

The Young People's Magazine

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Lessons from Boscastle

Every day until August 16 the people of the pretty little village of Boscastle in north Cornwall went about their business as usual. Then suddenly everything changed. Without warning, a powerful wall of water 3 metres (10 feet) high surged down the main street, hurling cars into the sea and leaving dozens of people marooned on rooftops until they were rescued by a fleet of seven helicopters.

The village lies in a steep valley where two other valleys meet, through which flow the rivers Valency and Jordan. A third river, the Paradise, also runs through the village. All the rivers were swollen by the 77 millimetres (3 inches) of rain which fell on the surrounding area in just three hours. The damage was enormous, with trees and other debris lying everywhere; 50 vehicles had to be completely written off; and it will probably cost several million pounds to repair the buildings. The front and back walls of the bakery, for instance, were swept away, leaving the floor covered in mud and bits of trees, with electric wires trailing everywhere. Even the huge ovens, weighing at least two tons each, were carried off by the floodwaters.

Yet no one was killed and there were no serious injuries. What reason the people of Boscastle have to thank God! That is obvious, but so have we all. Some readers of this magazine may have been threatened during August by floods or by storms, as the result of the unusual weather. But those of us who did not face any such danger should also be thankful, perhaps even more so. God preserved us from danger – and we sinners don't deserve that; we don't deserve any of God's acts of kindness. The very fact that God has preserved us in life till now is an act of great kindness. He could have sent us to a lost eternity because of our sins and we would have no right to complain. What do our sins deserve? *All* our sins – even the smallest – deserve “God's wrath and curse, both in this life and that which is to come”.

But how thankful we should be if we have good reason to believe that God has forgiven us. That is the greatest kindness of all. And it is only possible because Christ Jesus came into the world to die. What wonderful kindness He showed in coming into this world of sin and wickedness, of

sorrow and death! And He did so to rescue rebels – those who deserved nothing except God's wrath and curse for ever. Let us not despise this kindness! Let us not refuse the good news of salvation set before us in the Bible – how Christ came to rescue sinners from eternal destruction! No one on a Boscastle rooftop would have refused the offer of rescue from the flooding. How dare we refuse the offer of salvation from eternal destruction?

Christ spoke about 18 people in Siloam on whom a tower fell and killed them. He asked, "Think ye that they were sinners above all men that dwelt in Jerusalem?" No, they were not, He told His hearers. But He solemnly warned them: "Except ye repent, ye shall all likewise perish". A tower was not likely to fall on them; it is not normally in this life that people are punished for their sins. But, unless they repented, they would perish in a lost eternity.

The owner of a hotel in Boscastle obviously felt the time long; he was conscious of the world watching their spectacular problems – the rooms in his property were covered in feet of silt. "The spotlight has been on us for what seems an eternity," he said, "although it's only been a week". It shows how dreadfully long sinners will feel eternity when they reach there! How absolutely essential then that we should be prepared for leaving this world!

We should be very sorry for the people of Boscastle, who have lost so much. Although no one was killed, or even seriously injured, many of them lost property or had it badly damaged. We may not experience such natural disasters, but we certainly know what it is to see, for instance, clothes wearing out, cars rusting and food becoming unusable. That was why Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matthew 6:19). But He pointed to a far better form of treasure – far more valuable and far more permanent: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal". What treasure is that? It includes everything that Christ died to purchase for those who believe in Him – all the blessings of salvation, including a place in heaven, which they will never lose.

No matter how long God may spare us in this life, and no matter how much He may give us by way of possessions, the time will most certainly come when we will have to leave it all behind. We will have to set out on our journey into the eternal world, and we cannot take anything with us except spiritual blessings. That is why it is so important to lay up treasure in heaven, and to do so urgently – before we ourselves are swept away from this world and from everything we enjoy here. For the people of God, that will be no loss. When they die, they will go to enjoy, to the full, the treasure Christ has laid up for them in heaven. Will you?

A Shock to the Beer-drinkers

Rev Neil M Ross

They called him Thandabantu. His real name was James Fraser, and he was a Free Presbyterian missionary in Rhodesia (now Zimbabwe) from 1938 to 1959. Thandabantu means, “The man who loves the people”, but he was not loved by *some* Africans – I mean some of those he rebuked for going to beer-drinks in the forest.

Just recently I was kindly given a copy of a letter he wrote in 1948 to a friend in Scotland about preaching at a beer-drink. He wrote: “Last Sabbath, instead of conducting the usual church services, I went away to a quiet spot in the heart of the forest where a big beer-drink was to take place. The revellers got a great shock when they saw me bearing down upon them, but they did not run away.

“As the drinking had not begun in earnest, most of the people were quite sober and listened very attentively as I spoke to them on Matthew 7:21. [‘Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.’] I must have had between 60 and 70 of a congregation gathered together under the shade of a big tree.

