

The Young People's Magazine

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No 2

Family Worship

Time and again, the Bible tells us to worship God. So we go to church for the services on Sabbaths and we sing His praise. There should also be a response of worship to the reading of the Scriptures, and a response of worship to what is said in the sermon. Indeed there should be something of worship in every part of the service, for God is great and we are to declare His greatness – at least in our hearts – as we listen and think and sing.

But we are not only to worship God as part of a congregation; we are also to worship God as families. It is not every day we can go to church, but as families we can worship God every day. Of course, we can – and we ought to – worship God as individuals, but He has placed most of us in families. And as families we ought to acknowledge God.

There was a time when family worship was common. Indeed a minister in Birmingham, writing about 150 years ago, claimed that, in almost every part of the Christian church, people would think someone almost totally without religion who did not keep family worship. Sadly, that is not so today. People scarcely feel the need to worship God at all. But there is a clear duty on us all to worship God, and to worship God as families.

Every morning and evening, if at all possible, the whole family should gather together. The head of the household – usually the husband – should conduct the worship. Normally he would first ask God to bless His Word to them. Then they would sing some verses from a Psalm and read a portion from the Bible. Finally they would go down on their knees to pray. In this way, in the morning, the whole family seeks God's blessing on everything they will do throughout the day; and in the evening, they again seek God's blessing for the night. As they read, they hopefully learn something from God's Word. But, as they ask Him to take care of them throughout that day or night, they are also acknowledging God as the One who orders the whole of their lives. It is an opportunity for them to come together to ask God's blessing, especially on their souls; it is an opportunity to seek grace to live in a way that is pleasing to Him, and a preparation for eternity.

Very often people have found a blessing for their souls at family worship.

An Englishman once spent some days with a godly friend in America. The English visitor was a man of great gifts but he did not believe the Bible. Four years later he paid his American friend another visit. Everybody in the family noticed that he was a changed man, but none of them at first realised how the change had come about. But he explained that it began when he was with them at family worship on the first evening of his previous visit. As they read a chapter and then all knelt down to pray, he remembered such times in his father's home many years before. These memories so occupied his mind that he did not hear a word that was said. But he began to think and that led to him giving up his unbelief. Afterwards, we are told, he found "quiet rest in the salvation wrought out by Jesus Christ".

Perhaps about the same time, a young Irishman and his family asked for a night's shelter from a godly schoolteacher. He agreed, and when the time came for evening worship, he began to read slowly and solemnly the second chapter of Ephesians. The young man was astonished at expressions like "dead in trespasses and sins", "children of wrath", and "walking after the course of this world". Sensibly, he asked the teacher to explain, and he was told that this was God's account of the state of everyone by nature. The young man felt that it was indeed exactly his state. "In this way," he told the teacher, "I have walked from my childhood. In the service of the god of this world we have come to your house." They were on their way to a fair, where the man was going to spend the forged money he was carrying. But God's Word found him out and he asked the teacher to burn it for him. Then he asked for a Bible for himself. The teacher gave him one and the next morning the family headed back home; the fair was forgotten.

Maybe family worship has not been such an obvious blessing for you as for the men in these two incidents. But if, each morning and evening, you have a place in your father's prayers, as he asks God to bless each of you for time and for eternity, is it not good for you to be there? And if, day by day, you learn a little from God's Word, then family worship is proving a blessing for you – though you must not rest satisfied until you believe on Christ for the salvation of your soul.

As young people grow up, they may have to take responsibility for conducting family worship in their home. If that becomes your duty, ask God to help you. If you marry a wife and set up home together, do not shirk your responsibility; take it up with seriousness and in dependence on God's grace. At such a time, you perhaps need God's blessing as never before. But here is an opportunity to ask God's blessing, for Jesus' sake, on your new life together. And it is also an opportunity to ask His blessing on the children He may yet be pleased to give you.

The Book of Ruth

70. “This Day”

Rev Keith M Watkins

Ruth 3:18. “Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.”

Ruth arrived home very early in the morning. Quickly she told Naomi what had taken place. She had asked Boaz to marry her, and Boaz had promised to do everything that was required. Naomi knew what Ruth was to do now. She must “sit still”, putting her complete trust in Boaz. He had made a promise, and now it was for Ruth to rely on him. And Ruth was to do that right now: “this day”. She was to trust Boaz immediately. She was not to put it off until another day. She must trust Boaz *today*.

It is like this for sinners under the gospel of Jesus Christ. The gospel tells us of Christ’s wonderful work to save all who will believe in Him. He has done everything necessary to secure a spiritual marriage with them. He has even died on the cross to make it happen. He has promised to save them. So what are we to do? We must put our complete trust in Him. And when are we to do that? Not tomorrow, but today! “This day” – the very day you read this article – you ought to believe in Christ for the forgiveness of sin and the salvation of your precious soul.

The gospel commands sinners to believe in Christ “this day”. Faith is every sinner’s immediate duty: “This is the work of God, that ye believe on Him whom He hath sent” (John 6:29). It is sin to put off that duty to another day. The Israelites were told: “Today if ye hear His voice, harden not your hearts” (Hebrews 4:7). If we do not obey the Lord’s voice today, then we are hardening our hearts against Him.

