

The Young People's Magazine

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Spiritual Vision?

St Paul's Cathedral in London is one of Britain's most magnificent buildings. It was built between 1675 and 1710 after the previous building was destroyed in the Great Fire of London of 1666. Now £40 million is being spent in an attempt to restore the outside fabric to its original splendour. During the summer, workmen removed the scaffolding and the sheets of polythene which had covered part of the south side of the cathedral; another stage in the project had been completed.

Such a prominent church in Britain's capital city should be, one would think, a centre for preaching the gospel of Jesus Christ. A board with the heading, "Spiritual Vision", stood outside the cathedral last year. Under a picture of a beautiful part of the inside of the church was an invitation to passers-by to "see the magnificent quire [an old way of spelling *choir* – in this case, where the choir sings] decorated with Victorian mosaic work depicting the creation". Passers-by were also invited: "In one of the side chapels sit for a moment in front of Holman Hunt's *Light of the World*" and in another the memorial book to Americans based in Britain killed in the last World War, a page of which is turned every day". Not much spiritual vision there, one is tempted to say.

But how should we expect to learn about the creation? By a picture put together by an artist using an enormous number of little stones? No, but through what we are told in the Bible. It is not merely the account in Genesis of the six days of the universe that we are to focus on, during which God made the sun, the moon and the stars, the earth and everything in it. It is also what we are told throughout Scripture about *why* God created the world, and the human beings who live in it – He did so for His own glory. It is not through pictures that we can expect to learn about the great God and His wonderful works. It is through the revelation that He has given in the Bible about Himself, and what He has done and what He will yet do – whether we read about these things or hear them preached.

Yes, some scriptural truths may well be set forth in the evensong which, we are also told, is sung daily in the quire. But there is no suggestion any-

where in this notice that the gospel is preached in any part of this enormous church (though no doubt information about services is displayed somewhere else). There is no suggestion that here is a building where sinners may discover, through the Scriptures read and preached, the remedy for man's most desperate needs – salvation from sin and divine protection from all kinds of evil.

Holman Hunt's famous painting is an attempt to show Jesus Christ standing outside a closed door with a lantern in His hand – for He is “the light of the world” – and it is intended, no doubt, to illustrate Jesus' words: “Behold, I stand at the door and knock” (Revelation 3:20). At best, such a picture can only show His humanity. But the Saviour is both God and man, and pictures just cannot begin to teach us about Jesus' divine nature. Indeed, no work of art can properly show even His humanity, for no one now has any idea what He looked like. And, in any case, it is quite wrong to attempt to paint a divine Person.

How thankful we should be that God has given us something much more effective than a picture so that we may have spiritual vision – spiritual eyesight! He has given us the Bible, and in it we can find everything we need to know about the Saviour and about salvation through Him.

Do you wish to have spiritual vision? Then ask God to send the Holy Spirit to open the eyes of your soul so that you would see into what He has revealed in the Bible. In that wonderful book you may learn about yourself. You may learn that you are a sinner needing salvation and that, apart from God's grace, you will spend eternity in hell. These are solemn ideas which most people and most churches do not want to consider at all. But they are true. And in the Bible you will also find that there is salvation for sinners just like you. Did Jesus not say, “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16)?

A church building is not for displaying works of art, in front of which people may have what they feel are spiritual thoughts; it is to proclaim the pure gospel of Jesus Christ to needy sinners, who will otherwise wander down the broad way that leads to everlasting destruction. A church, whether it is a huge, beautiful structure or a small, insignificant building, ought to be a place where God is worshipped – where His children come to pour out their hearts before Him in united prayer, to sing His praises and to respond in adoration to His Word as it is proclaimed to them.

If you are able to attend such a church, be very thankful for the privilege. Do not despise it; do not forsake it. Rather make good use of your privileges: come to Christ at once and follow Him faithfully for the rest of your life.

Missionary to India

17. To Scotland Again

Last month's article looked at some signs of spiritual progress through Alexander Duff's work in Calcutta in the 1840s, in the face of considerable opposition.

It was in July 1847 that Duff heard about the death of Free Church leader Thomas Chalmers. The Duffs were enjoying the cool morning air on the roof of their house when a friend stopped and told them the shattering news. One important question back in Scotland was: Who could replace Chalmers at the head of the Church's training college for ministers in Edinburgh? Many minds turned to Duff.