“I hope to pay many such visits to the beer-drinkers and so try to disturb their peace of mind – a false, carnal peace. May the Holy Spirit water the seed sown in these odd corners!”

How did Mr Fraser know about the beer-drink that Sabbath? The story is that he went to Mabayi, a mission outstation, to preach. Only one woman turned up for the service – all the other people had gone instead to the beer-drink. He decided that if they would not come to hear the gospel, he would take the gospel to where they were – which he did, the woman leading him the three and a half miles through the trees to their secluded meeting place. Little wonder that “the revellers got a great shock” when they saw him bearing down upon them.

You can read about it on page 151 in *James Fraser – A Record of Missionary Endeavour in the Twentieth Century* by Alexander McPherson. The book also records that at those beer-drinks the people followed their heathen custom of praying to the spirits of their ancestors in times of sickness and trouble, and also to seek for prosperity.

The story reminds us that drunkenness, which is so harmful to the body, also leads to other sins, or is connected with them. You will have seen this fact illustrated by the story in last month’s *Young People’s Magazine* about the drunk driver who knocked down and badly injured a young woman in

Leeds. We also see in newspaper reports how much abuse, quarrelling and fighting is the result of drunkenness. Uncleaness is another sin which often takes place under the influence of alcohol. Then, when the result is disease or what is called an "unwanted pregnancy", it is too late to say, "I should not have done so".

The only cure for the underlying, awful disease of sin – which breaks out in drunkenness, uncleaness, Sabbath-breaking, pagan practices and all other kinds of sin – is the gospel. We, as sinners, are to believe in Jesus Christ, who is presented to us in the preaching of the gospel, so that we would be saved from our sins.

Some of you will have read of Mazwabo, the old African heathen woman who used to be a drunkard. and whom Mr Fraser wrote about in his Mission reports. "O yes, I was a very great drunkard," she once admitted, "but when I believed in Jesus, the old heart which I had for beer died within me. . . . In the past I didn't even know the days of the week; the only day I knew was the Sabbath day, the great day for beer-drinking. . . . Why should I return to these things when God has made me His child?" She now loved the Sabbath because it was the special day for drinking from the wells of salvation. When pressed by her relatives to join them in their beer-drinks and heathen customs, her reply was always the same, "I have escaped from a dark prison, and do you think that I am going to return to it again?"

Every young person in Scotland, even if brought up under the gospel, needs the very same thing which Mazwabo, the old heathen, got for herself – the great privilege of being made a child of God by faith in Jesus Christ. May we all be part of that blessed family! Pray to God, "Be pleased to make me Thy child."

For Younger Readers

Safe in the Ark

When Noah lived, most of the people were very wicked. They did not believe God. But Noah believed God.

God spoke to Noah. God told him about the flood He was going to send over the whole world. God told Noah to build an ark. It was a very big boat, big enough to hold lots and lots of animals. Only the people in the ark would be safe when the waters of the flood swept over the whole world.

Noah believed God and he obeyed. He began to build the ark, and he told everybody about what was going to happen. But the people

did not believe Noah. What was worse, they did not believe God – because Noah was telling them just what God said.

The people probably thought that Noah was very stupid. There was no sign of a flood. No one had ever seen such a flood before. They probably told themselves that this would never happen. They did not want to listen to what God was saying.

But Noah was right. He knew that God had spoken to him. So Noah did not stop building the ark, whatever anyone else thought. He did what God told him.

So should we. We must always believe what God tells us. He speaks to us in the Bible. What God says is always true. We should do what God tells us, whatever anyone else thinks or says.

Some people might have said, “Perhaps Noah is right. Perhaps there will be a flood. But it is a long time away.” So they did nothing to help Noah. They let him do all the hard work himself when he was building the ark, though I am sure his sons helped him. These people said, “There is no sign of a flood. There is no hurry. There is plenty time.”

But Noah went on with the work. He wanted to be sure that the ark would be ready before the flood came. He must not waste time. Perhaps there would not be even one day to spare.

Day after day went by, and Noah worked on. Indeed year after year went by. The ark was getting bigger. Perhaps, as people walked by, they thought, “Poor Noah! He is still working on the ark, and there is no sign of a flood.” They went on doing just what they wanted. And they went on being wicked.

One day Noah finished work. The ark was ready. Still no one believed what Noah told them. Still no one believed what God said. Even though the ark was ready, they did not believe that the flood was coming. They did not believe that they were in danger.

But Noah believed. One day, perhaps very soon after he finished the ark, he and his family went into the ark to stay there till the flood was over. But no one else came. The people still did not believe Noah; they still did not believe God.

The ark was ready, and these people too could have gone inside. And they would have been safe there. The flood would not have done them any harm if they had gone into the ark. Yet they probably said, “There is still no rain. There will be no flood. How stupid

Noah is!” But Noah was not stupid. He believed what God said.