It is sin not to believe in Christ, and all sin must be forsaken immediately. The time for believing the gospel is today, not tomorrow. Nowhere in the Bible are we told to seek salvation tomorrow. We have no right at all to go on in unbelief for one more minute. We must repent “this day” and believe the gospel.

It would have been very wrong for Ruth not to trust Boaz on that very day. Imagine if she had responded to Naomi’s exhortation by saying that she did not yet feel confident of Boaz and would like to observe him for a few more weeks – just to make sure that he could be trusted. What an insult to the good man that would have been!

See then the sinfulness of unbelief of the gospel. It seems to say that Christ is not worthy to be trusted. It seems to say that Christ has not yet done enough to prove Himself faithful to His promises. Refusing to

come to Christ right now for salvation is an insult to the Saviour. It is very wicked.

Sinners are usually very slow to obey the gospel call. That is why Christ said that the Holy Spirit convicts “of sin, because they believe not on Me” (John 16:9). It is not just unbelief, but being slow to correct it, that grieves the Lord. Remember how He rebuked the disciples: “O fools, and *slow of heart* to believe all that the prophets have spoken” (Luke 24:25).

Although Felix trembled at Paul's preaching, yet he dismissed Paul – and “faith in Christ” at the same time – by saying, “Go thy way for this time; when I have a convenient season, I will call for thee” (Acts 24:24,25). He seemed to think that he had the right to choose when he would obey the gospel. But his duty was to believe right there and then. It is not for sinners to choose when they will come to Christ! God tells us that the convenient time for salvation is “this day”. It is great sin for a sinner to say that salvation is inconvenient today, but might be more convenient another day. Yet this is what so many do. Perhaps you are doing it yourself. Sometimes you are affected by the truth. It makes you afraid. But you are like Felix. You put off salvation until another day.

So many things make salvation today appear inconvenient. In the parable of the great supper, the first man refused to come because of his possessions, the second because of his work, the third because of his family (see Luke 14:16-19). They all had their excuses why it was not convenient at that time. What keeps you back from coming to Christ “this day”?

When you are young, you think you will have many days in this world. That may be true. You promise yourself that on one of those days you will come to Christ. But it is always a day in the future. It is never “this day”. What happens if your last day in this world arrives and you are still saying, “Not today, but tomorrow”? You will take two terrible words with you to hell: “Too late”. To all eternity too late.

The gospel invites sinners to come to Christ “this day”. The Lord Jesus is ready and willing to save sinners today. What kind of Saviour is He? When He sees poor sinners, in need of immediate help, does He mock them by offering relief in a few years? No! He is ready to help right now, if only they will come. He says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28). Let them come now, and they will have rest now. “Look unto Me, and be ye saved” (Isaiah 45:22). Let them look now, and they will be saved now.

Immediate salvation! This is what sinners under real spiritual concern need: a present salvation, not a future one. They have no promise of living one day longer. They could be in hell at any moment. So they need to be

saved right now. The Philippian jailor was so afraid that he was ready to commit suicide. He needed immediate help. And he got it. When he asked what he needed to do to be saved, he was pointed to immediate salvation: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). That is, believe right now and you will be saved right now. And he did believe, that very night – and he was saved, that very night.

For the thief on the cross, salvation put off to another day would have been useless. He needed salvation immediately, for “this day” was his last day. He had been mocking Christ, but as the pains of crucifixion took hold and death drew near, the Holy Spirit brought him to his senses. He realised that he was getting the just reward for his crimes. But he could see that Jesus was faultless: “This man hath done nothing amiss” (Luke 23:41). Jesus had done nothing to deserve suffering. He was dying for the sins of other people, and was on His way to a glorious kingdom that very day. And the thief wanted to be part of that kingdom.

When? “This day”! He prayed, “Lord, remember me when Thou comest into Thy kingdom” (verse 42). He sought immediate salvation. And he obtained it, for Jesus said: “Today thou shalt be with Me in paradise” (verse 43). Not tomorrow, but today – “this day”. “Behold, now is the accepted time; behold, now is the day of salvation” (2 Corinthians 6:2).

The Apostle of the North

6. The Final Years

Rev D W B Somerset

This is the final part of a paper given at the 2003 Youth Conference. Last month’s article told about Macdonald’s visits to the Western Isles.

In previous articles we have given accounts of John Macdonald’s preaching visits to Breadalbane, St Kilda, Harris and Lewis. These were some of his most famous tours, but there were many others. He preached all over the north of Scotland – hence his name *The Apostle of the North* – and his sermons were blessed to many people in such places as Skye, South Uist, Caithness, Sutherland, Inverness, Tain and Aberdeen. He did not confine his work to the north of Scotland and in 1823 he preached in London at the invitation of the London Missionary Society. While he was in England he heard some English preaching, and his comment was that it was “able” but “lacking in unction” – in spiritual power.

