



OCTOBER 2023 | ISSUE 4

SEA TO SEA

Canadian RP News



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EDITORIAL

Though appearing in October, this issue of Sea to Sea was put together during the summer months. Does that seem like a distant memory to you now. By now we are all well into the more regular rhythms of life? For many, summer is the season when a time of holidays can be enjoyed. Short or long, those seasons of refreshment are precious and hopefully provide the rest we all need (Mark 6:31). God created us body and soul, and so as we need physical rest and refreshment, we need it spiritually too!

How is a soul refreshed? God brings spiritual refreshment in several ways. The “ordinary means of grace” (namely, the Word, prayer, and the sacraments) have been ordained by God to save and sanctify His people, and to restore the soul. Since this is true, we should thank God for the weekly “holiday”, or “holy day” of the Christian sabbath.

Whether or not you were able to have a holiday this past summer, pray to remember the Lord’s Day better and to keep it holy (see, Isaiah 58:13-14). Christian fellowship can also be a means of refreshing encouragement, as it is received (2 Corinthians 7:6) and as it is given, “...whoever refreshes others will be refreshed. (Proverbs 11:25b, NIV). But most of all, Christ Himself, in our union and communion with Him by the Spirit, is the great refreshment of a believer’s soul.

We sing of Him in Psalm 72A, “He’ll come as rain on meadows mown, like showers on the earth that fall.” When summer drought was experienced, and fruit failed or those forest fires burned, how we appreciated the blessing of rain! Only Jesus can save and then continue to refresh your soul.

May He be known savingly from sea to sea, and may His people flourish in His day. And again, it is our prayer that Sea to Sea will be used by God, not only to inform, but also to refresh and encourage your soul as you read it.



BY REV. MATT KINGSWOOD
Minister of the Russell RPC

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All Bible quotations are from the ESV



RP SHORT TERM MISSIONS

Japan

by Linda Welter
Member of Russell RPC

My short-term mission journey to Japan began thirty years ago when I was an infant-in-Christ.

I visited in 1993 with a friend and my most vivid memory was not beholding the Golden Temple or participating in an ancient tea ceremony but sensing the presence of God as I had never known before. In December of that same year, I attended a missions conference and discovered that I too could become part of Jesus' Great Commission. But it would be thirty years worth of living and growing in Christ before the seed that was planted in 1993 grew into the mission adventure that was Kobe 2023.

Our team of six enjoyed the privilege of serving alongside the four RP congregations with their summer programs. We helped with VBS, English classes, a family conference, and a student conference; we also enjoyed much fellowship and some sight-seeing.

I most enjoyed the Psalm-sing we participated in one evening—four countries were represented along with the very young and very old. The singing (in English and Japanese) was rich and sweet and most profound, and I wept with joy that I got to be part of that experience.

I am thankful I set aside the misgivings I had about embarking on this adventure—it was a moment I'll cherish always. It was good to return to the land of ancient traditions curiously blended with advanced technologies, but it was marvelous to return as a more mature believer to fellowship with, and encourage, our Japanese brothers- and sisters-in-Christ.



Northern Ireland

by Leanne Zuiderveen
Member of Ottawa RPC



This summer, I travelled to Northern Ireland along with a short-term RP Global Missions' team to serve the Enniskillen Reformed Presbyterian Church.

Our mission team of four focused on helping the congregation witness and build connections in the communities surrounding Enniskillen. With the church's bus, our team visited towns and events—sharing gospel tracts with those walking by and welcoming them to enjoy a free coffee or tea. In addition to community outreach, our team encouraged the church by sharing meals with members, presenting on the work of RP Global Missions, and helping practically by cleaning up overgrown flower beds, painting fences, and tidying up the church property. To close out our trip, we spent three days in Scotland learning the history of the Covenanters, believers who were martyred for their faith and convictions about God's Word.

Throughout the mission trip, I witnessed Christ at work for his kingdom—his provision for our team, his incredible mercy in calling sinners to himself, and his steadfast love for his people.