Letters flooded in to Duff's home in Calcutta calling on him to leave the work in India, though it was so dear to his heart, and return home to take up a task which many felt was even more important. Only two of the leading ministers in the home Church believed that Duff should continue as a missionary in Calcutta. But Duff himself was sure that it was his duty to stay where he was. "For the sake of the heathen," Duff pled, "and especially the people of India, let me cling all my days to the missionary cause." A group of his converts wrote urging him strongly not to leave them. Yet a Swiss missionary, A F Lacroix, was prepared to see Duff return to his own country, on one condition – that the Free Church would agree to have a professor of missions, and that Duff would be appointed to that position. This was to happen, but not till nearly 20 years afterwards.

Duff had now been several years back in India and was becoming worn out. His doctor recommended that, after 10 years, he should return to Scotland. But first Duff decided to visit as many missions in India as possible; he wanted to have a maximum amount of information to set before the Church back home. He was convinced that "India is at this moment, of all countries in the world, the great missionary field".

First he sailed from Calcutta to Madras. From that city, it was a difficult journey – no public transport then. Duff travelled in a palanquin, a wooden box carried by perhaps four bearers. It was the hottest time of the year, too hot to travel by day. So he moved from place to place at night, yet it was impossible to get worthwhile amounts of sleep as his bearers walked over the uneven ground.

One morning, when he felt ill and exhausted, he was glad to find one or two tanks of fresh, clear water. He washed his dust-covered face and enjoyed a refreshing drink. He wrote in his diary that he then lifted up his soul to God and, like Paul, "took courage". Another morning he reached a place called Sadras "weary, as usual, from little sleep". Then, as he washed,

he thought of the significance of water in baptism: showing “the cleansing influence of the Holy Spirit”. During a visit to a mission station at Suvisessiporam, which means “city of the gospel”, Duff examined school children and addressed some catechists. Just two miles away was the most famous devil temple in the district and, when Duff preached that evening, he spoke about the Bible’s teaching on the fall of Satan and his angels. He went on to make clear “the sin and folly of worshipping them”.

Back in Calcutta after his three-month tour of South India, Duff was soon making plans to survey missions in the rest of the country. His tour ended in Bombay, from where he sailed back to Britain, arriving just in time for the 1850 General Assembly of his Church, in Edinburgh. Givings for mission work were falling short of what was required, and Duff was anxious to make the most of his opportunity to awaken greater interest in the spreading of the gospel, particularly in India. He was even proposing privately that the Church should appoint a day of humiliation and prayer to confess past neglect of Christ’s command to go into all the world to preach the gospel.

During the 10 days of meetings of the General Assembly, Duff made five speeches. When these were gathered together and printed, they covered 80 pages. One evening he told his brethren that he could speak more easily for six hours than for one because of how much he wanted to say – if people’s patience and his own stamina would last out! He made his first speech while the Assembly was considering a report on its work among the Jews and told about the last hours of the Rabbi whom he had baptised in Calcutta along with his family. Duff’s heart was filled with concern for the spiritual welfare of India. That was why he spoke so long to the Assembly. One evening, near midnight, William Tweedie, an Edinburgh minister, interrupted Duff’s speech to suggest that he should leave the rest of what he wanted to say till another day. Tweedie was concerned that the missionary would overtire himself, but Duff insisted that he must go on, and spoke for another two hours. No one moved till he had finished.

It was the time when Britain ruled India. On his travels, Duff had found graves of British soldiers everywhere. He was concerned that there was a far greater willingness to send out young British men as soldiers than to send out missionaries. He was perfectly conscious that no one should be a missionary unless he had saving grace and a call from God to the work, but he asked, “Will you, fathers and mothers, send out your children in thousands in quest of this bubble fame, this bubble wealth, this bubble honour and perishable renown, and will you prohibit them from going forth in the army of the great Immanuel to win crowns of glory and imperishable renown in the realms of everlasting day?”

The final decision of that Assembly was to arrange for further steps to be taken to bring “the subject of foreign missions fully before the mind of the Church”. But the need for gospel preaching throughout the world is even greater today. And, 160 years later, Duff’s powerful speeches should make us cry out to God: “Let the whole earth be filled with Thy glory”.

“As the Lord Commanded”

5. Reading the Bible

Rev D W B Somerset

In the previous article we considered the subject of prayer in the public worship of God. In this article we consider the place of the reading of the Scriptures.

It is clear that the Bible is to be read in the public worship of God. We know that it was read in the worship of the Old Testament synagogue, because we have the example of Christ reading Isaiah 61 in the synagogue at Nazareth: “And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read” (Luke 4:16).

Our New Testament worship is based on synagogue worship. In the Acts of the Apostles we find that Paul and the other early Christians did not separate themselves from the synagogues until they were forced to do so by the blasphemy of those who rejected Christ (for example, Acts 18:4-7). When they did separate, they took with them the form of worship that they had been using in the synagogues. This included prayer, the singing of unaccompanied Psalms, the reading of the Old Testament and preaching. To these they added baptism and the Lord’s Supper, according to the express commandment of Christ (Matthew 28:19, 1 Corinthians 11:23-6).