In 1827 he made a preaching tour of Ireland, learning Irish Gaelic so that he could preach to the people in their own language. On one occasion he was

expounding the parable of the Good Samaritan. Mentioning the priest "passing by on the other side", he said, "I am not to inquire at present why the priest passed the poor man by". At once, a man rose up in the congregation and said, "Please your reverence, I can tell you why the priest passed him". "I shall be glad to hear," the preacher said, "if you can tell." "And that I can," he said; "it was because he knew that the thieves had left no money in his pocket." When the service was over, Macdonald spoke to the man, who told him that very lately he had been obliged to part with his last penny to pay the priest for burying his wife and saying masses for her soul. His own experience had helped him, he thought, to explain the conduct of the priest in the parable.

One of Macdonald's most famous sermons was the one he preached at the General Assembly of August 1845 in Inverness. Usually the Assembly was held in Edinburgh, but so much support for the Free Church came from the Highlands that it was felt that an Assembly should be held somewhere more convenient for the ministers and elders from the Highlands, so that more of them could attend. There were two Moderators at the Inverness Assembly, one for English and one for Gaelic, and the Gaelic Moderator was the Apostle of the North. He preached his Assembly sermon in Gaelic, and many people who could not understand Gaelic stayed for the sermon. They had never heard a sermon in Gaelic before and were curious to do so. When he gave out his text there was a smile on the faces of the Gaelic speakers, and others were eager to know what it was. His text was: "These that have turned the world upside down are come hither also" (Acts 17:6). One of the Moderate ministers in Inverness had applied the verse sneeringly to the Free Church Assembly, and this had annoyed the Apostle of the North, who decided to make a proper use of the verse in his sermon.

His final preaching tour took him to Greenock in September 1848. He preached also at Kilmallie, Fort William, Kilmun, Dunoon, Campbeltown, and Kilmory on the island of Arran. Shortly afterwards his foot became infected due to a badly fitting boot. He insisted on carrying on with his work but his foot became worse. His final sermon was preached in the Free Church at Kiltearn on the appropriate text: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" (Ecclesiastes 9:10). He died soon afterwards, on 18 April 1849, just short of his seventieth birthday.

The life of the Apostle of the North was not without trials. As one of the most prominent preachers in Scotland he was a special target for Satan. Soon after he began his preaching tours, some of the Moderates tried to get them forbidden by the General Assembly. Accusations were brought against him,

and in 1818 the Assembly passed an Act condemning ministers who preached in other ministers' parishes without permission. The Apostle of the North, however, had always been careful to get permission. So, although the Act was supposed to condemn him, the specific case brought against him in the Assembly collapsed.

Another trial, later on in his life, was that he was accused of immorality. Again the case turned out to be a complete lie. After his death, another rumour was circulated, this time that he had been a drunkard. One standard nineteenth-century book on Church history, written by a Moderate, solemnly states that "12 to 15 glasses of whisky daily rejoiced his heart and simply produced a pleasant glow upon his countenance". Everyone who had met him knew that allegations of this sort were false, but we should not be surprised that they were made. The Lord Jesus Christ Himself was called "a man gluttonous, and a winebibber" by His enemies (Matthew 11:19), and He warns us: "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matthew 10:25).

What sort of man was the Apostle of the North? Physically, he was quite short but very strong and powerful. He was highly musical, cheerful and good at getting on with people. He was the sort of man who could easily get to sleep at night – he did not lie awake worrying about what had happened during the day. The most remarkable thing about him, however, was his power of speech, and here we have an account of his preaching at a communion at Lawers in Perthshire.

"He was preaching on the Monday – the last day of the feast. He preached the most extraordinary sermon I ever heard from him upon Isaiah 35:10: 'And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away'. I can remember the portly figure, the long glossy satin vest, the cheery, joyous expression of his eye as he rose in the tent to begin the service and scanned the mighty crowd, the eager and breathless expectancy of the people when the preacher had fairly begun, the masterly analysis of his text, the announcement of his topics, and how, as the sermon rolled on, the mighty trumpet-like voice went pealing through the crowd, and the subject stood out vividly before our very eyes and souls.

"The body of the sermon was one glowing description of the bright ascent of the ransomed. The far-off land seemed very near. We could almost think we gazed through golden vistas into heaven. But at the close he made an appeal to the unsaved which was literally overwhelming. . . . Dr Macdonald's preaching on this occasion brought to life my conception of Whitefield's more than any preaching I have ever heard. His sermon was a sacred prose

poem. . . . He enjoyed the special assistance of the Holy Spirit. His words flowed like a stream of fire. And the power of music was superadded. He sang his sermon, and his voice at its full swell was equal to a whole choir of singers. How that magnificent chant thrilled the audience!

“His voice was of course the first thing that struck a stranger hearing him for the first time. I have never heard a preacher’s voice – any voice – with such a range, richness, and power. . . . It was a most wonderful instrument. I have been told that on a Communion Sabbath, if the weather was fine, when he preached in the Burn of Ferintosh, it could easily be heard at Dingwall, and many words, and even sentences, could be distinguished at his own house, a thousand yards away.”