If you're curious about missions, want to learn about sharing the gospel in your daily life, or simply wish to serve another part of Christ's church, I would highly encourage you to prayerfully consider RP Global Missions' Explore program and short-term mission trips.



THE PERSON AND WORK OF THE LORD JESUS

The Uniqueness of His Resurrection

In considering the Person and Work of Christ we've examined, The Uniqueness of His Person, The Uniqueness of His Life, The Uniqueness of His Death. We now consider, **The Uniqueness of His Resurrection.**

Job asked the question:

If a man dies, shall he live again? (Job 14:14).

For millennia, at every graveside, and every family and home that death has visited, no answer was given to the question; the silence was deafening. Not only so, but the sobbing of those who mourned the loss of loved ones resulted in a river of tears, always in full flow, never abating.

Then one day, the answer to the question was given:

Why do you seek the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee... (Luke 24:5-6)

Because of His resurrection,

... Weeping may tarry for the night, but joy comes with the morning. (Psalm 30:5).

Yet, some will question and ask, 'What makes the resurrection

of Jesus so unique? After all, you will find in the Bible a number of people were raised from the dead, and some of those by Jesus Himself!'

We can reply as follows:

Firstly, his resurrection was predicted.

As his death was predicted, likewise his resurrection:

By the Prophets

Not one of the prophets predicted about the people whose resurrection we find in Scripture. But they predicted the resurrection of Jesus:

For David says concerning him, "I saw the Lord always before me, for he is at my right hand that I may not be shaken; therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. For you will not abandon my soul to Hades, or let your Holy One see corruption. (Acts 2:25-27).

By Jesus

Jesus had taught he would die, but he also taught he would rise from the dead.

For this reason the Father loves me, because I lay down my life that I may take it up again. No

one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father." (John 10:17-18).

Unlike others who were resurrected, not one of them predicted their death, far less their resurrection. But, as seen above, and in other places in the gospels, Jesus did. It is one thing to claim something, it is another to back that claim up. Truly, His resurrection is unique.

Secondly, his resurrection set a precedent.

Jesus rose from the dead, never to die again. All those who had previously been resurrected, eventually died. Not one is still alive on the earth: they would again be swallowed up in death. But with Jesus,

He rose to life never to die again:

We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. (Romans 6.9).

He ascended into heaven never to die again:

And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." (Acts 1:9-11).

He will never see corruption again:

And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, "I will give you the holy and sure blessings of David." (Acts 13:34).

Thirdly, his resurrection proclaimed him to be the Son of God.

The resurrection pointed to his divine nature:

... and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, (Romans 1:4).

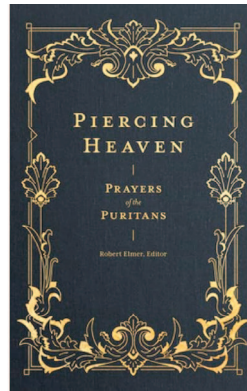
We began with Job's question. Let us end with Job:

For I know that my Redeemer lives, and at the last he will stand upon the earth. And after my skin has been thus destroyed, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me! (Job 19:25-27).

Oh, that Job's experience and joy might be yours as you meditate upon the uniqueness of the resurrection of Jesus.



BY REV. ALLAN MACLEOD
Minister of the RP
Congregation in Toronto, ON



Piercing Heaven REVIEWED

By Jordan Dohms

Member of the
Ottawa RPC

Prayer is an activity that many Christians struggle with. Though, as Christians, we often hear teaching on the importance of prayer as a means of grace in our devotional life, that teaching does not always translate into real growth in our praying. Sometimes we struggle with understanding our hearts and expressing our desires, while other times we fail to think biblically in how we communicate with God. Our prayers are wooden, superficial, selfish, or even absent altogether.