At first the early Christians would have had only the Old Testament to read. But soon the Holy Spirit inspired Matthew, Mark, Luke, John, Paul and others to write books which they and the Church recognised as being additional parts of Scripture. Exactly how they recognised this, we do not know. We are living at a later stage in the history of the Church and it is not necessary for us to know the details of how the foundations were laid.

It is enough for us to know that the Apostles and the Church recognised that these writings were the inspired Word of God, and were to be added to the Old Testament Scriptures. Peter says, “Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also *in all his epistles*, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as

they do also *the other scriptures*, unto their own destruction” (2 Peter 3:15,16). He puts the epistles of Paul on the same level as all the other books of the Bible. As such, they were to be read in public worship. “I charge you by the Lord,” said Paul to the Thessalonians, “that this epistle be read unto all the holy brethren” (1 Thessalonians 5:27).

By reading the Bible during public worship, we show that we acknowledge its authority and its inspiration. We are submitting to it as the Word of God from heaven. Anyone coming into the service can see at once that the Bible has the central place in Christian teaching, and that the public belief of the Christian Church is that the Bible is the Word of God. It is very noticeable in liberal churches, which reject the authority of Scripture, that the ministers and people feel uncomfortable with the reading of the Bible. They do not want to read something which is so contrary to their own false beliefs, and which so plainly warns them of the dangers of hell if they continue to reject its teaching. In such churches the reading of the Bible is generally restricted to a few verses, carefully selected to avoid giving offence to the congregation.

During the reading of the Bible in church, we should be listening intently, and seeking to learn from what we hear. The words may be familiar to us, but we can expect a fresh blessing each time we come to the Word of God, and especially when we are assembled together with the Lord's people. “The Lord loveth the gates of Zion more than all the dwellings of Jacob” (Psalm 87:2). We should be praying that He would open our eyes that we might behold wondrous things out of His law (see Psalm 119:18).

The disciples who walked with Christ to Emmaus asked, “Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?” (Luke 24:32). We should ask that He would revive the impression of old things we have learnt before, and also that He would teach us new things from His Word. Christ is a “scribe instructed unto the kingdom of heaven”, and therefore He is to His people like a “householder, which bringeth forth out of his treasure things new and old” (Matthew 13:52). The members of a congregation will have different spiritual needs, and Christ may speak to them in different ways from the chapter read at public worship, but He will have a “portion of meat” for every hungry soul (Luke 12:42). “For He satisfieth the longing soul, and filleth the hungry soul with goodness” (Psalm 107:9).

As our experience of life increases, so too does our capacity to benefit from the Word of God. Some parts of the Bible may have little relevance for us if we are not in the particular situation that they are addressing. The command, “Husbands, love your wives” (Ephesians 5:25), for instance, clearly has more relevance as a duty to husbands than it does to wives or to

unmarried people. But as God in His providence gradually brings His people into new situations, so He speaks to them from verses of the Bible which previously had no special meaning for them. In this sense the Word of God is a “living Word”, “quick [living] and powerful, and sharper than any two-edged sword” (Hebrews 4:12).

As the Lord’s people encounter, for instance, bereavement, temptation, responsibility, danger, ill-health, backsliding, disappointments, so they find an increasing fullness in the Word of God. They find that is sufficient for every situation, and has something fresh to say for every new circumstance in life. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:15-6). When we come to the Bible, therefore, we should expect to hear something new and important and spiritually useful – as if we were in Ephesus or Colosse hearing a new epistle from Paul for the first time.

One controversial subject is the question of which version of the Bible ought to be read in public worship. The Free Presbyterian Church has always used the Authorised Version (AV) in English. Without entering into this controversy at present, it is worth mentioning that the AV was translated with the public reading of the Scriptures in mind. This is one reason why people find that they can remember the AV much more easily than any other version. The fact that the AV is so much more memorable is, in turn, a good reason, among many others, why churches in Britain ought to use the AV in public worship.

For Junior Readers – Lessons from the Life of John G Paton

13. Peace Does not Last

Paton and the missionary teachers had managed to bring about peace between the inland tribes and the harbour people. But it did not last for ever. Yet this time it was not the savage islanders that were responsible for peace breaking down. The culprit was a nasty British man called Captain Winchester.