The great work of the Apostle of the North was to preach to sinners, and he was the instrument God used in many conversions. On one occasion a woman in his congregation was brought before the Kirk Session because she often worshipped in the neighbouring parishes of Killearnan, where John Kennedy senior was, or in Resolis. She freely admitted her fault and, when Macdonald asked her the reason for her conduct, she replied that in Killearnan the sheep were fed, while at Resolis the lambs were provided with the sincere milk of the Word. “And what happens here?” Macdonald asked her, hesitatingly. “Here”, she replied, “the dead are raised.”

Following God’s Word or the World?

Cornell Van Kralingen

Recently my employers sent me to an education conference in Adelaide, Australia. Away from my familiar surroundings on the Lord’s Day, it occurred to me that teenagers in our congregations around the world each year face a similar experience. They have enjoyed the great privilege of being brought up in Christian homes by godly parents who have, to a large extent, sheltered them from the standards and practices of an ungodly world. I was only away from home for a week, but they may have to leave their families, homes and congregations for months at a time.

The new academic year in New Zealand and Australia begins in late January or early February. There are no doubt some young people in our congregations now preparing to leave their homes and familiar surroundings for university or work.

We can be sure that, if we try to follow the Lord in our new environment, we will meet opposition from an ungodly world and from our own wicked hearts. Not least, we will meet opposition from Satan, who is going about as

a roaring lion seeking whom he may devour. Those who oppose the truth will try to undermine the foundation that has been laid for our lives; they will pressurise us to conform to their values and standards of conduct. The Apostle Peter says about them: "They think it strange that ye run not with them to the same excess of riot, speaking evil of you" (1 Peter 4:4).

Others at work or school may ask you: "Why do you feel the need to be so different from the world?" or, "Why are you so unlike other people who profess to be Christians"? Or, "Does God really expect your conduct and worship to match the Bible so closely"? Satan may tempt you with the thought: "How do I know I am not being righteous overmuch"? Others may accuse you of being "legalistic" and "Pharisaic" in keeping to the truth.

By such questions, Satan and his followers try by degrees to place doubt, confusion and fear in the minds of those who have been raised in the truth. They want us to be gradually moulded by their ways of thinking till we come to share the perspectives, the views and the standards of the world around us. The Apostle Paul warned the Corinthians "lest Satan should get an advantage of us: for we are not ignorant of his devices" (2 Corinthians 2:11). If we yield to such continual pressures to compromise with the world, we will be left with only a veneer of religion, and a hard heart which is basically in line with the thoughts and desires of the world that lies in wickedness. Is it not a fearful thing to be left in such a condition? How essential then that we take God's Word as our unfailing standard and seek grace to reject the changing fashions and standards of an ungodly world. Do we not need continually to pray with the Psalmist: "Hold up my goings in Thy paths, that my footsteps slip not" (Psalm 17:5)?

During my time in Adelaide I was reading a book by William Gurnall called *The Christian in Complete Armour*. In it he deals with many of the issues we have just considered. He lists the various accusations Satan often uses to tempt us to walk in a worldlier path. Among those Gurnall mentions are: Do you not realise you are about to lose the respect of your friends and neighbours? Do you like being mocked the way Lot was among the people of Sodom, and Noah in the old world? and, You know that Scripture says it is important that you live peaceably with your neighbours.

Gurnall goes on to propose some helpful strategies by which we may resist these temptations from the wicked one. We should remember that God has power over everyone. God can give us favour in the eyes of the people we fear most. We see how Joseph was blessed in all the difficult circumstances in which he was placed. This came about, not because of anything in Joseph, but because the Lord gave him favour in the eyes of Potiphar, the keeper of the prison, and Pharaoh himself. The case of Esther and Mordecai again

illustrates how wonderfully the Lord can undermine, to the glory of His cause, the purposes of wicked men.

Gurnall also points out that the Lord's people often get more good from the wrath of the wicked than from their friendship. He states, "Dependence on God is always safer than favour with the ungodly, which easily snares believers into compromise". Gurnall's final point is: "When we lose man's love we gain God's blessing". In Matthew 5:11 we have the precious promise: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Gurnall's comment here is that God's providence is a perfect roof over our heads to defend us from the storm of man's rage. If we walk consistently in the light of God's Word, sinners will take note. While they will not love the Lord's people for any holiness they see in them, yet they will respect them. King Saul said to David: "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil" (1 Samuel 24:17). Gurnall adds this warning: "Every time you give up a little holiness to gain false love from sinners, you forfeit the reverence which their consciences secretly paid to your life".

The Lord has given a most precious promise to those who try to live a life that glorifies Him. He says: "Them that honour me I will honour, and they that despise Me shall be lightly esteemed" (1 Samuel 2:30). What an encouragement these words should be to each of us to follow Paul's direction to Timothy: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Timothy 1:13).

For Junior Readers

Why not for Me?

I am sure that most of you get into trouble from time to time. The Bible tells us that every one of us has a heart which is "deceitful above all things, and desperately wicked". It is not just a little bit bad; it is not just occasionally bad; it is "desperately wicked".

The Word of God also tells us that "foolishness is bound in the heart of a child". It is in the nature of children to be foolish and sinful. Why is that? Because of sin. Adam's fall brought sin and misery into the world. When we are born, our natures are already sinful. But we are adding to our sins every day.