The book, *Piercing Heaven, Prayers of the Puritans*, is not a theoretical book. It does not merely teach about prayer. Similar to the well-loved *Valley of Vision*, this is a book of compiled prayers by our Puritan forefathers that can be employed to foster real growth in our prayer lives. Using a broad definition of 'Puritan', you will find prayers from Richard Baxter, Lewis Bayly, Herman Witsius, and many others. With modernized language, their prayers penned so long ago are both accessible, Biblical, and immensely rich: rich in imagery, rich in emotion, and rich in doctrine.

"The prayers of the Puritans shook lives to the core, pled with a sovereign God for mercy, and praised him in the brightest sunshine of grace." (from the Introduction)

Many of us desire to grow in prayer, and so this book is recommended to you. As a sewn hardback, it will stand up well to regular use and the integrated ribbon will make routine readings convenient. As you read it and reflect, you will easily emulate and adopt their heart cries as your own, giving new and profound expression to your own longings before God. These written prayers should not serve as a replacement for your own sincere, personal praying, but a regular sampling of this book (perhaps a page or two daily) will surely aid by supplementing and enriching your prayers, as it has mine. May your prayer life flourish, your devotion to God be deepened, and assurance of His gracious reply be received.

"O my God, I see you have been at work with my soul. I find the prints; I see the footsteps. Surely this is the finger of God. I am your servant, O Lord. Truly, I am your servant. And my soul says, 'You are my Lord.'" (Joseph Alleine, p. 103)

THE INTERVIEW

Rev. James Zhou
Pastor of West Vancouver
RP Mission Church in
British Columbia

Can you give us a brief life history?

I was born in mainland China. I graduated from universities in China with a major in engineering and business. In university, I had a zeal to become a Marxist or a member of the Communist Party. After graduation, I was busy with my work in the business field. My wife, Lucy, was my collegemate. We both worked intensively and had no religion until my mother first went to church and was converted. Her conversion changed our family. First my father shortly after was brought to the faith, then my wife and my brother, and his family followed. Soon a Bible study group started from our home. I had an opportunity to know the Christian faith and the Bible. But I did not take it seriously. In 2001, my family moved to Vancouver, Canada. My wife found a church nearby for worship. I would park the car and wait for her. A church sister serving in the reception insisted on inviting me inside. I could not refuse after several invitations; this was the first time I went inside a church. The sermon amazingly attracted me and touched me. What is the meaning of life? Why is sin and evil so great in this world? On that day, the pastor invited anybody willing to believe the Lord, I stood up and confessed



my sin. After that, I started to regularly attend church. But for the first ten years I was only a churchgoer. After several years, I was invited to join the church choir. I attended training courses in reformed theology which brought me to a further study of the Bible. In 2012, after several years preparation and personal challenge, I decide to attend the China Reformed Theological Seminary and graduated in 2017. In 2022, I was ordained and installed as the pastor of West Vancouver RP Church by the Canada presbytery of RPCNA.

What is your current situation?

We are in the west and north of Greater Vancouver. The church was established in 2018, developing from a bible study group. In 2019 the West Vancouver RP Mission Church was formed by the Pacific Presbytery of RPCNA. My wife and I have been married for 32 years; the Lord has blessed us

with two sons. My wife does some translation work and works together with me in visiting and counseling families.

What has been the greatest influence in your life for Christ?

Every step to faith was guided by the hand of God. He led me by his grace. As Psalm 65:11 says: "He crowns the year with goodness; and the paths drop fatness." He brought me to faith in his time by his own providence. My father's death from stroke brought me closer to the heavenly Father. I was once told by a minister that there is a covenant denomination which sings the Psalms only. That was puzzling and strange to me. It has been a ten year journey to join this denomination. Chinese Christians need a reformed pastor to lead them in studying God's Word. Language is a barrier to most Chinese leaders making resources to understand the Bible and its

doctrine difficult to find. We need to do more outreach and preach to them the sound doctrine.

What has been the biggest challenge in getting where you are today?

