

The Young People's Magazine

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On Alford Place

Not far from one end of Aberdeen's main street, Union Street, lies the city's bustling harbour. At the other end, most of the traffic veers left into Holborn Street. But if you continue straight on, Union Street becomes Alford Place, before it very quickly changes its name again to become Albyn Place. Most prominent on the short length of Alford Place is a solid, attractive stone building known as The College, with two gas flames usually burning brightly above each side of the main door.

Much less prominent, on the other side of the road, is a much smaller building whose noticeboard tells you that it is the Free Presbyterian Church of Scotland. But, particularly if you go round to the lane that runs along the back of the church, you will see from the magnificent windows that, in some ways, this building too has a high standard of architecture. There is also a historical connection between the two buildings.

When, in 1843, the Free Church was forced to become a separate body from the Church of Scotland, the new Church decided to continue training students for the ministry in Aberdeen as well as in Edinburgh. Classes were held for some time in temporary accommodation and eventually a new college was opened, in 1850; this is the building still known as The College. The building which then occupied the site on the opposite side of the road was later bought by the Free Church to be used as a library and museum. This building was demolished in 1887 and a new one erected in its place.

The College is no longer a place for lectures and studies; it is now a public bar. And part of the premises has been turned into a nightclub, which has been given the title of Babylon. In Scripture, Babylon was always the enemy of the people of God, and it seems rather appropriate that this should be the name of a place of extreme worldliness, which can only do harm to the souls of those who go there. Even on very frosty evenings, queues of young people may be waiting for admission at midnight, and the dull thud of the music booms out till 3 am.

A strange end for a building which was originally built for the glory of God! Yes indeed, but as time went on, at least some of those teaching in the

College did not hold to the original principles of the Free Church – which could be summed up as faithfulness to the Bible. One of the two plaques on the wall of The College today commemorates William Robertson Smith, who taught Hebrew and Old Testament studies within that building. He was an extremely clever man – he had learned the Hebrew alphabet at the age of 6 – but his position was miles away from faithfulness to the Bible. A number of articles he published in the *Encyclopaedia Britannica* showed this clearly. There was great concern in some parts of the Church about Robertson Smith and about others who held similar views but were less ready to publish them to the world. After a four-year battle ending in 1881, he was removed from his position as Professor, but the fact that he remained a minister showed that his Church as a whole did not take his errors seriously enough. It was clear evidence that the Free Church of that time was drifting far from real faithfulness to the Bible.

It was only 12 years later, in 1893, that the Free Presbyterian Church of Scotland was forced to take a separate position because of how far the Free Church had drifted from its original beliefs. The biggest problem lay in the attitude taken to the Bible. Many ministers and, most dangerously, professors in the colleges – because they were instructing the next generation of ministers – were teaching that there are errors in the Bible. They were not prepared to accept the Bible's testimony to itself: that it is inspired by God and therefore without any mistake whatever. And the Church had passed what was known as a Declaratory Act, which in effect gave ministers and elders freedom, within certain limits, to believe whatever they wanted.

The Free Presbyterian Church still takes the same attitude to the Bible as it did in 1893, and it takes the same attitude to all the teachings of the Bible. Although there was no Free Presbyterian congregation in Aberdeen in 1893, one began in the 1960s and in 1988 it moved into its present building, the former library of the Free Church College. Since the end of July, this congregation again has a minister of its own. In contrast with the 1890s, very few people now go to church in Aberdeen, and in most of Scotland. One reason for this is that, through the activities of men like Robertson Smith, people have come to the conclusion that there is little point in going to church – because so few ministers really believe the Bible any longer.

Yet, however few still go to church, the need for the Free Presbyterian witness it is as great today as ever. It is vitally important that it should be kept up in a wholehearted way. May the Lord so work in His providence and grace that, throughout Scotland and other countries, there would be many congregations whose ministers would preach sermons firmly based on the Bible. And may the Lord bless all such preaching!

For Junior Readers

An Ever-Open Door

Have you heard of Dr Barnardo? This year marks the centenary of his death in 1905 – it is exactly 100 years since he died. As a young Christian, he came from Ireland to London to train as a doctor. He studied at the London Hospital in Whitechapel (very close to where the Free Presbyterian church in London is today). He saw much poverty, disease and hardship around him in London. He was determined to help the poor children of the city, many of them orphans and homeless.

He set up his first Christian home for children in Stepney in East London in 1870. By the time he died 35 years later, there were 96 of these homes caring for thousands of needy children. In the early days, a poor 11-year-old boy came to the door of a home that was already overcrowded. Sadly, Dr Barnardo felt he had to turn him away. Two days later the little boy was found dead because of lack of food and of the cold.