You cannot remember all the sins you have already committed, in the few

years you have lived in this world. If you were able to remember them all, what a very long list you would have! The same sin would come up time and again. I am sure your parents sometimes ask, "How often have I told you not to do such a thing?" Perhaps you sometimes feel that you are more often in trouble than not.

Who else was like that? What about the Children of Israel? How often they rebelled against God! They complained about what was happening to them and disobeyed His laws times without number.

If you look up Psalm 106 you will see that it contains a long list of their different sins against God. For example: they forgot all God's kindnesses to them; they complained about their food in the wilderness and wanted meat instead; they quarrelled with Moses, whom God had set in authority over them; they turned to idolatry by making the golden calf and worshipping it; they complained so much that they provoked Moses himself to speak angrily. And, when they did reach Canaan, they again disobeyed God and copied the heathen around them, instead of destroying them.

Does that list remind you of *your* sins? Are you not guilty of many similar sins like arguing and complaining, and being disobedient and unthankful. Your parents, I am sure, treat these sins seriously. How much more must the holy God treat them seriously? Would it not be right for Him to punish you for all these sins?

Yet how wonderful was God's longsuffering to the children of Israel! (God's longsuffering means that He did not at once punish them for their sins. He was giving them time to turn back to Himself.) And God is also longsuffering to each of us.

What does Psalm 106:8 tell us? "Nevertheless He saved them." Isn't that amazing? But what does it mean? It means that God had mercy on them and saved them in spite of how often they provoked Him by their sins. Should this not encourage you to confess your sins to God and seek forgiveness from Him? You are not worthy of God's kindness, especially when you have provoked Him so often by your sins. But you can plead with God to have mercy on you as He had mercy on the Children of Israel.

There is a similar passage in the New Testament. Paul is listing the sins of the Ephesians: "dead in trespasses and sins . . . walked according to the course of this world . . . fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others". What a bleak picture! What hope could there be for sinners like these?

Yet the next verse begins: *But God*. What did God do? "But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us [that is, made us alive] together with Christ."

Will that not encourage you? There was hope for the rebellious Israelites: "Nevertheless He saved them". There was hope for the wicked Ephesians: "But God who is rich in mercy". And hope for you also, as a godly man once wrote:

"Free grace to such as sinners be,
And if free grace, why not for me?" *J van Kralingen*

The Blind Missionary

It was in a city in America. The missionary had just stepped off a bus. As he felt for the pavement with his stick, he heard a woman's voice asking: "Are you blind, sir?" "Quite blind", came the answer.

The woman showed him the pavement and then asked, "Can you guess where you are?" The blind missionary answered correctly.

The woman replied meanly: "Well, you are good at guessing. Then she demanded: "Can you tell me why God has deprived you, a holy man, of sight, and left me, a drunken sinner, with my eyes?" The man only quoted the words of Jesus: "Even so, Father, for so it seemed good in Thy sight".

"Yes," she added, "He may be your Father, but He is not mine. I am now an enemy, and not a child." He told her: "His blood cleanseth from all sin".

"I'm a lost sinner!", she exclaimed. He replied: "But He can save to the uttermost all that come to God by Him. Now go and put this trembling hand into the hand of Jesus. At His feet confess your sins and ask for mercy, and you shall obtain it."

This touched her. She cried and said, "O that I knew where I could find Him! I would kneel at His feet, and wash them with my tears."

Some time later, the missionary heard the same voice calling, "God bless you! Let me help you over this broken way, for I have found Him."

"Found whom?" he asked. "Him that can save to the uttermost. And blessed be His holy name, for His blood cleanseth from all sin."

For Younger Readers

"Can the Blood of Jesus Rub It out?"

The boy was sitting with his mother. She was sick and she was leaving him to play on his own.

He was just five. He had learned to write. Usually he wrote with chalk on a slate. It was very easy to wash away what he wrote on

the slate and start again. And, when he made a mistake, he could wash it off. Then he could write the right letter instead.

Today he was amusing himself by writing his name on paper with a pencil. He made a mistake. So he wet his finger and tried to rub it out. Of course, he could not get rid of his mistake. He was only making it worse by rubbing it with his finger.

This boy had a very bad temper. He used to get very angry. So his mother decided to teach him a lesson. She asked him, "Do you know that God writes all you do in a book?" She told her boy that God wrote in His book every wrong word he said and every wrong thing he did. And, she said, every time he was angry, God wrote in His book. Then she said, "You can never rub it out".

The boy began to cry. He went over to his mother and put his arms round her neck. He whispered to her, "Can the blood of Jesus rub it out?"

Yes, his mother told him, the blood of Jesus could rub it out. But nothing else could.

The blood of Jesus can wash away all our sins. Nothing else can. God knows everything you are doing wrong. He can never forget what you do. But He forgives sin for Jesus' sake. Ask Him to forgive all your sin for Jesus' sake. That is what is meant by the blood of Jesus washing sin away.

Scripture and Catechism Exercises 2003-04

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 Numbers 22 to Joshua 13, and John 7 to Acts 19.

