

The Young People's Magazine

**Issued by the Free Presbyterian Church of Scotland
Reformed in Doctrine, Worship and Practice**

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them” Ecclesiastes 12:1



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Cover Picture: *Leverburgh, Isle of Harris, in snow; see page 29.*

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No 2

So Great Salvation

In December we thought about “the most important question”. It was: “What must I do to be saved?” – what the jailer in Philippi asked Paul and Silas after the earthquake had shaken all the doors of the prison open. They pointed him to the great salvation provided by Jesus Christ; they told him: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31).

Can you imagine the jailer refusing to believe? He was so thoroughly disturbed; he was so desperate to find a solution to the terrible trouble he was experiencing. And the answer he received was so appropriate. Paul and Silas had been going around pointing sinners to a great salvation, one that totally met the needs of everyone they came in contact with. Can you imagine then that the jailer could possibly refuse?

Maybe you cannot. *He* did believe; he received the testimony of these two godly men and he trusted in Jesus Christ, the Son of God, for salvation. But many others have refused. And perhaps you are one of them.

Here is another question: “How shall we escape, if we neglect so great salvation?” (Heb 2:3). The salvation which the jailer received was indeed great. How awful if he had neglected it – if he had been careless about it – especially when it was brought so near to him!

His need was great. He was a fallen sinner, bound for a lost eternity. It was altogether beyond his power to deliver himself. He could not remove his guilt; he could not change his heart. So, he needed a great salvation. And that was the kind of salvation which Paul and Silas directed him to. But if he had neglected that salvation, he would have gone on living an ungodly life; he would still have had a corrupt heart. And he would have been as guilty as before; he could not escape a lost eternity.

But especially it is a great salvation because it has been provided by a great Saviour. He is God – God the Son. No one else, not even an angel, could begin to do what was necessary for sinners to be saved. The one who will save sinners must be greater than an angel. He must be God. But he must also be man, because a saviour must take the place of sinners and suffer their punishment – and God cannot suffer. So here is a great marvel: God has

provided a saviour: His own Son, who must suffer terribly; He must die. So the Saviour is great and glorious, and the salvation that He provided is great and glorious. How dare we neglect it? How dare we despise it? How dare we reject it?

What does God do for sinners when He saves them? He forgives their sin; He gives them a new heart; He adopts them into His family; He promises to supply all their needs in this life and bring them to heaven at last. So what keeps sinners from rushing to receive this great salvation as soon as they hear of it? It is the power of sin in their hearts; so they do not want to leave sin and follow holiness. If the Holy Spirit did not work powerfully in sinners' hearts, no one would ever believe; no one would ever be saved. But He does work powerfully, for it is a great salvation that God has provided.

All who have been saved have been impressed by the greatness of their salvation. Moses knew that God had shown great mercy in forgiving his sin. So when the Israelites committed a serious sin – when they refused, on the basis of the spies' unbelieving report, to go on to occupy the land of Canaan – he prayed for them. He asked God: "Pardon, I beseech Thee, the iniquity of this people according unto *the greatness of Thy mercy*" (Numbers 14:19). He believed that God was able to forgive Israel's sin, because His salvation was so great and so wonderful.

David understood the seriousness of sin (see Psalm 38, for instance). But he also understood the greatness of the salvation that God had provided for sinners. God's goodness would follow him all his life and, when it was over, he would "dwell in the house of the Lord for ever" (Psalm 23:6). What a wonderful provision for a sinner who deserved nothing!

Each of us is a sinner, and unsaved sinners are condemned to eternal punishment. These are solemn facts and they should make a tremendous impression on us; they should powerfully influence our outlook on life and how we behave. We need to be saved, and the salvation we need is great. But a great salvation has been provided through the work of Christ – one which is entirely suited to all our needs. He calls: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). But let us remember the question, "How shall we escape, if we neglect so great salvation?"

The obvious answer is: We cannot escape. Those who are still guilty when they die must go to hell to receive the punishment they deserve. No one who is impure can go to heaven. We need to be saved, and there is no other saviour; "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), no saviour except Jesus. We must treat it as an urgent matter; we must seek the Lord now; it may very soon be too late.

Moses: God's Faithful Servant

3. The First Passover

Rev D A Ross

In last month's article we saw how Moses turned his back on Pharaoh's palace and attached himself to the Israelites. But he had to flee to Midian, where he spent 40 years as a shepherd.

It was in Midian, at Mount Horeb, that the Lord appeared to Moses from the burning bush, directing him to confront Pharaoh and tell him to release the Children of Israel from slavery. Moses at first made excuses. It would seem, in part at least, that this was because of his humble disposition; he considered himself totally unfit for such an immense task. But since it was the Lord who was directing him, and was promising to be with him, he ought to have been more ready to obey.

Lesson 9. Some responsibilities the Lord lays on believers will make them feel insufficient. Like Moses, they tend to draw back from the path of duty. But when the Lord is directing us to a certain duty, He is not asking us to go in our own wisdom and strength; He assures us, as He did Moses: "Certainly I will be with thee" (Exodus 3:12).

In spite of the Lord's kindly encouragements, Moses persisted in refusing the responsibility God placed on him to lead Israel out of Egypt. We are told that the anger of the Lord was kindled against Moses. Yes, eventually Moses obeyed, but how utterly wrong for people to argue with God, however much they may feel they are inadequate for the duty!