Kindly Dr Barnardo was so upset that he put up a sign outside the home saying, “No Destitute Child Ever Refused Admission”. Wasn’t that wonderful! All his homes were prepared to receive destitute children at any time of the day or night. They had what they called ‘an ever-open door’ policy.

“No destitute child ever refused admission”. Does that remind you of a verse in the Bible? What did Jesus say in John 6:37?

He said, “Him that cometh to Me I will in no wise cast out”. The Saviour will never turn away any destitute sinner. Never refuse admission! Never cast out! What a precious promise!

Very many people down through the ages have been comforted and encouraged by this verse. One was young John Kennedy who later became a well-known Scottish minister, in Dingwall. When his father died suddenly, he was awakened to see his lost and needy state as a sinner. In his concern of soul, these were the words that helped him. He wrote in his diary: “Relieved by these three short words, *in no wise*.” What, he asked himself, if they were not in the Bible? He could not bear the thought. But, he wrote later, he blessed God for John 6:37.

This promise was also precious to another Scottish minister, James Durham of Glasgow, who died when he was only 36. When he was dying, he asked another minister, “Brother, for all that I have preached and written, there is but one Scripture I can remember or dare grip unto. Tell me if I dare lay the weight of my salvation upon it? It is: ‘Him that cometh to Me I will in no wise cast out’.” “You may depend upon it,” the other man replied, “though you had a thousand salvations to hazard.”

Will you not confess yourself to be a destitute sinner, spiritually “wretched, and miserable, and poor, and blind, and naked” – as Jesus described the Church in Laodicea? Then you can remember that no destitute child will ever be turned away from the door of the Saviour’s mercy, because He has promised, “Him that cometh to Me I will in no wise cast out”.

J van Kralingen

The Book of Ruth

82. Attending a Marriage

Rev Keith M Watkins

Ruth 4:11. “And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem.”

Many of us have been to weddings, and we may go to more in the future. “Marrying and giving in marriage” will continue to the end of time (see Matthew 24:38,39). Jesus Himself went to the wedding in Cana of Galilee and honoured it with His first miracle. But why do we attend marriages? What should we be doing when we are there? Surely we don’t go just to eat and drink!

According to Scripture, there are at least three reasons for going. One is to *witness* the parties making their vows to each other. The second is to *rejoice* with those who rejoice and to share in their joy. The third is to *pray* for God’s blessing on the new family. We see all these at the marriage of Boaz and Ruth. Those who attended witnessed: “We are witnesses”. They rejoiced to see Boaz and Ruth united. They prayed: “The Lord make the woman that is come into thine house like Rachel and like Leah . . .”.

Both the people and the elders witnessed the marriage. The elders were there officially, to ensure that everything was done according to the laws of Israel. If necessary in the future, they would have to defend and enforce the marriage vows. For the people, it was a marriage of great public interest: Bethlehem’s mighty, wealthy landowner joining with Ruth, the poor widow from Moab. When Ruth first arrived with Naomi, who would have predicted that she would marry Boaz? The citizens of Bethlehem were witnesses of the wonderful providence of God, by which He had brought these two godly people together.

It is the same today. Every marriage should be witnessed officially by people with proper legal authority to do so. Marriage vows establish a

contract to be enforced by the force of law in future years. That is one reason why it is so wrong for a couple to live together without a proper wedding at the beginning. Also, every marriage has much of human interest. But there is more than that. Marriage is God's own ordinance. When we attend a wedding, we are witnesses to what He has done to bring the couple together, often through many unusual and surprising turns and events.

It is clear that the people of Bethlehem accepted the marriage of Boaz and Ruth. They showed by their lively prayers that they were very pleased with it. It rejoiced their hearts.

It is good when we can attend a marriage with joy in our hearts. The wine at the wedding in Cana was a symbol of joy: "wine that maketh glad the heart of man" (Psalm 104:15). It makes us glad when we feel that the couple are well-matched, and especially if we know that they are agreed together in the things of God, like Boaz and Ruth. It is a matter for great rejoicing when the Lord brings two of His people together to set up a family that will follow Him, where both bride and bridegroom are saying, "As for me and my house, we will serve the Lord" (Joshua 24:15).

The people of Bethlehem prayed for Ruth and Boaz with great earnestness. They prayed that Ruth would be like Rachel and Leah, the founding mothers of Israel's twelve tribes. They prayed that Boaz would be honoured and famous in the town. They prayed that their family would be like that of Pharez, and be fruitful for the Lord (see verse 12).

We too should pray at a wedding. That is one reason why we have the worship of God at the time of the ceremony. We pray for the bride and bridegroom, and for any children that God might be pleased to give them. We give presents to the newly-married couple. What better present than our prayers! By prayer we go to the Lord of heaven and earth, to seek His blessing on their relationship. This brings down God's gifts upon them, infinitely more valuable than all the other gifts the couple receive on their wedding day.

