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SEA TO SEA

Canadian RP Magazine



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They're All About Me

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EDITORIAL

Our Lord Jesus is a perfect saviour. That is abundantly clear in his identity as the “Christ”. Far from being a surname, as some wrongly suppose, “Christ” is a title of great glory. From the Greek “to anoint”, it is the equivalent to the Hebrew title “Messiah” (Psalm 2:2). As prophets, priests and kings were anointed for service to God in the Old Testament, Jesus was anointed with the Spirit (Isaiah 11:2, Matthew 3:16) to fulfill and execute perfectly these same functions for us and our salvation. The Shorter Catechism reminds us that “Christ, as our Redeemer, executes the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation” (Q. & A. 23). In this three-fold office (munus triplex), Jesus addresses our ignorance, our guilt and our inability as a comprehensive Saviour.

This edition’s look at Psalm 110 points to these gospel truths. But really, all the articles, all the interviews, all the news can be seen and understood as connected to the work of Messiah Jesus. The anointing of Christ comes upon the Church (Psalm 133:2; Acts 2:16ff.). As Jesus fulfills his offices uniquely, there is also a corresponding work in the offices and officers of his Church—pastors and teachers, ruling elders, and deacons. In addition, as the Reformers revived the biblical understanding of the priesthood of all believers, all of God’s people have the Spirit of God to help and enable them to speak the Word, to pray, and to exercise godly dominion in the world. In the correct biblical sense, there is a priesthood of all believers, as well as a prophethood and a kingship of all believers. So, as you read this issue of Sea to Sea, whether you read about Jesus himself, or training men for the ministry, or a Christian mechanic, or praying for our government, or ethics surrounding reproduction and the Creation mandate, keep in mind that Jesus is the Christ (Acts 2:36; Revelation 11:15)! Watch out for ways that the world, or other religions, try to oppose, deny or usurp Christ’s prerogatives as Prophet, Priest and King. Pray for current church officers and that God would raise up godly men for our congregations. And pray that you too, filled with the Spirit, would more fully and faithfully think and live as a “Christ-ian”.



BY REV. MATT KINGSWOOD
Minister of the Russell RPC

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All Bible quotations are from the ESV



Cover: Photo of Canadian Parliament buildings in Ottawa, ON

NEWS: THEOLOGICAL FOUNDATIONS FOR YOUTH

From July 7th to 25th, 2025, 39 young people from across the United States and Canada gathered at the Reformed Presbyterian Theological Seminary in Pittsburgh, PA, for the TFY (Theological Foundations for Youth) program. During their time there, the students had the wonderful opportunity to sit under many hours of strong biblical teaching on a variety of topics, enjoy fellowship with many godly peers and role models, and serve at various local RP churches across the state of Pennsylvania.

During approximately 73 hours of class time over the course of the program, various pastors and professors gave in-depth lectures on subjects including apologetics, evangelism, worship, the sacraments, missions, biblical interpretation, discerning God's calling, and many more.

Besides serving as a rigorous theological boot camp, the program offered the opportunity for games, sports, impromptu Psalm sings, and many other activities during free time.

In addition, the students had many other opportunities, such as getting to tour Geneva College, visiting the RP Home, participating in an Irish barn dance, and travelling up Mount Washington.

During week two of the program, students were split into groups of 4-6 and sent out to various local RP congregation where they were given the opportunity to serve in numerous capacities depending on the needs of the congregation, such as helping with VBS, church cleaning, yard work, babysitting, and evangelizing. This aspect of TFY was a tremendous blessing, and for me personally, it demonstrated many ways I can serve in my local church today. I also loved the opportunity to be hosted by various families from the congregation, getting to know both them and the Church on a deeper level.

