him moving forward. If we don’t see any benefits perhaps it is the case that we haven’t been careful – maybe we didn’t prepare ourselves or maybe we were distracted at the Table. But remember that not all of

God’s blessings come straight away. Sometimes we have to wait for the fruit to come in due time.

Children at the Supper

It is good for children to be present on Communion Sabbaths. A generation or more ago it was common for children to not be taken to church lest they disturb the solemnity of the occasion. That practice, while well-meaning, elevates the status of the Supper beyond its right and denigrates the status of covenant children. John Brown of Haddington, an 18th Century minister remembers as a child coming secretly to watch the Lord’s Supper, despite disapproval from others. He later said that the hearing of Christ “captivated my young affections, and has made me since think that little ones should never be excluded from the church on such occasions. Though what they hear may not convert them, it may be of use to begin the allurements of their heart.”

Week in and out ministers will try to preach simply in order that the children present may grasp something. On a Lord’s Day where the Supper is being administered it presents a perfect picture to children so that they can understand the Gospel. The Lord’s Supper gives a picture of Christ’s sacrifice (broken body and shed blood), a sacrifice that is offered to all God’s people, and received by faith. This is not a service to miss, and wise parents will encourage their children to be alert and observant.

Since we don’t celebrate the sacrament each week, children will be aware that something special is going on. The order of service is different, there is a table laid with bread and wine. If they don’t know already, won’t a child naturally ask – What is happening and why? And didn’t God wisely tell His people to expect this childlike curiosity when He instituted the Passover, the forerunner of the Lord’s Supper? “And it shall be, when your children say to you, ‘What do you mean by this service?’ that you shall say, ‘It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.’” (Exodus 12:26-27)



Doctrinal

Rev. William R. Matthes

SERIES

The Marks of the Church: Part Two



Following on from our last article, we came to see that a Christian is not to live in isolation, but as a member of a Church. Salvation brings a person into a living relationship with God and into a spiritual family. Scripture tells us that this family is the Church of Christ, the spiritual body of Christ (Romans 12:5). He is the head of the body and believers are united together in Him as members of the body. Christians are a part of this community, called to worship and serve Christ together.

The question that naturally flows out from this is, “if Christians are to become members of a local Church, which Church is the right one? How does one know? With all the different groups who claim to be the true Church, how do we know which one to join?” We have seen that our judgment is

not to be based on which Church is better organized, or which one is more comfortable or friendly, but which one seeks to obey and follow what the Scriptures teach. The Word of God is our sole authority in all matters of faith and practice.

Acts 2:41-42 records that those who heard and believed the good news of salvation in Jesus Christ were added to the Church, and that they “*devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers.*” The New Testament Christians met together and gave themselves to these things.

As the centuries passed, the established Church strayed away from the teaching of Scripture, and during the days of the Reformation,

the question of what constitutes the true nature of the Church became an important one.

The Reformation brought about a renewed interest in the original languages of the Scriptures and the study of the available Hebrew and Greek texts enabled biblical scholars to examine the teaching and practice of the Roman Catholic Church. The Reformers saw that the belief and practice of the established Church had deviated from the fundamental truths of the Bible. It became increasingly clear that the Church of which they were a part was not the true Church of Jesus Christ. This rediscovery of the truths of Scripture gave rise to the question of whether they could remain in the established Church or not. It was difficult to think of following a course that led

to separation, but the days demanded it because to continue within the Roman Catholic Church would have meant that they would have to deny what the Scriptures clearly taught.

What were the marks of a true Church for the Reformers? The three that were defined are stated in Article 29 of the Belgic Confession,

“The true church can be recognized if it has the following marks: The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults. In short, it governs itself according to the pure Word of God, rejecting all things contrary to it and holding Jesus Christ as the only Head. By these marks one can be assured of recognizing the true church—and no one ought to be separated from it.”

The first of these marks is the subject of this article; the pure preaching of the gospel. What then is meant by the pure preaching of God's Word?

Every so-called church propounds some form of teaching. A true church affirms and defends the essential doctrines of the Christian faith as revealed in God's Word, the Bible. These essential truths include the nature of God as Triune, the nature of Jesus Christ as both God and man, the total depravity of man's sinful nature, the way of salvation through grace alone, through faith alone in Christ's substitutionary atonement for sinners, His death on the cross, His resurrection unto life, His ascension to the right hand of His Father in heaven, and His future return as judge of all the earth. Any Church that denies these Gospel truths is a false church. Paul warned the Galatian Church against those who would pervert the Church through preaching a different message, *“But even if we, or an angel from heaven, preach any other gospel to*

you than what we have preached to you, let him be accursed” (Galatians 1:8).

The words translated *“preach”* or *“preaching”* all have a similar meaning. To preach means, to *“herald”*, to *“make know the good news,”* to *“declare,”* or to *“speak, teach, reason or dispute.”*

Therefore the act of preaching is communicating the same message that the Apostles did. Paul wrote to the Corinthian Church *“we preach Christ and Him crucified”* (1 Corinthians 1:23). To preach is to proclaim the gospel message found in the Bible in its entirety. It is God's ordained means to communicate His truth to people that many sinners might hear words leading to eternal life and that God's people might grow in faith and holiness.

When God's word is faithfully proclaimed in this way, it is effectual in people's lives. The Word of God is effectual and life changing. It is without error, trustworthy, and reliable. 2 Timothy 3:16-17 tells us that, *“All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be complete, equipped for every good work.”*

Romans 10:17 affirms that *“faith comes by hearing, and hearing by the word of God.”* Preaching is not simply the imparting of a series of factual statements or certain propositional truths which a person must affirm. It is speaking the truth of Scripture in such a way that people hear it and receive it, in order that they may find mercy, forgiveness, and eternal life in Jesus, or that it might confirm them in their rebellion and hardness of heart against God.