Noah took some of every kind of animal into the ark. Then God shut the door. And soon the rain started. There was very heavy rain for 40 days. The water kept rising until it covered everything, even the highest mountains. So there was a great flood, just as Noah said.

Did people now think that Noah was stupid? Of course not. But it was too late for them to go to the ark. Noah and his family were safe inside. But now there was no ark for anyone else to go to. It was floating away on the water.

We must believe God when He speaks to us. He is telling us to be ready to leave this world, when we die. If we are ready, we will go to heaven. But if we are not ready, we cannot get into heaven. And we must be punished for our sins for ever.

We must not say, “There is plenty time”. It is very easy to go on thinking like that until it is too late. Noah was safe because he believed God and went into the ark. We will only be safe if we believe God and go to Christ Jesus. He is the only Saviour of sinners. We can think of Him as an ark in whom we will be safe.

Perhaps you say that you cannot understand what I am saying about Jesus? Then you must ask God to help you understand.

James Kidd of Aberdeen

4. Conflict with the Moderates

Rev D W B Somerset

This is another part of a paper given at this year's Youth Conference. In the third section, we saw Kidd installed as minister of a church in Aberdeen.

For most of the time that he was in Aberdeen, James Kidd had to contend with the opposition of the so-called Moderates. The Moderates were ministers and others in the Church of Scotland who were generally opposed to Evangelical ministers like Kidd; they tended to be more interested in wealth and in comfort than in spreading the gospel. When the various disputes arose in the Church between the common people and the civil rulers, the Moderates would always side with those in authority, ignoring the Lord's people and trampling on their rights. The Moderate party had been the more powerful party in the Church of Scotland for nearly 100 years, and was especially strong in Aberdeen and Aberdeenshire. Not surprisingly, Kidd soon found himself in collision with the Moderates. He was not

inclined to flatter anybody, but he was a great friend and champion of the poor and the oppressed.

One of Kidd's first encounters with the Moderates was over the issue of evening services. Before the improvements in lighting in the mid-nineteenth century, evening services were highly unusual. The second service on Sabbath was usually soon after lunch. When evening services started to become fashionable in the second half of the nineteenth century, many people regretted the loss of the old afternoon services because they no longer had quiet Sabbath evenings alone with their families. Long before all this happened, however, Kidd introduced an evening service at Gilcomston, in addition to his morning and afternoon services. This was certainly not because he loved novelty. Probably it was for the benefit of servants, who were more likely to be off duty, and therefore able to attend church, on Sabbath evening than earlier in the day.

Gilcomston, as we mentioned in the previous article, was not a parish church but only a chapel of ease. This meant that Kidd did not have a seat on the Presbytery and was under the Kirk Session of Old Aberdeen. When they heard that he had introduced an evening service, the Kirk Session was indignant, probably because it had not been consulted. A decree was issued that these evening services were to be stopped at once. Everyone wondered how Kidd would respond. Would he obey the decree, or would he defy the Kirk Session?

In the event, he did neither. He availed himself of the convention that a minister of the Church of Scotland had no right to preach other than from a pulpit – but that when he did conduct a service anywhere else, it was in some sense not a regular service, and so it was not subject to the usual laws. When the next Sabbath evening came round, Kidd quietly entered the precentor's box, and conducted the service from there. People in the gallery had to strain their necks to see him, but there was nothing that the Old Aberdeen Kirk Session could do against him. Outwitted, they soon withdrew their foolish decree.

In 1820 a further dispute arose, this time between Kidd and the Aberdeen Presbytery. This arose from the rift between King George IV, an evil and immoral man, and his wife Queen Caroline. The Moderates, of course, supported the King; while the people, feeling sorry for the Queen on account of the treatment she had received, supported her. The Presbytery, which was dominated by Moderates, rashly decided that it would show its support for the King by forbidding its ministers to pray publicly for the Queen.

It does not appear that Dr Kidd ever heard about this instruction, but whatever the reason, he carried on praying for the Queen just as he had

done before. It was not long before he found himself summoned before the Presbytery. "Gentlemen," he said as he entered their presence, "to what am I indebted for the honour of this invitation to wait upon you?" There was a silence. He was a more formidable man than they had remembered when they had issued their summons, and no one was keen to engage with him. "Gentlemen," he repeated, becoming impatient, "you have summoned me to your bar; I am a busy man and have no time to wait. Will you please tell me what is wanted with me?" At last one of them told him that he had disregarded the instruction received, and had disobeyed it by praying for the Queen.

"And why should the Queen not be prayed for?" he enquired. "Because she is a bad woman," one of them answered. "Then," replied Dr Kidd, with flashing eyes and indignant tones, "she has the more need to be prayed for. I have prayed for the Queen; I will pray for the Queen." Then, looking from one to the other of the leading members of the Court, he added, "And I'll pray for you, and you, and for any other sinner out of hell!" And, bidding them "Good morning", he left them.