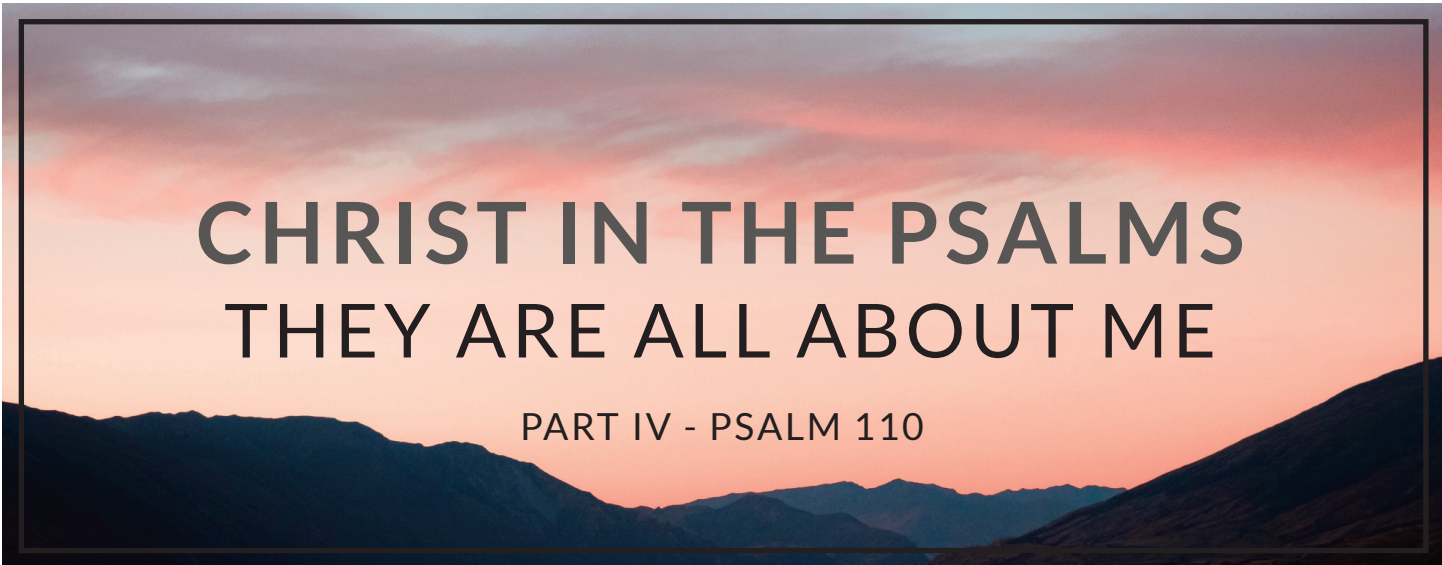
The TFY program was a blessing in so many different ways, a unique opportunity to learn a great deal about God and his word, develop relationships with fellow saints, serve local congregations while also gaining a greater appreciation for the broader Church, as well as grow in faith and knowledge of the truth.

For me, this program was truly a foretaste of heaven, getting to worship and commune with God among his people, and it has inspired me to live with my eyes set on that blessed day. To any young people considering applying to TFY in the future, I highly recommend that you do so, as it offers tremendous blessings and has certainly shaped my personal relationship with my saviour. I am extremely thankful to God for providing me with the opportunity to attend TFY, and to all the saints who dedicated so much time and effort into making it possible.

“Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.” (Romans 12:2)

By Henry van der Meer (Beckwith RPC)





CHRIST IN THE PSALMS

THEY ARE ALL ABOUT ME

PART IV - PSALM 110

On April 14, 1865, President Abraham Lincoln was shot by John Wilkes Booth. The next day he died from his wounds. One factor that contributed to his death, was the application of a flawed medical concept, and practice, known as bloodletting.

The prevailing medical opinion of the day was that when a person was injured, it was beneficial for the injured person to have some blood drained. So, Lincoln, who had already lost a lot of blood because of his bullet wound lost even more blood. Why? Because the doctors had utilized a faulty concept.

This illustrates a critical truth:

"Wrong concepts can be fatal; correct concepts are crucial."

This truth, which is of great importance in the physical realm, takes on greater importance in the spiritual realm, and particularly in determining where individuals will spend eternity. Wrong concepts about life, death, salvation, and the person and work of Jesus Christ lead to eternal separation from God. Correctly understanding who Christ is, and what He has accomplished, is essential for spiritual and eternal life.

In Jesus' day, the Pharisees had only a partial view of the Messiah. They correctly recognized him as a descendant of David but wrongly saw him as merely a human leader who would rule on David's throne. They failed to grasp that he is the eternal God, the second Person of the Trinity. This misconception resulted in their rejection of Jesus, the true Messiah. They had a fatally wrong concept. To challenge their thinking, Jesus asked,

"What do you think about the Christ? Whose son, is he?" (Matthew 22:42).

When they answered,

"The son of David,"

He quoted Psalm 110:1:

"The LORD says to my Lord: 'Sit at my right hand, until I make your enemies your footstool'" (Matthew 22:44).

He then asked,

"If then David calls him Lord, how is he, his son?" (Matthew 22:45).

Their silence exposed their defective understanding. Jesus showed that the Messiah is both David's son (human) and David's

Lord (divine), a truth they needed to accept to bow before him.

Psalm 110, written by David and inspired by the Holy Spirit, is the most quoted Old Testament passage in the New Testament—it is cited in Matthew 22:41-45, Acts 2:34-35, Hebrews 1:13, and elsewhere.

It, along with all other Psalms, is one that clearly reveals the correctness of the assertion that the Psalter is all about Jesus. It reveals Jesus as the King, eternal Priest, and future Judge of the earth, answering the vital question:

"What do you think about the Christ?"

In other words, do you have a correct concept of who He is, or a wrong concept?

This question surpasses all others, e.g. marriage, career, or parenting, because it determines who the Lord of your life is, shaping every other decision under his authority.