Lesson 10. God does not treat such conduct lightly; He gives grace and strength for all duties. Although Moses was genuinely humble, we cannot admire any refusal to carry out duties for God. If people persist in refusing, it will eventually bring His displeasure on them.

After Moses had fully accepted the duties God placed on him, he travelled to Egypt with his wife and two sons. But, on the way, the Lord met him "to kill him". This was because Moses had failed to circumcise his sons, and circumcision was a sign of the covenant between God and Israel – that He would be their God and, on the other hand, that they would be His people. Zipporah, Moses' wife, realised the danger of the situation and immediately circumcised their two sons. She told Moses: "A bloody husband thou art, because of the circumcision".

The situation was serious because Moses was disobedient; he failed to circumcise his sons, and his wife's angry words would seem to show that she was the cause; presumably Moses, having a meek disposition, did not persist

in the duty against his wife's wishes. But he was a leader and a prophet; He had been appointed to teach God's laws to the Children of Israel. So he had to learn this most solemn lesson: he must himself be an obedient servant to His Master.

Lesson 11. We should learn that to obey God is always what is most important; we must not neglect God's will, no matter what a member of our family wishes us to do so. Believers cannot tell others to keep the law of God and neglect it themselves. This is especially relevant to those who have leading positions in the Church of God. When the priests were spiritually ignorant, the people were spiritually ignorant; "like people, like priest" (Hosea 4:9). And when ministers are ignorant, so are the people.

We now follow Moses into Egypt – to engage in the great task the Lord had given him. He spent 40 years of his life in Pharaoh's palace, then 40 years in Midian serving as a shepherd, and the last 40 years leading the Children of Israel out of Egypt towards the land of Canaan. It was indeed by far the most difficult 40 years of his life, but the Lord was with him and took him and the Children of Israel safely to the borders of the Promised Land.

God called Aaron, Moses' brother, to assist him in this great task. The time came when they both confronted King Pharaoh with God's command to let His people go free. But Pharaoh stubbornly refused to let them go, in spite of nine dreadful plagues which brought intense suffering and many deaths. After the ninth plague, Pharaoh threatened Moses and Aaron with death should they ever come into his presence again. The Lord then sent a final plague which killed the firstborn in every family in Egypt.

On the night of this final plague, the Passover sacrifice was instituted. This was not the first time that God had directed that animals be sacrificed. That began after the Fall of man and pointed to the shedding of the blood of Christ Jesus, "the Lamb of God, which taketh away the sin of the world" (John 1:29). For the Passover sacrifice, each household of Israel had to slay a lamb that had no defect and to sprinkle its blood on the doorposts and the lintel of their home. That night, all members of the family were to remain in their home under the shelter of this blood. At midnight the angel of death visited Egypt, passing over those homes where the blood had been sprinkled. But where there was no blood, the angel went into the home and slew the firstborn son, as well as the firstborn of the livestock.

Lesson 12. This is a solemn reminder to us of our need to be saved from the guilt of our sins by being under the shelter of the blood of Christ. This was the lesson for the Children of Israel; they were taught that "without shedding of blood is no remission" of sin (Hebrews 9:22). The Passover is a wonderful portrait of Christ, illustrating the gospel in the Old Testament

and in the New. The Children of Israel truly saw Christ in the Passover sacrifice and in all the sacrifices, if they were taught by the Holy Spirit. So we in New Testament times may see Christ as the One who fulfilled all these types, “for even Christ our Passover is sacrificed for us” (1 Corinthians 5:7). It is our obligation every day to seek this glorious Saviour, without whom we will die in our sins.

Lesson 13. The deliverance of Israel from bondage in Egypt was not because of their good works but because of the death of the Passover lamb. It pointed to God’s provision of Christ Jesus as the Lamb of God, for the salvation of Israelites and of people today. Israel was in total bondage to Pharaoh; so are we to sin and Satan. And our only hope of deliverance lies, not in our imagined good works, but in Christ alone. “By the deeds of the law there shall no flesh be justified in [God’s] sight” (Romans 3:20).

A Promise of Good Things to Come

4. More about the Sin Offering

Rev J R Tallach

This is another part of a series on the system of sacrifices in the Bible. Last month’s article began dealing with the sin offering and emphasised the curse that lies on mankind because of sin. The claims of the law of God could only be satisfied through the death of Christ.

In order to examine how satisfaction could be made for the sinner in the death of Christ, we must say something about the mysterious unions which the Bible speaks of. Soul and body are in a mysterious union until death parts them. And the fact that the three persons of the Godhead are the one living and true God is an impenetrable mystery.

Adam represented the whole human race in a union between him and them, which was created by God Himself. Each generation derives from the previous generation. God thus dealt with Adam as our representative and dealt with us in him. An illustration may be drawn from the growth of the individual. The grown man is very different in appearance and ability from what he was as an infant in the cradle, yet he is the same person. Romans 5:12 states: “By one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”; death passed upon all, because of their union with Adam.

Another union of fundamental importance is the union of the human and divine in the Lord Jesus. Jesus was a true man; He was sinless and without a human father, but a son of man with a true body and a reasonable soul. He

is also the eternal Son of God, the second person of the Godhead. Thus His divine nature was in no way restricted by His humanity and His human nature was free in His divinity.