During Kidd's time in Aberdeen there was a spiritual awakening in Scotland. The number of Evangelical ministers steadily increased in the Church of Scotland, and the power of the Moderates was gradually weakened. Aberdeen was particularly favoured at this time with Evangelical ministers, and it was one of these, Andrew Gray, who led the campaign to have chapels of ease given the same status as parish churches. In particular, he wanted their ministers to have a seat on the Church Courts. The Moderates bitterly resisted this because the vast majority of the ministers of chapels of ease were Evangelicals; they saw that, if these men had a vote, it would be fatal to their own power in the General Assembly. In 1833, however, which was the year before Dr Kidd died, the General Assembly finally gave ministers of chapels of ease the right to sit in church courts. Discussing the decision with Kidd, Andrew Gray quoted Psalm 126: "When Sion's bondage God turned back, as men that dreamed were we". Kidd, in characteristic fashion, contradicted him. "That's not it, man; here's the right thing." Instead of Psalm 126, he quoted Psalm 129: "The plowers ploughed upon my back; they long their furrows drew. The righteous Lord did cut the cords of the ungodly crew."

Kidd died in 1834, but the Evangelical party continued to increase in Aberdeen. By the time of the Disruption in 1843, all 17 of the ministers in New Aberdeen were Evangelical and every one of them, together with two-thirds of the people in the city, went into the Free Church. Humanly speaking, the man who had done most to bring about this great change was James Kidd.

For Junior Readers

The Race That Really Matters

You have probably heard a lot about the Olympic Games over the past couple of months. Each country has given huge publicity to the athletes who represented them. To compete, and especially to win a medal, is seen as a great achievement for any athlete and each country has proudly kept lists of the medals their athletes have won.

Yes, it takes a great deal of skill and effort to win an Olympic medal – but the pleasure and the fame last only for a short time. They are not truly lasting; and they tend to make people proud of themselves and of what they have achieved. It should make you think of the Apostle Paul’s comparison: “Bodily exercise profiteth little [in only a little way, or for only a little time]; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Timothy 4:8).

Of course, physical exercise is of some value. It is good for our bodies for a time. But no matter how much physical exercise we take, our bodies will age, weaken and eventually die. No matter how good you might be at running or jumping or anything like that, it is only very temporary – a passing thing, like all the ordinary things you enjoy in this life.

So what should you be doing? “Exercise thyself rather unto godliness”, says the Apostle. To serve God is truly useful, truly profitable, not just for this life – but also for eternity, for the life that is to come.

To begin this race, you have to be prepared to turn your back on the City of Destruction, as Bunyan calls this world. Be like Christian: “I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children, perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on crying, Life! Life! Eternal life! So he looked not behind him, but fled towards the middle of the plain.”

Worldly people – your school friends among them – might mock you or want you to turn back. No matter how much they do so, you must, like Christian, think about the end of the race. Where was he heading? He told the men who chased after him, “I seek an inheritance incorruptible, undefiled, and that fadeth not away; and it is laid up in heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it”.

Is that not a much better reward than any of the praise, the fame or the medals that this world can offer, no matter how attractive they may seem at the time? Bunyan’s pilgrim had a long, and often difficult, journey ahead of him, but at last he was received into the Celestial City (heaven). Over the gates of the city he saw a text written: “Blessed are they that do His

commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

Should you not begin to "do His commandments", to run the Christian race now, while you are young? You will never regret it if you do. You would then be able to sing with Christiana (in Part 2 of *The Pilgrim's Progress*):

"Blessed be the day that I began
A pilgrim for to be;
And blessed also be that man
That thereto moved me.
'Tis true, 'twas long ere I began
To seek to live for ever;
But now I run as fast as I can
'Tis better late than never."

J van Kralingen

The Role of Women in Society

5. Women in the Workplace

Rev Neil M Ross

This is the final part of a paper given at the 2004 Youth Conference. Last month's article looked at the teaching of the Bible about women in the home, and about the position of single women.

We have already talked about women in the Church and in the home. But there is another area of society which many women must occupy – the workplace.

It has to be said that there are numerous women in the workplace who ought not to be there. In this age of "equal rights" and "equal opportunities" there are countless openings in the world of work for women – openings that are filled by not only single women but also multitudes of married women. J P Thackway says in an article on "Worldliness" in the *Bible League Quarterly*: "Too often, it is simply a higher standard of living that sends young mothers out to work, leaving small children in a day nursery. A Christian wife and mother can be blameless when judged by the evangelical taboos [that is, restrictions placed on behaviour], and yet be guilty of following the world, in her determination to 'get a life' outside the home."

In 1986 the British government passed legislation which required that as many women as possible take up work, and that 50% of each profession should be female. One result is, as a survey by the University of Southampton revealed, that "young middle-class mums are employing childminders so that they can hold down their jobs. Then they grieve and feel guilt. Their bodies

are telling them to be mums, and their minds are telling them to go out and be breadwinners.”