1. A KING (vv. 1 – 3)

Psalm 110:1 depicts a divine conversation:

“The LORD says to my Lord: ‘Sit at my right hand, until I make your enemies your footstool.’”

Here, the LORD speaks to David’s Lord, the Messiah, revealing his dual nature as both God and man. The Pharisees understood that the Messiah would be David’s son but missed his divinity as David’s Lord (Matthew 22:41-45). Jesus affirmed the Psalm’s Davidic authorship and Messianic focus, noting it was written by the Holy Spirit (Mark 12:36), implicitly referencing the Trinity. Denying Christ’s deity, as some cults do, is a spiritually fatal error.

The Messiah’s position is one of exaltation at God’s right hand, fulfilled after Jesus’ resurrection and ascension (Acts 2:32-36; Ephesians 1:20-22). His ascension and the outpouring of the Holy Spirit at Pentecost proved that he is *“both Lord and Christ”* (Acts 2:36).

Currently, he rules through his people, described in verses 2-3 as an army of priests who freely offer themselves as living sacrifices (Romans 12:1-2). Clothed in holiness, they reflect Christ’s splendour, drawing others to him.

The phrase *“Your youth are to You as the dew”* (v. 3) for many, depicts the vigour and radiance of his followers or the Messiah’s eternal strength. Thus, Christ is the God-Man, crucified, resurrected, and exalted, ruling his people from David’s throne.

2. A PRIEST (v. 4)

Verse 4 declares:

“The LORD has sworn and will not change his mind, ‘You are a

priest forever after the order of Melchizedek.’”

This divine oath underscores the certainty of Christ’s priesthood and its eternal nature. Melchizedek, introduced in Genesis 14:18-20, was a king and priest of Salem who blessed Abraham and received tithes from him. His name, meaning *“king of righteousness”*, prefigures Christ, who is both King and Priest.

Hebrews 7 explains that Christ’s priesthood surpasses the Levitical system. Unlike Jewish priests, who could not be kings, Jesus holds both roles (Hebrews 7:2). His eternal priesthood (Hebrews 7:3, 17, 21) offers a better covenant, securing forgiveness without daily sacrifices (Hebrews 7:27).

As a mediator, he intercedes for believers, enabling them to draw near to God (Hebrews 7:25).

His priesthood has four elements:

- 1) Divine appointment (Hebrews 5:5-6),
- 2) Certainty (Psalm 89:3, 35-37),
- 3) Unchangeability (Hebrews 7:23-28), and
- 4) An eternal order superior to the Levitical priesthood (Hebrews 7:4-10).

Christ is not merely a human priest but God in human flesh. He is the only way to approach God (John 14:6). God’s unchangeable oath emphasizes its importance.

3. JUDGE (vv. 5 – 7)

Verses 5-7 shift to a future judgment scene, portraying the Messiah as a warrior-king at his

second coming (Revelation 19:11-16). God is his strength, enabling him to subdue his enemies swiftly (Matthew 25:31-46).

Verse 7 poetically depicts the Messiah pausing at a brook for refreshment before completing his victory by ensuring that no enemy escapes. This judgment, also referenced in Joel 3:1-2 and Revelation 20:11-15, underscores its certainty.

While we live in a time of grace, when God withholds wrath to allow repentance (2 Peter 3:9), a day of judgment is coming when all opposed to Christ will be crushed.

Correct concepts and thinking about Christ are absolutely vital to shape us in this life and to ensure we will spend eternity with Christ.

The question *“What do you think about the Christ?”* is paramount. Psalm 110 reveals Jesus as David’s son and Lord—King, Priest, and Judge. He is the God-Man, exalted at God’s right hand, mediating for believers and destined to judge the earth. Correctly understanding and responding to Christ determines your eternal destiny.

Submit to his lordship, embrace his mediation, and escape his judgment by trusting in him today.



BY REV. ALLAN MACLEOD
Minister of the Toronto RPC

INTERVIEW

Gerry de Haan
Ruling Elder in Hillside RPC

Give us a brief life history (where were you born, early family life, etc.)

- Place of birth: Netherlands
- Immigrated to Canada at the age of 3; 4th youngest in a family of seven children, with three brothers and three sisters.
- Grew up in London, Ontario.
- Raised in the Reformed Church of America.
- Lived on a small farm in Kent County for 28 years after marriage.
- Moved to eastern Ontario in 2006 for a job opportunity.

What is your current situation (church, location, job, family, etc.)?

- Member of the Hillside Reformed Presbyterian Church, Almonte, ON.
- Elected as Ruling Elder in 2008.
- Retired March 1st, 2020, after working for 45 years as a truck mechanic.

My wife Nellie and I were married in 1976 and were blessed with three sons and three daughters. We are joyfully anticipating the birth of our 17th grandchild in September. Five of our six children live close by. Our youngest son and his family live in Saskatchewan.