Another mystery is the union of Christ and His people. The relationship of the body to the head illustrates this: as the health of each member of the human body affects all other members, and so the spiritual health of each member of the body of Christ affects the whole body. Paul says, "We are members one of another" (Ephesians 4:25). Again Christ uses the figure of a tree. He says, "I am the *root* and the offspring of David" (Revelation 22:16) and thus suggests the tree, and the branches of the tree. Because Christ sustains this intimate union with His people, the sins of His people are charged to His account and He bears these sins on their behalf. As all mankind stood and fell in Adam, so the redeemed are accounted one with Christ.

But how can God suffer and die as the law requires? The answer is that He can neither suffer nor die (Acts 14:15), but the intimate union of human and divine made Jesus capable of intense suffering and of death. Apart from His human nature He could not give satisfaction to God's broken law, for the sentence due to sin was death. But His divine being gives infinite value to His suffering.

How was the humanity of Christ kept pure? First His body was formed in the womb of the Virgin Mary by the Holy Spirit. He was a clean branch of the human race. "There shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots" (Isaiah 11:1). But if the sin of Adam spread over the whole of mankind, how does the sin of the elect not bring pollution to Jesus' human soul when it was laid on Him? The holy, divine man Christ Jesus had power to keep Himself pure and holy, even though bearing the sins of His people. The law held back none of its severity in His favour. He bore the curse in the place of His people so that they might be made the righteousness of God in Him (2 Corinthians 5:21). Death follows from sin, and corruption from death. But the corruption is not of the essence of judgement.

How are Christ and His people united? Christ and His people were united by God's sovereign covenant purpose from eternity. God said, "I have exalted one chosen out of the people" (Psalm 89:19). He "spared not His own Son but gave Him up for us all" (Romans 8:32).

So Christ and His people are united in the bond of everlasting love. "Christ also loved the Church and gave Himself for it" (Ephesians 5:25). This is a love whose height, depth, length and breadth cannot be measured and a bond which cannot be broken. "Who shall separate us from the love of Christ?" (Romans 8:35).

In time Christ and His people were united in the bonds of nature. “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him who had the power of death, that is, the devil” (Hebrews 2:14). Justification by faith is demonstrated in the sin offering as it speaks of Christ “making His soul an offering for sin” (Isaiah 53:10); and in the next verse we read, “By His knowledge” – that is, the saving knowledge of Christ which a sinner gains by faith – “shall My righteous servant justify many”.

It is the personal worth of the Sufferer that gives value to the satisfaction: (1). God sovereignly appointed that the guiltless Sufferer should stand in the place of the guilty sinner. (2.) Because Christ and His redeemed people are one, this way is one of strict justice and conforms to the principles by which God deals with men. (3.) The price paid to redeem Christ’s people is so great that it makes complete satisfaction to the justice of God.

For Younger Readers

Whiter than the Snow

Many of you have seen lots of snow recently. It looks so white and clean. It seems so nice and pure. And that is how it stays until, perhaps, some cars come along and make it horrible and dirty.

When God first created Adam and Eve, they were pure and clean and holy. They did everything that was right; they never did anything wrong. You could say that they were like the white snow.

God told them not to eat the fruit on one tree. But when Satan tempted them, they did eat the fruit on that tree. That was sin.

Sin is doing what God tells us not to do. When they disobeyed God, Adam and Eve were no longer pure and holy like the white snow. It was as if they were filthy inside. That is how we are, unless God will wash us.

We should be like David, who wanted God to make him clean, whiter than the snow. You should learn David’s prayer to God:

Do Thou with hyssop sprinkle me,
I shall be cleansed so;
Yea, wash Thou me, and then I shall
be whiter than the snow.

Daniel Rowlands

2. “Worshipping a God They Know”

When Daniel Rowlands began his ministry in 1733 – as his brother's assistant in Llangeitho, in Wales – he was still unconverted. But God changed his heart about two years later, and then crowds of people were flocking to hear him.

By 1737 Rowlands was preaching in other places besides Llangeitho. He was now, it seems, known as the “crazy parson”. Few people expected a minister to be serious about his duties, to preach earnestly and warn his hearers to flee from the wrath to come; Rowlands was different.

A woman from Ystradffyn, more than 20 miles away, came occasionally to Llangeitho to see her sister. On one of these visits she went to hear Rowlands preach. The next Sabbath she was back again, having walked again the long distance from home. Her sister was surprised to see her so soon again and asked her: “Is all well at home? Are all the children well?”

“O yes, right enough,” she answered.

“What is the matter then?”

“I do not know exactly, but it was something that your crazy parson said that made me come.”

She went to hear Rowlands again that Sabbath, and she kept coming every Sabbath for the next six months. Then she thought she should ask Rowlands to come to preach in Ystradffyn. She did so, and he promised to come if the local minister would agree to him taking a service in his church. The local minister did agree and, soon afterwards, Rowlands went to Ystradffyn, probably riding over on his horse, and preached there. Such was the power of the Holy Spirit following Rowlands' sermon that about 30 people were deeply moved.

There was a man in Ystradffyn who went out hunting on Sabbaths with his men and hounds. One such Sabbath he heard that the “crazy parson” was preaching that day in Ystradffyn. After returning from the hunt he marched into the church, as Rowlands was preaching, with his men and hounds. He had no wish to profit from what Rowlands was saying; he made for the front of the church, stood up on a bench in front of the pulpit, and stared at the minister with a scornful look on his face – thinking of him no doubt as just a “crazy parson”, for whom no one need have any respect.