All this social engineering by successive governments has caused untold damage to family life. One world leader wrote in 1987: “Many of our problems – in children’s and young people’s behaviour, in our morals, culture and production – are partially caused by the weakening of family ties and slack attitudes to family responsibilities. This is a paradoxical result of our sincere desire to make women equal with men in everything.” The man who wrote those words was actually President Mikhail Gorbachev of the USSR at the time, and he was speaking about the situation in the USSR then. Yet western governments today keep promoting their pro-feminist, anti-family and anti-marriage programmes.

But the question must be asked, “Are there not circumstances in which it is in order for a wife and mother to work outside the home, either part time or full time?” There are indeed circumstances – perhaps having an unwell husband or certain family financial constraints – when it is necessary to do so. The wife and mother in Proverbs 31 – who ran her home so well, and was called “blessed” by her husband and children – also engaged in profitable business outside the home: buying a field, and producing and selling various articles. However, her outside activities did not result in the neglect of her family, but rather the reverse. Her working outside the home was part of her making the home.

Of course, it is a different picture if a married couple have no children, or no dependent children. There is nothing to prevent the wife taking up a job or pursuing a career, providing that by doing so she does not undermine the authority of her husband or impair his daily work, as he discharges his God-given responsibility of being the primary provider.

It has to be said, however, that there are many cases of married couples, even among professing Christians, who delay having a family so that they may become more affluent. But surely those couples who are concerned about doing the will of God will desire to raise up “a godly seed” sooner rather than later; they will be found committing their way to God as the One who promises that those who trust in Him, and are in the path of duty, shall not lack any good thing.

Having said all that, we hasten to underline the fact that women are an essential part of the workforce, especially in the fields of education, the caring professions, and service industries – and also that they make an invaluable contribution to the life of the Church of Christ.

In the life of the Church today, women do an important work in giving instruction in situations other than public worship. How many Christians

have had reason to bless God for sound teaching given them by godly women Sabbath School teachers. In foreign mission situations, much useful work is done by Christian women who teach not only in Sabbath schools but also pass on Bible knowledge in primary or secondary schools or drop words of instruction to patients who attend hospitals and clinics. Women also play a vital part on missions by caring for the sick and educating children and youths. The Free Presbyterian Missions in Zimbabwe and Kenya have owed much for many years to women teachers, nurses and doctors, who engaged with dedication in their work, believing that these kinds of mission service are “handmaids” to the primary work of the preaching of the gospel by the ministers of Christ.

In the secular workplace, there are tremendous opportunities for women to commend the Christian way of living by applying their Christian ethics to their work. What a valuable part Christian teachers play in building up society when they teach children even secular subjects, and in doing so show by their attitudes, words and example that the Christian lifestyle is commendable. Or think of those Christian women in nursing, medicine, and other caring professions who not only commend Christianity by their conscientiousness, but also make it clear in various ways how very wrong it is to debase the sanctity of human life.

It is a deplorable fact that, in some parts of the modern workplace, there is a dire lack of respect for women, but so often this is caused by women trying to be clones of men. Women therefore are to conduct themselves in the workplace, and in relation to men in the workplace, in such a manner as to command respect. “It is right,” says Sharon James, “that there should be a reserve, a modesty, when relating to men.”

We do not believe, as a Church, that the teaching of Scripture about the headship of the man over the woman prevents the woman from being promoted in the workplace to the extent that she might have to supervise men. Certainly, in the home (in relation to her husband) and in the Church (in relation to men), she is not to usurp authority over the man, but she is at liberty to accept a supervisory position provided that she does not compromise her femininity (by, for example, trying to be a clone of the man) or, in the case of a married women, that she does not undermine the leadership role of her husband.

Christian women in the workplace today experience many anti-Christian pressures. They need our practical sympathy and prayerful support, so that they will be able to fulfil their God-appointed role.

Conclusion: The major objective of women in society, whether in the home, church or workplace, must be the same as that of everyone else – to glorify

God. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." May we all, male and female, attend to the roles which God has appointed for us, and may we conduct ourselves in relation to one another in such a way that God would indeed be glorified!

Looking Around Us

Concern About Make-up

Concern has been expressed about the number of girls, some as young as 7, who are using make-up. A survey has been published recently which claims that, by the time they are 14, about 90% are regularly using cosmetics, most commonly lipstick, mascara and eyeshadow. A newspaper article suggests that it is often in an attempt to look as attractive as their favourite pop stars.

Is this the kind of lifestyle to be followed by those who want to live by the Bible? Surely not. The only woman in the Bible who "painted her face" was Jezebel, and those who wish to take the will of God seriously will not take that wicked woman as a role model – or pop stars either.