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

I am grateful to God to have been born into a Christian home surrounded by a rich heritage of a large God-fearing extended family. Our Church family in the early years was composed of many new immigrant families who supported each other enjoying faith and fellowship in their new Church community. Church, Sunday School, Catechism and youth group were a very important part of my early years.

My parents were a strong and influential example for me growing up in a non-affluent immigrant home. Their trust in God for every circumstance in life was unwavering. The gift of a wonderful godly wife has been a blessing. Her



wise counsel, support and encouragement are a gift beyond measure. We are grateful to God to be part of the Hillside family of believers where we are challenged and encouraged to grow in our Christian Walk.

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

Being part of the working world, surrounded by co-workers who did not share my Christian beliefs was challenging. Being salt and light in our places of work and communities requires much grace and a reliance on God who will provide it when needed.

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

Every Christian person needs to be part of a Gospel-centered Church where they can be fed and nurtured by the Word each week. Faithful attendance on the Lord's Day for Worship, participation in weekly Bible studies, and fellowship with other members is vital to our growth as believers. Making these events a priority will lead to blessings and give each of us the opportunity to bless others as well.

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

These are exciting times for the RP Church of Canada. I firmly believe that people's hearts are changed by the Holy Spirit through the faithful preaching and hearing of God's Word and this is the goal of the RP Church. We must not let this goal be influenced by the distractions of the culture around us. This is Christ's Church, his promises are true, and he continues to call the elect unto himself.

What a privilege we have as a denomination and a Church to be used by him as salt and light to a fallen world.

NEWS: MISSION TO JAPAN

With evangelical Christians making up only about 0.3 percent of Japan's population, the Japanese people are the second-largest unreached people group in the world. In the heart of Hyōgo Prefecture, four Japanese Reformed Presbyterian congregations are faithfully sharing the gospel with the desire to see God glorified in their nation. Each year, RP Global Missions sends a short-term mission team to Japan to encourage these churches. This summer, I joined a team of four young adults from Canada and the United States in Kobe, Japan, to serve alongside these congregations in their weekly worship and summer outreach events.

It was an incredible joy to worship with this small group of believers. Our team helped run VBS camps, shared testimonies in ESL classes, joined prayer meetings and Bible studies, took part in Kids Camp and Youth Camp, and learned to sing the Psalms in Japanese. I especially enjoyed seeing how God is at work in the next generation of believers in Japan. For many young Japanese growing up in the Church, being a Christian is an isolating experience. Often the youth growing up in Christian homes leave the Church as the cares and pressures of the world choke out the Gospel seeds planted in their hearts.

Joining in the presbytery's youth group events and annual youth retreat gave our team the chance to connect with these young believers and hear about their unique struggles while they live out their faith. It was deeply encouraging to see them singing Psalms together, memorizing Scripture, and wrestling with how their faith is challenged at school or among peers.

Beyond getting to know the local RP churches, the trip was also an opportunity to experience Japanese culture, try delicious food, and learn to eat with chopsticks. We enjoyed visiting Himeji Castle with Soshi, learning to cook somen noodles with Mrs. Richardson, and singing karaoke with new Japanese friends we made.

Though many in Japan remain resistant to the Gospel, we witnessed God's faithfulness in sustaining His people and building his Church. Please pray that these four churches—Higashisuma RP Church, Kasumigaoka RP Church, Mukonoso RP Church, and Okamoto Keiyaku RP Church—will continue to be faithful witnesses to God's saving power and that many more would come to praise him in Japan!

By Leanne Zuiderveen (Ottawa RPC)



Photos, counter-clockwise from top left: 1) Attendees of Japan Presbytery Youth Camp, 2) Sharing our testimonies with the ESL class at Higashisuma RP Church, 3) Cooking class with Mrs. Richardson from the Kasumigaoka RP Church, 4) Learning four-part harmony with the Japanese psalter at Youth Camp



NEWS: RPCC FAMILY CAMP

We are very thankful to God for the opportunity to gather once again as the RP Church of Canada for our family camp weekend, held September 5th–8th. Fellowship among Christian brothers and sisters is such a blessing, and it was wonderful to see the gift of the communion of the saints at work throughout these few days. We were especially blessed to hear Rev. Matt Dyck speak on the Beatitudes and to worship our Triune God together, sharing in song, prayer, and reflection as a family of faith.

There were around 275 participants at Wesley Acres Retreat Centre in Prince Edward County, enjoying beautiful weather and a weekend full of activities. Trivia night had many teams neck and neck, keeping everyone on their toes, while on other days sports tournaments and parachute games kept both kids and adults active. And, of course, the talent show was a highlight once again—this year's performances did not disappoint, with acts that may or may not have included a dinosaur, a toaster, and a few individuals covered in mashed banana. Want to know more? You'll have to ask someone who was there! In the evenings, the air buzzed with excitement as board and card games were played, and many gathered around the crackling campfires, sharing laughter and fellowship under the starry skies.