The biggest challenge is coming from a modern evangelical church. People cannot judge the difference, as all are under the same banner of a Christian church. Many are Christians as infants, tossed by the waves, and blown by every wind of teaching (Ephesians 4:13). We not only face challenges from the unbelieving world, but from today's church. Besides these, we face challenges of a shortage of workers, resources, and committed mature and devoted Christians.

What advice would you give to someone 10 years younger than you?

Find a healthy Word-preaching church, and love and serve your church. Be obedient to the Word. To young couples, I say, be faithful to your spouse and your marriage. Pray for a biblical marriage. Be faithful to the Lord, and resist evil temptation,

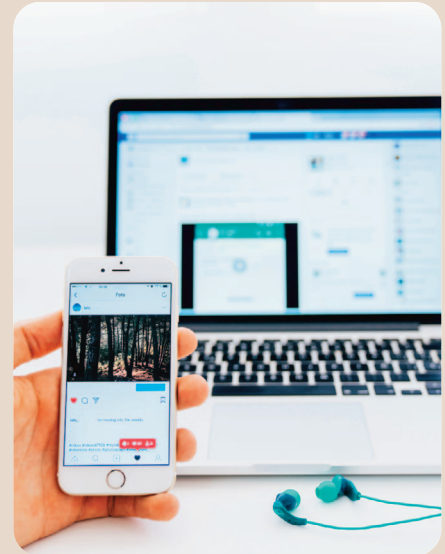
If the Lord continues to bless, what would you like to see happen in the RP Church in Canada?

I would like to see the growth of the RP church in Canada, with a zeal for sound doctrine and growth in numbers, truth, and spirit. An availability of reformed doctrine and pastors for the Chinese Christian church are necessary for this growth. Today there are over 200 Korean churches in the PCA denomination. I expect that more Chinese churches can be planted, and more Chinese immigrants can come to know of the RPCC, and we can be a better witness in Canada, and the world. Our church needs to grow in a wider area. Just as Jesus said before His ascension: "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8)



BY REV. JAMES ZHOU
Minister of the West
Vancouver RP Mission
Church in BC

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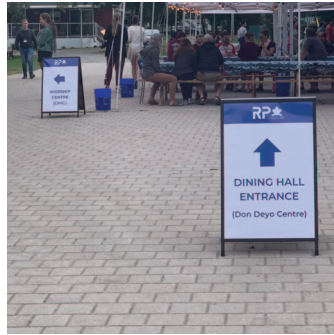


“Behold, how good and pleasant it is when brothers dwell in unity” Psalm 133:1

This past month I had the privilege of attending the very first RPCC family camp. Though I’ve been going to the previous family camps for years at the old location of Silver Lake, there was something extra refreshing and encouraging about this latest one. It was held at Wesley Acres, in Prince Edward County, Ontario. The new grounds allowed plenty of room for activities and fellowship, which the organizing committee took advantage of by incorporating plenty of outside activities, such as volleyball, soft ball, and swimming. Further excitement could be found Saturday evening when the worship hall echoed with laughter during the talent show, and later trivia game. Though hope swelled continually during that game, no one could overtake the crowned victor, fondly named Gandalf-the-green.

But though the events and games were great fun, the heart of the conference was God’s Word. We all had the pleasure of hearing pastor Matt Kingswood preach on Luke 8:18, emphasizing the need to watch





how we hear God's Word. This is so important given where our society is today. Even among Christians it can be very easy to forget the proper respect and love we are to have towards the living Word of Our Lord and Saviour.

Perhaps what stood out above all other things I saw during this conference can be summarized in the above quote from Psalm 133. It is indeed a wonderful thing to enjoy fellowship as a family united in Christ. As an individual, it can grow very easy to become small minded and forget the bigger picture that God would have us remember.

"We can so easily forget that we are part of a greater family of brothers and sisters, who all seek to serve the Lord."