So, whenever we attend a marriage, let us witness, rejoice and pray.

Every marriage is to picture Christ and His Church, but this was especially true of the marriage of Boaz and Ruth. To be present at their marriage was a picture of being present at the union of a sinner to the Saviour. Have you ever witnessed that wedding? Have you been there when a seeking sinner, concerned for his or her soul, has found the Lord Jesus Christ? Have you been there when the Lord Jesus has received a repenting, believing sinner into the warm, loving union of the gospel?

To witness the conversion of a soul to Christ is to witness one of the great

works of God. Often it comes after many twists and turns in the person's experience, after many disappointments and discouragements, and after many trials and temptations. Sometimes it can be most surprising. Who could have predicted that Saul of Tarsus would be united to the Jesus whom he persecuted? Ananias could hardly believe it when he was sent by God to witness that marriage. He said, "Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem" (Acts 9:13). But the Lord assured him that a spiritual marriage had taken place: "Go thy way: for he is a chosen vessel unto Me" (verse 15). Ananias did as he was told, and became a witness to Saul's recent marriage to Christ.

Of course, regeneration is a secret work of the Holy Spirit upon the soul. *It* is invisible. But not the fruits of regeneration. These make themselves known: the sorrowing repentance, the changed life, the love for God and for others. How wonderful to witness those things! When Christ and the believer exchange vows which will never be broken to the endless ages of eternity, that is something to witness indeed: a covenant ordered in all things and sure.

One of the greatest joys a believer can have in this world is to be present at a sinner's conversion to Christ. This is the marriage of all marriages. It is what Christ suffered and died for. Every time He brings a sinner to Himself in the gospel marriage, He sees the fruit of His agony and is well pleased, as the prophet promised: "He shall see of the travail of His soul, and shall be satisfied" (Isaiah 53:11). When a sinner on earth repents and trusts in Christ, heaven itself rings with rejoicing: "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). The saints on earth rejoice also. A sinner's marriage to Christ is what His true Church labours for day and night, year after year. Men rejoice when they gather in their natural harvest, after many months of work. How much more when men are used to gather in souls to Christ's harvest! Every believer can then say, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased" (Psalm 4:7).

When people are united to Christ in the gospel they need earnest prayer. This is what Paul did for the Colossian believers as soon as he received news of their conversion: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding" (Colossians 1:9). We pray that the new believer would be fruitful and prosperous in the ways of the Lord, that he would be blessed and be made a blessing. His marriage to Christ will pass through many storms, and be attacked by the world, the flesh and the devil. We pray that all will be well. And it will be well – the gospel marriage is for ever.

God the Father

5. Authority

Rev J R Tallach

This is the final section of a paper given at this year's Youth Conference. This article continues the part of the paper which dealt with God the Father adopting sinners into His family and making them His children.

These essential elements of adoption – Christ, faith and the Holy Spirit – are certainly not confined to the New Testament. The phrase *the sons of God* occurs in Genesis and points to the separation between the people of God and the world at that time. Though Israel was a shadow of the true Church of God, there was an Israel within Israel. All the references to God as the Father of Israel – and to them as His son – applied directly and spiritually to the true believers among them. As Moses says, “Thou shalt consider in thine heart that as a man chasteneth his son, so the Lord thy God chasteneth thee” (Deuteronomy 8:5).

We can follow out the Lord's chastening in the lives of the Old Testament saints. Solomon, himself a subject of that chastening, says, “Whom the Lord loveth He correcteth, even as a father the son in whom he delighteth” (Proverbs 3:12). The promise in Hosea 1:10 was undoubtedly a reality in the case of a remnant in Israel: “In the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God”.

The fatherly heart of the Lord was also revealed by Jeremiah. While God grieved over the waywardness of His sons, He also had a purpose to receive them in mercy: “Is Ephraim my dear son? Is he a pleasant child? For since I spake against him I do earnestly remember him still; therefore My bowels are troubled for him; I will surely have mercy upon him, saith the Lord” (31:20). And the spiritual sons reply in the same vein. “Now, O Lord, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand” (Isaiah 64:8).

The Psalms are full of that spirit of reverence, boldness, confession, praise and dependence that is of the very essence of the spirit of adoption. “As a father pitieth his children, so the Lord pitieth those that fear Him” (Psalm 103:13). “A father of the fatherless and a judge of the widows is God in His holy habitation. God setteth the solitary in families” (Psalm 68:4,5). Indeed the promise in Malachi, the last book of the Old Testament, is in terms of the Father looking forward to the last day and His delight in His children: “They shall be Mine, saith the Lord of hosts, in the day when I make up My

jewels; and I will spare them as a man spareth his own son that serveth him" (Malachi 3:17).