Rowlands carried on regardless. Indeed, it is said that “he preached with the greatest ease, and gradually gathered force; his words fell like sparks of fire upon the audience”. Many of these sparks of fire, the words of Rowlands' powerful sermon, touched the proud huntsman's heart and set it on fire. His face fell, his knees shook, and tears flowed down his cheeks, for

his conscience had been awakened. No longer could he stand brazenly on the bench; he stepped off, sat down on it and put his face between his knees. When the service was over, he went to ask Rowlands' forgiveness and invited the minister to his home. And for the rest of his life, this man always went to hear Rowlands preach, riding the 20 miles to Llangeitho.

Rowlands went on travelling to Ystradffyn and preaching there "with great effect to large congregations". But some time in 1742 the minister in Ystradffyn was no longer agreeable to Rowlands using his church. Rowlands' last sermon there was on a verse from Paul's farewell address to the Ephesus elders: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). Although Rowlands would no longer be able to come to the Ystradffyn church and speak to the people from the Scriptures, he could leave them in the care of the Lord, who was able to watch over them, provide for all their spiritual needs and bring them at last to heaven.

Rowlands wrote about that last sermon: "It reached their hearts. I believe such crying out was not heard in any funeral May the Lord hear their cry and send them an able and powerful minister, who will dispense to them the word of truth as it is in Jesus."

Before long, Rowlands realised that he did not need a church building to preach in. He first decided to preach in the open air because many of the worst characters around Llangeitho never came to church any more. On a Sabbath they used to gather on the top of a hill near the village to play rowdy games. It was possibly Rowlands who had been trying to bring an end to these games, but he had not been successful. So he decided to go and preach to them on the hilltop where they played. And his sermon there brought an end to their Sabbath-breaking; such is the power of the the Word of God preached when the Holy Spirit applies it to the conscience. This was the first of many outdoor services which Rowlands conducted.

As Rowlands matured spiritually, his preaching changed. No longer did he focus solely on sin and the punishment that must follow. He continued to speak about such matters, but he now also had much to say on the infinite grace of God and the dying love of Jesus Christ. As he preached, it was obvious that his whole soul was touched by what he was saying. And his hearers too felt the force of his words. Rowland's preaching resulted, by God's blessing, in a great revival. It began with a reference in prayer to Christ's sufferings, death, resurrection and ascension. That day, many people gained a real sense of the love of God in Christ.

At this stage in his life, his sermons were normally not long, but one

Sabbath morning he was so engrossed with his subject that he did not notice how time was passing. When he began to preach, the sun was shining through the windows of the church which faced east; at last he noticed that the sun was shining through the windows on the west of the building. Only then did he realise how much time had passed. The congregation must have been equally absorbed in the sermon; they do not seem to have noticed the passing of time any more than the minister. So it should not surprise us to learn that the Holy Spirit was working powerfully in the souls of some who were listening; at least 12 people were brought to salvation that day.

Last month we noticed Howell Harris's impressions of Rowlands when they first met. In 1743 he spent a communion Sabbath with Rowlands. Afterwards he reported that he had seen people obviously under conviction of sin. Others, having found Christ, were, he said, "worshipping a God they know and love and delight in". This is exactly what we should be looking for when we gather for our services – to know God personally, to love Him and to delight in Him. Then there will be true worship, and God will be glorified.

The New Birth

1. What Is It?

J C Ryle

This is the first article in a new series from a chapter in Ryle's *Knots Untied*. It has been edited. He usually uses the word *regeneration* rather than *the new birth*, but, as he says later, they mean exactly the same thing. He sometimes refers to the *Thirty-Nine Articles* of the Church of England, which date back to the time of the English Reformation. Ministers of that Church are still required to affirm that they accept the Church's doctrine, which is summed up in the Thirty-Nine Articles, but, sadly, these ministers are not really expected to believe them. In the Free Presbyterian Church of Scotland, on the other hand, office-bearers must promise that what *The Westminster Confession of Faith* states is what they actually believe. The *Confession*, written in the 1640s, is the superior document.

Regeneration is a most important subject at any time. Those words of our Lord Jesus Christ to Nicodemus are very solemn: "Except a man be born again, he cannot see the kingdom of God" (John 3:3.) The world has gone through many changes since those words were spoken. Empires and kingdoms have risen and fallen. Great men and wise men have lived, laboured, written and died. But the rule of the Lord Jesus stands unchanged: "Except a man be born again, he cannot see the kingdom of God".

We should make sure that our views are sound. This is not a time to halt between two opinions. We should try to know what we hold to. We should

be ready to give a reason for our belief. When truth is attacked, those who love it should grasp it more firmly than ever.

I propose to attempt three things: First, to explain what regeneration, or being born again, means. Second, to show the necessity of regeneration. Third, to point out the evidences of regeneration. If I can make these three points clear, I believe I shall have done my readers a great service.

1. Regeneration, or being born again, means that change of heart and nature which someone goes through when he becomes a true Christian. There is a huge difference among those who *profess* to be Christians. There are always two classes in the outward Church: (1) those who are Christians in name only, and (2) those who are Christians in deed and in truth. All were not Israel who were called Israel, and all are not Christians who are called Christians. "In the visible Church," says an Article of the Church of England, "the evil be ever mingled with the good."