Because God's Word is living and active, through the agency of the Holy Spirit of God, preaching imparts spiritual wisdom and knowledge. Because the Word of God reveals God as the creator, sustainer, and director of all that exists, preaching declares who He is, and those that truly hear respond in wonder love and praise, thereby

glorifying God. Preaching calls for a response. All who hear are to repent and believe upon Jesus Christ for salvation, to trust and rely upon Him alone in order that eternal life might be granted and strength given to live for Him in all godliness and righteousness. Because God's way of salvation determines life and death, the proclamation of the message of salvation in Christ alone is powerful to effect change.

Preaching is commanded in Scripture. It is necessary to safeguard the truth of God by feeding God's people with sound doctrine, that it might suppress the weeds of error whenever they rise up to choke the word. Paul charged Timothy to, *“Preach the word. Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching”* (2 Timothy 4:2). To truly preach the Word of God is to wield the sword of truth against the lies of Satan. It is to strip sinners of their own self-righteousness before the Holy God. It is to expose all ungodliness and cause men and women to flee to Christ alone to be saved. It is to strengthen the weak saint and bring comfort to the afflicted soul. How will people hear if the Church fails to proclaim Jesus Christ as the Saviour of the world? (Romans 10:14).

It will not come as a surprise then, that the enemy of God will do everything within his power to eliminate or minimize true preaching, whether in the worship services or on a street corner. In Church services today, it is not hard to find discussion groups instead of preaching. Sometimes the preached word may be replaced by drama or by conformance to a certain liturgy. Often there is such an emphasis on music that the preaching is reduced to a 10 minute quiet talk or thought for the day.

We must do all we can to ensure that the preaching of God's Word is the primary and central act of worship in the Church. It is an essential mark of the true Church.

TIME MISSPENT
IS NOT TIME LIVED
but TIME LOST.

Thomas Watson



@CHAL



Church History

Rev. Mark Koller, Dallas RPCNA

Samuel Rutherford's Ecclesiology



Samuel Rutherford was arguably the most important and influential Scottish theologian after the Reformation. As a seasoned pastor, professor, author, and churchman, he was able to have a remarkable influence in many different arenas during his long ministry. While generations of Christians have been moved by the devotional depth of the Letters, most of his other writings have been surprisingly forgotten. Aside from *Lex Rex*, even scholars seem to overlook the importance of Rutherford's legacy.

If we focus on the topic of church government, among the forgotten works of Rutherford are six books (around 3500 pages) on the subject, none of which have ever been reprinted: *A Peaceable and Temperate Plea for Paul's Presbytery in Scotland (PATP)* (London, 1642); *The Due Right of Presbyteries, or a Peaceable Plea for the Government of the Church of Scotland (DRP)* (London, 1644); *The Divine Right of Church Government and*

Excommunication (London, 1646); *A Survey of Spiritual Antichrist* (London, 1648); *A Free Disputation Against Pretended Liberty of Conscience* (London, 1649); and *A Survey of the Survey of that Summe of Church Discipline* penned by Mr. Thomas Hooker (London, 1658). With these works, along with his Letters, Sermons, Catechism, and an unpublished manuscript from 1652, the full story of Rutherford's ecclesiology begins to take shape. Why did Rutherford write so much on church government? Was his view any different than his peers? Why have these important works never been republished? Does he have anything to teach the modern church?

In fact, Rutherford does have much to teach us on the subject of presbyterianism. Since the intensity of the debates in Rutherford's day, the presbyterian church has fractured into a number of separate denominations with a wide variety of practices. In our day there are

presbyterians who range from a desire to hold to the pattern of Rutherford's Scotland to others who prefer their presbyterianism to be more hierarchical or even more congregational. Even among his own peers, Rutherford frequently ventured into areas of disagreement. At the Westminster Assembly, he was among the most outspoken in the public debates on ecclesiology, never afraid to voice his opinion.

When Rutherford earnestly appealed to the London congregationalists in PATP and DRP, several New England scholars took up their pens to write against his presbyterianism, most notably the congregationalists John Cotton, Thomas Hooker, and Richard Mather. The first to respond was Thomas Hooker, but his manuscript was providentially lost in a shipwreck after it was sent over to London for printing. As the story goes, when the ship sailed away from Connecticut in 1646, it would never be seen again except as a "ghost ship" that often resurfaces in local lore. Hooker's

rewritten book was published in 1648 as *A Survey of the Summe of Church Discipline* and Rutherford finally answered the book in his own *Survey of the Survey* in 1658. Rutherford's response is filled with interesting observations on church government, so that we are able to compare his early views from 1642 to his more mature understanding in 1658. Mather responded in 1647 while Cotton gave two responses, in 1647 and 1650. These interactions are critical in understanding Rutherford's growing influence on the debates.

Some of the unique contributions of Rutherford are: 1) Hearing the voice of the people. For example, he argued for the people of Anwoth to be able to keep their minister (himself) when the church called him away. 2) The right of the people to meet in small conventicles apart from the church. Rutherford was one of the few ministers who supported this check and balance for the church. 3) Equality among the elders. 4) Balance among the courts. 5) The use of precise terms, though he was not always so clear in his presentation. 6) A Biblical model for church government. From Acts 15, Rutherford found direction for not only national synods and presbyteries, but also for ruling elders, a moderator, a clerk, order, speaking one at a time, and communicating with the larger church (PATP, 322). Often today, it seems as though tradition and preference have led many presbyterians to forget what true presbyterianism actually is. Rutherford labored to draw his pattern of church government from an in-depth knowledge of the Scriptures. In PATP, for example, the reader notices that it is filled with Scripture, a surprising contrast to Alexander Henderson's book on ecclesiology published in 1641.