This weekend, more than anything else was a testimony of God's faithfulness, and as I listened to over 200 *a capella* voices, praising His name it struck me (as it so often does) that God is so good!



by Keziah Wilkinson
Member of New Creation RPC in Kitchener, ON



CONTEMPORARY ISSUES

Navigating Challenges: Bill C-11 and Its Implications for Sharing the Gospel

Shortly before the summer break, in a move that is sending ripples through the digital landscape, Canada passed Bill C-11, known as the 'Online Streaming Act', solidifying its stance as a global frontrunner in the regulation of online speech. As this bill takes its place in the realm of law, it raises a plethora of concerns within the Reformed community, which will potentially face an intricate web of rules when it comes to sharing Christian content in the digital realm.

Under this new legislation, the Canadian Radio-television and Telecommunications Commission (CRTC) is empowered to extend its reach from traditional media – television, radio, and cable programming – to the vast expanse of the internet. This broadened jurisdiction sets the stage for Canada to become a precedent-setting model for Western nations.

As the government touts the bill's advantages for all Canadians, skepticism looms large, with some seeing it as concerned only with defending traditional media, such as the CBC's vested interests. This raises a red flag for Christians who anticipate potential constraints on their ability to freely share the truth online.

Central to the controversy surrounding Bill C-11 is its impact on user-generated content. Lurking within the bill's framework is the power for the CRTC to regulate any user-generated content. While proponents of the legislation argue that it merely seeks to ensure 'diversity of content', the lack of clear guidelines leaves the door wide open for subjective interpretation by government bureaucrats.

The Christian community has cause for concern. The clear possibility of secular regulatory bodies suppressing biblically based teaching related to the family, sexuality, gender, and other moral issues is becoming ever more real.

The trend doesn't stop at Bill C-11. A trifecta of bills, including the previous federal 'conversion-therapy' bill, and rumoured 'anti-hate speech' legislation, underscore a disconcerting shift in Canadian politics towards controlling what is said -- especially those messages that are likely to come from the pulpit.

Bill C-11's legislative journey also unveils the disregard for proposed amendments aimed at clarifying the role of the government and defending the opportunity for Christians to share messages of truth that might be contrary to what is

deemed 'acceptable'. The contentious removal of a Senate amendment, which sought to shield individual user-generated content from the bill's sweeping provisions, exposes a concerning power dynamic. It suggests that the government's pursuit of its own agenda is the only concern, ignoring the voices of warning.

Christians must grapple with the intricacies of these bills, which could hinder the ability to share the gospel in an increasingly regulated online environment. Amid this shifting landscape, believers are reminded of Psalm 11: "If the foundations are destroyed, what can the righteous do?" We have a timeless message to share, and our broken world needs to hear it. As the Canadian government increases its regulative powers, we must remain vigilant, ensuring that the light of the gospel can continue to shine in the darkness, unhindered.



BY MR. COLIN POSTMA
Ruling Elder in Ottawa RPC

HILLSIDE SPORTS CAMP

August 8-11, 2023
by Mr. Bill Lowry Sr.
Member of Hillside RPC



Hillside RPC in Almonte, Ontario has been hosting a weeklong sports camp for the youth of the community since 2010. The age range is 8-13 years old and we typically have around 90 participants.

The congregation hires a group of University Student Leaders from the Scripture Union (SU) organization in Toronto and we recruit other local university students to be the camp Leaders. In addition we have the older youth from our church as 'Leaders-in-Training'. They all spend the Monday before the camp together for training, prayer and fellowship. The SU Leaders are billited with members of the congregation, which has been a blessing for the host families. Almost every adult in the congregation is involved in some way with the camp, either through registration, training, first aid, food preparation or onsite supervision.

Sports activities throughout the week consist of track & field, soccer, volleyball, hockey, football and of course basketball; as Almonte is the home of Dr. James Naismith, inventor of the game of basketball. Each year we also have a mystery sport introduced throughout the week.