Some, as the Thirty-Nine Articles say, are "wicked and void of a [living] faith"; others, as another Article says, "are made like the image of God's only-begotten Son Jesus Christ, and walk religiously in good works". Some only worship God formally, and some in spirit and in truth. Some give their hearts to God, and some give them to the world. Some believe the Bible and live as if they believed it; others do not. Some feel their sins and mourn over them; others do not. Some love Christ, trust in Him and serve Him; others do not. Some, as Scripture says, walk in the narrow way, some in the broad; some are the good fish of the gospel net, some are the bad; some are the wheat in Christ's field, and some are the tares. I do not think anyone with his eyes open can fail to see all this, both in the Bible and in the world around him.

What explains the difference? Without hesitation I answer, Regeneration, being born again. True Christians are what they are because they are regenerate; formal Christians are what they are because they are not regenerate. The heart of a true Christian has been changed; the heart of someone who is a Christian in name only has not been changed. The change of heart makes the whole difference.

This change of heart is spoken of in the Bible using various symbols. Ezekiel calls it taking "away the stony heart" and giving "a heart of flesh"; giving "a new heart" and putting within us "a new spirit" (11:19; 36:26).

The Apostle John sometimes calls it being "born of God", sometimes being "born again", sometimes being "born of the Spirit" (John 1:13; 3:3,6). The Epistle to the Romans speaks of it as being made "alive from the dead" (6:13). The Second Epistle to the Corinthians calls it becoming "a new creature: old things have passed away . . . all things are become new" (5:17).

The Epistle to the Ephesians speaks of it as a resurrection together with

Christ: "You hath He quickened, who were dead in trespasses and sins" (2:1); as putting "off the old man, which is corrupt", being "renewed in the spirit of your mind", and putting "on the new man, which after God is created in righteousness and true holiness" (4:22,24).

The Epistle to the Colossians calls it putting off "the old man with his deeds" and putting "on the new man, which is renewed in knowledge after the image of Him that created him" (3:9,10). The Epistle to Titus calls it "the washing of regeneration, and renewing of the Holy Ghost" (3:5).

The Second Epistle of Peter speaks of it as being "made partakers of the divine nature." (1: 4). The First Epistle of John calls it passing "from death to life" (3:14).

All these expressions come to the same thing in the end. They are all the same truth, only viewed from different sides. And all have one and the same meaning. They describe a great fundamental change of heart and nature, a thorough change of the whole inner man.

For Junior Readers

The Whole Gift

I am sure if someone gave you a gift to deliver to a friend, you would pass it on complete, as it was. You would not think of keeping some of it for yourself! Or would you?

Imagine a mother giving her child a beautiful pot-plant covered with lovely flowers and asking her to take it to a sick friend. The child takes the plant and, when she reaches the friend's house, she plucks off one leaf and gives it to her. She keeps the plant herself. Then afterwards, from time to time, she plucks off another leaf, or a bud, or a flower, and takes it to the friend, still keeping back the plant.

Has she obeyed her mother? Of course not, you say! Only if she gives the whole plant, is she obedient. Indeed such behaviour would be shocking, would it not? The child is disobedient to her mother and insulting to the friend.

What does God ask of you? This is what He asks: "My son, give Me thine heart" (Proverbs 23:26). And again: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). God wants no half hearts! He requires all your heart, all your soul, all your mind – in other words, He asks for all of your life! If you pluck off a little leaf of obedience now and then, a bud of church attendance, a flower of prayer occasionally, do you think God will be satisfied with that? Surely not! This command requires you to give the whole of your life to God.

Many others try to claim your heart. The world with its riches, honours and pleasures tries to keep you engaged in worldly things. The world tries to distract you from religious duties and responsibilities. Education and employment, though they are lawful in themselves, will also keep you busy and absorbed and may leave you with no time or desire for spiritual things. Satan would like you to worship him, but he will be content with part of your heart, part of your life, because he knows that if you do not give it all to God then you will be his in the end. Is that not solemn?

While it is still near the beginning of a new year, will you not put God first and give Him what He requires of you – your heart? Charles Bridges, who was a minister in England, wrote: “Let there be no half-giving. To hesitate – to delay – is to refuse. . . . Now then, with the help of the Divine Spirit, without whom this cannot be done, resolve, decide, once for all, for ever. You cannot give it to Him too soon. Think how much hangs on this point: give it, and all the blessings of the gospel are yours; refuse, and you trample them under your feet; you will live without Christ and die without hope.”

J van Kralingen

Looking Around Us

A Happy Life?

A newspaper writer has met the woman who, many years ago, used to live in her house in London – a lady called Sylvia Brady, now 91. The writer appreciates Mrs Brady’s tips for a happy life. They include getting to know your neighbours, counting your blessings, going for walks, and watching less television. Indeed, after their conversation, the writer got rid of her television set altogether.

These are good points. But we cannot avoid difficulties and sadness in this sinful world. Then we need more than the kindness of neighbours – helpful though that is. We need God’s help; we need to know our way to the throne of grace – to go to God in prayer and ask for His blessing.

And however friendly and contented and healthy we may be in this life, what is it all worth in the end if we ignore our souls? Death will come to each of us, but it is not our final end. If we are to be happy beyond death, we need to find, in this life, the One who not only bore the griefs of sinners, but also bore their sins. We must trust in Him for salvation. Then, when death comes, there will be a place for us in heaven above. Remember how Christ emphasises what our *priorities* should be: not food or clothes, for instance, but to seek first the kingdom of God and His righteousness (Matthew 6:33).