Even with Rutherford's zeal and scholarly analysis of subjects like church government, there were times when he himself contributed to the public loss of his ideas over time. Honestly, Rutherford is sometimes difficult to read, even for scholars with years of training in such writings. Words used to describe Rutherford's writings are "dry," "tedious," and even "labyrinthine," to name a few. Instead of giving simple definitions

and short explanations, for example, he often chose to use long scholastic syllogisms to answer questions. Even his Catechism is 563 questions long!

Today there is a great need for scholars and pastors to approach Rutherford's writings in much the same way as they have carefully analyzed John Calvin, John Owen, and Jonathan Edwards. Each of these authors has experienced a revival of scholarly attention in the last few centuries, while Rutherford's following has been much less enthusiastic. Thankfully, the tide seems to be turning toward more interest in Rutherford studies. In the last century, around a dozen doctoral dissertations have focused on Rutherford and others are in progress. Moreover, a modern reprinting of all of Rutherford's Works is in the planning stages at Reformation Heritage Books of Grand Rapids, Michigan (www.heritagebooks.org). With the reintroduction of Rutherford's writings on ecclesiology to the church of the twenty-first century, it is hoped that every presbyterian denomination would seek to benefit from his timeless wisdom. Few of our modern debates are actually new, with most having been discussed in the forgotten writings of our fathers.

If Rutherford is to be of benefit to us:

1) We must recover the writings of Rutherford in both print and manuscript. These efforts are certainly not trivial, as a great amount of time must be spent in finding lost works, correcting print errors, and organizing a vast amount of information. As noted above, most of Rutherford's writings have been left to gather dust. How can it be true that no one has ever published the full Works of Rutherford? In part, the loss of Rutherford has been due to his difficult style of writing, but one has to conclude that a lack of appreciation for the doctrine itself is also at the heart of the problem. Let it be our prayer that the church will find these writings to be valuable, that it would train scholars to do the work, and that the Lord would grant success to these efforts.

2) We must read the writings of Rutherford. The same warm author

of the beloved Letters is also the one who was so aggressive toward Maxwell in *Lex Rex*. Beyond the Letters, the reader may begin to grow weary as the syllogisms grow in complexity. A good suggestion is to continue to read the Letters, Sermons, and devotional works like *Christ Dying*, but also venture forward into PATP as an introduction to his ordering of the church.

3) We must learn from the writings of Rutherford. One of the most critical lessons to learn from Rutherford is to heed the warnings against separatism and congregationalism. First, he gave thorough Biblical studies into the writings of the separatists of his day. He read their books, he broke down their arguments, he exposed the flaws in their doctrine in many practical ways that almost seem like they could directly apply to many of the churches around us. These exchanges are worth reading and studying so that we ourselves would not be tempted toward separating from the church. Who among us hasn't been hurt or offended by someone in the church? Who hasn't been frustrated with the lack of purity in the church at various times in history? Who hasn't wondered whether a new denomination would be the answer? Surely, since the temptation to leave the church is always before us, Rutherford's deep analysis of the dangers of separatism and his devastating blows against them are worthy of our examination. Hopefully, we will also learn from the tragic divisions that ended up splitting the Scottish church in his own lifetime. Second, he gave thorough warnings against congregationalism. Though he was always cordial to the congregationalists, he sternly warned them of the problems in their writings and how their teachings were not supported by the Bible. It was his life goal to see the church as thoroughly Biblical in its ecclesiology as possible, a worthy effort that took him along a winding path through controversy, debate, and even banishment from his home church. Thankfully in the end, we are the ones who are blessed to have access to our fathers who cared enough to guide the generations yet to come.



An Interview with Rev. Paul Wright (Cookstown RPCI)

www.letthemlive.ie

What is “Let them Live” and what led you to start this ministry?

“Let them Live” (LTL) is a gospel-centred anti-abortion movement of evangelical Christians based in Northern Ireland. It’s set up as a ministry of Cookstown RPC, with Session oversight. LTL began in 2017 when a group of Christians from within the RPCI felt burdened to stand against increasing pressure to liberalize our abortion laws (which were radically changed on October 21 2019), and to speak out against abortion from a biblical worldview. As we looked at all the other pro-life organizations in NI, we noticed that none of them were explicitly ‘Christian’, and that while groups like Both Lives Matter had Christians working for them, nobody was saying ‘we want to abolish abortion as Christians, and use this area of debate as a platform to proclaim the gospel in the public square’. We believe that abortion is just one symptom of a society in active rebellion against God, and we believe that as Christians we have the unique and glorious task of proclaiming the only true message of hope, forgiveness and liberation into the darkness of abortion.

In practical terms, what are the aims of Let them Live, and

how do you hope to achieve them?

LTL has 3 main aims:

To proclaim that Jesus is King and Saviour (in the public square; to those who consider themselves pro-choice; to our political leaders who are supposed to uphold just and godly laws and are accountable before God for their actions). Most of this occurs with street witnessing and open air preaching in towns across NI, but we also use social media to engage with militant pro-choice advocates and call them to Christ.