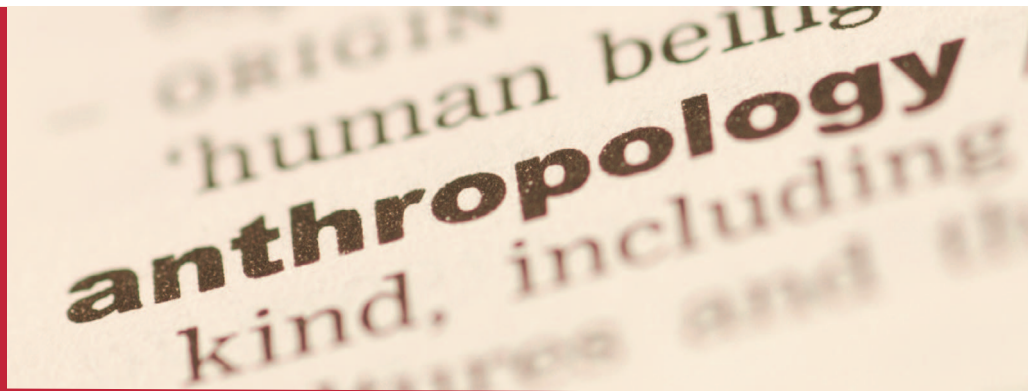
All activities take place in close proximity to our church building, in the local Glemmill Park and also making use of the local arena and curling surfaces when required due to weather.

During each lunch hour Pastor Matt spends time with the Leaders-in-Training leading them in a devotional time, while the campers hear the gospel message from the other camp leaders.

On Thursday afternoon our local Fire & Rescue Departments shows up and sets up a water spray to cool everyone off. On Friday afternoon the camp finishes by 3p.m. after which all campers and their families are invited back to the Church Hall for a slide show of pictures from the week and a BBQ supper with the congregation.

This ministry has been a blessing to our congregation and community over the years, as we see our youth mature into leaders and are greeted by campers and their parents when we meet on the street during daily life the rest of the year.

ANTH NUMBER 4 IN THE SERIES ROPO MALE AND FEMALE LOGY



Biblical Anthropology – The Image Bearer of God

The Enki and Ninmah creation myth, from ancient Sumer, explains why man was created—the gods had grown weary of caring for themselves and they created mankind to be their slaves. Some religions view man as part of the transcendental nature of god. The Genesis account (which precedes all extant religions) presents man as neither slave nor god, but as an image-bearer of God. This designation declares that man is unique from the rest of the creation.

However, it is considerably easier to state that man was created in the image of God and after his likeness (Genesis 1:26-27; Genesis 5:1), than to define what it means. The first consideration is to determine if the Holy Spirit intended for there to be a significant distinction between the terms 'image' and 'likeness'. Until the time of the Protestant Reformation most interpreters concluded that there is a difference, suggesting that one term referred to the rational capacities and the other to the moral capacities in man. Later interpreters have concluded that the two terms are synonyms, that one is an adjectival modifier of the other (e.g., 'likeness of image'; meaning something like 'nearest resemblance' of God), that the second term intensifies the first (e.g., 'an image which is like us'), or that the second term helps to explain the first. It is probably best not to conclude that there are significant differences between the two terms, but to view them as intensifying one another—man is as close to God as anything created can be.

Second, is to determine what it means for man to be created in the image and likeness of God. This is not an easy matter to resolve. Interpreters take various positions and are emphatic about what is included and excluded from the image of God. For example, most insist that since God is a spirit, it cannot include anything to do with man's body. They suggest that the image of God

deals only with the rational and moral dimensions of man. Some even add that man's body was created in the image of the animals. We should be careful not to come to this conclusion—i.e., that the image of God does not include man's body. Man, in his entire being, spirit and body, was created in the image of God. Separating the body from the spirit can open the door to Gnosticism, which holds that the body is inferior to the spiritual dimension of man. Some reasons for including man's body in the 'image of God' are:

- Angels are spiritual beings who have personalities, think rationally, have the ability to communicate, are holy and sinless, are assigned duties of service, and who worship God. Yet angels were not created in the image of God. Therefore, whatever is included within the definition of 'image of God', must be something other than, or more than, what most interpreters conclude is the meaning of 'image of God'.
- The suggestion that only the intellectual, spiritual, and moral attributes of man are included in the 'image' is the result of a misunderstanding of the nature of man. Man's spirit is as far from being innately God-like as is our body. God is eternal and infinite; we are temporal and finite. Also, God is a self-existent being. In contrast man's second-by-second existence, depends on the ever-present breath

of God. And, our rational capacities are mere shadows compared with the omniscience of God.