In Galatians 4:1-7 Paul speaks of God's children of Old Testament times as being heirs under tutors and governors, until Christ would come. But the Reformer John Calvin warns us against thinking of them as inferior children in the family of the Lord: "We learn from this passage", he says, "that the fathers under the Old Testament had the same hope of the inheritance which we have at the present day, because they were partakers of the same adoption. According to the dreams of some fanatics, the fathers were divinely chosen merely for the purpose of prefiguring to us a people of God; but Paul, on the contrary, teaches us that they were chosen in order to be, together with us, the children of God; and particularly attests that, to them, no less than to us, belonged the spiritual blessing promised to Abraham.

"Further we learn, notwithstanding their outward slavery, their consciences were still free. The hard bondage of the law did not hinder Moses and Daniel, the pious kings, priests and prophets, and the whole company of believers from being free in spirit. Though bearing the yoke of the law upon their shoulders, they nevertheless with a free spirit worshipped God. More particularly, having been instructed concerning the free pardon of sin, their consciences were delivered from the tyranny of sin and death. They held the same doctrine, were joined with us in the true unity of faith, placed reliance on one Mediator, called on God as their Father, and were led by the same Spirit. Hence it appears that the difference between us and these ancient fathers lies, not in substance, but accidents [that is, the difference lies in what is not really essential]. When we look at the matchless faith of Abraham and the vast intelligence of the holy prophets, with what face shall we dare to talk of such men as our inferiors? Were they not rather the heroes, and we the children?"

If we have a clear view of the fatherhood of God in the family which is His Church, one great benefit is that we will understand His authority there. In the biblical view of the family, the father is the source of authority. Authority has been under attack from inside and outside the Church in recent times.

From outside the Church, the feminist movement has demeaned and diminished the place of the father in the home, and this has had its effect on much of the Church. There is now an edition of the New International Version of the Bible which is "gender-inclusive". For example, they would avoid the use of the terms *man* and *mankind* for the human race so that people will not feel offended. This also influences the way they speak about God.

From within the professed Church, the Charismatic movement has

diminished the authority of the Bible. The emphasis is on experience, not doctrine; and on what they assume are works of the Spirit, rather than on what the Spirit has given us in the inspired Word of God. This has led to divisions in the body of the Church, the formation of house churches, and to people being taken up with what the Spirit has done “for me”. A proper view of the Fatherhood of God would do much to correct these tendencies; it would give stability to the professing Church; it would bring those who profess His name under the authority of the one Word of God; it would influence them to follow the example of Christ, who said, “I do always the things that please Him” (John 8:29).

Finally I want to show what a good Father our heavenly Father is to His children and so to commend Him to you. The fathers whose lives are faithfully recorded in the Bible were not perfect as fathers. Adam, our universal father, left an inheritance of death to us all, but God gives an inheritance of life to His children. Eli and David were over-indulgent to their children but, for their good, God chastises every son that He receives. Isaac preferred Esau over Jacob, but God loves all His children: “Like as a father pitieth his children so the Lord pitieth them that fear Him” (Psalm 103:13). He gives good gifts to His children; so Christ says, “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him” (Matthew 7:11).

The woman quoted at the beginning of this paper suddenly realised that her father had been the only one interested in everything about her. God the Father is interested in everything that concerns each of His children – nothing is too small; nothing too great. This is something worth thinking about at every turn of life’s journey. It points us to a prayer which never loses its appropriateness: “Our Father, which art in heaven”.

For Younger Readers

Jesus Hears

Poor girl! Her mother had died. One day, a friend asked her: “What do you do without a mother to tell all your troubles to?”

What do you think the girl’s answer was? She could probably have said, “I go and tell my father instead”.

But she had a better answer. She told her friend: “Mother told me who to go to before she died”.

Who do you think that was? The girl explained: “I go to the Lord

Jesus. He was my mother's friend, and He is mine." But can you say that Jesus is your friend?

Perhaps you are asking: "How can Jesus be my friend when He is so far away?" That was what this girl's friend asked too. The friend said, "O but Jesus is in heaven, a long way off, and lots to do. He won't stop to listen to you."

There were a lot of things wrong with what this friend said. Yes, Jesus is in heaven. But Jesus is God; so He is not far from any of us. He is always near us; He can always hear us when we pray.

And something else: because Jesus is God, He can do many, many things at once. He can listen to lots of people who are praying, all over the world, at the same time.

But how did the girl answer her friend? She said, "I don't know anything about that. All I know is, He says He will, and that's enough for me."

She knew that the Lord Jesus will answer prayer. So she was going to keep praying to Him.

I hope she did. I hope she really knew Jesus and really believed what she was saying. If so, she would have found this out very many times: how good Jesus is to us when we ask Him to help us.