To mobilize and train the church to ‘hold back those stumbling to the slaughter’. We’ve been given opportunities to speak about our responsibility to value life and protect the unborn at CYs/Women’s Fellowships/church meetings. We recently ran our first youth training conference (29th February 2020) to equip young people of the denomination to be unashamed of the gospel when faced with opposition from pro-abortion peers. We’re planning (if it’s in God’s will) to run a LTL GO-team in the summer (17-19 August) to further equip Christians in this area. Once the abortion framework is introduced in NI at the end of March 2020, we’ll have a better idea of how abortion ministry might

look (where abortions will take place/exclusion zones etc)

To practically care for the modern-day orphan, widow and fatherless (unwanted children; single parents; women facing crisis pregnancies etc). As a fledgling group, most of our ‘practical care’ at the moment involves signposting towards and supporting other great practical ministries who already care for vulnerable women and children in our local context (Life NI; Hope House; Baby Love Project) but we have some ideas in the pipeline for more practical projects in the future, if God wills.

How do you engage with people, when politicians and the media effectively control the pro-choice narrative?

Oddly enough, there are two very different places where people tend to engage most honestly and openly on this issue: online, and face to face. On the street, when we’re giving out tracts and engaging with passers-by, we’ve found that pretty much everyone has an opinion on abortion and people are generally more than happy to talk about why they are pro-abortion or pro-life. While engagement can get unpleasant and aggressive, there are also so many opportunities to clearly present the beauty, simplicity and dignity of the gospel, and that more

than makes up for any antagonism you might receive.

We have a LTL Instagram and Facebook page, and we use targeted advertising to pop up in the newsfeeds of a pro-choice demographic. Online, people are even more keen and 'brave' to interact than on the street, and if you brace yourself for a fair amount of colourful language and criticism, it's a pretty good platform for proclaiming the gospel in gentleness and respect with people who would never come to church or normally talk to a Christian about the Bible.

Are there any prominent voices in the media or in the political world who are supportive of ministries such as Let them Live?

Honestly? Not many! In the world's eyes, and even in many professedly 'pro-life' politicians' eyes, we're a radical, gospel-proclaiming group of abortion abolitionists who don't just want to reverse abortion laws, but also want to see people all over NI turn to Jesus in faith, repentance and submission to his Kingship...It's easier for them to get behind an ecumenical or non-faith based pro-life movement

because it sort of welcomes everyone regardless of belief, whereas the truth claims we make about Jesus being the only way of salvation are pretty exclusionary and unpopular. But that's the offense of the gospel.

Historically speaking, what has the church done right and what has the church done wrong, in response to the abortion crisis?

Historically, our own churches in the RPCI have responded to the abortion crisis with good biblical teaching (which is something to be really thankful for, because there are a lot of pro-choice 'Christians' out there who haven't been taught well at all), and fervent prayer. Christians are also pretty good at letter-writing and emailing politicians (lots of churches did this in the run up to the May 2018 referendum in the Republic of Ireland and the October 21 deadline in NI). On the other hand, I don't think the church has a great track record of orphan care (adoption/fostering) and practically and publicly advocating for the unborn in recent times. I think there's a strong temptation for the church to slip into

apathy and inaction when it comes to abortion, because once legal abortion becomes the status quo, it seems humanly impossible that the situation could change or that our efforts could make a difference. But we need to remember that God has commanded us (not suggested to us) to "Rescue those being taken away to death; hold back those stumbling towards the slaughter" (Proverbs 24:11).

If a local church wanted to do more to combat abortion and minister to those who are considering going through with an abortion, where do you start?

Start doing what you can, even if it seems small. There are so many practical ways you can help support those who are facing crisis pregnancies, or single parenthood, or hopeless guilt. It can be as simple as befriending a local mum from your neighbourhood who is on her own and could do with a hand looking after her children. Or crocheting blankets for a ministry that provides baby goods for vulnerable mums. Or financially supporting a Christian pregnancy advice centre. How would your church respond to a



single mum coming to worship some Sunday, or how would you respond to a woman who's had an abortion and deeply regrets it? Could your church family commit to praying for an end to abortion in your area on a regular basis? But whatever you decide to do, keep the gospel right at the centre, because it is the power of God unto salvation to everyone that believes.

What objections do you most often hear towards your ministry? How do you answer these objections?

From outsiders: "abortion isn't a religious issue; it's a human rights issue. Why divide our pro-life efforts along religious lines when we would all be stronger together?" As Christians, we recognize that abortion is very much a spiritual issue, and that silencing or compromising our Christian beliefs for pragmatic reasons like strength in numbers isn't honouring to God. Plus, biblically, God doesn't need big numbers to execute victory. But he does command faithfulness from his people.

From some Christians: "the church isn't meant to get distracted from its main task of making disciples by side issues like abortion". When Christians fight abortion it isn't just about policy or legislation. We're fighting against unjust, ungodly laws that break the 6th commandment and are an offense to God (Proverbs 6:16-19 God hates "hands that shed innocent blood"). We have a unique and pertinent opportunity to show that abortion is a sin against a holy God by engaging publicly on this issue, while at the same time having the only true message of forgiveness, hope and joy that the lost souls all around us need to hear. We are called to expose the deeds of darkness and to be salt and light. How can we choose *not* to fight this battle for God's glory?

Is there any engagement between Let them Live and similar ministries in other countries, working towards the same end?

In America, we've been encouraged and blessed by End Abortion Now (Arizona). We're currently exploring partnership under the Let Them Live

umbrella with Christian brothers and sisters in the Republic of Ireland and the Midlands.

Can you recommend any books or video resources that we ought to engage with?

'The Sound of Abortion' audio clip (Youtube); Babies are murdered here; Babies are still murdered here (documentaries on Amazon and Youtube); Counter Culture (David Platt); Love thy Body (Nancy Pearcey); The moral case for abortion (Ann Furedi, head of BPAS abortion provider UK. Hard reading but it's good to know your opponents' arguments)

How can we effectively offer our prayerful and practical support to ministries such as Let them Live?