On Monday, we were blessed to hear updates from Rev. Vince Ward on missions, alongside Rev. Andrew Quigley's report on the commencement of the RP Seminary of Canada. Hearing about the work being done around the world encouraged us to lift up prayers for those spreading the Gospel in far-off places. We were also reminded to pray for our own denomination, asking the Lord to raise up godly men to serve him faithfully in ministry.





This weekend would not have been possible without the many servant hearts who gave their time, energy, and resources to make it run smoothly. A special thanks to the RP Family Camp Committee for months of planning and tireless work throughout the weekend. We are grateful to Rev. Matt Dyck for bringing us the Word and guiding us deeper into the Beatitudes. Thank you also to the incredible kitchen staff and the volunteers who helped mealtimes run seamlessly, as well as to Reformed Book Services for joining us and sharing wonderful literature. And to everyone serving behind the scenes, your gifts and sacrifices blessed us all. God has truly blessed our denomination, and it was evident in every part of this weekend. We look forward to next year! To God be all the glory!

By Natalie Wilkinson (Ottawa RPC)

Pilgrim's Progress in Today's English

by John Bunyan

(Retold by James H. Thomas)

REVIEW BY MR. SEAN RUSSELL
Member of the Ottawa RPC

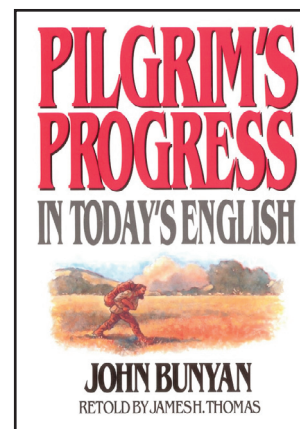
When John Bunyan first wrote *The Pilgrim's Progress* during his second imprisonment in 1678 (believed by most scholars) for preaching the Gospel, he could hardly have imagined the impression his work would have on the Christian world for the next 350 years. In the last two weeks I have noted four references to characters or places from this book in devotional works I was using; our pastor referenced a location in it (the Slough of Despond) during our fellowship group; and it arose again in another Christian book I was reading. With characteristic humility Bunyan mused that his Christian allegory might never be published.

But published it was – eleven revised editions by the time of Bunyan's death. Up to the present it has been read in numerous languages around the world by children and adults alike. Indeed, in the 19th and early 20th centuries it would have been required reading for any child raised in a Bible-believing home. The edition I have just completed reading is a retelling in contemporary English.

A confession on my part: Despite my 50 years as a professing Christian, I had never fully read this clas-

sic until I picked up this volume. I had read parts and was familiar with many of the characters and locations from references like those noted above. Also, allegory has never been a favorite type of literature for me. But I thought it was time I gave this great work a fair reading.

Allegory is a literary form which uses characters, locations, and situations to represent parts of a larger and much grander story. In this case the grander story is the Christian life told through the travels of a man called Christian (the pilgrim of the title) and, later, his wife Christiana. From the moment of their becoming conscious of their doomed condition in the City of Destruction they set out to seek the Celestial City. They lose their burden of their sin and then through oftentimes perilous pathways they arrive with joy in the Celestial City (Heaven). The reader is introduced to a myriad of colourful characters drawn from life. Indeed, Bunyan drew upon the experiences of English village life and his own coming to faith to craft this encouraging, challenging and comforting tale. For those who wonder "Am I alone in my experience of the Christian walk?", Bunyan assures you that you are not. Others, himself included, have gone before. And the comforters and encouragers that Pilgrim (and Bunyan) partook of can be yours as well, in opening ourselves to our triune God. This work is easier to read in modern English compared with 17th



REVIEWED

century vocabulary and grammar. As you read it you experience fellowship with a brother in the Lord who lived and died 350 years ago but feared, loved, joyed, and worshipped as we do today. He sought the same peace and came to love the same Lord as we do, and in this book recorded his rough path in an accessible and winsome way.

In the preface to this edition of *The Pilgrim's Progress*, the publishers have stated that two or three new characters have been added. Personally, I don't approve of such additions to a classic. Because I have not read the original work, I did not note which characters they are. Other changes to the text which the publishers note in the preface, I suppose, are acceptable. I would definitely recommend this book to anyone who wants to know that they are not blazing a trail in the Christian life but treading a path that others have trod before.



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RP CHURCH OF CANADA

www.rpccanada.org

MONTHLY NEWSLETTER

A collection of news items from the RP Congregations across Canada



CONTEMPORARY ISSUES

Three Promising Bills before Parliament

In the weeks before Parliament's summer break began, three bills were introduced that deserve attention and support from Christians in Canada.