It is good to be able to tell all your troubles to your mother and your father. But there is something they cannot do for you. They cannot take away your sin. But Jesus can. You must ask Him to do that for you. Remember, He hears prayer.

Rowland Taylor

2. "Be a True Servant of Christ"

Taylor was a faithful minister in Suffolk in Reformation times in England. After Queen Mary had come to the throne – following godly King Edward VI – Roman Catholicism was restored. When Taylor objected to a priest saying mass in his church, he was summoned to appear before Bishop Gardiner in London.

At last Gardiner came to the point of the interview: that Taylor had objected to Avert – "a very virtuous and devoted priest", Gardiner called him – saying mass in Hadleigh church. In his defence, Taylor pointed out that he was the minister there. "And it is against all right, conscience and

laws”, he insisted, “that any man should come into my church and presume to infect the flock committed unto me with the venom of the popish idolatrous mass”. The Bishop then grew very angry and accused Taylor of being “a blasphemous heretic”; he described the mass as a sacrifice for the living and the dead. Indeed he called it a “propitiatory sacrifice” – by which he meant that the mass really turns away the anger of God which is due to man as a result of sin.

But Taylor explained the true, scriptural doctrine: “Christ gave Himself for our redemption upon the cross, whose body offered there was the propitiatory sacrifice, full, perfect and sufficient to salvation for all them that believe in Him. And this sacrifice our Saviour Christ offered in His own person once for all, neither can any priest any more offer Him, nor need we any more propitiatory sacrifice.” He was insisting that because Christ’s sacrifice at Calvary really did turn away the anger of God from true believers, there was no need for another such sacrifice. So the mass could not be a sacrifice in any sense whatever.

When Gardiner sent him away to prison, Taylor knelt down, lifted up both his hands and prayed: “Good Lord, I thank Thee. And from the tyranny of the Bishop of Rome and all his detestable errors, idolatries and abominations, good Lord deliver us. And God be praised for good King Edward.” During his two years in prison, Taylor spent his time reading the Bible and praying. He was also able to preach to those who visited him and to the other prisoners, calling them to repentance.

Among the other prisoners was John Bradford, one of the more prominent English Reformers. About the end of January 1555 Taylor and Bradford were called before five bishops, including Gardiner. They were asked if they would now submit to the Pope and give up their “errors”, as their persecutors described their biblical beliefs. The Reformers made it clear that they were not prepared to depart from the truth which they had preached during the time when Edward was on the throne. The bishops then read the sentence of death, which was to be imposed on them. And, in response, Taylor and Bradford told their accusers: “We doubt not that God, the righteous judge, will require our blood at your hands”.

From prison, Taylor wrote to a friend: “God be praised, since my condemnation I was never afraid to die. God’s will be done.” He was sure that God would finish the work of grace that He had begun in him and others. So, whatever would happen, he would be brought safely to heaven.

Some days later, Taylor was able to have a meal in the prison with his wife and son Thomas. He told the lad: “Almighty God bless thee and give thee His Holy Spirit, to be a true servant of Christ, to learn His Word, and

constantly to stand by His truth all thy life long. And, my son, see that thou fear God always. Flee from all sin and wicked living; serve God with daily prayer." His father also told him to study hard and to be obedient to his mother. He was to beware of bad company and to flee from immorality. When God would bless him with some money, he was to be kind to the poor, and he was to look after his mother when she got old. Then Taylor encouraged his wife to be steadfast in the fear and love of God.

Taylor wrote in a book which he gave his son: "I say to my wife and to my children: The Lord gave you unto me and the Lord hath taken me from you, and you from me; blessed be the name of the Lord. I believe they are blessed who die in the Lord. God cares for sparrows and for the hairs of our heads. I have always found Him more faithful and favourable than any father or husband. Trust therefore in Him by the means of our dear Saviour Christ's merits. Believe, love, fear and obey Him; pray to Him, for He has promised to help. Count me not dead, for I shall certainly live [in heaven] and never die. I go before, and you shall follow after, to our long home."

He assured his congregation that he left this world with "a quiet conscience as touching my doctrine, for which I pray you to thank God with me". And he added solemnly: "If I or an angel from heaven should preach to you any other gospel than that you have received, God's great curse be upon that preacher". He knew that it is a very serious matter to preach any other doctrines than what we find in the Word of God. That was his attitude in life, and for that principle he would die.

Looking Around Us

Is the Pope a Roman Catholic?

A strange question! It sounds silly. Will everyone not say, Of course, he is; is he not the head of the Roman Catholic Church? But when this question was asked in an article in the *Evangelical Times* a few months ago, there was a serious purpose behind it.