Start up your own local LTL ministry: Christians going public with their faith and addressing the issues of the day, like abortion, with the gospel in their own context and community. We can supply you with gospel tracts, posters and materials!

Pray for an end to worldwide abortion and for the salvation of post-abortive women, abortion doctors and kids in care.

Financially support practical and gospel-based abortion ministries



Rev. Paul Wright

PRESBYTERY NEWS



Sylvester Konteh

Mr Sylvester Konteh's testimony was published in March in the American RP Witness and also on the RPCS website. He teaches a children's Sunday School class on the Shorter Catechism which has been well-attended. He continues his studies online from RPTS in Pittsburgh and have found them very beneficial. The church's nursery school has given them the opportunity for ministering to children from many different backgrounds, and he also seeks to be a Reformed influence in his pastor's fellowship group.

Unfortunately, due to Covid almost all of the Reformation Tours scheduled for 2020 did not go ahead, but encouragingly, most decided to rebook for 2021. Mr Jimmy Fisher used this time to create quite a lot of historical videos and blog posts covering different aspects of the Reformation and Covenanting times. These videos and content can be seen on the RPCS website. Jimmy also joined via video call a Christian school in Seattle, Washington for their church history class taught by a former Semester in Scotland student, Julia Cherian.

Mr Ian Gillies, student under care of Presbytery, has entered his final year at RPTS. Ian married Shelby Winkel in August in America. Please remember Ian in prayer both in his classes and assignments and in his newly married life.



Ian & Shelby Gillies

The Irish RP Junior and Senior Camps for were all held online this summer and nine young people from Airdrie, Glasgow, North Edinburgh, and Stranraer attended. In addition Rachel Nelson from North Edinburgh was a leader at both Girls Discovery Camp and Senior Camp.

Presbytery met by way of Zoom on the 26th June. The main item of business was giving Ian Gillies, the student under care, his Presbytery exams. Another item of business was the decision of Presbytery to write a letter to the Scottish government protesting the decision to allow pubs, restaurants, and cinemas to open before churches. In addition to these things, Presbytery had their regular review of finances and other matters within the church. Following the deposition of Mr Andrew McMillan, the Airdrie congregation was declared vacant on the 15th June. Rev.

Peter Loughridge was appointed interim moderator. The next regular Presbytery meeting will be the 3rd November. Rev. Tim Donachie was appointed the new Moderator.

The Reformed Presbyterian Church of Scotland called its members to observe Saturday 28th March as a day of solemn fasting so that we might humble ourselves before the Lord and plead for Him to lift this recent judgement from our land. You can read the full statement calling for a fast on the RPCS website.

Presbytery had a special collection in March for training men for the ministry. The amount collected was £1,652.



Airdrie

The congregation was declared vacant on Monday 15th June 2020, following a meeting of Presbytery at which Andrew McMillan was deposed from the office of minister. We are thankful for the ministers from Scotland and Northern Ireland who have been filling the pulpit since mid-July. Please pray for the congregation, the Session, and the Interim Moderator (Rev. Peter Loughridge) during this time of vacancy.

Glasgow

In Glasgow, although we've had our lockdown difficulties in common with other congregations, we were glad to be able to reopen for public worship at the end of July and we continue to do so morning and evening until now. We are also able to continue to meet for prayer on Wednesday evenings. Those in the congregation who cannot attend – due to a limit on numbers – are still able to access the services through online technology.

We miss the opportunity, in these

circumstances, to remember our Lord's death through communion and the opportunities for fellowship, which many of us in all churches perhaps took for granted. However, we are still thankful to be seeing new folk appearing even during these restrictions, including several students.

On the 18th of October, we were blessed with the ordination of three deacon: Messrs. Niall MacLennan, Norman MacLennan and Alasdair MacPhee which means that we now have three elders (we were sorry to

accept Norman Graham's resignation recently on the ground of health concerns) and seven deacons.

We have also had three couples getting married in the congregation in the summer months (Ian Gillies and Shelby Winkel; Calum Gillies and Shona Macleod; Jacco Wols and Kirsten Graham) and we are deeply thankful to see new Christian homes established in this way.

North Edinburgh

Like most of our congregations, church life has looked very



North Edinburgh Outdoor Service

different in 2020 from other years. We are thankful to God to have been able to meet online for worship services during lockdown, as well as for midweek prayer times and – at times during the tightest restrictions – shared times of family worship on four other nights of the week too.

With church services permitted to resume in July, we found ourselves with none of our regular venues accepting outside bookings. Three times in July and August, we met for our morning service outdoors – in the garden of David and Kirsty Ferrier. God kindly gave us suitable weather each time. We're very thankful too that since mid-August a local church has granted us permission to use their building (when they aren't using it) so we have been meeting there for our evening services and continuing online in the mornings.

Having got used, like many of us, to walking as one of the main hobbies still available during lockdown, Demi Loughridge (age 6) walked 100 miles during the summer to raise money for Bibles and Christian books for teenagers in our housing scheme. We'd like to say a big thank you to everyone in the wider church who gave so generously in support of her project. In early November the books and Bibles went into the homes of 80 kids from DIME, a youth group led by local Christians. Please pray for God to work in amazing ways in the young people and in their families.



Rev. Andrew & Heather Lytle

Stornoway

Despite having very few positive cases of Covid-19, the Western Isles faced the same lockdown restrictions as the rest of the country. We are thankful to be back to public worship since July. During the lockdown we were able to keep up congregational fellowship online. On two separate Sabbath evenings we were able to hear about the work of Reformation Tours (from Jimmy and Helen Fisher) and about the mission work in Nantes, France (from Andrew and Heather Lytle). We also studied a book about evangelism once a month. This study provoked good discussion.