Winchester lived at the head of the bay and was a trader. He made his money by selling things – including guns, gunpowder and bullets. When there was peace between the tribes, they did not buy so many weapons; so Captain Winchester didn’t make so much profit from trading. In order to make more money, he had a plan to give guns and ammunition to the chiefs, encouraging them to start fighting with each other. He knew that, once they

started fighting, they would need to buy more ammunition from him, and so he would make more money. He assured the chiefs that he would be able to supply them with all they needed in a war.

With this sort of encouragement, and what appeared to be free ammunition, the chiefs went to war with neighbouring tribes. But as soon as the war started, Captain Winchester demanded a high price for the guns he had given them, and the price of gunpowder and bullets rose dramatically. Soon his yard was full of pigs and poultry which he then traded to passing ships for a good price. The Captain was now happy. He did not care how many lives were lost in the war, so long as he had money coming in. Paton tried to persuade him that what he was doing was wrong. But he told Paton that he was not interested in peace; it did not suit him because he could not make any money.

Miaki, the chief who had stolen Paton's blankets (and who had dressed up in the soldier's old red coat) had a young brother called Rarip. Rarip was not interested in war and came to live at the mission house with Paton saying; "Missi, I hate this fighting; it is not good to kill men; I will live with you."

But Miaki the great war chief would not have his young brother running away from war and came and took him back for another battle. He placed Rarip at his side amongst the warriors as the battle started. But as the enemy rushed at them from the bush with fierce yells, a bullet pierced Rarip's heart and he collapsed and died in the arms of his brother Miaki. He was carried back to his village and there the people mourned in their heathen way. They were tearing their hair out, cutting themselves with sticks and broken bottles, knocking their heads against trees and gashing their bodies with knives till they were covered in blood.

Rarip was given a Christian burial and Paton had a chance to read the Bible and pray. He encouraged the people to look to the Lord Jesus for peace in their souls. But the war raged on and many more were killed. Miaki was now thinking about how this war started and he realised it was Captain Winchester who had encouraged them to fight. He went to the Captain and said: "You led us into this war. You deceived us, and we began it. Rarip is dead and many others. Your life shall yet go for his."

The Captain was now afraid. He hardly slept as he and his slaves armed themselves with guns to defend themselves from the angry islanders. At night he slept in his boat outside the bay; during the day he kept watch on the shore ready to escape at any sign of danger. He lived in this state of terror until a trading vessel came past and he made his escape. Everyone was glad to see him go.

The war dragged on for three months. Paton managed to bring it to an end by secretly giving presents to two leading chiefs. But feelings of revenge for

those who died lingered on. People were never sure when someone was going to take revenge for a relative who was killed.

Captain Winchester was a man who had only one aim. He would only be satisfied when he was getting richer. He wanted to have money and he did not care how he got it or who suffered in the process.

We might not be so determined or cruel as the Captain in trying to get what we want. But all the same, in our hearts, we always want to get more and better things. We see things in shops, in magazines and catalogues and we want them; we want money to buy them although we do not really need them. But we should ask God to give us a spirit which does not covet these things; we should ask Him instead to make us “covet earnestly the best gifts” (1 Corinthians 12:31). And Romans 6:23 reminds us what is the best gift of all: “The wages of sin is death; but *the gift of God* is eternal life through Jesus Christ our Lord”.

It Is Possible to Serve God

J C Ryle

Another piece, slightly edited, from this noted nineteenth-century English minister. It follows the article last month.

Remember it *is* possible for young people to serve God. I fear the snares that Satan lays for you on this point. I fear lest he succeed in filling your minds with the vain notion that it is impossible to be a true Christian in youth. I have seen many carried away by this delusion. I have heard it said: “You are requiring impossibilities in expecting so much religion from young people. Youth is no time for seriousness. Our desires are strong, and it was never intended that we should keep them under, as you wish us to do. God meant us to enjoy ourselves. There will be time enough for religion by and by.”

And this kind of talk is only too much encouraged by the world. The world is only too ready to wink at youthful sins. The world appears to think it a matter of course that young people must “sow their wild oats”. The world seems to take it for granted that young people must be irreligious and that it is not possible for them to follow Christ.

Young people, I will ask you this simple question: Where will you find anything of all this in the Word of God? Where is the chapter or verse in the Bible which will support this example of the world’s reasoning? Does the Bible not speak to old and young alike, without distinction? Is sin not sin, whether committed at the age of 20 or 50? In the day of judgement, will it form the slightest excuse to say, “I know I sinned, but then I was young”?

Show your common sense, I beg you, by giving up such vain excuses. You are responsible to God from the very moment that you know right and wrong.

I know well there are many difficulties in a young person's way. I allow it fully. But there are always difficulties in the way of doing right. The path to heaven is always narrow, whether we are young or old.