- It is a mistake to say that God does not have a body. He in fact does. Jesus is God and he is in Heaven at this moment with his resurrected body. Paul says that Jesus is the image of the invisible God (Colossians 1:15). He cannot mean that only in his rational or spiritual dimensions Jesus is the image of God—for in these ways Jesus is God, not ‘image of God’. Rather as the visible God-man he is the image of the invisible God. The incarnation of Jesus, and even more so his post-resurrection glorification, shows the potential of what humanity can be. It is what God ultimately means by ‘image and likeness’ of God. Adam was the image of God, unblemished, until he sinned. We reach our full potential when we are transformed into that image by the Gospel (Colossian 3:10; Ephesians 4:23-24).

To be in the ‘image of God’ is not so much to possess a set of attributes—such as rationality or a moral consciousness. Rather it is who, or what, we are. To be in the ‘image of God’ means that we are human. Therefore, we need to determine what it is that makes us human, as distinct from being animals or angels. Since the account in Genesis 1 does not describe the nature of the image of God, we have to infer from the context what might be included. In the immediate context there appears to be at least three things which distinguish human beings from the rest of creation, they are:

- Creativity – Man has been endowed with an amazing ability to conceive and create something new. While we cannot create material things out of nothing pre-existing, our abilities

in engineering, music, literature, and art make us stand out from all the rest of creation (including the angels).

- Sociality – Man is considered to be a son of God (Luke 3:38) and part of the family of God (Acts 17:29). Man was created in two sexes (Genesis 1:27) and is given the privilege of forming loving families (Genesis 2:24), and through that union to create new life in his own image (Genesis 1:28; Genesis 5:3).
- Dominion – Man has been given authority over the rest of creation, including the inanimate entities (Genesis 1:28), plants (Genesis 2:15, 16), and all animals (Genesis 1:26; Genesis 2:20); and even over angel-kind (1 Corinthians 6:3). This dominion allows us to fill and subdue the earth as we act responsibly for, and before, God.

Man is the preeminent exhibition of God’s creative wisdom and goodness. We challenge every materialist to explain how a ‘bag of chemicals’ can have the dignity of man—the image-bearer of God.



BY MR. JIM HUGHES
Ruling Elder in the RP
Congregation in Toronto, ON



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information from
the RP Church
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ATLANTIC PRESBYTERY

The Atlantic Presbytery of the Reformed Presbyterian Church of North America was formed in 1986 and is currently home to 9 churches, 1 mission church and 1 fellowship across 6 states on the eastern coast of the United States.

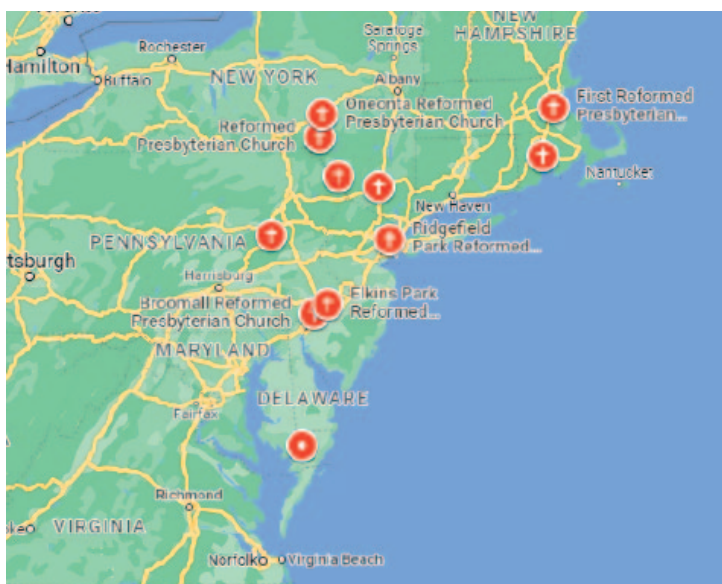
This presbytery was formerly known as the New York Presbytery and the Colenham-Newburg, Broomall & Elkins Park congregations can trace their roots back to the original churches that formed the RPCNA back in 1798. In fact the city of Philadelphia, home to both the Broomall & Elkins Park congregations was the meeting place of the first presbytery in the Spring of 1798.