The writer drew attention to the Roman Catholic doctrine of intention. This refers to the intention of the priest when he is administering what the Church calls a sacrament – baptism or ordination or whatever (or any other "priestly" act). Unless the priest has the right intention, the Church claims, the sacrament was not administered properly. If, in any way whatever, he is not sincere, if he does not believe in what he is doing, if he has unclean thoughts, or even if his mind wanders from what he is doing, the sacrament has no effect.

As the prominent seventeenth-century Cardinal Bellarmine admits, “no one can be certain, with the certainty of faith, that he has received a true sacrament”. This is because no one can see into the heart of the priest who is performing the sacrament; no one can be sure that he did it with the right intention. So no Roman Catholic, anywhere in the world, can be really sure that they were, for instance, properly baptised. No Roman Catholic priest can be sure that he was properly ordained. No bishop can be sure of what happened when he was made a bishop. And the Pope?

This is where the original question comes from, because only if the priest who baptised him had the proper intention (and who can be sure of that?) is he, according to the teachings of his own Church, a proper Roman Catholic. Even supposing he was properly baptised, can he be sure that he was properly confirmed, or properly ordained to the priesthood, or . . . properly made Pope?

But what does it really matter? It just shows how unreasonable Roman Catholic doctrines are. More importantly, these doctrines are, in many serious ways, *not* scriptural. But if we follow the Bible, we should know that we are not dependent on the intention of any minister in his preaching or in administering the sacraments – Baptism and the Lord’s Supper (just two in the teaching of the Bible, in contrast with the Roman Catholic seven).

In any case, it is not a minister, and certainly not a priest, that we really have to do with. We must have dealings directly with God, through Jesus Christ, who is the one Mediator between us sinners and God. And we can be perfectly sure of the intention of Jesus Christ, the great High Priest, in all that He did when He was representing sinners before God, as He worked out their salvation in this world. His heart was always sincere; His mind was always pure; his thoughts were always fully set on the work which the Father had given Him to do. And we can be equally sure of the intention of the exalted Saviour in heaven now as He continues His work as Mediator. He is a perfect Saviour, and all who believe in Him will be perfectly safe throughout this life, at death and throughout eternity.

Scripture and Catechism Exercises

General Information 2005-06

There will be three sets of 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 2005. 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 C and D: Exercise 1: Job 27 to Psalm 128, and Luke 1 to John 6. Exercise 2: Psalm 129 to Isaiah 40, and John 7 to Acts 19. Exercise 3: Isaiah 41 to Jeremiah 46, and Acts 20 to 2 Corinthians 4.

Exercise 1 2005-06

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 Job 42.
 - (a) In what words does Job state that God is all-knowing and all-powerful? (2)
 - (b) In your own words say how this affected Job. (2)
 - (c) How did the Lord commend Job to his friends? (2)
 - (d) How was Job rewarded when he prayed for his friends? (2)
2. Read Psalm 84.
 - (a) Describe how David loved God's house and worship. (2)
 - (b) What sinless creatures did he appear to envy and why? (2)
 - (c) What humble duty would he prefer to the ways of the world? (1)
 - (d) Choose the word which he uses for each of these:
 - (1) the Lord's guidance
 - (2) the Lord's protection
 - (3) the Lord's provision for time
 - (4) the Lord's provision for eternity. (4)
3. Find in Psalm 27 the "one thing" which David desired and in Luke 10 the "one thing" which Mary chose. (3)

New Testament

1. Read Luke 8.
 - (a) What honourable activity is recorded of the women who followed Jesus? (1)
 - (b) In the parable (1) what does the seed represent?
(2) which class of hearer should we pray to belong to?
(3) what is true of this class? (3)
 - (c) What are we warned to “take heed to”? (1)
 - (d) Whom did Jesus say were His close relatives? (1)
 - (e) What miracle shows His power over: (1) the weather (2) death
(3) illness (4) devils? (8)
2. Read John 1.
 - (a) Who brought each of these to Jesus: (1) Andrew (2) Peter (3) Nathanael? (3)
 - (b) Who acknowledged the Saviour in these words, and to whom were the words spoken?
(1) “We have found the Messiah, which is, being interpreted, the Christ.”
(2) “We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.”
(3) “Rabbi, Thou art the Son of God; Thou art the King of Israel.” (6)
 - (c) From these quotations, choose four names or titles of the Saviour (4)

Memory Exercise

- Learn by heart and write out from memory the answer to question 21 in the Shorter Catechism:
Who is the Redeemer of God’s elect? (3)

Intermediate Section (13 and 14 years old)