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. Read Numbers 27:12-23.
 - (a) Why was Moses concerned for the people's future? (1)
 - (b) Explain how the new leader was set over the people. (3)
2. Read Deuteronomy 34.
 - (a) What do we learn about Moses' health in his old age? (1)
 - (b) How were his death and burial unusual? (2)
 - (c) What choice was he enabled to make in early manhood? (see Hebrews chapter 11) (2)
 - (d) Recall some of the reasons why it is written:
 - "And there arose not a prophet since in Israel like unto Moses". (3)

3. Read Joshua chapters 1-4.
- (a) How was Joshua assured of prosperity? (chapter 1) (2)
 - (b) What did the people promise Joshua? (chapter 1) (2)
 - (c) At Jordan what was the sign to advance? (chapter 3) (2)
 - (d) Describe how a dry passage was achieved. (chapter 3) (4)
 - (e) Why might a miracle have been anticipated? (2)
 - (f) How was the miracle to be commemorated? (chapter 4) (2)
 - (g) Is there a lesson here for us today? (2)
 - (h) How did the miracle confirm Joshua's leadership? (chapter 4) (2)

New Testament

1. Read John chapters 20 and 21. Say when and to whom Jesus said:
- (a) "Feed my lambs." (2)
 - (b) "Receive ye the Holy Ghost." (2)
 - (c) "Woman, why weepest thou?" (2)
 - (d) "Children, have ye any meat?" (2)
 - (e) "Blessed are they who have not seen and yet have believed." (10)
2. Match these passages from the book of Acts with places where Paul preached:
- (a) 16:14,15 (b) 19:13-20 (c) 17:29-31 (2)
 - (d) 18:7-11 (e) 17:2-5 (f) 17:11-14. (6)
3. Of which place was each of these written?
- (a) "These that have turned the world upside down are come hither also." (2)
 - (b) They "spent their time in nothing else, but either to tell, or to hear some new thing". (2)
 - (c) "I have much people in this city." (2)
 - (d) "So mightily grew the word of God and prevailed." (2)
 - (e) They "searched the scriptures daily whether these things were so". (2)
 - (f) "Where prayer was want to be made." (6)
4. In a sentence about each of the following, say what places they are associated with, and how they showed their belief in what Paul preached:
- (a) Damaris (b) Jason (c) Lydia (2)
 - (d) Crispus (e) Gaius and Aristarchus (f) Priscilla and Aquilla (6)

Memory Exercise

- Learn by heart and write out from memory the answer to question 86 in the Shorter Catechism:
What is faith in Jesus Christ? (3)

Intermediate Section (13 and 14 years old)

UK answers to *Mrs J Hymers, Achavarn, Thurso, Caithness, KW14 7YH.*

Old Testament

1. Read Deuteronomy 32:44-52 and chapter 34.
- (a) On which mountain was Moses to die? (1)
 - (b) Why was he not allowed to go into the land of Canaan? (2)
 - (c) What did the Lord show Moses from the top of Pisgah? (3)
 - (d) What was special about Moses' health at the end of his life? (2)
 - (e) What was special about Moses' burial? (2)
 - (f) What was special about Moses as a prophet? (2)
2. Read Joshua chapter 1.
- (a) Who was to succeed Moses? (1)
 - (b) What was the new leader's great task? (2)
 - (c) What were God's words of encouragement to him? (3)
 - (d) What special commands did God give him? (4)

New Testament

1. Read John chapter 9.
- (a) Why did the disciples think this man might have been born blind? (2)

- (b) What did Jesus tell them? (2)
 (c) In your own words, tell how this man received sight. (4)
 (d) On what day was this miracle performed? (1)
 (e) What did the Pharisees say about this? (2)
 (f) Which verse tells you that the man became a believer? (2)
 (g) What lessons can you learn from:
 (1) the disciples' attitude to the man born blind (2)
 (2) his response to Jesus' command (2)
 (3) the Pharisees' attitude to what Jesus did? (2)
2. Read Acts chapter 12.
 (a) Who was delivered from prison by an angel? (1)
 (b) What was taking place in Mary's house at this time? (2)
 (c) What does this teach us? (2)

Memory Exercise

Learn by heart and write out from memory the answer to question 98 in the Shorter Catechism:
 What is prayer? (3)

Junior Section (11 and 12 years old)

UK answers to *Mrs C M Sutherland, Hawthorn Cottage, Main Street, Lairg, Sutherland, IV27 4DB.*

Old Testament

1. Read Numbers chapter 32.
 (a) Why did the children of Reuben and the children of Gad ask Moses for an inheritance before they crossed the Jordan? (1)
 (b) On what condition did Moses say they could have it? (1)
 (c) What promise did the Reubenites and the Gadites make to Moses? (1)
2. Read Joshua chapters 3 and 4.
 (a) What did the priests have to do so that the waters of the Jordan would be divided? (2)
 (b) When did the waters of Jordan return again to their place? (1)
 (c) What was done with the twelve stones which were taken out of the midst of Jordan? (1)
 (d) What were they to be used for in the future? (1)
 (e) Joshua did something with another twelve stones. What was that? (1)
 (f) Did the Reubenites and the Gadites keep their promise? (see question 1(c)) (1)
3. (a) How many "sevens" do we read of in Joshua chapter 6? Say what they are. (5)
 (b) Joshua gave a warning (Joshua 6:26) to anyone who would rebuild Jericho. Look up 1 Kings 16 and give the name of the man who did this. Give the names of his oldest and youngest sons too. (3)