Peter counsels women that their "adorning" should not "be that outward adorning of plaiting the hair [an extravagant way of arranging the hair, probably including interwoven ornaments], and of wearing of gold, or of putting on of apparel" (1 Peter 3:3). And does the passage not suggest also that wearing earrings is not appropriate for those who would follow the standards of the Bible? After all, it is not the standards of the world they would want to have, and certainly not those of pop stars and the like.

What should their "adorning" be? Peter goes on to say, "Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price". The Bible points to the attractiveness of a godly life as what is really desirable.

Scripture and Catechism Exercises

General Information 2004-2005

There will be three exercises, the first in this magazine, the second next February and the third in May. Study hard, search the Scriptures, and may the Lord bless His Word to you so that it would be mixed with faith in your hearts.

Please read the following rules very carefully before you begin:

1. Your section for the whole year is decided by your age *on 1 October 2004*. Stay in that section for the three sets of exercises. You may miss a prize or award by changing sections.

2. Exercises are to be in the correctors' hands before November 30, March 31 and June 30. You therefore have about two months in which to do each exercise. Please send it in time in case you lose marks for being late.
3. Each entry is to be the work of the person whose name is on it, except for beginners in the Lower Primary Section, who are allowed a little help.
4. Supplies of paper and envelopes will be distributed through congregations, but any suitable paper can be used.
5. Prizes will be given in all sections except Lower Primary, and awards of books will be given to everyone in each section who does the *three* exercises. The names of the award and prize winners will be published in *The Young People's Magazine*.
6. Teachers and others working with young people can arrange for groups to do the exercises, and correctors will be glad to hear from them.
7. The exercises are based on Bible Reading Cards which will be distributed through congregations. They may also be obtained from the Free Presbyterian Bookroom, 133 Woodlands Road, Glasgow, G3 6LE. It is very important that you read God's Word every day. The exercises this year are based on the following Bible readings, from cards B and C: **Exercise 1:** 1 Samuel 26 to 2 Kings 6, and 2 Corinthians 5 to Hebrews 13. **Exercise 2:** 2 Kings 7 to 2 Chronicles 18, and James 1 to Matthew 11. **Exercise 3:** 2 Chronicles 19 to Job 26, and Matthew 12 to Mark 16.

Exercise 1 2004-05

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 November.

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 2 Samuel 9.
 - (a) How were the following connected with Mephibosheth: Jonathan, Saul, Machir, Micha? (4)
 - (b) Why did David desire to show Mephibosheth kindness? (1)
 - (c) What honour did David confer upon Mephibosheth? (1)
 - (d) How is this a picture of the Lord's dealings with penitent sinners? (See Psalm 113:5-8) (2)
2. Read about Absalom's conspiracy and David's flight in 2 Samuel 15.
 - (a) What was Ziba's story about Mephibosheth? (2 Samuel 16:1-4) (3)
 - (b) What was Mephibosheth's account of himself? (2 Samuel 19:24-30) (3)
 - (c) Quote the verse showing Mephibosheth's delight in David's restoration. (2)
3. (a) Tell briefly how Elijah was miraculously fed:

(1) at the brook Cherith	(2) at Zarephath	(3) in the wilderness of Beer-Sheba.	
		(1 Kings 17:1-17 and 19:1-8)	(6)

 - (b) What did Elijah pray for? (1 Kings 19:1-8) (1)
 - (c) Quote the few words expressing how Elijah was translated to heaven. (2 Kings 2:1-11) (2)

New Testament

1. The answers are in the First Epistle of Paul to Timothy.
 - (a) What is the first "faithful saying" in the Epistle? Give chapter and verse. (2)
 - (b) Express in your own words what we are taught about women's dress and behaviour. (2)

- (c) From chapter 3 quote a verse which is a beautiful, profound gospel summary. (2)
 (d) Find two false teachings about which we are warned. (2)
 (e) What is (1) "great gain" (2) "the root of all evil" (3) to be "avoided"? (6)
 2. From Hebrews 11 say what each of the following did which proved their faith: (8)
 (a) Abel (b) Joseph (c) Rahab.

Memory Exercise

Learn by heart and write out from memory the answer to question 90 in the Shorter Catechism:
 How is the word to be read and heard that it may become effectual to salvation? (3)

Intermediate Section (13 and 14 years old)

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

Old Testament

1. From your reading of 1 Kings:
 (a) Who anointed Solomon as King over Israel? (chapter 1) (2)
 (b) What did Solomon ask God for? (chapter 3) (2)
 (c) Why was he so aware that he needed these gifts? (chapter 3) (2)
 (d) What other blessings did God promise to give him? (chapter 3) (3)
 (e) Why did the Queen of Sheba go to visit him? (chapter 10) (2)
 (f) Quote a verse which suggests she believed in Israel's God. (chapter 10) (2)
 2. Read 1 Kings 17 and 19.
 (a) Name the places where Elijah was fed in a special way. (3)
 (b) Name the "instruments" used by God to provide the food and drink. (3)
 (c) What type of food was provided on each occasion? (3)
 (d) Tell, in your own words, how Elijah brought the widow's son back to life. (4)
 (e) What did this miracle prove to the widow? (2)