The congregation was able to repay the first of five instalments of our loan from the Mission Committee of the Irish Church. We are most grateful to our Irish church family for lending us this money for the purchase of our manse in 2019.

Stranraer

While lockdown had its challenges for us it did for all churches, in God's providence we have also seen benefits as a result. Some of those who had stopped attending, or were only attending one service, tuned into the livestream morning and evening, and have been worshipping with us twice each Lord's Day since we resumed Public Worship in July. During lockdown Stephen was also interviewed on local radio as a result of an offer we made to deliver food/mediation to those self-isolating, and to talk to any who were anxious. We are thankful that almost all who were worshipping with us in March were back out at Public Worship almost as soon as we reopened. During the autumn we have also had a couple of people contact us and express interest in the gospel, and would appreciate prayers for them.



Reformation Tours Class



GLOBAL NEWS

During the year RP denominations and presbyteries held Days of Fasting and made public statements calling for repentance and prayer. Most churches live-streamed or recorded their services. Bible studies, prayer meetings, and youth groups used Zoom to meet as did sessions and presbyteries.

Australia

On the 29th March 2020, the Presbytery of the Reformed Presbyterian Church of Australia met online to install Rev Andy McCracken as pastor of the Frankston Reformed Presbyterian Church.



Fellowship Camp

The annual Fellowship Camp at Dixon's Creek was held on the 7th-9th March. There were many wonderful talks and activities, and it was a time of good fellowship that in the providence of God occurred just a few weeks before the country went into lockdown.

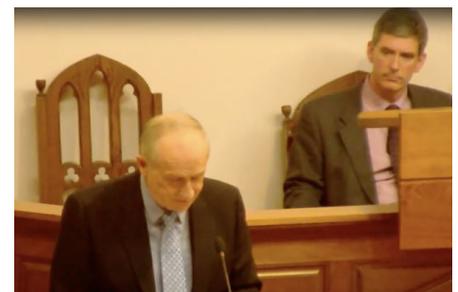
Ireland

The opening meeting of the 2020/2021 Session of the Theological College was held this year in Trinity RPC on Wednesday 7th October. After opening devotions Prof Robert McCollum reported on the work of the College during the 2019-2020 college year. He reported that the full course of lectures had been

completed in March, just prior to the commencement of the coronavirus lockdown. Different arrangements had been made for the end of year examinations which all students had passed satisfactorily. The three students, John Coulter, Paul Flynn, and Paul Wallace, were therefore enrolled by the Committee to enter their third



Rev. Andy McCracken & Family



Reformed Theological College

and final year. There is currently a great need for ministers and missionaries in Ireland. This time next year a new intake of students is anticipated. Pray that there will be many more men, young and not so young, who will hear the call of Christ to serve him in this glorious calling and make application to their Presbyteries to train for gospel ministry.

The Irish RP Senior Camp for young people aged 16+ ran on 5th-10th July in an online format. 82 young people attended all or parts of it. The Junior Camps also ran in an online format.

The RP Ministers Conference (28th-30th September) was able to proceed despite Covid-19. Though meeting in unusual circumstances, the conference was a great blessing to those who attended. The main speaker, Pastor David Campbell (North Preston Evangelical Church), was unable to attend due to a local lockdown. He supplied the ministers with four thought-provoking, pre-recorded addresses on Paul's vision of Paradise and the thorn in the flesh. Each session was followed by discussion. The fellowship at the conference is always a highlight and particularly after a difficult several months.

France

Restrictions imposed because of COVID have made life difficult because of the size of the meeting place. Give thanks that the local authorities have agreed to let them use a municipal hall for worship. They are in the midst of applying for building permission, and once that has been granted work can begin on their new building.

Spain

The Berrocals have moved to Rincon in Spain, and Rev Isaac Berrocal is working to establish the existing group, and they are holding worship services in their home. Please pray for them as they develop an outreach witness and ministry.

North America

The Midwest Presbytery conducted a worship service with several families in Houston, Texas on the 25th October. These families have been



Dallas RPC

meeting for a weekly Bible Study for the past 1.5 years. Please pray that the Lord would truly bless this work and enable plans for future services leading to the establishment of an RP Mission Church in Houston.

Rev. Garrett Mann was ordained as the minister of Lisbon RPC in upstate New York on 25th September. Garrett was on the RP Mission Team to Scotland in 2007.

Ottawa RPC recently held a Finance Workshop for young people taught by one of their deacons.

On July 31, 2020, Rev Rom Prakashpalan was installed as co-pastor in the

April 2010, with an open air Bible study meeting for many years.

Rev. John Tweed, a RP minister for many years, died at the end of May. His father had been the minister of the Glasgow congregation prior to World War 2.

Japan

On September 22nd, the Japan Presbytery held their annual fall conference. This year's theme was "The Church Under Coronavirus." The conference was held in person at Higashisuma RPC and also broadcast online using Facebook live.



Rev. Garrett Mann & Family

Dallas RPC, a congregation which the Lord was pleased to use Rom to help plant in its earliest days. The congregation gives all thanks and glory to God for ordering the steps of His people. In June the Atlanta RPC was able to purchase their own building. They have been ministering in an impoverished area of Atlanta since



Japan Conference

Pray for the Kasumigaoka congregation as they look for a minister.

Give thanks for two new elders of Mukonoso congregation who were ordained this past May.

South Asia, South

Pray for the congregation as some members had to move away for work-related reasons. Give thanks that the congregation continues to grow.

South Asia, North

Give thanks for the two mission churches in villages. Pray for the students of theology in their studies. Pray for their desire to do further outreach.