Bill C-218 was introduced by Christian MP Tamara Jansen. It seeks to completely eliminate the expansion of euthanasia to those with mental illness. It is identical to Bill C-314, previously introduced by former MP Ed Fast, which received support from the Conservatives, NDP, Green Party, and even some Liberals, and only failed to pass by a margin of 9 votes. In response to this tight vote, the expansion was delayed to 2027. Given the unusual unity among the parties on this issue, there is a good chance this bill will pass. If you live in a Liberal riding, encourage your MP to vote in favour of C-218 to protect Canadians suffering with mental illness.

Around the same time, two bills were introduced that focus on the issue of pornography. They particularly seek to protect young people from exposure to it. Bill C-216, the Promotion of Safety in the Digital Age Act, proposes regulations for social media companies that would require them to hide harmful content from minors and prevent their personal data

from being used for targeted marketing. It would also require these platforms to provide parental control settings, and add the sharing of "deepfake" pornography as a prohibition in the Criminal Code.

The prevalence of AI has drastically worsened the deepfake pornography issue, so this is an important addition.

While our hope is not in any bill or decision of Parliament, we can pray that God will use these means to protect vulnerable Canadians from the evils of euthanasia and pornography.

Bill S-209 (previously S-210) was re-introduced in the Senate. It focuses on regulations for pornographic websites. If passed, it would require these sites to verify the identity and age of each user before they were allowed to access the site. It is frighteningly easy for minors to access

pornography and many young people are now exposed to it for the first time around age 12. This bill has the potential to change dramatically that statistic in Canada.

Although the election result has presented challenges, it's encouraging to see proposed legislation that aligns with Christian values. These bills will be before Parliament again this fall, so this is a great time to reach out to your MP or a Senator and ask him or her to vote in favour.

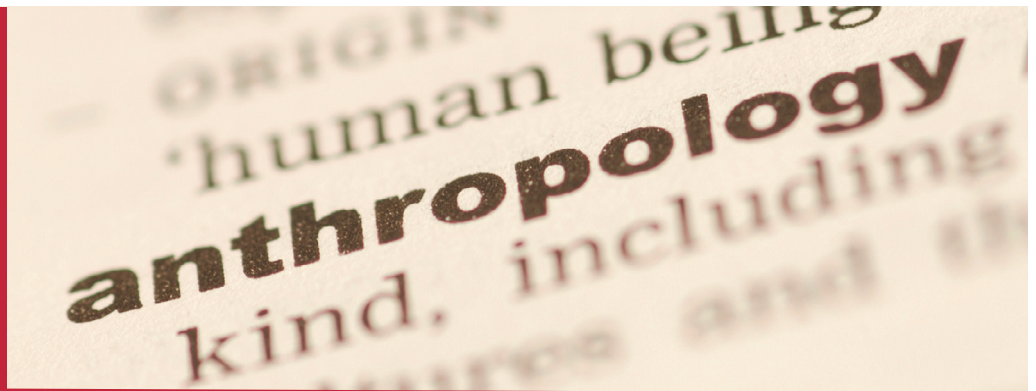
Including a personal story or making a phone call is the best way to bring attention to important issues. While our hope is not in any bill or decision of Parliament, we can pray that God will use these means to protect vulnerable Canadians from the evils of euthanasia and pornography.



BY MRS. LYDIA HRKACH
Member of the Russell RPC

ANTH ROPO LOGY

NUMBER 12 IN THE SERIES
MALE AND FEMALE



Reproductive Technologies

From the beginning, God's intention was that marriage would be a life-long relationship between one man and one woman, sexual relations would be confined to marriage, and children would be produced only within that union. Until about 1970, that was the normative view, if not the prevailing practice, in

Western culture. However, since then views have changed dramatically. Now, it is commonly believed that sexual intercourse should be freely available, without marriage; children can be raised outside of marriage (as we noted previously, more than half of the children in the US are now born to unwed mothers); and that children can be produced without recourse to sexual intercourse. The change in attitudes and beliefs has been facilitated by the introduction of the 'pill' in 1960; unrestricted abortion after the 1973 US Supreme Court decision in *Roe vs Wade*; dozens of reproductive technologies developed since July 1978 when Louise Brown, the first 'test-tube baby', was born; and new definitions of 'marriage' which include same-sex couples. What God intended to be together—marriage, sex, children—was torn asunder by 20th-century man, with devastating consequences.