There are difficulties, but God can give you grace to overcome them. God is no hard master. Unlike Pharaoh, he will not require you to make bricks without straw. He will take care that the path of plain duty is never impossible. He never laid commands on man which He would not give man power to perform.

There are difficulties, but many a young person has overcome them, and so may you. Moses was a young man of like passions with yourselves, but see what is said of him in Scripture: "By faith Moses, when he was come to age, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (Hebrews 11:24-26). Daniel was a young man when he began to serve God in Babylon. He was surrounded by temptations of every kind. He had few with him, and many against him. Yet Daniel's life was so blameless and consistent that even his enemies could find no fault in him, except "concerning the law of his God" (Daniel 6:5).

And these are not solitary cases. There is a cloud of witnesses whom I could name. Time would fail me if I were to tell you of young Isaac, young Joseph, young Joshua, young Samuel, young David, young Solomon, young Abijah, young Obadiah, young Josiah, young Timothy. These were not angels, but men, with hearts naturally like your own. They too had obstacles to contend with, lusts to mortify, trials to endure, hard places to fill – like any of yourselves. But young as they were, they all found it possible to serve God. Will they not all rise in judgement and condemn you if you persist in saying it cannot be done?

Young people, try to serve God. Resist the devil when he whispers it is impossible. Try – and the Lord God of the promises will give you strength in trying. He loves to meet those who struggle to come to Him, and He will meet you and give you the power that you feel you need. Be like the man whom Bunyan's Pilgrim saw in the Interpreter's house; go forward boldly, saying, "Set down my name". Those words of our Lord are true though I often hear them repeated by heartless and unfeeling tongues: "Seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). Difficulties which seemed like mountains shall melt away like snow in spring. Obstacles

that seemed like giants, in the mist of distance, shall dwindle into nothing when you face them properly. The lion in the way which you fear shall prove to be chained. If people believed the promises more, they would never be afraid of duties. But remember that little word I press upon you; and when Satan says, "You cannot be a Christian while you are young", answer him, "Get thee behind me, Satan; by God's help I will *try*".

For Younger Readers

God Spoke to Samuel

Samuel was just a little boy. He stayed in the temple, the place where God was worshipped. He lived with Eli the priest and helped him with his work.

One night, something very unusual happened after Eli and Samuel had both gone to bed. God called to Samuel.

Samuel thought it was Eli who called him. So he got up and ran over to Eli's bed and said, "Here am I". You see, Samuel was a good boy; he wanted to do what Eli told him.

But Eli had not called him. So he just told Samuel to go back to his bed.

Then God called Samuel a second time. And again Samuel thought it was Eli who called him. So he got up and went over to where Eli was lying in his bed. And Eli told him again, "I called not, my son; lie down again".

God called to Samuel a third time. Samuel was still sure that it was Eli who was calling him. So he got up and went over to Eli again. Once more he said, "Here am I".

Eli must have wondered why Samuel kept coming back to him. He knew he had not called Samuel. But this time was different. Now he knew the answer: it was God who was calling the boy.

So Eli told Samuel: "Go, lie down". And what was Samuel to do if God called him a fourth time? Eli told him to say, "Speak, Lord". And Samuel was to tell God that he was listening.

Did God come back a fourth time? Yes, He did. God called, just as before. He said, "Samuel, Samuel". And Samuel answered like Eli told him to do. He obeyed Eli in this too.

Now *you* cannot expect God to speak to you just like He did to Samuel. But God does speak to people today. He even speaks to young boys and girls like you.

How does He speak to you? He speaks to you through the Bible. And you are to listen to Him.

God tells you about Himself. And He tells you about yourself too; He tells you that you are a sinner, that you do wrong things. He tells you that you need to be put right. He tells you that Jesus Christ came into the world to save sinners. You are to listen to all that He says.

And you are to ask God to speak to you. Samuel asked God to speak to him. And God did speak to him.

Ask God to make you understand what He is saying to you. Was it not good that Samuel had someone like Eli to help him understand, someone to tell him who was calling him?

Have you got somebody who can help you to understand what God is saying? I hope you can go to your parents to ask them to help you understand the Bible. I hope they teach you about what God says in the Bible.

And this is one reason why you are to go to church – because what the minister says should help you to understand the Bible. But more important still is that God Himself would teach you. Ask Him to do so, just as He taught Samuel.

Looking Around Us

Conscience – in Time and Eternity

Rhys Jones was the 11-year-old boy from Liverpool who was shot in the head as he played outside one summer evening this year. These days we often hear of people being murdered, but this certainly was one of the most tragic of such killings.