New Testament

1. Jesus made several claims beginning with the words "I am". Find these from John chapters 8,10, 11,14 and 15 and write out the missing words.
 (a) I am ____: he that followeth Me shall not walk in darkness.
 (b) I am ____: by Me if any man enter in, he shall be saved.
 (c) I am ____, and know My sheep, and am known of Mine.
 (d) I am ____: he that believeth in Me, though he were dead, yet shall he live.
 (e) I am ____: no man cometh unto the Father, but by Me.
 (f) I am ____, and My Father is the husbandman. (12)
2. Read Acts chapter 17.
 (a) In what way were the people of Berea more noble than those of Thessalonica? (1)
 (b) Why was Paul's spirit stirred in him at Athens? (1)
 (c) What was written on the altar Paul saw at Athens? (1)
 (d) As Paul stood on Mars' Hill and spoke to the people of Athens he told them several truths about God. Read verses 24-31 again and write down three things he said about God. (3)

Memory Exercise

Learn by heart and write out from memory the answer to question 47 in the Shorter Catechism:
 What is forbidden in the first commandment? (3)

Upper Primary Section (9 and 10 years old)

UK answers to *Mrs Sheena Campbell, 2 Silverknowes Midway, Edinburgh, EH4 5PP.*

Old Testament

1. Read about the commandments in Deuteronomy 5: 6-21.
 - (a) What are we told not to bow down to? (1)
 - (b) Why does God not allow us to do this? (1)
 - (c) How many days are we told we can work in? (1)
 - (d) What good reason are we given why we should honour our father and mother? (1)
 - (e) Describe in your own words what it means to "bear false witness against thy neighbour"? (2)
2. Read Joshua 10:1-14.
 - (a) How many kings did Adoni-zedek, King of Jerusalem, ask help of? (1)
 - (b) What was he wanting them to help him do? (1)
 - (c) What did the Lord say to Joshua which would have encouraged him? (2)
 - (d) What killed more people than the children of Israel did? (1)

New Testament

1. Read John 9:1-12. These verses tell us about one of Jesus' miracles.
 - (a) What three things did Jesus do to heal the blind man? (3)
 - (b) What pool did the blind man then have to go and wash in? (1)
 Read verses 13-22.
 - (c) In your own words explain what the Pharisees were arguing about. (verse 16) (2)
 - (d) The Jews asked the man's parents about how their son could now see. What did they tell the Jews to do? (1)
 - (e) Why were the man's parents afraid to talk to the Jews about how their blind son could now see? (1)
2. Read Acts 2:1-13.
 - (a) What special day was it? (1)
 - (b) What did the disciples do when they were filled with the Holy Ghost? (1)
 - (c) Why were the people amazed? (1)
 - (d) What did some people say was the reason why this strange thing happened? (1)
3. We read about Saul's conversion in Acts 9:1-18.
 - (a) Where was Saul going and why? (2)
 - (b) What suddenly happened as Saul was walking along? (2)
 - (c) What was wrong with Saul when he stood up again? (1)
 - (d) Who did God send to Saul? (1)
 - (e) Why was this man frightened to go to Saul? (1)

Memory Exercise

Learn by heart and write down the answer to question 63 in the Shorter Catechism:
Which is the fifth commandment? (3)

Lower Primary Section (8 years old and under)

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

Old Testament

These verses from Deuteronomy are quoted in the New Testament. Fill in the missing words.

1. For the L___ thy God is a consuming f___. (Deuteronomy 4:24)
2. H___, O Israel: the LORD our God is o__ Lord. (Deuteronomy 6:4)

3. And thou shalt love the Lord thy God with all thine heart, and with all thy strength, and with all thy mind. (Deuteronomy 6:5)
4. Ye shall not tempt the LORD your God. Deuteronomy 6:16
5. Man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. (Deuteronomy 8:3)
- In the next two verses Moses was blessing the Children of Israel before he died.
6. The earth, O LORD, is thine, and underneath are the everlasting foundations of the earth. (Deuteronomy 33:27)
7. How art thou, O Israel: who is like unto thee, O people saved by the LORD. (Deuteronomy 33:29)

New Testament

The people in Philippi threw Paul and Silas into prison for teaching about Jesus.