Scripture and Catechism Exercises 2010-11

Exercise 2

All answers from overseas should be sent to *Mrs N M Ross, F P Manse, 10 Achany Road, Dingwall, Ross-shire, IV15 9JB, Scotland*. The correctors should have your answers before the end of March. These exercises are based on Daniel 5 to Malachi 4, Genesis 1-23, James 1 to Revelation 22 and Matthew 1-11.

Senior Section (15 years old and over)

UK answers to *Miss C MacQueen, 32 Fraser Crescent, Portree, Isle of Skye, IV51 9DR*.

Old Testament

1. Explain how Hosea 13:14 is a prophecy about the Saviour's sacrifice. (4)
2. Read Hosea chapter 14.
 - (a) What particular sin was Israel guilty of? (1)
 - (b) Quote the words of a prayer which is suitable for us. (2)
 - (c) Write in your own words how a blessing to the Church is depicted in verses 4-6. (3)
 - (d) What would be the result of this outpouring of blessing? (2)
 - (e) How will the "wise" and "prudent" react? (2)
 - (f) What will happen to those who ignore these things? (1)
3. The answers are in Genesis 2-4.
 - (a) Quote the verse which shows that Adam was unique in all the creation of God. (2)
 - (b) Write briefly about Eden, the garden of delights. (2)
 - (c) How did Adam and Eve react to God's visit after they had sinned? (2)
 - (d) Explain how verse 15 of chapter 3 describes the work of the promised Saviour. (2)
 - (e) What changes did sin bring about on the ground which was previously fertile? (2)
 - (f) What was the difference between the sacrifice brought by Cain and that brought by Abel? (2)

New Testament

1. Read James chapter 1.
 - (a) What grace is developed in the believer when faith is tried? (1)
 - (b) How are we to obtain wisdom? (2)
 - (c) What reward is promised to the one who endures temptation? (1)
 - (d) How are people tempted? (2)
 - (e) Put these in the sequence in which they occur: death, sin, lust, enticement. (2)
 - (f) What should we be "slow" to? (1)
 - (g) What should we be "swift" to? (1)
 - (h) What illustrates the state of one who is a "hearer" and not a "doer" of the word? (2)
2. Read James chapter 3.
 - (a) Comment on two illustrations of the power of the tongue although it is so small. (3)
 - (b) Discuss briefly what is not suitable for human beings, who were originally made in the image of God. (3)
 - (c) What do envy and strife lead to? (1)
 - (d) Quote a beautiful verse about heavenly wisdom. (1)

Memory Exercise

Learn by heart and write out from memory the answer to question 54 in the Shorter Catechism: What is required in the third commandment? (3)

Intermediate Section (13 and 14 years old)

UK answers to *Mrs E Couper, 17 Duncan Street, Thurso, Caithness, KW14 7HU*.

Old Testament

1. Read Genesis chapters 6 to 9.

- (a) Why did it grieve the Lord that He had made man on the earth? (2)
- (b) What are we told about Noah's character which shows he was different to the rest of his generation? (3)
- (c) How old was Noah at the time of the flood? (1)
- (d) How old was he when he died? (1)
- (e) What did Noah do immediately after he and his family came out of the ark? (2)
- (f) What should the rainbow remind us of? (2)
2. What three things does the Lord require of man? (Micah 6) (3)
3. What are Israel warned to prepare for? (Amos 4) (2)
4. (a) Write out the words at the end of a verse in Habakkuk 2 which are also found in Romans 1. (2)
- (b) Which two of the Ten Commandments are referred to in this chapter? (2)

New Testament

1. Read Matthew chapters 4 and 9.
 - (a) To which disciples did Jesus say, "Follow me"? (2)
 - (b) How did they respond to that command? (1)
 - (c) What lesson can you learn from that? (1)
2. From your reading of the Epistle of James:
 - (a) What advice is given to those who lack wisdom? (2)
 - (b) How is "pure religion" defined in chapter 1? (2)
 - (c) What is the "royal law"? (2)
 - (d) How does God look on people:
 - (1) who are "proud"? (1)
 - (2) who humble themselves "in the sight of the Lord"? (2)
 - (3) who have "faith without works"? (1)
 - (4) who endure temptation? (2)
 - (5) who are "double minded"? (2)

Memory Exercise

- Learn by heart and write out from memory the answer to question 53 in the Shorter Catechism: Which is the third commandment? (3)

Junior Section (11 and 12 years old)

UK answers to *Mrs C M Sutherland, Inchure, Saval Road, Lairg, Sutherland, IV27 4ED.*

Old Testament

1. Read Hosea chapter 14. God promises blessings to Israel if they will return to Him. Write out the missing words.
 - (a) I will heal their _____. (1)
 - (b) Mine anger is _____ away from him. (1)
 - (c) I will be as the _____ unto Israel; he shall grow as the _____. (1)
 - (d) His beauty shall be as the _____ tree. (1)
 - (e) They shall revive as the _____. (1)
 - (f) From me is thy _____ found. (7)
2. Read Genesis chapter 13.
 - (a) What riches did Abram have? (3)
 - (b) What did Abram do at the place of the altar? (1)
 - (c) Why did Abram and Lot have to separate? (1)
 - (d) Why did Lot choose the plain of Jordan? (1)
 - (e) How are the men of Sodom described in the chapter? (2)
 - (f) What two promises did God give to Abram regarding his seed? (2)