Some of the consequences include: millions of children being aborted every year, sex-selective

abortions, children growing up without fathers engaged in their nurture, practicing homosexuals adopting babies, surrogate mothers suing to parent children that are not their biological offspring, lesbians using artificial insemination to produce children, auctions of beautiful models' ovarian eggs, expensive procedures being used to overcome fertility problems, breeding of 'designer babies', and custody disputes between 'parents'. When God's definition of marriage is rejected, confusion reigns. When God's law and institutions are rejected the world degenerates into chaos. It is true that in the ancient world there was also much abuse of marriage, including polygamy, divorce, sex outside of marriage, and even the use of concubines as surrogate mothers to produce children for infertile women. However, today we have seen an explosion of technologies that support the abuse of marriage—in particular to support sexual intercourse without ever producing children and producing children without sex.

Some of the dozens of reproductive technologies available today, include:

- In vitro fertilization and intracytoplasmic sperm injections.
- Assisted hatching, which increases the likelihood of fertilization.
- Donation of ovarian eggs from one woman and placing them in a recipient.

In this issue's topic, we cannot examine the numerous moral and ethical ramifications associated with the complex area of modern reproductive technologies. At best, we can only consider some principles which should guide Christians thinking about the application of such technologies:

- God is the author of life and conception (Genesis 29:31; Genesis 30:2, 22). Infertility is part of God's work of unfolding his holy and good purposes. Children must not be made into an idol. Therefore, we must not become distressed if his plans for us include our not being able to produce children, and we must

consider what other plans he has for us. We must truly believe that God has promised never to place a challenge before us that is more than we can bear (1 Corinthians 10:13). We should pray for couples who desire to have children but have so far not been blessed with them (Genesis 30:22).

- Just as we use technologies which God has given us to prolong life and to overcome medical problems (e.g., prosthetics, surgery, and drugs), there cannot be an absolute prohibition against using all forms of reproductive technologies.

- However, we must not use any reproductive technology that will result in our participation in an immoral action. Since human life begins at conception, we must preclude any fertility technique which requires the fertilization of multiple eggs and the destruction of the 'extra' embryos. This, in principle, is no different from abortion. Sadly, many Christian couples who pursue IVF techniques of this type allow the expediency of saving money or

increasing the probability of a successful implantation to overrule the fact that they are complicit in the sacrifice of a human life.

- Since marriage is to be between one man and one woman, we also should rule out reproductive technologies which involve third-party donors of eggs or sperm, or implanting a fertilized egg from a married couple in a host womb of a surrogate mother. A way to demonstrate that these techniques are improper is by asking the question, would it be right for a married man to use a concubine to bear a child for his wife? Most Christians would reject that option. In principle, the difference between these techniques and using a concubine is merely the mechanical means of achieving egg fertilization and implantation.

- We should avoid any reproductive technologies which encourage the commoditization and commercialization of human life.

- We should also consider what might be the psychological impact on a child produced through the use of reproductive technologies if he learns that he was conceived in a 'petri dish'; especially if the egg and sperm were purchased on the internet.

God's approved means of human procreation is through the sexual act within a marriage (Genesis 2:24). Therefore, any reproductive technology we use should honour the institution of marriage and the marriage bed. Let us not play God but trust his ways and his providences. As our Creator, he knows what is best for us.



BY MR. JIM HUGHES
Ruling Elder in the Toronto RPC

THE RPCC YOUTH EVENT

Winterlude WEEKEND

FEBRUARY 2026



Details coming soon!



OTTAWA RP CHURCH

Lord's Day worship times: 10.30 am, 5.30 pm
Total Members: 136 (77 Communicant, 59 Covenant)

Minister: Rev. Dr. Andrew Quigley
Elders: Mr. Oliver Lam, Mr. Colin Postma
Deacons: Mr. Josh Foster, Mr. Norm Fry

The Session meets each Friday morning for prayer and monthly for business. The Deacons meet monthly for business and quarterly with the Session. Both the Session and Deacons are blessed with a deep brotherly love for one another, a capacity for careful but direct speaking, and a sense of united purpose.

Describe the demographics in your congregation.

The Ottawa congregation has a diverse demographic, encompassing a wide range of ages and cultural backgrounds. We have covenant children from several months old through to communicant members in their 80s. Having 64 children keeps us focused on our responsibility for the next generation, as evidenced by our Pastor's prayers for the salvation of our children during either morning or evening worship. Culturally, we have members from 11 nations, which brings us great joy.

Tell us about any changes to the congregation over the past 2 years, baptisms? New members? New leadership?

Over the past two years, our congregation has undergone several significant changes. In October 2024, we experienced the blessed departure of 11 families, comprising 39 members (including two elders and two deacons), and 8 others who worshipped with us regularly, to form the Beckwith RP congregation.

During 2024/2025, we welcomed 23 new members, with nine people joining as

communicants and seven through baptism in 2024. So far in 2025, we have had four people join as communicants (two of whom received adult baptism) and three through baptism. We do have a concern for those who have taken vows but are not fulfilling them consistently, and the Session is committed to showing them love as we seek to direct their heart-love back to Christ.

Tell us about the life of the congregation.