New Testament

1. Complete the following verses:
 (a) "Abstain from . . ." (1 Thessalonians 5) (2)
 (b) "But my God shall supply . . ." (Philippians 4) (2)
 (c) "This is a faithful saying . . ." (1 Timothy 1) (2)
 2. Read Colossians 3.
 (a) List five evils Christians should "put off". (3)
 (b) List six graces Christians should "put on". (3)
 (c) Why especially should they forgive one another? (2)
 3. Quote two verses from Ephesians 2 which show that salvation is all of grace. (3)
 4. Read 2 Timothy 2.
 (a) What is Timothy called to "shun" and to "avoid"? (2)
 (b) Why should he obey these commands especially? (2)
 (c) What is he called to "study" and to "follow"? (4)

Memory Exercise

Learn by heart and write out from memory the answer to question 37 in the Shorter Catechism:
 What benefits do believers receive from Christ at death? (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. These words, found in 1 Kings 17 and 18, were spoken by Elijah. To whom were they spoken?
 (a) "Fear not; go and do as thou hast said." (2)
 (b) "Go, tell thy lord, Behold, Elijah is here." (2)
 (c) "I have not troubled Israel: but thou and thy father's house." (2)
 (d) "How long halt ye between two opinions?" (2)
 (e) "Cry aloud, for he is a god." (2)
 (f) "Go up now, look toward the sea." (6)

2. Now answer these questions about (a) to (f) in the last question. (2(a) corresponds to 1(a) etc.)
- (a) What was the person to "go and do"? (1)
 - (b) Who was "thy lord"? (1)
 - (c) In what way had the person and his father's house troubled Israel? (1)
 - (d) What were the "two opinions"? (2)
 - (e) Who was the god to whom they were to cry? (1)
 - (f) What was the person looking toward the sea expecting to see? (1)

New Testament

1. These six people are all mentioned in Paul's Second Epistle to Timothy: Alexander, Lois, Demas, Onesiphorus, Philetus and Phygellus. Say (1) what is said about each one and (2) whether what is said is worthy of praise or of blame. (12)
2. Read Hebrews chapter 4.
 - (a) Why did the word preached not profit those who heard it? (1)
 - (b) What is sharper than a two-edged sword? (1)
 - (c) Who is the "great high priest"? (1)
 - (d) What two things are we encouraged to ask for at a throne of grace? (2)
 - (e) Write out the verse which tells us that God sees everything. (2)

Memory Exercise

- Learn by heart and write out from memory the answer to question 25 in the Shorter Catechism: How doth Christ exercise the office of a priest? (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 1 Kings 11:4-10.
 - (a) Who encouraged Solomon to worship other gods? (1)
 - (b) Why was God angry with Solomon? (1)
- Read verses 11-13.
 - (c) As a punishment for Solomon, who was going to get his kingdom? (1)
 - (d) When would this happen? (1)
 - (e) All the kingdom was not going to be taken away. How many tribes would be left to David's descendants to reign over? (1)
- Read verses 28-32.
 - (f) What was the name of the servant that Solomon promoted? (1)
 - (g) How many tribes would this servant get to reign over? (1)
2. Copy and complete this table of the Kings of Judah: (10)

Scripture references	King's name	Years he reigned for
1 Kings 14:21-22		17
1 Kings 15:1-3	Abijam	
1 Kings 15: 8-11		
1 Kings 22: 42-43		25
2 Kings 8:16-18		
2 Kings 8: 25-27		
2 Kings 11:21-12:2	Jehoash	

New Testament

1. Paul suffered many things for Christ's sake. Read 2 Corinthians 11:22-33 and answer the following questions:

- (a) How many times did he get “forty stripes save one”? (1)
 - (b) How many times was he stoned? (1)
 - (c) How many times was he shipwrecked? (1)
 - (d) Name two other things that caused him to suffer. (2)
2. Read Hebrews 11:1-12.
- (a) What did Abel do by faith? (1)
 - (b) What happened to Enoch by faith? (1)
 - (c) What did Noah do by faith? (1)
 - (e) Complete the verse, “But without . . . diligently seek him”. (1)

Memory Exercise

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

Lower Primary Section (8 years old and under)

UK answers to *Mrs R J Dickie, 11 Churchill Drive, Stornoway, Lewis, HS1 2NP*.
 Most questions can be answered in one or two words but older children can write in sentences if they wish.