Finance Workshop

TEENS

Does the Bible guide us on body image?

Rev. Peter Loughridge
North Edinburgh RPCS

God's Word is timeless – it's always relevant and never goes out of date. God's Word speaks into every aspect of our lives, so we can rightly expect that it provides us with important building blocks for how we view ourselves and our bodies.

Let's look first at some of what the Bible says about our bodies. Psalm 139 tells us how carefully and amazingly God has formed every human life (v13-14, for example): **For you formed my inward parts; you knitted me together in my mother's womb. I praise you, for I am fearfully and wonderfully made.** Since God has taken so much care in forming us, it's right that we also should look after our own bodies. The New Testament also reminds us of this, especially in light of the truth that once we're Christians God is living in us by His Holy Spirit: **Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body** (1 Cor. 6:19-20).

The Bible also has lots to say about true beauty. Even in looking for Israel's next king – a role which, in Bible times, involved leading the army into battle – Samuel had to be reminded that physical factors like appearance and height are not what matter most to God, but rather

our hearts: **The LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart"** (1 Sam. 16:7). In 1 Peter 3:4 God's Word speaks specifically to women, highlighting that beauty is not about what we normally think of (hair, clothes, jewellery) but instead: **the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious.** Men too are called to focus on godliness more than on physical appearance, with Paul recognising in his words to Timothy that exercise and keeping our bodies healthy is important but godliness matters more: **Train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come** (1 Tim. 4:7-8).

Of course, as always, these truths are most perfectly seen in Jesus Himself. It is crucial to our salvation that Jesus had a physical body – He lived as a human and died as a human in order to save humans! Yet God's Word also tells us: **he had no form or majesty that we should look at him, and no beauty that we should desire him** (Isaiah 53:2). Jesus' beauty is

seen in the perfection of who He is and in this way He is the 'altogether lovely' bridegroom of His bride, the Church, spoken of in Song of Solomon 5:16.

Too often, our sense of worth and value comes from how we look outwardly. We must cling to the precious truth that all men and women have been made in God's image – made to know Him, made for relationship with Him, made to reflect Him. But that likeness to God has been distorted in us by sin, meaning that we need to be made new: **if anyone is in Christ, he is a new creation** (2 Cor. 5:17). Our identity shouldn't be found in how we look, but in who we are in Jesus!

Too much of our lives are dominated by what others think of us. We believe the lie that if we were taller or shorter or younger or fitter or thinner or more beautiful or more muscular – then we'd be happy. But if we are content and satisfied in God's acceptance of us through Jesus, we don't need to be obsessed about how we look or what others think.

Body image is a more complex matter than a short article like this can fully grapple with. These Biblical truths are good starting points and can lay a solid foundation, but if this subject is a struggle for you then you should talk to a wise and mature Christian in your family or in your church.

CHILDREN'S STORY

Have you ever heard of Betsy Ten Boom?

Probably many of you haven't. Maybe some of you have heard of Corrie Ten Boom, though. Corrie Ten Boom was a godly woman who lived in a very difficult time, and she risked her life and safety to help others. She was caught doing this by an evil government, and she was sent to an awful place where prisoners were made to suffer a great deal. She was mistakenly released, and travelled the world telling people about what she had suffered and what God had done for her, and she became very famous and was highly honoured. Rightly so, too - it is so important that society honours those who do good.

But Corrie had a sister who we don't know so much about, because she was taken home to be with the Lord in heaven during their time as prisoners. Betsy was

often unwell, but she was immensely strong in her faith. She was always encouraging Corrie to trust God and to thank Him, even when things are hard. Once she even encouraged Corrie to thank God for the fleas in their beds!

God had a different plan for these two sisters. Both were going to be faithful servants, but one would die young and relatively unknown, and one would live a long life and become very famous. Corrie's story would be a witness to people the world over, and some might think that this makes her more important than Betsy, because Betsy's life was much shorter and she met much fewer people. I think that God sees things differently, however. I think He sees both sisters as precious jewels, who trusted in Him and obeyed