New Testament

1. Read James chapter 4 and then complete these sentences.
 - (a) The devil will flee from us when we _____. (1)
 - (b) God will draw nigh to us when we _____. (1)
 - (c) We are enemies of God when we _____. (1)

- (d) The Lord will lift us up when we _____.
 (e) We should add "God willing" to our plans because _____. (12)
 2. From Matthew chapter 8 find three people who were healed by Jesus. Say what trouble they were healed from. (6)

Memory Exercise

Learn by heart and write out from memory the answer to question 14 in the Shorter Catechism: What is sin? (3)

Upper Primary Section (9 and 10 years old)

UK answers to *Miss S M Gillies, 5 Balnabeen Drive, Dingwall, Ross-shire, IV15 9LY.*

Old Testament

You will find the answers in Genesis chapter 22.

1. What did God ask Abraham to do? (2)
2. How long did the journey take? (1)
3. What had Abraham prepared for the sacrifice? (2)
4. What did Isaac realise was missing? (1)
5. How did Abraham reply? (verse 8)? (1)
6. At what point did the angel of the Lord call to Abraham? (1)
7. What did the angel say to him? (2)
8. What did Abraham see behind him? (1)
9. What did he do with it? (1)
10. What name did Abraham give to the place? (1)
11. Try to explain in your own words why you think God tested Abraham in this way. (2)

New Testament

The answers are in Matthew chapters 1-8 and begin with letters A-L of the alphabet.

- A. One of the disciples. (chapter 4, verse 18) (1)
- B. Man shall not live by _____ alone. (chapter 4, verses 1-11) (1)
- C. A place where Jesus performed some miracles. (chapter 8, verses 1-15) (1)
- D. At Jesus' baptism, the Spirit of God descended like a _____. (chapter 3) (1)
- E. Jesus said to His disciples: "Ye are the salt of the _____". (chapter 5, verses 1-16) (1)
- F. The prayer which Jesus taught His disciples begins: "Our _____ which art in heaven". (chapter 6, verses 1-15) (1)
- G. Enter ye in at the strait _____. (chapter 7, verses 7-16) (1)
- H. Repent: for the kingdom of _____ is at hand. (chapter 4, verses 12-22) (1)
- I. Blessed are the meek: for they shall _____ the earth. (chapter 5, verses 1-16) (1)
- J. The brother of James, the son of Zebedee. (chapter 4, verses 17-25) (1)
- K. But seek ye first the _____ of God. (chapter 6, verses 24-34) (1)
- L. Thou shalt not tempt the _____ thy God. (chapter 4, verses 1-11) (1)

Memory Exercise

Learn by heart and write down the answer to question 42 in the Shorter Catechism: What is the sum of the ten commandments? (3)

Lower Primary Section (8 years old and under)

UK answers to *Mrs R J Dickie, 11 Churchill Drive, Stornoway, Lewis, HS1 2NP.*

Old Testament

1. Who was born to Adam and Eve after Cain killed Abel? (Genesis 4:25)
2. Who went to heaven without dying? (Genesis 5:24 and Hebrews 11:5)

3. Who had three sons called Shem, Ham and Japheth? (Genesis 6:10)
4. What did God tell him to make? (Genesis 6:14)
5. When God sent the flood, the fountains of the great deep were broken up. How many days and nights did it rain? (Genesis 7:12)
6. What happened to all the people, animals and birds that were not safe in the ark? (Genesis 7:22, 23)
7. On which mountains did the ark rest after floating for 5 months? (Genesis 8:4)
8. Who told Noah to go out of the ark after he had been in it for more than a year? (Genesis 8:15, 16)
9. What did Noah build to offer burnt offerings? (Genesis 8:20)
10. What did God set in the cloud to be a sign that He will never again destroy the whole earth with a flood? (Genesis 9:13)

New Testament

1. Who shall inherit the earth? (Matthew 5:5)
2. Who shall see God? (Matthew 5:8)
3. Who shall be called the children of God? (Matthew 5:9)
4. Whose wife's mother was sick of a fever? (Matthew 8:14)
5. What happened to the fever when Jesus touched her hand? (Matthew 8:15)
6. What was Jesus doing in the ship when the storm came? (Matthew 8:24)
7. What happened when Jesus rebuked the winds and the sea? (Matthew 8:26)
8. Complete this invitation that Jesus gave: C ___ unto me, all ye that labour and are heavy l ___, and I will give you r _____. (Matthew 11:28)

Overseas Names for Exercise 1

Senior Section: ***Auckland:*** Auke and Dieuwe de Boer, Amy Thomas. ***Bulawayo:*** Nozihlobo Bhebhe, Prudence Chibonda, Khulekani, Pinky and Sithandazile Dube, Sukoluhle Khumalo, Sinentokozo Mangeni, Sazisani and Sothile Moyo, Pink Ncube, Nonhlanla Nkomo. ***Chesley:*** Audrey and Jacob Zekveld. ***Gisborne:*** Finlay Cramp, Anne-Marie Geuze, Heidi, Herman and Trudy Haringa, Kirsten van Dorp. ***Grafton:*** Cameron White, Chloe van Dorp. ***Holland:*** Jelle Bakker. ***Queensland:*** Mary Brigden. ***Sengera:*** Bonface Isoc, Paul Lumumba, Collins Mirieri, Finlay Mogari, Vincent Mokua, Truus Mosiria, Kwamboka Nyasaka, Mary Nyamwembe, Solomon Ogoti, Joan Ombura, Ondari Onang'o, Godfrey Ondieki, Dick Ontiri, Dominic, Eric and Mary Onwong'a, Wycliff Orenge, Gideon Ratemo.