It is still unclear why young Rhys should have been a victim. But as the police searched for the killer, one of them called for the gunman to come forward and confess. He asked how the gunman could live with himself for the rest of his life. Though he did not use the word, the policeman was thinking of the killer's *conscience*. He knew that, again and again, something

inside that wicked man's soul would remind him that he had done wrong in taking away a young boy's life.

That is true, but it is not only in this life that conscience will cry out against wrongdoing. The fact is that, for ever and ever, the conscience of the ungodly will cry out against them in a lost eternity.

But further, we should also remember that conscience speaks, however imperfectly, on behalf of God. Rhys' killer did not only do wrong against an 11-year-old boy, he sinned against God. So, while the policeman's question had force, there was a more serious question: How can the killer live with his guilty conscience in a lost eternity?

The policeman, no doubt, had his own motives in trying to prick the killer's conscience: he wanted to catch the killer and bring him to the courts of human justice. But we should realise that conscience warns us about the higher court of divine justice, for we must appear before the judgement seat of Christ, to answer for our sins, unless they have already been pardoned.

When people's conscience troubles them, they want to quieten it. But there is only one right way of quietening conscience, and that is to go to God through Jesus Christ, saying, "God be merciful to me a sinner". No matter how serious our sins are, all our sins can be put away and our conscience quietened if we look by faith to the Saviour.

God promises: "Come now, and let us reason together . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). No matter how serious someone's sins are – even if they include the scarlet sin of murder – God can pardon them. The foundation for forgiveness lies in Christ's death for sinners on the cross. And His work for sinners was totally effective.

Scripture and Catechism Exercises

General Information 2007-08

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 2007*. 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. So you 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 ministers in their 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 the Bible Reading Cards which will be distributed through the ministers of the congregations (or which may 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 A and B: *Exercise 1*: Exodus 35 to Numbers 21, and Luke 1 to John 6. *Exercise 2*: Numbers 22 to Joshua 13, and John 7 to Acts 19. *Exercise 3*: Joshua 14 to 1 Samuel 25, and Acts 20 to 2 Corinthians 4.

Exercise 1 2007-08

All answers from *overseas* should be sent to *Mrs NM 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 Exodus chapters 39 and 40.
 - (a) How many precious stones were on the breastplate of the high priest and what did they represent? (2)
 - (b) Describe the ornate hem of the blue robe. (4)
 - (c) Which one of the garments impresses upon us a particular attribute of God? Say why you chose it. (Answer 4 in the Shorter Catechism gives you a list of God's attributes.) (2)
 - (d) Why is it significant that one phrase is repeated so often in chapter 39? Write it out and note the number of times it occurs. (2)
 - (e) What happened, after Moses "finished the work", that indicated God accepted it? (chapter 40) (1)
 - (f) How were the people led on their journeys? (chapter 40) (1)
2. (a) Briefly describe the mercy seat. (Exodus 37:6-9) (3)
- (b) Where was the ark of the testimony placed? (chapter 40) (1)
- (c) Into the holy of holies the high priest alone entered, once every year, and "not without blood". Read Hebrews 10:9-15 and explain how the Levitical priesthood came to an end with the death of the Saviour. (4)

New Testament

1. Read Luke chapter 7. Why is it said:
 - (a) "When Jesus heard these things He marvelled at him" (verse 9);
 - (b) "And when the Lord saw her, He had compassion on her" (verse 13);
 - (c) "And when the messengers of John were departed, He began to speak to the people concerning John" (verse 24)? (6)
2. (a) Describe how the penitent woman treated the Saviour? (5)
- (b) How did He react to her? (2)
- (c) Outline the parable which Jesus told to teach Simon. (4)

- (d) With what comforting words did He send the woman away? (1)
3. Read Luke chapter 24. Three groups received news of Jesus' resurrection: (a) the women at the sepulchre, (b) the eleven disciples, (c) the two on the way to Emmaus. In each case,
- (1) How did they come to know about it? (1)
- (2) What was their first reaction? (1)
- (3) How did they respond afterwards? (9)

Memory Exercise

- Learn by heart and write out from memory the answer to question 25 in the Shorter Catechism: How doth Christ execute the office of a priest? (3)

Intermediate Section (13 and 14 years old)

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

Old Testament

1. Read Numbers chapter 1.
- (a) Who had to be numbered by Moses? (2)
- (b) How many was that? (2)
- (c) Which tribe was not to be numbered and why not? (2)
2. Read Numbers chapter 10.
- (a) What were the two trumpets of silver used for? (2)
- (b) Who was to blow the trumpets? (2)
- (c) When were they to blow an alarm with the trumpets? (2)
3. Read Numbers chapter 11.
- (a) Why did the Lord send fire into the camp of the Children of Israel? (2)
- (b) What effect did this have on the people? (1)
- (c) What did Moses do and what was the result? (2)
- (d) Why was "their soul dried away"? (1)
- (e) How was Moses affected by their complaint? (2)
- (f) How did the Lord ease the burden for Moses? (2)