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

Old Testament

1. Read Psalm 119.
 - (a) What people are described as “blessed”? (2)
 - (b) What special advice is given to a “young man”? (1)
 - (c) What is “sweeter than honey” to the Psalmist? (1)
 - (d) What does he love more than gold? (1)
 - (e) Why do “rivers of waters” run down from his eyes? (1)
 - (f) How many times a day did he praise the Lord? (1)
 - (g) Which people have “great peace”? (2)
 - (h) How many times in verses 61-70 are the words “teach me” used? (2)
 - (i) These words are used six more times in the rest of the Psalm. Why do you think these words are repeated so often? (2)
2. How does the Psalmist describe the Lord in the following Psalms?
(a) Psalm 23 (b) Psalm 27 (c) Psalm 91. (1,3,3)

New Testament

1. Complete the following verses from the Gospel of Luke:
 - (a) “I came not to call the righteous” (chapter 5)
 - (b) “Fear not, little flock” (chapter 12)
 - (c) “Strive to enter in at the strait gate” (chapter 13)
 - (d) “For the Son of man is come” (chapter 19)
 - (e) “Heaven and earth shall pass away” (chapter 21) (5)
2. Read Luke chapter 16.
 - (a) What good things did the rich man enjoy in this world? (3)
 - (b) What evil things did Lazarus endure in this world? (3)
 - (c) What happened to these men immediately after they died? (3)
 - (d) What great torments does the rich man now suffer? (4)
 - (e) What great comforts does Lazarus now enjoy? (2)
 - (f) What important lessons can we learn from this account? (3)

Memory Exercise

Learn by heart and write out from memory the answer to question 31 in the Shorter Catechism:
What is effectual calling? (3)

Junior Section (11 and 12 years old)

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

Old Testament

1. Read Psalm 33.
 - (a) How were the heavens made? (1)
 - (b) In what way does the counsel of the heathen contrast with the counsel of the Lord? (2)
 - (c) What is a "vain thing for safety"? (1)
 - (d) What does the Psalm say about the eye of the Lord? (1)
 - (e) Write out the verse from this Psalm which begins: "Blessed is . . .". (2)
2. Read Psalm 34.
 - (a) Who have many afflictions, and how are they delivered from them? (2)
 - (b) Who will not want (meaning *lack*) any good thing? (1)
 - (c) What happens to those who hate the righteous? (1)
 - (d) Who is the Lord nigh unto? (1)
 - (e) Who have the face of the Lord against them? (1)
 - (f) What does this psalm say about the eyes and the ears of the Lord? (2)
 - (g) Write out the verse from this psalm which warns about the use of our tongue and our lips. (2)

New Testament

1. In Luke chapter 24, from verse 13, we read about two men walking to Emmaus.
 - (a) We are told the name of one of them. What was it? (1)
 - (b) What were they talking about and why were they sad? (2)
 - (c) What did Jesus talk about after He joined them and how did they feel then? (We are told about their feelings in a later verse.) (2)
 - (d) What argument did they use when they asked Jesus to stay with them rather than continue His journey? (1)
 - (e) At what point did they recognise Jesus? (1)
 - (f) What did they do immediately after Jesus left them? (1)
2. Read John chapter 1. In this chapter who is referred to as:
 - (a) an Israelite indeed, in whom is no guile
 - (b) the voice of one crying in the wilderness
 - (c) the Lamb of God (d) Cephas (e) the King of Israel? (5)

Memory Exercise

Learn by heart and write out from memory the answer to question 77 in the Shorter Catechism:
What is required in the Ninth 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 Psalm 14
 - (a) What does the fool say in his heart? (1)
 - (b) Why did God look down from heaven? (2)
 - (c) Did God find what he was looking for? (1)
 - (d) What was David wanting to come out of Zion? (1)
2. (a) How many verses are there in Psalm 119? (1)
Read verses 9-16
 - (b) What does David not want to wander from? (1)
 - (c) Where has he hid God's word? (1)
 - (d) Why has he hid it there? (1)

- (e) What does David want God to teach him? (1)
 (f) What made David rejoice and be happy as much as all riches would have made him? (2)
 (g) What does David want to meditate on? (1)

New Testament

1. Read John 20:1-10
 (a) Who arrived first at the sepulchre where Christ was buried? (1)
 (b) Who did this person go and tell? (2)
 (c) What is the name of this "other disciple"? (Read John 21:20-24 to help you answer.) (1)
 (d) When Peter and the "other disciple" ran to the sepulchre, who got there first? (1)
 (e) What did they see when they both went into the sepulchre? (3)
2. Read John 20:11-18
 (a) Why was Mary crying? (1)
 (b) What did Mary see when she looked into the sepulchre? (3)
 (c) When she first saw Jesus, who did she think He was? (1)
 (d) What did Jesus say to her that made her realise He was really Jesus? (1)
 (e) What did Jesus tell Mary not to do? (1)
 (f) Who did Jesus tell her to go to? (1)
 (g) What was she to tell them? (1)

Memory Exercise

- Learn by heart and write out the answer to question 28 in the Shorter Catechism:
 Wherein consisteth Christ's exaltation? (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