Intermediate Section: ***Auckland:*** Anne Roos de Boer, Bianca Jago, Lachlan McCrae. ***Bulawayo:*** Kelly Dube, Natash Makwezwa, Blessing Mlozi, Maria Maphosa, Respect Ncube, Tariro Zivaishie. ***Connecticut:*** Rachel Mack. ***Gisborne:*** Muriel Cramp, William Haringa, Emma van Dorp. ***Grafton:*** Chelsie and Jackie Cameron, Abraham Wallis Lockyer, Alexandra van Dorp. ***Holland:*** Gerben Bakker, Nathalie MacDonald. ***Queensland:*** Rachel Brigden. ***Sengera:*** Brian and Josinah Aboki, Dennis Mochamo, Christine Mosoti, Christine Nyabuto, Adams Nyang'au, Moraa Nyasaka, Joseph Obiye, Josephat Ogoti, Griffin Okioga, Vane Omweno, Priscah Onduso, Stephen Onyancha, Moses Orenge, Eunice Rabiki.

Junior Section: ***Auckland:*** Jarrod Jago. ***Bulawayo:*** Melisa and Thandazani Dube, Mitchell and Yvonne Makwezwa, Arriel Ncube. ***Chesley:*** Samuel Zekveld. ***Connecticut:*** Rebecca and Sarah Mack. ***Gisborne:*** Hannah Geuze, Annika van Dorp. ***Grafton:*** Joshua Kidd. ***Holland:*** Samantha MacDonald. ***Mbuma:*** Clotildar Khabo, Sandulelo Khumalo, Yolande Masina, Gugulethu, Langelihle, Mbiko and Suboluhle Masuku,, Buhle Mhodi, Rebecca Mknwananzi, Isabel Moyo, Rosemary Mphoko, Nobuhle Mpofu, Sithandweyinkoso Nkiwane, Abigail, Bulisani, Nomagugu and Talent Ncube, Portia Ndlovu, Zibusiso Sibanda. ***Wisconsin:*** Calvin Smith.

Upper Primary Section: ***Auckland:*** Monique Jago. ***Bulawayo:*** Nhlanhla Masuku, Nyash Ndlovu,

Philip Ruwzviozo. **Chesley:** Joel Bouman. **Grafton:** Christina Kidd, Rachel van Dorp. **Holland:** Thaddeus MacDonald. **Mbuma:** Ntombikayise Dube, Sizalobuhle Gumpo, Shanaz and Ruth Masango, Sithabile Mphoko, Lyvine Ndlovu, Ntombiyethu Ngulube, Sandile Ngwenya, Rozetta Sibanda. **Singapore:** Nehemiah Chai Yong. **Wisconsin:** Josiah Smith.

Lower Primary Section: **Auckland:** Danielle and Diana Jago. **Gisborne:** Matthew Geuze, Sarah van Dorp. **Grafton:** Andrew White. **Mbuma:** Graduate and Priviledge Bhebhe, Faith Dube, Nokuthaba and Zibusiso Masuku, Bhekimpilo Mkhokho, Sibhekisiwe Moyo, Trymore Mphoko, Evelyn Ndolyu, Blessings, Mercy and Mxolisi Ngwenya. Lomacawe Maseko, Zanele Masuku, Sipathisiwe Mpopfu, Thandiwe Neube, Thubelihle Ngwenya, Nokuthaba Sibanda, Thabisile and Thamsaqa Sibindi. **Singapore:** Owen Chai Yu'. **Wisconsin:** Abigail Smith.

UK Youth Conference 2011

The Conference will be held, God willing, in Carbisdale Castle, near Bonar Bridge, from Tuesday, April 12, to Thursday, April 14. The lower age limit is 16. The cost is £40 for those in full-time employment and £20 for others. Cheques are payable to the Free Presbyterian Church of Scotland. Further details are to follow later. Please send your application and fee as soon as possible; they must arrive by April 8.

- 1. From Robert Moffat to Today**
Missionary Work in and Around Bulawayo *Rev D A Ross*
- 2. “One More Exact Translation of the Holy Scriptures”**
The Work of the King James Translators *Mr Matthew Vogan*
- 3. The Early Church in Scotland**
Was it Really Christian? *Rev J B Jardine*
- 4. Church History Round the Kyle of Sutherland**
A Tour, conducted by *Rev D W B Somerset*
- 5. “The Power of God unto Salvation”**
Paul’s Missionary Journeys *Rev K D Macleod*
- 6. Abraham the Friend of God**
Lessons from His Life *Rev N M Ross*

2011 Youth Conference Application
To Rev Donald Macdonald, F P Manse, Bayhead, North Uist, HS6 5DS.
I/we wish to enrol as residential/non-residential. I enclose my/our fee.

Name(s)

Address

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Price 80p