- Where did the jailer put them? (Acts 16:24)
 - What did he put their feet into? (Acts 16:24)
 - What did Paul and Silas do at midnight? (Acts 16:25)
 - What happened suddenly to shake the foundations of the prison? (Acts 16:26)
 - What all opened immediately? (Acts 16:26)
 - What was the jailer going to do to himself when he thought that the prisoners had escaped? (Acts 16:27)
 - Who cried, "Do thyself no harm"? (Acts 16:28)
 - Who asked "Sirs, what must I do to be saved"? (Acts 16:30)
 - What did Paul and Silas reply? (Fill in the words)
- Blessed be the name of the Lord Jesus Christ, and thou shalt be saved. (Acts 16:31)

Overseas Names for Exercise No. 1

Senior Section: *Auckland:* Christa van Kralingen. *Chesley:* Everdena Kuiper. *Gisborne:* Stephen Geuze. *Grafton:* Stephen and Susanna Kidd, Andrea van Dorp, Emma White. *Sengera:* George Birundu, Zablou Marube, Alice Mbaka, Andrew and Mishael Mosiria, Justus Mosoti, Vincent Mouti, Moses Nyanchongi, Ruth Omweno, Elizabeth Oganda, Esther Ongori, Francis Oyaró, Pamela Maranga, James Maina. *Singapore:* Yong Shang Ning. *Sydney:* Jennifer Marshall. *Wellington:* Esther and Naomi Hicklin.

Intermediate Section: *Auckland:* Charlotte and Kirsten McCrae, Liana Sullivan, Susan Thomas, Jessica van Kralingen, Anya Whetton. *Chesley:* Margaret Kuiper, Randy Winkels. *Dunedin:* Hayley Worth. *Gisborne:* Mark Geuze, Trudy Haringa. *Grafton:* David Kidd, Cassandra van Dorp, Natalie White. *Holland:* Anne Bakker. *Indiana:* Ebenezer Hembd. *North Carolina:* Lori Baldwin. *Pennsylvania:* Alyssa and Philip Gerace. *Sengera:* Linet Ondieki, Bernard Onwonga, Ednah Paul, Jennifer Mosiria, Lispher and Keziah Kamanda. *Singapore:* Yong Shang Yu. *Sydney:* Alison and Laura Marshall. *Wellington:* Joanna and Thomas Hicklin.

Junior Section: *Auckland:* David Thomas, Jonathan van Kralingen. *Chesley:* Martha Bouman, Rachel Winkels. *Dunedin:* Richie Worth. *Gisborne:* Anita Geuze, Louise van Dorp. *Grafton:* Jennifer Kidd, Shelley van Dorp, Matthew White. *Holland:* Peter Bakker. *North Carolina:* Lydia Baldwin. *Sengera:* Joan Abel, Carolyne Omony. *Sydney:* Andrew Marshall, Madison van Praag. *Wellington:* Alison Optland, Elizabeth Hicklin.

Upper Primary Section: *Auckland:* Samantha Muirhead. *Chesley:* Jenny Bouman, Audrey Zekveld. *Dunedin:* Gresham Worth. *France:* Julia Davenel. *Gisborne:* William Geuze, Heidi Haringa, Alexander van Dorp, Kirsten van Dorp. *Grafton:* Chloe van Dorp, Cameron White. *Sengera:* Dolfine Moses, Milcah Paul, Salome Ontiri. *Sydney:* James Marshall. *Wellington:* Lydia and Rebekah Hicklin.

Lower Primary Section: *Auckland:* Lachlan and Laura McCrae, Bianca Jago, Amy Thomas. *Chesley:*

Jacob Zekveld. **Connecticut:** Rachel Mack. **Gisborne:** Anne-Marie Geuze, William Haringa, Anna and Emma van Dorp. **Grafton:** Bethany McAlpine, Alexandra van Dorp. **Holland:** Gerben Bakker, Nathalie MacDonald. **Pennsylvania:** Richard Gerace. **Sengera:** Betty Bochere, Evans Mekenye, Judith Moses, Dominic Ongoro, Job Ondieki, Mary Mosoti, Eric Momanyi, Finlay Mogari. **Sydney:** Duncan and Keith Marshall, Heather and Zoe van Praag. **Wellington:** Abigail and Julia Hicklin. **Some more UK names:** **Fortrose:** Jerusha and Sarah Nixon. **Glasgow:** Ewen and Grant Beaton. **London:** Benjamin, David and Rachele Strata, Joseph Turnbull. **North Tolsta:** Sheena Mackenzie.

Youth Conference 2004

The Conference will be held, God willing, from Tuesday, April 6, to Thursday, April 8, in the Scottish Agricultural College, Craibstone Estate, Bucksburn, Aberdeen. The lower age limit is 16 (or fourth year secondary). The cost is £36 for those in full-time employment and £18 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. It should certainly arrive by March 31.

1. The Role of Women in Society

Some Biblical Principles *Rev N M Ross*

2. A Barnabas and Boanerges

James Kidd of Aberdeen, 1761-1834 *Rev D W B Somerset*

3. The Providence of God

The Doctrine and How it Applies to Our Lives *Rev H M Cartwright*

4. Sites of Religious Interest in Aberdeen

A Historical Tour, conducted by *Rev D W B Somerset*

5. Eastern Europe

The Free Presbyterian Mission and the Religious Background *Rev D Campbell*

6. A Church Unique in Christendom

Some Free Presbyterian Church Principles *Rev R MacLeod*

2004 Youth Conference Application

To Rev D A Ross, F P Manse, Laide, Ross-shire, IV22 2NB.

I/we wish to enrol as residential/non-residential. I enclose my/our fee.

Name(s)

Address

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