New Testament

1. Read Luke chapter 1.
- (a) In what way did Zacharias and Elisabeth prove they were righteous before God? (2)
- (b) What was Zacharias doing when the angel appeared to him? (2)
- (c) On seeing the angel, how did Zacharias react? (2)
- (d) What was to be true of John "from his mother's womb"? (2)
- (e) Why was Zacharias struck dumb? (1)
- (f) When did he recover his speech? (2)
- (g) What did he do immediately after that? (2)
- (h) What effect did this have on the people around him? (2)
2. Read John chapter 1.
- (a) What did John the Baptist say when he saw Jesus coming to him? (2)
- (b) What did Jesus say to Simon? (2)
- (c) What did Andrew say to his brother Simon? (2)
- (d) Who said, "Rabbi, thou art the Son of God"? (1)
- (e) What else did he say about Jesus? (1)

Memory Exercise

- Learn by heart and write out from memory the answer to question 42 in the Shorter Catechism: What is the sum of the ten commandments? (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. Exodus 37 tells us about these furnishings for the tabernacle: the ark, the mercy seat, the

- table, the vessels which were to be put on the table, the candlestick and the altar of incense.
- (a) Which of the furnishings listed above were made of pure gold and which were made of shittim wood overlaid with gold? (6)
 - (b) Which of them had rings of gold? (1)
 - (c) Several verses in the chapter mention staves. What were these staves used for? (1)
 - (d) In Exodus 38 we read about the laver. Of what material was the laver made? (1)
 - (e) Now read Exodus 40:30-32 and say what the laver was used for. (2)
2. Read Numbers 11. God provided manna from heaven for the children of Israel in the wilderness.
- (a) What did the manna look like? (2)
 - (b) What did it taste like? (Look also at Exodus 16:31) (2)
 - (c) How did the people prepare it for eating? (3)
 - (d) Verse 10 says that "the anger of the Lord was kindled greatly, and Moses also was displeased". Why was this? (1)
 - (e) God said He would provide flesh (or meat) for the people. How did He do this? (1)
 - (f) What happened to the people as they were eating the meat? (1)
 - (g) In one sentence give one lesson we learn from this chapter. (2)

New Testament

1. Read Luke 5:1-11.
- (a) How long had Simon Peter and his friends been fishing without success? (1)
 - (b) What did Jesus tell them to do and what happened when they obeyed? (2)
 - (c) What effect did this result have on Simon? (2)
 - (d) What do you think Jesus meant when He said to Simon: "From henceforth thou shalt catch men"? (2)
2. Read Luke 5:18-26.
- (a) Why could the men who carried the bed not get into the house where Jesus was? (1)
 - (b) How did they succeed in reaching Jesus with their sick friend? (1)
 - (c) How did the scribes and Pharisees show that they did not believe that Jesus was God? (2)
 - (d) How did Jesus prove that He was able to forgive sins? (2)

Memory Exercise

- Learn by heart and write out from memory the answer to question 19 in the Shorter Catechism: What is the misery of that estate whereinto man fell? (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 Exodus 40: 1-7
- (a) What did Moses have to set up? (1)
 - (b) When did he have to do this? (2)
 - (c) What was Moses to cover the ark with? (1)
 - (d) Where was the altar of gold to be put? (1)
 - (e) What was to be put in the laver? (1)
2. Now read Exodus 40:30-38.
- (a) Who was to use the laver? (3)
 - (b) What were they to use it for? (2)
 - (c) What covered the tent of the congregation? (1)
 - (d) What filled the tabernacle? (1)
 - (e) What happened when the cloud was lifted up from the tabernacle? (1)
 - (f) What was on the tabernacle at night? (1)

New Testament

1. Read Luke 19:1-10.
- (a) What town did Jesus pass through? (1)

- (b) Write down three things about Zaccheus. (verses 2-3) (3)
- (c) What type of tree did he climb up? (1)
- (c) What did Jesus say to Zaccheus when he saw him in the tree? (2)
- (d) What did Zaccheus say he was going to do? (2)
- (e) What did Jesus say was come to Zaccheus's house? (1)
- 2. Read Luke 8:5-15 and complete the table below about the parable of the sower. (7)

Type of ground	What happened to the seed?	What does it mean?
	The people stood on it and the birds ate it	The devil takes away the Word of God from their hearts to try to stop them being saved
Rock		(see verse 13)
		Cares and pleasures of this world stop any good coming from God's Word
	Grew and bore fruit	(see verse 15)