It is a privilege and blessing to worship God each Lord's Day morning and evening. The impact of the departure of almost 50 people with the formation of the Beckwith congregation was felt for a time; however, the Lord has once again been adding to our numbers, with average morning attendance in recent months exceeding 120 and reaching almost 100 in the evening. We rejoice in this and give all the praise and glory to Christ as he builds his church.

Our worship is consistent with the suggested form in the RPCC constitution. In the morning worship, it includes an exposition of a Psalm, which the congregation then sings, the preaching of God's Word, the singing of more Psalms, prayer, and the Benediction. Sermon series in 2025 have included Ephesians, The Holy Spirit, Psalm 23, Prayer, and The Parable of the Rich and Foolish Man.

Communion has been observed four times in the past year, with two of these being communion seasons. These communion seasons include worship on Friday evening, Saturday morning, and twice on the Lord's Day. There is also a fellowship lunch following the Saturday service. These seasons, with guest preaching from Rev. Dr. Jeff Stivason and Rev. John van Eyk, were a tremendous blessing to the congregation.

From September to June, Bible classes are held for children, youth, and adults before the morning worship service. The children and youth are using an in-house designed curriculum, which is taking them through the Westminster Shorter Catechism over three years. We are blessed and thankful to have the competent teachers we have. The adult classes, taught by the Pastor, are working through the Westminster Confession of Faith.

A weekly Daily Worship Booklet is produced, which contains daily Bible study notes for Monday through Friday, prayer points, and a Psalm of the week. This



CHURCH UPDATE

year, our studies have included the books of 1 Timothy, Lamentations, Philippians, Amos, and Joshua. The books covered in these notes are then studied in our current six fellowship groups, from September through June. These times of fellowship have proved invaluable to the life of the congregation, with many conversations arising that have been influential in people's lives.

Last year, we initiated Saturday morning prayer times for both men and women. These have blessed the congregation, and God willing, we will increase the number of these prayer meetings, reflecting our growing awareness of our utter dependence upon God.

One of the joys of the congregation is the time spent in fellowship together after worship, especially in the evening, as people enjoy a fellowship snack. This fellowship is supplemented throughout the year with monthly young adult lunches, youth gatherings for older teens on Friday evenings, book studies for boys and girls aged 11-14, and a Family Fun event that brings the congregation together for a run and a BBQ lunch. The spring and fall church cleanups also provide an opportunity for the church to be together.

The Pastor, the Session, and the Deacons strive to keep the congregation informed of body-life matters through regular congregational MailChimp emails, which have proven a real blessing in preventing issues that can arise from miscommunication.

Have there been any changes to your meeting location over the past two years?

Over the past year, our church building has undergone extensive renovations to serve the congregation better and accommodate the

RP Seminary of Canada. We are grateful to God for blessing us with the financial resources and manpower to undertake most of this work through members of our church.

Tell us about how your congregation engages with the local community.

As an urban church, we have a vision for the city of Ottawa. Reaching the city with the Gospel is a huge undertaking. We are further developing our social media presence to communicate what Christ is doing in our midst. God willing, we will be further developing an existing street ministry within the city, which will be undergirded by focused congregational prayer.

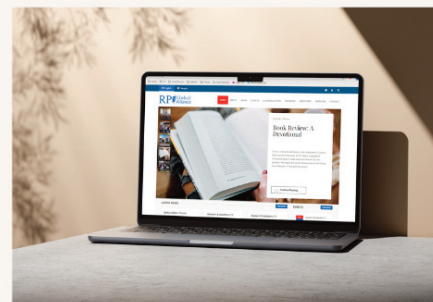
How can we pray for your congregation?

Please give thanks for:

- The growth Christ is bringing to the congregation, both in knowledge of love for God and numerically.
- The heart Christ has given to our Pastor, Elders and Deacons to love and serve his Bride as they do. Pray that they would be blessed in their labours and be given immense wisdom as they manage their lives as husbands, fathers, and in their work responsibilities.
- The ministry exercised by our Pastor. Pray for him as he fulfills his responsibilities with care and diligence in the congregation, the Presbytery, and internationally.
- The Lord blessing of the congregation with financial resources. (Especially considering the planting of the new Beckwith RP congregation.)

Pray also for the salvation of our covenant children and the unconverted who worship with us each week.

RP FOR CHRIST'S KINGDOM AND COVENANT **Global Alliance**



The RP Global Alliance website

www.rpglobalalliance.org

is the place to find news, information and prayer points about the RP Church around the world.

The RPGA Team also sends out weekly prayer emails and a monthly newsletter directly to your inbox.

Scan the QR Code below to subscribe.





ANNUAL **MEN'S RETREAT**



OCTOBER 24 & 25

Rev. Dr. Andrew Quigley
OVP Camp, Cobden Ontario

Scan the QR code for
details and registration!