Many Psalms speak of God being a refuge for His people. Fill in the missing words:

1. The Lord also will be a r_____ for the oppressed, a refuge in times of t_____. (Psalm 9:9)
2. God is our refuge and s_____, a very present h_____ in trouble. (Psalm 46:1)
3. In God is my salvation and my g____; the r____ of my strength, and my refuge, is in G____. (Psalm 62:7)
4. Trust in him at all t____; ye people, pour out your h_____ before him: God is a refuge for u____. (Psalm 62:8)
5. I am as a w_____ unto many; but thou art my s_____ refuge. (Psalm 71:7)
6. I will say of the L____, He is my refuge and my f_____; my God; in him will I t____. (Psalm 91:2)

New Testament

1. Who was the mother of Jesus? (Luke 1:30,31)
2. Who is Jesus' Father? (Luke 1:35)
3. Where did Mary and Joseph go to be taxed? (Luke 2:4,5)
4. When Jesus was born where did Mary lay him because there was no room for them in the inn? (Luke 2:7)

5. Who were keeping watch over their flock by night? (Luke 2:8)
6. What did the angel tell them? (Fill in the missing words.)
 For unto you is born this day in the city of David a Saviour, which is
 called the Lord.
7. What was the name of the old man who was waiting in the temple to see
 the Lord's Christ before he died? (Luke 2:25,26)
8. What was the name of the old woman who also gave thanks to God when
 she saw the child Jesus? (Luke 2:36-38)

Overseas Prizes and Awards 2004 -05

Senior Section

Prizes: *Grafton:* Susanna Kidd, Emma White. *Sydney:* Jennifer and Laura Marshall. *Wellington:* Naomi Hicklin.

Awards with Merit: *Auckland:* Kirsten McCrae. *Brisbane:* Sarah Brigden. *Gisborne:* Mark Geuze. *Grafton:* Cassandra van Dorp, Natalie White. *Wellington:* Thomas Hicklin.

Awards: *Auckland:* Liana Sullivan, Susan Thomas. *Gisborne:* Stephen Geuze. *Sengera:* Kevin Nyabuto.

Intermediate Section

Prizes: *Chesley:* Martha Bouman. *Holland:* Anne and Peter Bakker. *Grafton:* Shelley van Dorp. *Sengera:* Keziah Kamanda, Jennifer Mosiria. *Sydney:* Alison Marshall.

Awards with Merit: *Auckland:* Charlotte McRae, David Thomas. *Gisborne:* Anita Geuze. *Sengera:* Lispher Kamanda. *Wellington:* Joanna Hicklin, Alison Optland.

Awards: *Brisbane:* Miriam Brigden. *Gisborne:* Herman and Trudi Haringa. *Sengera:* Linet Ondieki, Jared Onywoki.

Junior Section

Prizes: *Chesley:* Audrey Zekveld. *Grafton:* Chloe van Dorp, Matthew White. *Wellington:* Elizabeth and Rebekah Hicklin.

Awards with Merit: *France:* Julia Davenel. *Gisborne:* William Geuze. *Sydney:* Andrew Marshall.

Awards: *Auckland:* Sam McCrae, Samantha Muirhead. *Chesley:* Jenny Bouman. *Gisborne:* Louise van Dorp. *Sydney:* Madison van Praag.

Upper Primary Section

Prizes: *Gisborne:* Anne-Marie Geuze, Alexander van Dorp. *Grafton:* Bethany McAlpine, Cameron White. *Sydney:* James Marshall. *Wellington:* Lydia Hicklin.

Awards with Merit: *Auckland:* Amy Thomas. *Brisbane:* Mary Jean Brigden. *Gisborne:* Heidi Haringa.

Awards: *Auckland:* Laura McCrae. *Chesley:* Jacob Zekveld. *Sengera:* Dolfine Moses.

Lower Primary Section

Awards: *Auckland:* Claudia Campbell, Rita de Bruin, Bianco Jago, Lachlan McCrae. *Brisbane:* Rachel Brigden. *Connecticut:* Rachel, Rebecca and Sarah Mack. *Gisborne:* Hannah Geuze, William Haringa, Anna, Annika and Emma van Dorp. *Grafton:* Joshua Kidd, Alexandra van Dorp. *Holland:* Gerben Bakker, Nathalie and Samantha Macdonald. *Sengera:* Finlay Mogari, Eric Momanyi, Judith and Rebeccah Moses, Christine and Mary Mosoti, Job Ondieki, Nyabonyi Ontiri. *Sydney:* Duncan and Keith Marshall, Emily, Heather, Nathan and Zoe van Praag. *Texas:* Joseph Ervin. *Wellington:* Abigail, Julia and Timothy Hicklin.