Memory Exercise

Learn by heart and write down the answer to question 75 in the Shorter Catechism: What is forbidden in the Eighth Commandment? (3)

Lower Primary Section (8 years old and under)

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

Old Testament

1. When the Children of Israel complained against God and Moses, what did God send among them? (Numbers 21:6)
2. What happened when the serpents bit the people? (Numbers 21:6)
3. What did God tell Moses to make? (Numbers 21:8)
4. What was it made of? (Numbers 21:9)
5. What did Moses put it on? (Numbers 21:9)
6. If anyone was bitten by a serpent, what happened when he looked to the serpent of brass? (Numbers 21:9)
7. Jesus speaks about this in John Chapter 3. Fill in the missing words: As M___ lifted up the serpent in the wilderness, even so must the S___ of m___ be lifted up: that whosoever b___ in him should not p___ but have eternal l___ (John 3:14,15)

New Testament

1. What was the name of the wife of Zacharias? (Luke 1:5)
2. Did Zacharias and his wife have any children? (Luke 1:7)
3. Who appeared to Zacharias when he was offering incense? (Luke 1:11)
4. What was his name? (Luke 1:19)
5. What happened to Zacharias when he did not believe he would have a son? (Luke 1:20)
6. What did Elisabeth's neighbours and cousins call the baby? (Luke 1:58,59)
7. Zacharias wrote down the baby's name. What was it? (Luke 1:63)

8. Who told Zacharias to give the baby that name? (Luke 1:13)

9. What happened to Zacharias when he named his son? (Luke 1:64)

Overseas Prizes and Awards 2006-2007

Senior Section

Prizes: *Grafton:* Shelley van Dorp. *Holland:* Anne Bakker. *Queensland:* Miriam Brigden. *Sengera:* Lydia Momanyi. *Sydney:* Alison and Laura Marshall.

Awards with Merit: *Auckland:* David Thomas. *Chesley:* Martha Bouman. *Holland:* Peter Bakker, Daniel van Draanen. *Sengera:* Bernard Mosoti.

Awards: *Auckland:* Jessica van Kralingen. *Chesley:* Randy Winkels. *Gisborne:* Herman and Trudy Haringa. *Sengera:* Kevin Nyabuto.

Intermediate Section

Prizes: *Auckland:* Jonathan van Kralingen. *Chesley:* Jenny Bouman. *Gisborne:* Louise van Dorp. *Grafton:* Matthew White. *Sengera:* Jennifer Mosiria. *Sydney:* Andrew Marshall.

Awards with Merit: *Chesley:* Audrey Zekveld. *France:* Julia Davenel. *Sengera:* Edinah Ombega. **Awards:** *Auckland:* Sam McCrae. *Chesley:* Rachel Winkels. *Sengera:* Salome Ontiri. *Wellington:* Elizabeth and Rebekah Hicklin.

Junior Section

Prizes: *Auckland:* Amy Thomas. *Gisborne:* Anne-Marie Geuze, Alexander van Dorp. *Grafton:* Chloe van Dorp, Cameron White. *Holland:* Jelle Bakker. *Queensland:* Mary Brigden. *Sydney:* James Marshall.

Awards with Merit: *Auckland:* Laura McCrae. *Gisborne:* Heidi Haringa. *Grafton:* Chelsie Cameron, Abraham Wallis.

Awards: *Chesley:* Jacob Zekveld. *Gisborne:* Finlay Cramp, Kirsten van Dorp. *Grafton:* Bethany McAlpine, Jackie Cameron. *Sengera:* Kwamboka Nyasaka, Eglar Omone. *Wellington:* Lydia Hicklin.

Upper Primary Section

Prizes: *Auckland:* Bianca Jago. *Connecticut:* Rachel Mack. *Gisborne:* Emma van Dorp. *Grafton:* Alexandra van Dorp. *Holland:* Gerben Bakker, Nathalie MacDonald. *Queensland:* Rachel Brigden. *Sydney:* Keith Marshall. *Sengera:* Dennis Michieka, Finlay Mogari.

Awards with Merit: *Auckland:* Lachlan McCrae. *Gisborne:* William Haringa. *Sengera:* Ericson Momanyi, Mary Mosoti, Nyaruri Ontiri, Jane Ouko.

Awards: *Gisborne:* Muriel Cramp. *Sengera:* Isaac Matoke, Vincent Mokua, Abram Nyasaka, Nyaera and Wycliff Ondieki, Dickson Ontiri, Stephen Onyancha, Nehemiah Torori. *Wellington:* Abigail Hicklin.

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