Old Testament

1. Which prophet told wicked king Ahab that there would be no rain for three years? (1 Kings 17:1)
2. Which birds brought him bread and flesh, morning and evening, while he stayed by the brook Cherith? (1 Kings 17:6)
3. What did the widow think that she and her son would do when they had eaten the last of their meal and oil? (1 Kings 17:12)
4. Elijah told her that there would always be meal in the barrel and oil in the cruse until God would send what? (1 Kings 17:14)
5. What did Elijah say to all the people? (Write down the missing words.) How long halt ye between two o_____? if the L___ be God f_____ him: but if Baal, then follow him. (1 Kings 18:21)
6. Did the prophets of Baal get any answer from their god? (1 Kings 18:29)
7. When Elijah had prepared his sacrifice, how many times were four barrels of water poured over it? (1 Kings 18:34)
8. What did God send to consume the sacrifice? (1 Kings 18:38)
9. What did the people say then? (Fill in the missing words.) The L_____ he is the G____. (1 Kings 18:39)

New Testament

1. Write down the missing words: Put on the whole a _____ of God, that ye may be able to s_____ against the wiles of the d_____ (Ephesians 6:11)
2. What is the breastplate in the armour of God? (Ephesians 6:14)
3. What is the shield? (Ephesians 6:16)
4. What is the helmet? (Ephesians 6:17)
5. What is the sword of the Spirit? (Ephesians 6:17)
6. Who, by faith, offered to God a more excellent sacrifice than Cain? (Hebrews 11:4)

7. What did Noah prepare, by faith? (Hebrews 11:7)
 8. Write down the missing words: But without f_____ it is impossible to please him: for he that cometh to God must b_____ that he is, and that he is a rewarder of them that diligently s_____ him. (Hebrews 11:6)

Overseas Prizes and Awards 2003-2004

Senior Section:

Prizes: *Grafton:* Susanna Kidd, Andrea van Dorp, Emma White. *Sengera:* Mishael Mosiria, Justus Mosoti. *Sydney:* Jennifer Marshall. *Texas:* James Smith. *Wellington:* Naomi Hicklin.
Awards with Merit: *Gisborne:* Stephen Geuze. *Sengera:* George Birundu, Andrew Mosiria. *Wellington:* Esther Hicklin.
Awards: *Auckland:* Christa van Kralingen. *Chesley:* Everdena Kuiper. *Sengera:* Zablon Marube, Pamellah Maranga, Moses Nyanchongi, Ruth Omweno, Esther Ongori, Francis Oyaró. James Maina.

Intermediate Section

Prizes: *Auckland:* Anya Whetton, Jessica van Kralingen. *Dunedin:* Hayley Worth. *Grafton:* Cassandra van Dorp. *Holland:* Anne Bakker. *Sengera:* Jennifer Mosiria. *Sydney:* Alison and Laura Marshall. *Texas:* John Smith.
Awards with Merit: *Auckland:* Charlotte McCrae, Liana Sullivan, Susan Thomas. *Gisborne:* Mark Geuze. *Grafton:* Natalie White. *Pennsylvania:* Alyssa Gerace. *Wellington:* Thomas Hicklin.
Awards: *Chesley:* Randy Winkels. *Gisborne:* Trudi Haringa. *Pennsylvania:* Philip Gerace. *Sengera:* Benard Mosoti, Linet Ondieki, Lispher and Keziah Kamanda. *Wellington:* Joanna Hicklin.

Junior Section

Prizes: *Auckland:* David Thomas, Jonathan van Kralingen. *Grafton:* Shelley van Dorp. *Holland:* Peter Bakker. *Sydney:* Andrew Marshall. *Wellington:* Conan Cassidy.
Awards with Merit: *Chesley:* Martha Bouman. *Gisborne:* Anita Geuze. *Grafton:* Matthew White. *Texas:* Samuel Smith. *Wellington:* Elizabeth Hicklin, Alison Optland.
Awards: *Chesley:* Rachel Winkels. *Dunedin:* Richie Worth. *Gisborne:* Louise van Dorp. *Sengera:* Joan Abel, Carolyne Omony. *Sydney:* Madison van Praag.

Upper Primary Section

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

Lower Primary Section

Awards: *Auckland:* Bianco Jago, Lachlan and Laura McCrae, 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, Finlay Mogari, Eric Momanyi, Judith Moses, Christine and Mary Mosoti, Job Ondieki. *Sydney:* Duncan and Keith Marshall, Heather van Praag, Zoe van Praag. *Wellington:* Luke Cassidy, Abigail and Julia Hicklin.

(The following have completed Exercise No. 3 but are not eligible for a prize because they have not done the first Exercise: **Intermediate:** *Brisbane:* Sarah Brigden. **Junior:** *Auckland:* Sam McCrae. *Brisbane:* Miriam Brigden. **Upper Primary:** *Brisbane:* Mary Brigden. **Lower Primary:** *Auckland:* Grace and Rita de Bruin. *Brisbane:* Rachel Brigden. *Connecticut:* Rebecca Mack, Sarah Mack.)