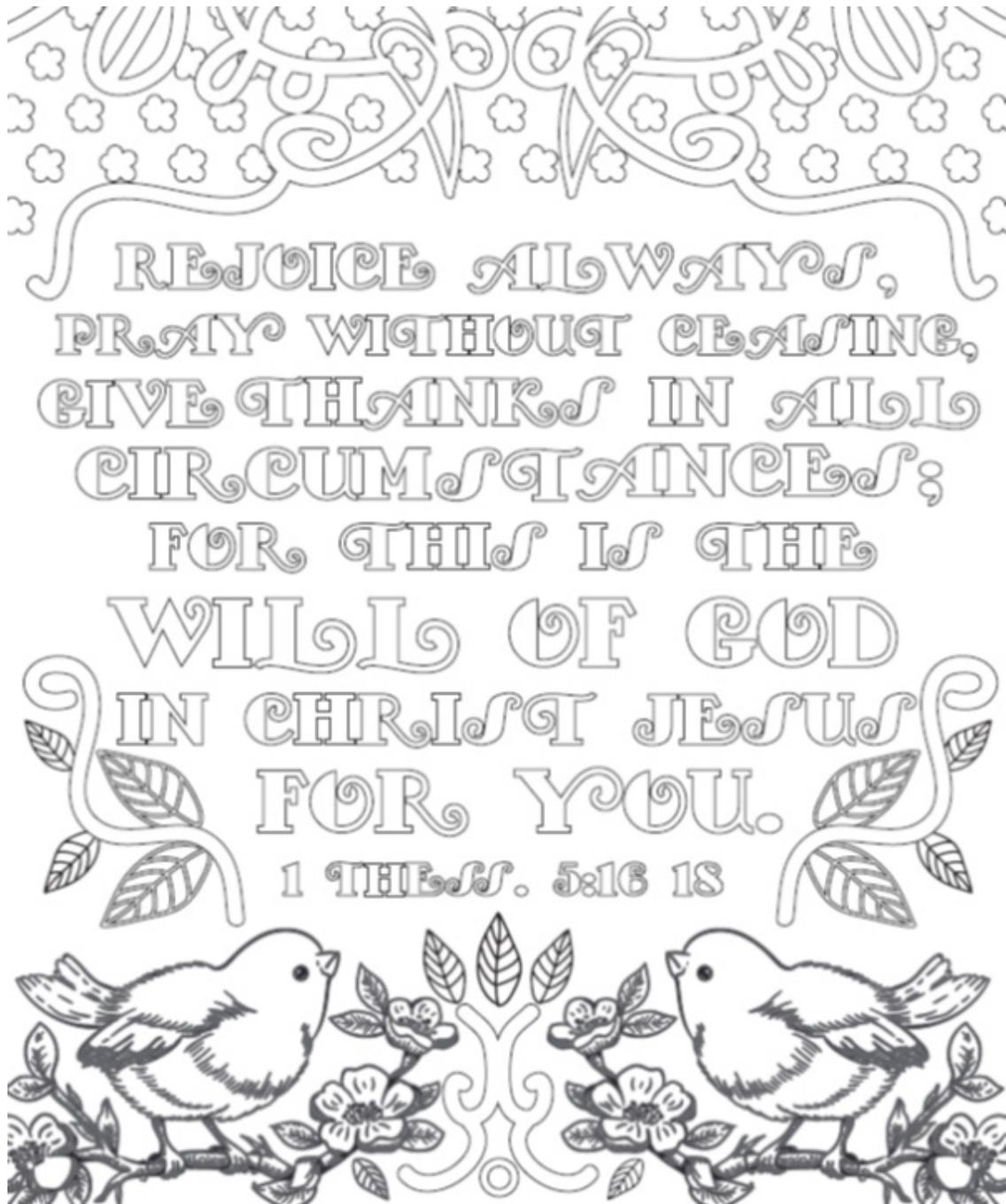
Him despite the strongest pressure to disobey, and because of this they are both beloved to Him. It doesn't matter to God whether we are famous or not- it matters to God that we love Him and keep His commandments.

Sometimes the world and the history books honour good people, like Corrie Ten Boom, and that is a good thing, but not every good person will appear in the history books. Make sure that you prioritise honouring God above all else in your life, and God will never forget you, even if you may seem unimportant to those around you.

Margaret Murray
Glasgow RPCS

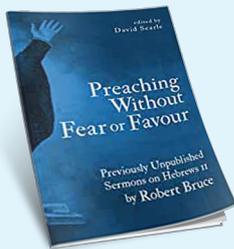
CHILDREN'S QUIZ

In our story about the Ten Boom sisters we heard how Betsy encouraged her sister to be thankful – and even give thanks for fleas!! Colour the verse below and cut it out and put it up somewhere to remind you to give thanks to God in all things.





RECOMMENDED READING

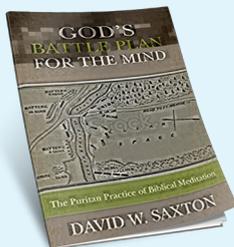


Preaching Without Fear or Favour

Robert Bruce

Robert Bruce, 1554-1631, was an eminent Scottish divine active between the Reformation and Covenanter periods. He was a bold, evangelical preacher who faced much persecution from the authorities due to his stance against the King's intrusion in the Kirk. The Lord used his preaching as a means of converting Alexander Henderson, who would later go on to lead the Covenanters during the Second Reformation. This book is a fresh transcription of a volume of manuscript sermons which have never been printed before and are sure to be a worthwhile addition to the libraries of those who have an appreciation for sound theology and Scottish church history.

James Hart (Airdrie RPC)

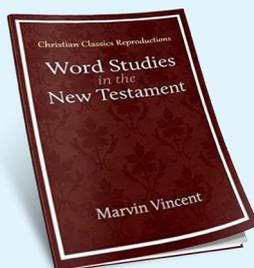


God's Battle Plan for the Mind: The Puritan Practice of Biblical Meditation

David Saxton

Here the author gives us an able treatment on the benefits of this often neglected practice amongst Christians. Today, when we think of meditation, it conjures up images of eastern or new age mysticism and is usually something we try to avoid. But here we are reminded that true, Biblical meditation is a means of grace and can help cultivate personal holiness and a godly way of life. The work is replete with quotations from Puritan authors which not only show us how important the Puritans believed Biblical meditation was, but also encourage us to take up the practice. The volume also serves well as a great introduction to the writings of the Puritans. Highly recommended.

James Hart (Airdrie RPC)



Word Studies in the New Testament

Marvin Vincent

This two-volume set is a good guide for anyone wanting to dig a bit deeper into the original text of the New Testament. Although many Greek words and phrases are examined, it's designed to be clear for people with no understanding of the Biblical languages. For example, I was curious the other day to know what Jesus meant by calling the Holy Spirit the "Comforter" in John 14. Vincent gave me a very helpful breakdown of the original word and the common misunderstandings that may arise from the English version. Throughout this work he has laboured to consolidate much of the valuable insights of past Greek scholars and more plainly lay these before us. I have only begun using this resource. So far I have found it very useful and I heartily recommend it.

David Matthes (Glasgow RPC)

“The Lord is my light and my salvation;
Whom shall I fear?”

(Psalm 27:1)