The oldest congregations are the Coldenham-Newburg in New York State and Broomall in Pennsylvania, both being founded in 1798. The newest works are the Delmarva RP Fellowship in Maryland which began meeting in the fall of 2022 and the Oneonta Mission Church which began meeting in the spring of 2022.

Due to the history and geographical proximity the Family and Youth Camps in this area are organized by a joint committee of the St. Lawrence & Atlantic Presbyteries. They own a camp property just outside of White Lake, New York where they host a weeklong children's, teen's and family camps each year. These camps are a highlight for the summer for all who attend.

The women & youth also have joint annual events between these two presbyteries the youth meeting in January or February of each year and the women meeting in April or May. Various congregations take turn hosting and planning these retreats.

A team of three dedicated individuals maintain a periodical called 'A Little Strength' for this presbytery, where you can find many informative articles about the life of the members of the Atlantic Presbytery (alittlestrength.org)





Organization Date: Russell RPC began worshipping as a daughter church to the Ottawa RPC in 1997 and became organized on October 13, 2006.

ELDERS: Teaching - Pastor Matt Kingswood, Ruling - Christopher Farenhorst, Ernst van der Meer, Hank Vedder.

DEACONS: Aaron Pol, Brian Vuyk, Don Zuiderveen

Worship Participation: Average morning 140, average afternoon 50

Local Community: Russell Township is known as a farming community with a population of 16,520 (2016 Canadian Census). With very little industry opportunities, short of small shops, the gas bar and the community centre, most residents must travel into neighbouring towns or the city of Ottawa for employment.

Typical Lord's Day: The morning worship service begins at 10am and is primarily led by Pastor Kingswood with the rotational ruling elder leading in Scripture reading as well as the congregational prayer. After the worship service there is a short coffee/fellowship time followed by Sabbath School classes as well as an adult sermon discussion class. The afternoon service begins at 4:30pm with the systematic study/memorization of the Shorter Catechism. Through the rotation of ruling elders reading through Scripture we have been reading/listening through God's word one chapter at a time. Prior to both services the elders meet together for a time of prayer. Communion is celebrated once a month alternating between the morning and afternoon services. Tithes and offerings are collected in the morning service and once a month to support special causes.

Congregational Life: Weekly prayer meetings (Wednesday evening) take place at the church building as well as in people's homes. The prayer meetings are led by the ruling elders in their designated ward. Youth Group, Girl's Group and Boy's Group gather together every 2nd Friday evening at the church building. Various committee meetings take place throughout the year on an "as-needed" basis.

Challenges: The challenge of intentional evangelism and hospitality is a current focus coming off of a summer preaching series on evangelism. We are also currently challenged with a desire to add to the eldership as well as the diaconate and it is our prayer that the Lord would call the right men to serve in his church in this way. Having moved into our own building in September 2022, we are already faced with the challenge of insufficient classroom space on the Lord's Day for teaching after the worship service. We pray for wisdom and for God to be leading us with patient humility as we seek to serve him in the Russell community and beyond.

RP CHURCH OF CANADA'S YOUTH EVENT

WINTERLUDE

9-11 February 2024



13-18
YEAR
OLDS

- Rev. Scott Wilkinson
- Ottawa RPC
- Fellowship, Fun &
- Outdoor Winter Activities!

Look for Details and
Registration in January

www.rpccanada.org/winterlude